

Tafsir Al-Qur'an

A Complete English
Translation of Classical
Qur'anic Commentaries

Tabari, Baghawi, Qurtubi, Baidawi,
Ibn Kathir, Jalalayn, Suyuti & Fath al-Qadir

Volume 1
1:1 – 2:80



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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.1)
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# on the Holy Qur'an, allowing easy searching, comparison between similar ahadith,
# and immediate reference to the original Arabic text for those not fluent in Arabic.
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ISBN: 9798316358984

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Al Sadiqin Press – books@alsadiqin.org – www.alsadiqin.org

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Layout and Interior Design: Al Sadiqin Press, the publishing division of
Al Sadiqin Institute, Inc.

Introduction by the director of the al-Maehad al-Sadiqin (the Al-Sadiqin Institute).

In the name of Allah, the Most Beneficent, the Most Merciful.

Our research at Al Sadiqin necessitated a translation of the *tafsir* (commentaries) on the Holy Qur'an that allowed easy searching, comparison between similar *ahadith* and immediate reference to the original Arabic text for those not fluent in Arabic.

Al Sadiqin contributes to fulfilling this need by providing this publication.

The online form of this book makes for easy "copy and paste" of *ahadith* for use in research papers. In the printed form, it allows the reader who may not be fluent in Arabic to find references to the original Arabic text.



The Tafsir Al-Qur'an: A Complete English

Translation of Classical Qur'anic Commentaries Volume 1 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the first chapter, *Sūrat l-Fātiḥah*, and the first verses of *Sūrat l-Baqarah*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

- **Tafsir al-Tabari (923 CE)** – One of the earliest and most comprehensive tafsirs, authored by **Imam al-Tabari**. It is based on tafsir bi'l-ma'thur (interpretation through transmitted reports) and includes extensive narrations from the Prophet (pbuh), the Sahabah, and early scholars.
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This book serves as an essential resource for students, researchers, and general readers seeking a comprehensive understanding of the Qur'an through classical scholarship. As part of a 34-volume complete translation, this work aims to make these monumental Islamic commentaries accessible to English readers for the first time.

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This book is published at cost. I offer *dua* that this work, and all the publications of Al Sadiqin Press, may increase *iman* in the world.

Sincerely
Ben Abrahamson

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Surat Al-Fatihah 1:1

In the name of God, the Most Gracious, the Most Merciful

Surat al-Fatihah 1:1

In the name of God, the Most Gracious, the Most Merciful

Tafsir al-Jalalayn

In the name of God, the Most Gracious, the Most Merciful

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God, the Most High, whose name is sanctified, taught His Prophet Muhammad, may God bless him and grant him peace, by teaching him to mention His beautiful names before all his actions, and to describe Him with them before all his duties. He made what He taught him and taught him a way for all of His creation to follow, and a path for them to follow. With it, the beginnings of their speech, the issuance of their messages, their books, and their needs were opened, until the meaning of what appeared from the saying of the speaker: **In the name of God**, sufficed for what was hidden from his intention, which was omitted.

This is because the letter *ba* in *Bismillah* requires a verb that brings it about, and there is no apparent verb with it, so the hearer of the speaker *Bismillah* is relieved of his knowledge of the speaker's intention, without the speaker expressing his intention in speech. Since every speaker of it, when he begins a matter, has brought his speech with it either with it or before it without separation, which relieves his hearer of the need for an indication that witnesses to the reason for which he began his speech with it. So the hearer's independence from it from expressing what was omitted from it is similar to his independence when he hears a speaker who is asked: What did you eat today? He says: Food, without repeating the questioner's statement with his statement: Food, I ate, because of the indication that has become clear to him that this is its meaning, by the questioner's questioning of him about what he ate. So it is reasonable that when the speaker says: **Bismillah Al-Rahman Al-Raheem** and then begins reciting a surah, that following it with **Bismillah Al-Rahman Al-Raheem** with the recitation of the surah, indicates the meaning of his statement: **Bismillah Al-Rahman Al-Raheem**. It is understood that what he meant by that is: I recite in the name of God, the Most Gracious, the Most Merciful. Likewise, his saying: **In the name of God** when he stands up to stand or when he sits and all of his other actions, indicates the meaning of what he meant by his saying **In the name of God**, and that he meant by his saying **In the name of God**, I stand in the name of God, and I sit in the name of God. And likewise for all of his other actions.

What we said in interpreting that is the meaning of

what Ibn Abbas said:

Abu Kuraib narrated to us, he said: Uthman bin Saeed narrated to us, he said: Bishr bin Ammarah narrated to us, he said: Abu Rawq narrated to us, on the authority of Ad-Dahhak, on the authority of Abdullah bin Abbas, he said: The first thing that Gabriel revealed to Muhammad was: O Muhammad, say: I seek refuge in the All-Hearing, All-Knowing from Satan the accursed. Then he said: Say: In the name of God, the Most Gracious, the Most Merciful. He said: Gabriel said to him: Say in the name of God, O Muhammad. He said: Recite in remembrance of God, your Lord, and stand and sit in remembrance of God.

Abu Ja'far said: If someone were to say to us: If the interpretation of the saying **In the name of God** is what you have described, and the reason for the *ba* in **In the name of God** is what you have mentioned, then how is it said **In the name of God** in the sense of **I read in the name of God**, or **I stand or sit in the name of God**? And you know that every reader of the Book of God, his reading is with the help and guidance of God, and that every person standing or sitting or doing an action, his standing, sitting, and action are with God. Why, since that is the case, why did it not say **In the name of God**? For the saying of the speaker: **I stand and sit in the name of God, the Most Gracious, the Most Merciful**, or **I read in the name of God** is clearer in meaning to his listener than his saying **In the name of God**, since his saying **I stand or sit in the name of God** gives the listener the impression that his standing and sitting mean something other than God.

It was said to him, and God is the Grantor of success: What is meant by this meaning is not what you imagined in your mind. Rather, the meaning of his saying, **In the name of God** is: I begin by naming God and mentioning Him before everything, or I recite by naming God, or I stand and sit by naming God and mentioning Him. He does not mean by his saying, **In the name of God**: I stand with God, or I recite with God. So the saying of the speaker: I recite with God, or I stand or sit with God is more correct in this regard than his saying, **In the name of God**.

If he said: If the matter is as you described, then how is it said: **In the name of God** when you know that the name is a name, and that naming is a source from your saying **I named**?

It is said: The Arabs may use ambiguous sources for different names, such as saying: I honored so-and-so with honor.

The construction of the verbal noun is af'alta if it is preceded by af'al. Like their saying: I humiliated so-and-so, and I spoke to him. The construction of the verbal noun is fa'alta. An example of this is the saying of the poet:

I am more ungrateful after death has been turned away from me and after you have given me a hundred blessings.

He wants to give you. And from it the other saying:

If this stinginess is your nature, I have always had

hope in you.

He wants: I hope you prolong my waiting. And from it is the saying of another:

O oppressor, your affliction is a man who greeted you with peace, oppressed

He means: to infect you. There are many examples of this meaning, and what we have mentioned is sufficient for whoever is guided to understand it.

If the matter is as we have described, that the Arabs often use the sources of verbs other than their verbs, and that their use of them as nouns is widespread, then it is clear that what we have said about the interpretation of the one who says **In the name of God** is correct, that its meaning when beginning an action or statement is: I begin by mentioning God before my action or statement. Likewise, the meaning of the one who says when beginning the recitation of the Qur'an: **In the name of God, the Most Gracious, the Most Merciful**, is: I read, beginning with mentioning God, or I begin my recitation with mentioning God. So he made the name the place of the naming, just as he made speech the place of speaking, and giving the place of giving.

And similar to what we said about the interpretation of that, the report was narrated on the authority of Abdullah bin Abbas:

Abu Kuraib told us: Uthman bin Saeed told us: Bishr bin Amara told us:

Abu Rawq narrated on the authority of Ad-Dahhak on the authority of Abdullah ibn Abbas, who said: The first thing that Gabriel came down to Muhammad, may God bless him and grant him peace, was to say: O Muhammad, say: I seek refuge in the All-Hearing, All-Knowing from Satan the accursed. Then he said: Say: In the name of God, the Most Gracious, the Most Merciful. Ibn Abbas said: **In the name of God** means Gabriel says to him: O Muhammad, recite in remembrance of God, your Lord, and stand and sit in remembrance of God.

This interpretation by Ibn Abbas indicates the correctness of what we said, that what is meant by the speaker's words, opening his recitation:

In the name of God, the Most Gracious, the Most Merciful: I recite by mentioning and mentioning God, and I begin the recitation by mentioning God with His beautiful names and sublime attributes. This clarifies the corruption of the statement of the one who claims that the meaning of that is: With God, the Most Gracious, the Most Merciful, the beginning of everything, even though the servants were commanded to begin their affairs by mentioning God's name, not by reporting His greatness and attributes, like what they were commanded to do with mentioning God's name when slaughtering and hunting, and when eating and drinking, and all their actions. Likewise what they were commanded to do with mentioning Him when beginning the recitation of God's revelation, and issuing their letters and books.

There is no disagreement among all the scholars of the nation that if someone said, when slaughtering

some of the livestock:

By God, and he did not say: **In the name of God**, that he is contradicting by leaving it. It was said: **In the name of God** is what is prescribed for him to say when slaughtering. And it is known from this that he did not mean by his saying **In the name of God** by God, as said by the one who claims that the name of God in God's saying: **In the name of God, the Most Gracious, the Most Merciful** is God. Because if that were as he claimed, then it would be necessary for the one who says when slaughtering his sacrifice to be by God, saying what is prescribed for him to say over the sacrifice. And in the consensus of all that the one who says that has left what is prescribed for him to say over his sacrifice, since he did not say **In the name of God**, there is clear evidence of the corruption of what he claimed of the interpretation of the one who says: **In the name of God**, that he means by God, and that the name of God is God.

This is not the place to elaborate on the name: Is it the named, or something else, or is it an attribute of it? So we will prolong the book on it. Rather, this is a place to elaborate on the name attributed to God: Is it a name, or a source in the sense of naming?

If someone says: What do you say about the verse of Labid bin Rabi'ah?

Until the year, then peace be upon you both, and whoever cries for a full year has apologized

A prominent scholar of Arabic language interpreted it as meaning: Then peace be upon you both, and that the name of peace is peace?

It was said to him: If that were permissible and its interpretation was correct in the way he interpreted it, then it would be permissible to say: I saw the name Zayd, and I ate the name of the food, and I drank the name of the drink. And in the consensus of all the Arabs on the impossibility of that, there is what indicates the corruption of the interpretation of the one who interpreted the saying of Labid: Then the name of peace be upon you both, that he meant: Then peace be upon you both, and his claim that including the name in that and adding it to the peace is only permissible, since the name of the named is the same as the named.

Those who say what we have mentioned ask about what he said, and they are told: Do you consider it permissible in Arabic to say: I ate the name of honey, meaning by that: I ate the honey, just as it is permissible for you to say: the name of peace be upon you, and you mean: peace be upon you?

If they say: Yes! They have departed from the language of the Arabs, and have permitted in their language what all Arabs make mistakes in their language. And if they say: No, they will be asked about the difference between them, and they will not say anything about one of them without obligating the same thing about the other. So if someone says to us: What do you mean by what Labid said?

It was said to him: This has two possible meanings, both of which are different from what was said by the one whose statement we have mentioned.

Surat Al-Fatihah 1:1

In the name of God, the Most Gracious, the Most Merciful

One of them: that peace is one of the names of God, so it is possible that Labid meant by his saying: Then the name of peace be upon you both, then adhere to the name of God and His remembrance after that, and he called for my remembrance and weeping over me, in a way of enticement. So he raised the name, since he delayed the letter that comes with the meaning of enticement. The Arabs may do that, if they delay the enticement and bring forward the thing enticed by, even though they may put it in the accusative case while it is delayed. And from that is the saying of the poet:

Oh, you who pour my bucket, pour it out! I saw people praising you!

So he tempted with *donak* which is a later word, but its meaning is: here is my bucket. So is the saying of Labid:

To the year, then peace be upon you both

Meaning: May the name of peace be upon you, i.e. adhere to the remembrance of God and supplicate to my remembrance and sorrow, because whoever cries for a year over a dead person has apologized. This is one of its two aspects.

The other aspect of them: Then my naming of God upon you both, as a speaker says to something he sees and likes: The name of God upon you, seeking protection from evil with that, so it is as if he said: Then the name of God upon you both from evil, and it is as if the first aspect is more similar to the meanings of what Labid said.

It is said to whoever interprets this verse of Labid to mean: Then peace be upon you both, do you think what we said from these two interpretations is permissible, or one of them, or something other than what you said about it?

If he said: No! He demonstrated his knowledge of the various aspects of Arabic speech, and spared his opponent the need to debate him.

And if he says: Yes!

It was said to him: What is your proof that what you claimed of the interpretation is correct, rather than what you mentioned is possible in a way that requires us to accept it from you? There is no way to do that.

As for the report that:

Ismail bin Al-Fadl narrated to us, he said: Ibrahim bin Al-Ala bin Al-Dahhak narrated to us, and he was called Zubayriq, he said: Ismail bin Ayyash narrated to us, on the authority of Ismail bin Yahya, on the authority of Ibn Abi Malekah, on the authority of someone who narrated to him, on the authority of Ibn Masoud and Mis'ar bin Kadam, on the authority of Atiyyah, on the authority of Abu Sa'id, he said: The Messenger of God, may God bless him and grant him peace, said: Jesus, son of Mary, was handed over by his mother to the scribe to teach him, and the teacher said to him: Write Bismillah. Jesus said to him: What is Bismillah? The teacher said to him: I do not know! Jesus said: The Ba' is the Baha' of God, the Seen is His Shining, and the

Meem is His Kingdom.

So I fear that it was a mistake by the narrator, and that he meant **B S M**, in the manner in which the beginner among the children in the book is taught the letters of Abu Jad, so he made a mistake in that and connected it, and said: Bismillah, because there is no meaning to this interpretation if it is recited **In the name of God, the Most Gracious, the Most Merciful**, in the manner in which the reader recites in the Book of God, because its meaning is impossible from what is understood by all the Arabs and the people of their language, if its interpretation is carried on that.

The statement in the interpretation of God's saying: *God*.

Abu Jaafar said: As for the interpretation of the statement of God Almighty, *God*, it is in the meaning of what was narrated to us on the authority of Abdullah bin Abbas: He is the one whom everything deifies and whom every creation worships.

This is because Abu Kurayb told us, he said: Uthman bin Saeed told us, he said: Bishr bin Amara told us, he said: Abu Rawq told us, on the authority of Ad-Dahhak, on the authority of Abdullah bin Abbas, he said: *God* is the One with divinity and worship over all of His creation.

If someone were to say to us: Is there an origin for the verb *fa`al* and *ya-yaf`ul* from which this noun was formed?

It was said: As for hearing it from the Arabs, no, but as evidence.

If he said: What is the evidence that divinity is worship, that God is the worshipped, and that He has an origin in doing and doing?

It was said: There is no objection among the Arabs to the ruling based on the saying of the speaker describing a man with worship and seeking what is with God Almighty: So-and-so has become a god with health and there is no disagreement. And from that is the saying of Ru'bah ibn al-'Ajaj:

May God bless the singing girls who glorify and praise Him for His sake.

Meaning: From my worship and seeking of God through my work.

There is no doubt that deification is the active participle of the verb **to deify alaha ya'lihu**, and that the meaning of **to deify** when pronounced is: *Abdullah*. A source came from it indicating that the Arabs pronounced it as **fa'ala yafala he does not utter it**, without any addition.

This is what Sufyan bin Wakee' told us. He said: My father told us, on the authority of Nafi' bin Omar, on the authority of Amr bin Dinar, on the authority of Ibn Abbas: that he recited **And He will leave you and your gods** (al-A'raf 7:127). He said: Your worship. And it is said: He used to worship but not be worshipped.

Sufyan told us: Ibn Uyaynah told us, on the authority of

Amr ibn Dinar, on the authority of Muhammad ibn Amr ibn al-Hasan, on the authority of Ibn Abbas: **And he leaves you and your gods**, he said: Pharaoh was only worshipped and not worshipped.

Abdullah and Mujahid used to read it as well.

Al-Qasim told us, he said: Al-Husayn bin Dawud told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: His statement, **And leaves you and your gods**, he said: And your worship.

There is no doubt that the goddess, as interpreted by Ibn Abbas and Mujahid, is a source of the saying of the speaker: God made so-and-so a god, just as it is said: He worshipped so-and-so with worship, and interpreted the dream with expression. Ibn Abbas and Mujahid have explained this saying: God is a servant, and the goddess is its source.

If he said: If it is permissible to say to someone who worships God: I worship him, according to the interpretation of the statement of Ibn Abbas and Mujahid, then how is it obligatory to say that, if the informant wants to report that God has fulfilled that for His servant?

It was said: As for the narration, there is no narration about it with us, but what is obligatory is based on what was reported from the Messenger of God, may God bless him and grant him peace, who:

Ismail bin Al-Fadl narrated to us, Ibrahim bin Al-Ala' narrated to us, he said: Ismail bin Ayyash narrated to us, on the authority of Ismail bin Yahya, on the authority of Ibn Abi Malekah, on the authority of someone who narrated to him, on the authority of Ibn Masoud and Mis'ar bin Kadam, on the authority of Atiyyah Al-Awfi, on the authority of Abu Sa'id, he said: The Messenger of God, may God bless him and grant him peace, said: "Jesus' mother entrusted him to the scribe to teach him, and the teacher said to him: Write God. Jesus said to him: Do you know what God is? God is the God of gods."

To say: God Almighty is the God of the servant, and the servant is his God. And that the saying of the speaker God is from the speech of the Arabs, and its origin is the god.

If he says: How can this be so, given the difference in their wording?

It was said: Just as it is permissible for his saying: **But I, He is God, my Lord** (al-Kahf 18:38) to be originally: But I, He is God, my Lord, as the poet said:

You throw me a curve, meaning you are guilty, and you blame me, but I will not blame you

He wants: But I do not say anything to you, so he deleted the hamza from ana, so the nun of ana and the nun of lakin met, which is silent, so it was assimilated into the nun of ana, so they became a double nun. Likewise, God, its origin is al-ilah, the hamza, which is the fa of the noun, was dropped, so the lam, which is the root of the noun, and the extra lam that entered with the extra alif met, which is silent, so it was assimilated into the other, which is the root of the noun, so they became in pronunciation one double lam, as we described from the statement of God, **But He is**

God, my Lord.

The statement in the interpretation of his saying: **The Most Gracious, the Most Merciful.**

Abu Jaafar said: As for *Al-Rahman*, it is a verb from the root *rahma*, and *Al-Raheem* is a verb from it. The Arabs often build nouns from the root *fa'il* on the root *fa'laan*, as they say **from ghadabah to be angry** is ghadaban **to be angry, from sakran to be drunk** is sakran **to be drunk**, and from *'atah* **to be thirsty** is 'tashan **to be thirsty**. Likewise, they say *Al-Rahman* from the root *rahma* **to be kind**, because the root *fa'il* from it is *rahim* **to have mercy**, and it was said *Raheem* **to be kind**, even if the root *ayn* of the root *fa'il* is kasra **a broken vowel**, because it is praiseworthy. It is the custom of the Arabs to build nouns if they contain praise or blame on the root *fa'il*, even if the root *ayn* of the root *fa'il* is kasra **a broken vowel**, or fatha **a broken vowel**, as they say **from 'ilmah to know, alim to know, and from qadar to be able and qadeer to be able**. This is not based on their verbs, because the construction is from the root *fa'il* **to sakara** and *fa'il* **to be drunk** is *fa'il* **a fa'il**. So if the Rahman and Al-Raheem were outside the construction of their verbs, their form would be *Al-Raheem*.

If someone says: If the Most Gracious and the Most Merciful are two names derived from mercy, then what is the reason for repeating that, when one of them conveys the meaning of the other?

It was said to him: The matter is not as you thought, but each word of them has a meaning that the other does not convey.

If he says: What is the meaning that each of them has, such that one of them does not convey the meaning of the other?

It was said: As for the Arabic aspect, there is no objection among those who have knowledge of the Arabic languages, that the saying of the speaker: **The Most Gracious** from the structures of the nouns from the verb *yaf'ala* is more deviant than his saying **the Most Merciful**. And there is no disagreement among them with that, that every noun that has a root in the verb *yaf'ala* and then is more deviant from its root from the verb *yaf'ala* is that the described by it is preferred over the described by the noun built on its root from the verb *yaf'ala*, if the naming by it is praiseworthy or blameworthy. This is what is in the saying of the speaker **the Most Gracious**, of adding meaning to his saying **the Most Merciful** in the language.

As for the effect and the report, there is a difference among the people of interpretation:

Al-Sari bin Yahya Al-Tamimi told me: Uthman bin Zafar told us: I heard Al-Arzami say: **The Most Gracious, the Most Merciful**. He said: The Most Gracious to all creation, the Most Merciful. He said: To the believers.

Ismail bin Al-Fadl told us: Ibrahim bin Al-Ala told us: Ismail bin Ayyash told us, on the authority of Ismail bin Yahya, on the authority of Ibn Abi Malekah, on the authority of someone who told him, on the authority of Ibn Masoud and Mis'ar bin Kadam, on the authority of Atiya Al-Awfi, on the authority of Abu Saeed, meaning

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In the name of God, the Most Gracious, the Most Merciful

Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Jesus, son of Mary, said: The Most Gracious is the Most Gracious of the Hereafter and the world, and the Most Merciful is the Most Merciful of the Hereafter."

These two reports have informed us of the difference between calling God, may He be glorified and exalted, by His name, which is Most Gracious, and calling Him by the name, which is Most Merciful, and the difference in the meaning of the two words, even though they differ in the meaning of that difference. One of them indicates that this is in this world, and the other indicates that it is in the hereafter.

If he said: Which of these two interpretations do you think is more correct?

It was said: We have a way out for both of them in terms of validity, so there is no basis for the statement of someone: Which of them is more deserving of validity? That is because the meaning in calling God the Most Gracious, and not the meaning in calling Him the Most Merciful, is that by calling Him the Most Gracious He is described with the generality of mercy for all of His creation, and that by calling Him the Most Merciful He is described with the specificity of mercy for some of His creation, either in all situations, or in some situations. So there is no doubt, since that is the case, that specificity in describing Him as the Most Merciful does not change from its meaning, whether that is in this world or in the Hereafter, or in both of them. If what we have said is correct, and God, the Most High, has singled out His believing servants in this worldly life with His kindness to them in terms of His granting them success in obeying Him, believing in Him and His Messengers, following His commands, and avoiding His disobedience, which He has let down those who associate partners with Him, disbelieve, oppose what He has commanded, and commit His disobedience. And with that, He, the Most High, has made what He has prepared in the Hereafter in His gardens of eternal bliss and clear success for those who believe in Him, believe in His Messengers, and act in obedience to Him, sincerely, without those who associate partners with Him and disbelieve in Him, it is clear that God has singled out the believers from His mercy in this world and the Hereafter, along with what He has bestowed upon them and the disbelievers in this world of favor and kindness to all of them in terms of the expansion of provision, the harnessing of the clouds for rain, the bringing forth of plants from the earth, the health of bodies and minds, and all the other countless blessings that believers and disbelievers share.

Our Lord, may He be glorified, is the Most Merciful to all of His creation in this world and the Hereafter, and the Most Merciful to the believers in particular in this world and the Hereafter. As for that which He bestowed upon all of them in this world of His mercy, He was the Most Merciful to them with it. What we have mentioned is in addition to its counterparts, which none of His creation can count, as He, may He be glorified, said: **And if you should count the favors of God, you could not enumerate them.** (Ibrahim 14:34,

al-Nahl 16:18). As for the Hereafter, that which He bestowed upon all of them in it of His mercy, He was the Most Merciful to them, in His equality between all of them, may He be glorified, in His justice and judgment, so He does not wrong any of them by the weight of an atom, and if there is a good deed, He multiplies it and gives from Himself a great reward, and every soul will be fully compensated for what it has earned. This is the meaning of His being universal in the Hereafter of all of them with His mercy, by which He was the Most Merciful in the Hereafter.

As for what He has given to the believers in this worldly life of His mercy, by which He was merciful to them in it, as the Most High said: **And He is to the believers Most Merciful** (al-Ahzab 33:43), then what we have described of His kindness to them in their religion, He has given it to them, not to those who have let Him down from among the disbelievers in Him. As for what He has given to them in the Hereafter, by which He was merciful to them, not to the disbelievers, then what we have described earlier of what He has prepared for them, not to others, of bliss and honor that hopes fall short of.

As for the other statement in its interpretation, it is as follows:

Abu Kuraib narrated to us, he said: Uthman bin Saeed narrated to us, he said: Bishr bin Amara narrated to us, he said: Abu Rawq narrated to us, on the authority of Ad-Dahhak, on the authority of Abdullah bin Abbas, he said: Ar-Rahman, the two verbs are from mercy, and it is from the speech of the Arabs. He said: Ar-Rahman, Ar-Raheem: the gentle and kind to whomever He loves to show mercy, and the distant and severe to whomever He loves to be harsh to. And so are all His names.

This interpretation by Ibn Abbas indicates that the One by whom our Lord is Most Gracious is the One by whom He is Most Merciful, even though His saying **Most Gracious** has a meaning that His saying **Most Merciful** does not. Because he made the meaning of **Most Gracious** to mean the Compassionate towards whomever is kind to him, and the meaning of **Most Merciful** to mean the Compassionate towards whomever is kind to him.

The statement that we narrated in the interpretation of that from the Prophet, may God bless him and grant him peace, and which we mentioned from Al-Arzami, is more similar in its interpretation than this statement that we narrated from Ibn Abbas. Even if this statement is in agreement with its meaning, in that the Most Gracious has a meaning that the Most Merciful does not, and that the Most Merciful has an interpretation other than the interpretation of the Most Gracious.

The third interpretation of this is:

Imran bin Bakkar Al-Kila'i told me: Yahya bin Saleh told us: Abu Al-Azhar Nasr bin Amr Al-Lakhmi from the people of Palestine told us: I heard Ata Al-Khurasani say: The Most Gracious was, and when the Most Gracious was abbreviated from his name, the Most

Gracious was the Most Merciful.

What Ataa intended, God willing, by saying this is that Ar-Rahman was one of the names of God that no one among His creation is called by. So when the liar Musaylimah called himself by it, which is his abbreviation of it, meaning he cut it out from His names for himself, God Almighty informed us that his name is **Ar-Rahman Ar-Raheem** in order to distinguish for His servants His name from the name of those who have been called by His names, since no one was called **Ar-Rahman Ar-Raheem** and these two names would be combined for Him, except for Him, Almighty. Rather, some of His creation are called either Ar-Raheem or Ar-Rahman. As for Ar-Rahman Ar-Raheem, they were never combined for anyone other than Him, and they are not combined for anyone other than Him. So it is as if the meaning of what Ataa said is that God Almighty distinguished, by repeating Ar-Raheem after Ar-Rahman, between His name and the name of others among His creation, whether their meanings differed or were the same.

What Ata' said about that is not corrupt in meaning. Rather, it is permissible that the Most High, may He be praised, singled Himself out by naming them both together, making them clear to His creation, so that His servants may know by mentioning them together that He is the one intended by mentioning them, not anyone else from His creation, with what is in the interpretation of each one of them of meaning that is not in the other of them.

Some fools have claimed that the Arabs did not know *Ar-Rahman* and that it was not in their language. Therefore, the polytheists said to the Prophet, may God bless him and grant him peace: **And Ar-Rahman is not! Shall we prostrate to that which you command us?** (al-Furqan 25:60) in denial of this name. As if it was impossible for him that the polytheists would deny what they knew to be true, or: no, and as if he did not recite from the Book of God the words of God: **Those to whom We gave the Scripture know him** meaning Muhammad **as they know their own sons** (al-Baqarah 2:146), and yet they were disbelievers in him and deniers of his prophethood! From this it is known that they were denying the truth of what had been proven true to them and their knowledge of it had become firmly established. And some of the ignorant pre-Islamic people recited:

Didn't that girl hit her hybrid? Didn't the Most Gracious, my Lord, punish her right hand?

Salamah bin Jandal Al-Saadi said:

You hastened against us, we hastened against you. And what the Most Gracious wills, He binds and releases.

Some of those whose knowledge of the interpretation of the people of interpretation is weak, and whose narration of the sayings of the predecessors of the people of interpretation is few, have also claimed that **the Most Gracious** is a metaphor for: the One with mercy, and **the Most Merciful** is a metaphor for: the Merciful. Then he said: They may estimate the two expressions from one expression but the meaning is one, and that is due to the breadth of speech in their

view. He said: They have done the same and said: two regretful ones and a companion, then he cited as evidence the verse of Burj bin Mashair al-Ta'i:

And two regrets, the cup becomes sweeter, I was given to drink while the stars had sunk

He cited similar verses in Al-Nadim and Al-Nadman, and differentiated between the meaning of Ar-Rahman and Ar-Raheem in interpretation, as he said: Ar-Rahman is the possessor of mercy, and Ar-Raheem is the Merciful, even though he left out explaining the interpretation of their meanings, despite their correctness. Then he gave an example of that with the two words having one meaning, so he returned to what he had made with two meanings, and made it an example of what has one meaning with different words.

There is no doubt that the One with Mercy is the One who has been proven to have mercy, and it is true that it is an attribute of His, and that the Merciful is the One described as having mercy, or having shown mercy and that this has ended from Him, or is in Him. There is no indication in it then that mercy is an attribute of His, like the indication that it is an attribute of His, if He is described as the One with Mercy. So where is the meaning of **the Most Gracious, the Most Merciful** according to its interpretation, from the meaning of the two words that come estimated from one word with different words and the same meanings? But if the statement is not based on a reliable origin, then its defect is clearly evident.

And if someone were to say to us: Why did He place the name of God, which is *God*, before His name, which is **the Most Gracious**, and His name, which is **the Most Gracious**, before His name, which is **the Most Merciful**?

It was said: Because it is the custom of the Arabs, when they want to report on someone being reported, to present his name, then follow it with his attributes and descriptions. This is what is required in the ruling: that the name be presented before his description and description, so that the listener knows the information, from whom the information is being reported. If that is the case and God, the Most High, has names that He has forbidden His creation to call themselves by, and He has reserved them for Himself and not for them, such as *God*, "the Most Gracious," **the Most Merciful**, and **the Creator**, and names that He has permitted them to call each other by, such as: the Most Merciful, the All-Hearing, the All-Seeing, the Most Generous, and similar names, it is required to present His names that are specific to Him and not to all of His creation, so that the listener knows who is being praised and glorified, then follow that with His names that others have been called by, after the addressee or listener knows who is being praised and what follows from that of meanings. So God, the Most High, began with His name, which is *God*, because divinity does not belong to anyone other than Him, the Most High, in any way, neither in terms of being called by it, nor in terms of meaning. This is because we have explained that the meaning of *God* - may He be exalted - is the meaning of the worshipped, and there is no worshipped other than Him, may He be glorified and exalted, and that naming oneself with it has been forbidden by God -

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may He be glorified and exalted - even if the one who names himself with it intends what the one who names himself with it intends, namely, *Saeed* when he is miserable, and *Hassan* when he is ugly.

First, you see that God, the Most High, said in more than one verse in His Book: **Is there a god with God?** and the one who acknowledges Him was arrogant about that. And the Most High said about Himself specifically regarding God and the Most Merciful: "Say, 'Call upon God or call upon the Most Merciful. Whichever you call upon, He has the best names.'" (Al-Isra': 110). Then He repeated His name, which is **the Most Merciful**, since He had also forbidden His creation from calling Himself by it, even though there were some among His creation who might deserve to be called by some of its meanings. This is because it is permissible to describe many of those who are less than God among His creation with some of the attributes of mercy. And it is not permissible for anyone other than Him to deserve some of the divinity. Therefore, the Most Merciful came second to His name, which is *God*. As for His name, which is **the Most Merciful**, we mentioned that it is permissible to describe others with it. Mercy is one of His attributes, the Most High, so since the matter was as we described, it was in the place of the attributes of the names that are subordinate to them, after the names preceded them. This is the reason for presenting the name of God, which is *God*, before His name, which is **the Most Gracious**, and His name, which is **the Most Gracious**, before His name, which is **the Most Merciful**.

Al-Hasan al-Basri used to say about *Al-Rahman* as we said, that it is one of the names of God that He forbade His servants from naming themselves with.

Muhammad bin Bashir told us: Hammad bin Mas'adah told us, on the authority of Awf, on the authority of Al-Hasan, who said: **The Most Gracious** is a forbidden name.

Although the consensus of the nation prohibits all people from naming themselves with this name, there is no need to cite as evidence the validity of what we said in this regard the words of Al-Hasan and others.

Tafsir al-Qurtubi

Praise be to God, Who initiates praise of Himself before any praiser praises Him. I bear witness that there is no god but God alone, without partner, the Lord, the Eternal, the One, the Living, the Self-Sustaining, Who does not die, the Possessor of majesty and honor, and the Great Gifts, the Speaker of the Qur'an, the Creator of mankind, the One who bestowed faith upon him, and the One who sent His Messenger with the explanation, Muhammad, may God bless him and grant him peace. What has not changed for mankind, and what has been new has not changed. He sent him with His clear Book, the difference between doubt and certainty, which the eloquent are unable to oppose, the wise are blamed for contradicting, and the articulate are silenced by its

similarity, so that they cannot produce anything like it, even if they were to support each other. He made his examples as lessons for those who ponder them, and his commands as guidance for those who seek insight into them. He explained in it the obligations of the rulings, and differentiated between what is majestic and what is forbidden, and repeated in it sermons and stories for understanding, and gave examples in it, and narrated in it the unseen report, so God the Almighty said: **We have neglected nothing in the Book**. He addressed the guardians with it so they understood, and He explained to them in it His intention so they knew. So the Qur'an recited it as a whole, the hidden secret of God, and His stored knowledge preserved it, and the successors of His prophets and trustees, and they are His people, His chosen ones, His best and His chosen ones. "The Messenger of God, may God bless him and grant him peace, said: God has people from among us. They said: O Messenger of God, who are they? He said: They are the people of the Qur'an, the people of God and His chosen ones." Narrated by Ibn Majah in his Sunan, and Abu Bakr al-Bazzar in his Musnad. So who is more deserving than the one who has learned the Book of God to be deterred by its prohibitions, and to remember what has been explained to him in it, and to fear God and be wary of Him, and to be aware of Him and be shy before Him. Indeed, he has carried the burdens of the Messengers, and he has become a witness on the Day of Resurrection against those of the religions who opposed him. God the Almighty said: **And thus We have made you a just community that you will be witnesses over mankind**. Indeed, the argument against those who knew it but neglected it is more emphatic than it is against those who fell short of it and were ignorant of it. And whoever was given the knowledge of the Qur'an but did not benefit from it, and was warned by its prohibitions but did not refrain, and committed ugly sins and shameful crimes, the Qur'an will be an argument against him and an opponent in his presence. "The Messenger of God, may God bless him and grant him peace, said: 'The Qur'an is an argument for you or against you.'" Narrated by Muslim. So it is obligatory upon whoever God has chosen to memorize His Book to recite it as it should be recited, ponder the truths of its expressions, understand its wonders, and discern its strangeness. God the Almighty said: **This is a blessed Book which We have revealed to you, [O Muhammad], that they may ponder its verses**. And God the Almighty said: **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** May God make us among those who take care of it as it should be taken care of, who contemplate it as it should be contemplated, who uphold its justice, who fulfill its conditions, and who do not seek guidance in anything other than it. May He guide us to its clear signs and its decisive and dazzling rulings, and gather for us through it the best of this world and the hereafter, for it is the people of piety and forgiveness. Then He entrusted to His Messenger the clarification of what was ambiguous in it, the interpretation of what was ambiguous in it, and the verification of what was possible in it, so that with the delivery of the message, he would have the appearance of being special to it and the status of

being entrusted to it. God the Most High said, **And We have sent down to you the message that you may make clear to the people what was sent down to them.** Then He entrusted to the scholars after the Messenger of God, may God bless him and grant him peace, the deduction of what he pointed out to the meanings of and indicated to its principles so that they may reach, through their own independent reasoning, the knowledge of what is intended, and thus be distinguished from others, and compete for the reward of their independent reasoning. God the Most High said, **God will raise those who have believed among you and those who were given knowledge, by degrees.** So the Book became the origin and the Sunnah became its clarification, and the scholars' deduction of it became clarification and explanation. So praise be to God who made our chests the vessels of His Book, and our ears the sources of the Sunnah of His Prophet, and our concerns devoted to learning them and searching for their meanings and their wonders, seeking thereby the pleasure of the Lord of the Worlds, and progressing through it to the knowledge of the religion and faith.

Since the Book of God is the guarantor of all the sciences of the Shariah, which is independent of the Sunnah and the obligation, and was revealed by the Trustworthy of Names to the Trustworthy of the Earth, I saw that I should occupy myself with it for the rest of my life, and exhaust my wealth in it, by writing a brief commentary on it, which includes points of interpretation and languages, grammar and readings, and a response to the people of deviation and misguidance, and many hadiths that bear witness to what we mention of the rulings and the revelation of the verses, gathering their meanings, and clarifying what is unclear from them, with the sayings of the predecessors and those who followed them from the successors. I taught it as a reminder for myself, and a reserve for my grave day, and a righteous deed after my death. God the Most High said: **On that Day man will be informed of what he sent forth and left behind.** And God the Most High said: **A soul will know what it sent forth and left behind.** And the Messenger of God, may God bless him and grant him peace, said: "When a person dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him."

My condition in this book is to attribute the statements to their speakers, and the hadiths to their authors. It is said: It is a blessing of knowledge that a statement is attributed to its speaker. The hadith often comes in books of jurisprudence and interpretation in an ambiguous manner, and no one knows who narrated it except those who have read the books of hadith. Thus, the one who has no experience with that remains confused, not knowing the correct from the weak. Knowing that is a great science, so it is not acceptable from him to use it as evidence or to use it as evidence until he attributes it to those who narrated it from the eminent imams and the famous trustworthy scholars of Islam. We will point out some of that in this book, and God is the guide to what is right. I have ignored many stories of that, such as explaining the verses of the rulings, with questions that reveal their meaning and guide the student to their requirements. So I have included in every verse that includes a ruling or two or

more, questions in which we explain what it contains of reasons for revelation, strange interpretation and ruling. If it does not include a ruling, I mention what it contains of interpretation and explanation, and so on until the end of the book.

I named it **The Compendium of the Rulings of the Qur'an, and the Explanatory of What It Contains of the Sunnah and the Verses of the Criterion**, may God make it sincere for His sake, and may He benefit me, my parents, and whoever He wants through it, by His grace, for He is the Hearer of supplications, the Near, the Responsive, Amen.

First: It is recommended for the reciter of the Qur'an to say after completing the Fatiha, after a pause on the letter *nun* and **wa la dhaaleen: Ameen**, to distinguish what is Qur'an from what is not Qur'an.

Second: It is established in the mothers from the hadith of Abu Hurairah, "The Messenger of God, may God bless him and grant him peace, said: 'When the imam says 'Amen', then say 'Amen', for whoever says 'Amen' in conjunction with the angels' will have his previous sins forgiven.'" Our scholars, may God have mercy on them, said: So forgiveness of sins is based on four steps included in this hadith: The first: the imam saying 'Amen', the second: the one behind him saying 'Amen', the third: the angels saying 'Amen', and the fourth: the agreement of the 'Amen'. So it was said about the response, and it was said about the time, and it was said about the description of the sincerity of the supplication, because he, peace be upon him, said:

Call upon God while you are certain of the answer, and know that God does not answer the supplication of a heedless, distracted heart.

Third: Abu Dawud narrated on the authority of Abu Musabih al-Muqra'i who said: We used to sit with Abu Zuhair al-Numayri, who was one of the Companions, and he would narrate the best hadiths. If one of us supplicated, he would say: **Conclude it with 'Ameen,' for 'Ameen' is like a stamp on a page.** Abu Zuhair said: "Shall I not tell you about that? We went out with the Messenger of God (blessings and peace of God be upon him) one night, and we came upon a man who was insistent in asking, so the Prophet (blessings and peace of God be upon him) stopped and listened to him. The Prophet (blessings and peace of God be upon him) said: 'It is obligatory if he concludes.' A man from the people said to him: 'With what does he conclude?' He said: 'Ameen,' for if he concludes with 'Ameen,' then he has made it obligatory. So the man who had asked the Prophet (blessings and peace of God be upon him) left, and the man came to him and said: 'Conclude, so-and-so, and be glad.'" Ibn Abd al-Barr said: Abu Zuhair al-Numayri's name is Yahya ibn Nufayr. He narrated on the authority of the Prophet (blessings and peace of God be upon him):

Do not kill the locusts, for they are the greatest soldiers of God. Wahn ibn Munabbih said: *Amen* is four letters. God creates an angel from each letter who says: **O God, forgive everyone who says Amen.** And in the hadith:

Gabriel taught me, *Ameen*, when I finished the opening

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chapter of the Book, and he said, **It is like a seal on the Book**. In another hadith:

Amen is the seal of the Lord of the Worlds. Al-Harawi said: Abu Bakr said: Its meaning is that it is God's seal on His servants, because He repels plagues and calamities from them. So it was the seal of the Book that protects it and prevents it from being corrupted and what is in it from being revealed. In another hadith:

Amen is a degree in Paradise. Abu Bakr said: It means that it is a letter by which the one who says it gains a degree in Paradise.

Fourth: The meaning of Amen according to most scholars is: O God, answer us. It is used in place of supplication. Some people said that it is one of the names of God. It was narrated on the authority of Ja'far ibn Muhammad, Mujahid, and Hilal ibn Yasaaf. It was narrated by Ibn Abbas on the authority of the Prophet, may God bless him and grant him peace, but it is not authentic. Ibn al-Arabi said: It was said that the meaning of Amen is: So be it. Al-Jawhari said: Al-Kalbi narrated on the authority of Abu Salih, "On the authority of Ibn Abbas, who said: I asked the Messenger of God, may God bless him and grant him peace, what is the meaning of Amen? He said: O Lord, do so." Muqatil said: It is a strength for supplication and a bringing down of blessings. Al-Tirmidhi said: Its meaning is: Do not disappoint our hope.

Fifth: There are two pronunciations for *Amin*: the long vowel is in the form of **Fa'il Kayaseen** and the short vowel is in the form of *Yameen*. The poet said about the long vowel:

Oh God, never take away her love from me. May God have mercy on the servant who says Amen.

Another said:

Amen, amen, I will not be satisfied with one until I give her two thousand amen

Another said in the palace:

He distanced himself from me, so when I asked him, *Amen*, God increased the distance between us.

The emphasis on the meem is wrong, Al-Jawhari said. It has been narrated from Al-Hasan and Jaafar Al-Sadiq to emphasize it, and it is the saying of Al-Hussein bin Al-Fadl, from *am* if he intends, meaning we are intending towards you, and from it is his saying **nor am I safe from the Sacred House**. Abu Nasr Abdul Rahim bin Abdul Karim Al-Qushayri narrated it. Al-Jawhari said: It is built on the fatha like *ayn* and *kayfah* because of the meeting of two quiescent letters. And you say from it: **Aman so-and-so is safe amman**.

Sixth: The scholars differed as to whether the imam should say it or whether he should recite it aloud. Al-Shafi'i and Malik, in the narration of the Medinans, held this view. The Kufians and some of the Medinans said: Do not recite it aloud. This is the view of al-Tabari, and Ibn Habib, one of our scholars, said the same. Ibn Bakir said: He has a choice. Ibn al-Qasim narrated from Malik that the imam does not say amen, but rather those behind him say it. This is the view of Ibn

al-Qasim and the Egyptians among the companions of Malik. Their proof is the hadith of Abu Musa al-Ash'ari:

The Messenger of God, may God bless him and grant him peace, addressed us and explained to us our Sunnah and taught us our prayer. He said: When you pray, straighten your rows, then let one of you lead you in prayer. When he says the takbir, say the takbir, and when he says, **Not those who have incurred wrath, nor those who have gone astray**, say amen, and God will answer you. He mentioned the hadith, narrated by Muslim.

And similar to it is the hadith of Sami on the authority of Abu Hurairah:

Malik narrated it. The first is authentic, based on the hadith of Wa'il ibn Hujr, who said: "When the Messenger of God, may God bless him and grant him peace, recited 'nor of those who go astray,' he would say: 'Ameen', raising his voice." Narrated by Abu Dawud and al-Daraqutni, and he added: Abu Bakr said: This is a Sunnah that was unique to the people of Kufa. This is authentic, as is the one after it. Al-Bukhari entitled the chapter on the imam saying 'Ameen' out loud.

Ata' said: "Amen is a supplication. Amen was said by Ibn al-Zubayr and those behind him, until the mosque became abuzz." Al-Tirmidhi said: "More than one of the scholars from the companions of the Prophet, may God bless him and grant him peace, and those who came after them say the same. They see that a man should raise his voice in the amen and not lower it. Al-Shafi'i, Ahmad, and Ishaq say the same. In Al-Muwatta' and the two Sahih, Ibn Shihab said:

The Messenger of God, may God bless him and grant him peace, used to say Amen. In Sunan Ibn Majah, on the authority of Abu Hurairah:

He said: The people left out Aameen, and when the Messenger of God (may God's prayers and peace be upon him) said: **Not of those who incur wrath nor of those who go astray**, he would say Aameen until the people in the first row heard it and the mosque would shake with it. As for the hadith of Abu Musa and Sami, their meaning is to identify the place where Aameen is said, which is when the imam says **nor of those who go astray**, so that their words are together, and they do not precede him by saying Aameen, for what we have mentioned, and God knows best. And because of his saying (peace be upon him):

"If the imam says 'Amen', then say 'Amen'." Ibn Nafi' said in the book of Ibn al-Harith: The follower should not say it unless he hears the imam say 'nor those who go astray'. If he is far away and cannot hear him, then he should not say it. Ibn Abdus said: He should carefully read the entire length of the recitation and say 'Amen'.

Seventh: The companions of Abu Hanifa said: Saying *Ameen* quietly is better than saying it aloud, because it is a supplication, and God Almighty said: **Call upon your Lord humbly and secretly**. They said: The evidence for this is what was narrated in the interpretation of God Almighty's saying: **Your**

supplication has been answered. He said: Moses was supplicating and Aaron was saying *Ameen*, so God called them supplicants.

The answer is that concealing the supplication is better because of the hypocrisy it involves. As for what is related to congregational prayer, witnessing it is an outward manifestation of a clear symbol and a manifestation of a right that the servants are encouraged to manifest. The imam has encouraged the public recitation of the Fatiha, which includes the supplication and the amen at the end of it. So if the supplication is one in which it is recommended to recite it aloud, then the amen to the supplication is subordinate to it and takes its place, and this is clear.

Eighth: The word *Amen* was not used before us except for Moses and Aaron, peace be upon them. Al-Tirmidhi Al-Hakim mentioned in Nawader Al-Usul: Abdul-Warith bin Abdul-Samad told us, he said: My father told us, he said: Zurbi, the muezzin of the mosque of Hisham bin Hassan told us, he said: Anas bin Malik told us: "The Messenger of God, may God bless him and grant him peace, said: God has given my nation three things that He has not given to anyone before them: peace, which is the greeting of the people of Paradise, the ordering in rows like angels, and Amen, except for what was from Moses and Aaron." Abu Abdullah said: Its meaning is that Moses called down a curse on Pharaoh, and Aaron said *Amen*, so God, the Blessed and Exalted, said when He mentioned Moses' supplication in His revelation, **Your supplication has been answered**, and He did not mention Aaron's statement. Moses said, **Our Lord**, so Aaron said *Amen*, so He called him a supplicant in His revelation, since He made that a supplication from him. It has been said that Amen is specific to this nation, because it was narrated that the Prophet, may God bless him and grant him peace, said: "The Jews have never envied you for anything as much as they have envied you for Salam and Amen." Narrated by Ibn Majah from the hadith of Hammad ibn Salamah from Suhayl ibn Abi Salih from his father from Aisha that the Prophet, may God bless him and grant him peace, said..., the hadith. It was also narrated from the hadith of Ibn Abbas from the Prophet, may God bless him and grant him peace, who said: **The Jews have never envied you for anything as much as they have envied you for Amen, so say Amen often.** Our scholars, may God have mercy on them, said: People of the Book envied us because the beginning of it is praise and thanks to God, then submission and humility to Him, then a supplication for us to be guided to the straight path, then a supplication against them along with our saying Amen.

Tafsir Ibn Kathir

In the name of God, the Most Gracious, the Most Merciful

Fath al-Qadir

In the name of God, the Most Gracious, the Most Merciful

The original meaning of Al-Fatihah is the first thing that is intended to be started with, then it was applied to the

first of everything like speech, and the taa is for the transfer from descriptive to nominative, so this surah was called the Opening of the Book because it was started with, as it is the first thing that a writer writes from the Mushaf, and the first thing that the reciter recites from the Noble Book, even if it is not the first thing that was revealed from the Qur'an. This noble surah became famous by this name during the days of the Prophet. It was said that it was Meccan, and it was said that it was Medinan.

Al-Wahidi narrated in Asbab Al-Nuzul and Al-Tha'labi in his Tafsir on the authority of Ali, may God be pleased with him, who said: The Opening of the Book was revealed in Mecca from a treasure beneath the Throne. Ibn Abi Shaybah narrated in Al-Musannaf, Abu Nu'aym and Al-Bayhaqi, both of them in Dalā'il Al-Nubuwwah, and Al-Tha'labi and Al-Wahidi narrated from the hadith of Umar ibn Shurahbil that when the Messenger of God, may God bless him and grant him peace, complained to Khadijah about what he was experiencing at the beginning of the revelation, she went with him to Waraqa and told him. He said to him: When I am alone, I hear a call behind me: O Muhammad, O Muhammad, O Muhammad. So I run away on the ground. He said: Do not do that. When he comes to you, stay still until you hear what he says, then come back to me and tell me. When he was alone, he called him: O Muhammad, say: In the name of God, the Most Gracious, the Most Merciful, until he reached: And do not go astray. The hadith. Abu Nu'aym narrated in Al-Dala'il on the authority of a man from Banu Salamah who said: When the young men of Banu Salamah and the sons of Amr ibn Al-Jamuh embraced Islam, the wife of Amr said to him: Would you like to hear from your father what was narrated from him? So he asked him and he recited to him: Praise be to God, Lord of the Worlds. This was before the migration. Abu Bakr bin Al-Anbari narrated in Al-Musahib on the authority of Ubadah who said: The Opening of the Book was revealed in Mecca. This is the sum of what was used as evidence by those who said that it was revealed in Mecca.

Those who said that it was revealed in Medina cited what was included by Ibn Abi Shaybah in Al-Musannaf, Abu Saeed bin Al-A'rabi in his Mu'jam, and Al-Tabarani in Al-Awsat on the authority of Mujahid bin Abi Hurairah: **Satan cried out when the Opening of the Book was revealed**, and it was revealed in Medina.

Ibn Abi Shaybah in Al-Musannaf, Abd bin Hamid, Ibn Al-Mundhir, Abu Naim in Al-Hilya and others narrated through various chains of transmission on the authority of Mujahid who said: The Opening of the Book was revealed in Medina. It was said that it was revealed twice, once in Mecca and once in Medina, combining these narrations.

It is called: Umm al-Kitab. Al-Bukhari said at the beginning of the interpretation: It is called Umm al-Kitab because it is written in the copies of the Qur'an and is recited in prayer. Ibn al-Durais narrated in Fadha'il al-Quran on the authority of Ayoub on the authority of Muhammad ibn Sirin that he hated to say Umm al-Kitab and said: God the Almighty said: **And with Him is the Mother of the Book**, but he would say Fatihah al-Kitab. It is called al-Fatihah because it is

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used to begin the recitation, and the companions used to begin writing the Imam's Qur'an with it. Ibn Kathir said in his interpretation: It is correct to call it al-Sab' al-Mathani. They said: Because it is repeated in prayer and is recited in every rak'ah. Ahmad narrated from the hadith of Abu Hurayrah from the Prophet, may God bless him and grant him peace, who said about Umm al-Quran: **It is the Mother of the Qur'an, it is the Seven Mathani, and it is the Great Qur'an.** Ibn Jarir narrated in his interpretation on the authority of Abu Hurayrah from the Messenger of God, may God bless him and grant him peace, who said: **It is the Mother of the Qur'an, it is the Opening of the Book, and it is the Seven Mathani.** Ibn Mardawayh narrated something similar in his interpretation and al-Darqutni narrated from his hadith, and he said: All of them are trustworthy. Al-Bayhaqi narrated on the authority of Ali, Ibn Abbas, and Abu Hurairah that they interpreted the Almighty's saying: **seven oft-repeated verses** as meaning Al-Fatihah.

Among its names, as narrated in Al-Kashaf, are Surat Al-Kanz, Al-Wafiyah, Surat Al-Hamd, and Surat Al-Salat. Al-Tha'labi narrated that Sufyan ibn 'Uyaynah used to call the Opening of the Book Al-Waqiyah. Al-Tha'labi also narrated on the authority of 'Abdullah ibn Yahya ibn Abi Katheer that someone asked him about reciting Al-Fatihah behind the Imam, so he said: Are you asking about Al-Kafiyah? The questioner said: What is Al-Kafiyah?! He said: Al-Fatihah. Don't you know that it is sufficient for anything else, but nothing else is sufficient for it? He also narrated on the authority of Al-Sha'bi that a man complained to him of pain in his side, so he said: Recite the foundations of the Qur'an. He said: What is the foundation of the Qur'an? He said: The Opening of the Book. Al-Bayhaqi narrated in Al-Shu'ab on the authority of Anas on the authority of the Prophet, may God bless him and grant him peace, who said: "Indeed, God has given me, among the blessings He has bestowed upon me, the Opening of the Book, and said: It is from the treasures of My Throne." Ishaq ibn Rahawayh narrated in his Musnad on the authority of 'Ali something similar with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Al-Daraqutni mentioned twelve names for Al-Fatihah, which are seven verses, without dispute, as narrated by Ibn Katheer in his Tafseer. Al-Qurtubi said: The Ummah agreed that the Opening of the Book consists of seven verses, except for what was narrated from Husayn al-Ja'fi that it consists of six, which is anomalous. Otherwise, what was narrated from Amr ibn Ubayd that he made **You alone we worship** a verse, so according to him it is eight, which is anomalous. They only differed regarding the Basmalah, as will come, God willing. Abd ibn Humayd, Muhammad ibn Nasr in the Book of Prayer, and Ibn al-Anbari in Al-Masahif narrated on the authority of Muhammad ibn Sirin that Ubayy ibn Ka'b and Uthman ibn Affan used to write the Opening of the Book and the two Mu'awwidhat, but Ibn Mas'ud did not write any of them. Abd ibn Humayd narrated on the authority of Ibrahim, who said: Abdullah ibn Mas'ud did not write the Opening of the Book in the Mushaf, and he said: If I had written it, I would have written it at the beginning of everything.

There are hadiths about the merits of this surah, including what was narrated by Al-Bukhari, Ahmad, Abu Dawud and Al-Nasa'i from the hadith of Abu Sa'id bin Al-Mu'alla, "The Messenger of God, may God bless him and grant him peace, said to him: 'I will teach you the greatest surah in the Qur'an before you leave the mosque.' He said: 'So he took my hand, and when he wanted to leave the mosque, I said: 'O Messenger of God, did you say that I would teach you the greatest surah in the Qur'an?' He said: 'Ya-Sin 36: "Al-Hamdu Lillah Rabb Al-'Alamin" is the seven oft-repeated verses and the great Qur'an that I have been given.' Ahmad and Al-Tirmidhi narrated, and authenticated it, from the hadith of Ubayy bin Ka'b that the Prophet, may God bless him and grant him peace, said to him: 'Would you like me to teach you a surah the like of which has not been revealed in the Torah, the Gospel, the Psalms or the Criterion?' Then he told him that it was Al-Fatihah.' Al-Nasa'i narrated it, and Ahmad narrated in Al-Musnad from the hadith of Abdullah bin Jabir, "The Messenger of God, may God bless him and grant him peace, said to him: 'Shall I not tell you about the best surah in the Qur'an?' I said: 'Yes, O Messenger of God.' He said: 'Recite Al-Hamdu Lillah Rabb Al-'Alamin until you complete it.'" In its chain of transmission is Ibn Aqil, who was cited as evidence by the great imams, and the rest of its men are trustworthy. This Abdullah ibn Jabir is Al-Abdi as Ibn Al-Jawzi said, and it was said: Al-Ansari Al-Bayadhi as Ibn Asakir said. In the two Sahihis and others, on the authority of Abu Saeed, "The Prophet, may God bless him and grant him peace, said when they told him that a man had recited Surat Al-Fatihah over Sulaym: 'And he did not know that it was a ruqyah.'" The hadith. Muslim included in his Sahih, and al-Nasa'i included in his Sunan, on the authority of Ibn Abbas, who said: "While the Messenger of God, may God bless him and grant him peace, was with Gabriel, he heard a creaking sound above him. Gabriel raised his eyes to the sky and said: 'This is a door that has been opened in the sky that has never been opened before.' Then an angel came down from it and came to the Prophet, may God bless him and grant him peace, and said: 'Receive good tidings of two lights that have been given to you that no prophet before you was given: the Opening of the Book and the last verses of Surat al-Baqarah. You will not recite a letter from them without being given it.'" Muslim, al-Nasa'i, and al-Tirmidhi included in their Sahih form, on the authority of Abu Hurayrah, who said: **Whoever prays a prayer in which he does not recite the Mother of the Qur'an, it is deficient three times and incomplete.** Al-Bazzar narrated in his Musnad with a weak chain of transmission on the authority of Anas who said: The Messenger of God, may God bless him and grant him peace, said: **When you lie on your side on the bed and recite the Opening of the Book, 'Say, He is God, the One,' then you are safe from everything except death.** Al-Tabarani narrated in Al-Awsat with a weak chain of transmission on the authority of Abu Zaid, who was a companion, who said: "I was with the Prophet, may God bless him and grant him peace, in one of the streets of Madinah, and he heard a man praying at night and reciting the Opening of the Book. The Prophet, may God bless him and grant him peace,

stood up and listened until he finished it, then he said: There is nothing like it in the Qur'an." Sa'id ibn Mansur narrated in his Sunan and Al-Bayhaqi in Shu'ab Al-Iman on the authority of Abu Sa'id Al-Khudri that the Messenger of God, may God bless him and grant him peace, said: **The Opening of the Book is a cure for every illness.** Abu Al-Shaykh narrated something similar from his hadith, and the hadith of Abu Hurayrah with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Al-Darimi and Al-Bayhaqi narrated in Shu'ab Al-Iman with a chain of transmission whose men are trustworthy on the authority of Abd Al-Malik ibn Umair who said: The Messenger of God, may God bless him and grant him peace, said regarding the Opening of the Book: **It is a cure for every illness.** Ahmad, Abu Dawud, An-Nasa'i, Ibn As-Sunni in 'Amal Al-Yawm Wa Al-Laylah, Ibn Jarir and Al-Hakim narrated, and authenticated it, on the authority of Kharijah ibn As-Salt At-Tamimi, on the authority of his uncle, "He came to the Messenger of God, may God bless him and grant him peace, and then returned from him. He passed by some people and with them was a madman bound in iron. His family said: 'Do you have anything to treat this man? Your companion has come with something good.' He said: 'So I recited the Opening of the Book to him for three days, twice each day, in the morning and evening. I would collect my saliva and then spit, and he was cured. He gave me one hundred sheep. I came to the Prophet, may God bless him and grant him peace, and mentioned that to him. He said: 'Eat, for whoever eats a false incantation has eaten a true incantation.'" Al-Faryani narrated in his Tafsir on the authority of Ibn Abbas, who said: **The Opening of the Book is a third of the Qur'an.** Al-Tabarani narrated in Al-Awsat with a weak chain of transmission on the authority of Ibn Abbas who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites the Mother of the Qur'an, 'Say, He is God, the One,' it is as if he recited a third of the Qur'an.** Abd bin Hamid narrated in his Musnad with a weak chain of transmission on the authority of Ibn Abbas who traced it back to the Prophet, may God bless him and grant him peace: **The Opening of the Book is equal to two-thirds of the Qur'an.** Al-Hakim narrated and authenticated it, Abu Dharr Al-Harawi in his Fadhail, and Al-Bayhaqi in Al-Shu'ab on the authority of Anas who said: "The Prophet, may God bless him and grant him peace, was on a journey, and he stopped and a man from his companions walked beside him. The Prophet, may God bless him and grant him peace, turned to him and said: Shall I not tell you of the best of the Qur'an? So he recited to him, 'Praise be to God, Lord of the Worlds.'" Abu Nu'aym and Al-Daylami narrated on the authority of Abu Al-Darda' who said: The Messenger of God, may God bless him and grant him peace, said: "The Opening of the Book is sufficient for what nothing else of the Qur'an is sufficient for. If the Opening of the Book were placed on one side of the scale and the Qur'an were placed on the other side, the Opening of the Book would be superior to the Qur'an seven times." Abu Ubaid narrated in his Fadhail on the authority of Al-Hasan, without a chain of transmission, that he said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites the Opening of the Book, it is as if he has recited the Torah, the Gospel,**

the Psalms, and the Criterion.

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Scholars differed as to whether it is an independent verse at the beginning of each surah, written at the beginning of it, or is it part of a verse from the beginning of each surah, or is it like that in Al-Fatihah only and not in the others, or is it not a verse in all of them but was written for separation? The opinions and their evidence are explained in detail in the discussion on that. They agreed that it is part of a verse in Surat An-Naml. The reciters of Makkah and Kufa were certain that it is a verse from Al-Fatihah and from every surah. The reciters of Madinah, Basrah and Ash-Sham disagreed with them and did not consider it a verse from Al-Fatihah or from any other surah. They said: It was written for separation and to seek blessing. Abu Dawud narrated with a saheeh chain of narration on the authority of Ibn Abbas that the Messenger of God (blessings and peace of God be upon him) did not know the separation of a surah until the words **In the name of God, the Most Gracious, the Most Merciful** were revealed to him. Al-Hakim narrated it in Al-Mustadrak. Ibn Khuzaymah included in his Sahih on the authority of Umm Salamah that "the Messenger of God, may God bless him and grant him peace, recited the Basmalah at the beginning of Al-Fatihah in prayer and other verses." In its chain of transmission is Amr ibn Harun Al-Balkhi, who is weak. Al-Darqutni narrated something similar, with a chain of transmission traceable back to the Prophet, on the authority of Abu Hurayrah.

Just as there was disagreement about proving it, there was disagreement about saying it aloud in prayer. An-Nasa'i in his Sunan, Ibn Khuzaymah and Ibn Hibban in their Sahih, and Al-Hakim in Al-Mustadrak narrated on the authority of Abu Hurayrah, "He prayed and recited the Basmalah aloud in his recitation, and after he finished he said: 'My prayer is the most similar among you to that of the Messenger of God, may God bless him and grant him peace.'" Ad-Daraqutni, Al-Khatib, Al-Bayhaqi, and others authenticated it. Abu Dawud and At-Tirmidhi narrated on the authority of Ibn Abbas, "The Messenger of God, may God bless him and grant him peace, used to begin the prayer with 'In the name of God, the Most Gracious, the Most Merciful.'" At-Tirmidhi said: Its chain of transmission is not that sound. Al-Hakim narrated it in Al-Mustadrak on the authority of Ibn Abbas with the wording: "The Messenger of God, may God bless him and grant him peace, used to recite 'In the name of God, the Most Gracious, the Most Merciful.'" Then he said: **Its chain of transmission is sound.** Al-Bukhari narrated in his Sahih on the authority of Anas that he was asked about the recitation of the Messenger of God, may God bless him and grant him peace, and he said: His recitation was prolonged, then he recited 'In the name of God, the Most Gracious, the Most Merciful,' lengthening the 'In the name of God,' lengthening the 'Rahman,' and lengthening the 'Raheem.'" Ahmad included in Al-Musnad, Abu Dawud included in Al-Sunan, Ibn Khuzaymah included in his Sahih, and Al-Hakim included in his Mustadrak on the authority of Umm Salamah that she said: "The Messenger of God, may God bless him and grant him peace, would

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interrupt his recitation of 'In the name of God, the Most Gracious, the Most Merciful,' 'Praise be to God, Lord of the worlds, the Most Gracious, the Most Merciful, Master of the Day of Judgment.'" Al-Darqutni said: Its chain of transmission is authentic.

Those who said that the Basmalah should not be recited aloud in prayer cited what is in Sahih Muslim on the authority of Aisha who said: "The Messenger of God (blessings and peace of God be upon him) used to begin the prayer with the Takbir and the recitation 'Al-Hamdulillah Rabb al-'Alamin' **Praise be to God, Lord of the Worlds.**" In the two Sahihis on the authority of Anas who said: "I prayed behind the Prophet (blessings and peace of God be upon him), Abu Bakr, 'Umar and 'Uthman, and they used to begin with 'Al-Hamdulillah Rabb al-'Alamin' **Praise be to God, Lord of the Worlds.**" Muslim also said: **They do not mention 'In the name of God, the Most Gracious, the Most Merciful' at the beginning of the recitation or at the end.** The scholars of Sunan narrated something similar on the authority of 'Abdullah ibn Mughaffal. This is what the four caliphs and a group of the companions agreed upon. Although the hadiths of omitting it are more authentic, affirmation is more likely since it is derived from a sahih chain of transmission, so taking it is more appropriate, especially since the interpretation of omitting it is possible. This requires affirmation of the intrinsic proof, meaning that it is part of the Qur'an, and the descriptive proof, meaning reciting it aloud when reciting the surahs that begin with it in prayer. To refine the research and talk about its aspects, in terms of evidence, response, tracking, and defense, and narration and knowledge, there is a place other than this. The object of the preposition *ba* is omitted, which is **I read** or **I recite** because it is appropriate for what the Basmalah was made its beginning. Whoever estimated it to be earlier intended to indicate by presenting it the concern for the verb, and whoever estimated it to be later intended to indicate by delaying it the specialization with what occurs within that of concern for the name and indicating that beginning with it is more important because the blessing was obtained through it. Thus, the preponderance of estimating the verb to be later in such a situation appears, and it is not contradicted by the Almighty's saying: **Read in the name of your Lord who created** because that situation is the situation of reading, so the matter with it was more important. As for the disagreement between the imams of grammar about whether the estimated is a noun or a verb, it is not related to much benefit. The preposition *ba* is for assistance or for companionship, and Al-Zamakhshari preferred the latter. The name is originally Samu', and its lam was deleted. Since it is one of the names whose beginnings are based on sukoon, they added a hamza to its beginning when they pronounced it so that it would not begin with a sukoon, which is the word that indicates the name. Whoever claims that the name is the name, as Abu Ubaidah, Sibawayh, Al-Baqillani, and Ibn Furak said, and Al-Razi narrated it from the Hashawiyah, Al-Karamiyyah, and Al-Ash'ariyyah, has made a clear mistake and said something that is not reasonable, with nothing coming from the Qur'an, the Sunnah, or the Arabic language

that would require contradiction. Rather, it is necessary knowledge that the name, which is made up of separate sounds and composed letters, is not the name that is its meaning. The discussion is extensive in the science of theology. It has been proven in the two Sahihis from the hadith of Abu Hurairah: "God has ninety-nine names. Whoever counts them will enter Paradise." God the Almighty said: **To God belong the best names, so invoke Him by them.** God the Almighty said: "Say: Call upon God or call upon the Most Merciful. Whichever you invoke, to Him belong the best names." God is a name for the Necessary Being and has not been applied to anything else. Its origin is *Ilah* God, the hamza was deleted and replaced by the definite article, so it became obligatory. Before the deletion, the generic names of God were used for every true or false god, then it became predominant for the true god, like the star and the thunderbolt. Before the deletion, it was one of the predominant names, and after it, it was one of the specialized names. The Most Gracious, the Most Merciful: two names derived from mercy by way of exaggeration, and the Most Gracious is more exaggerated than the Most Merciful. In the words of Ibn Jarir, there is what is understood as a narration of agreement on this, and for this reason they said the Most Gracious of this world and the Hereafter and the Most Merciful of this world. It has been established that the increase in construction indicates an increase in meaning. Ibn al-Anbari and al-Zajaj said: The Most Gracious is Hebrew and the Most Merciful is Arabic, and others disagreed with them. The Most Gracious is one of the predominant attributes and has not been used for anyone other than God, the Almighty. As for the statement of Banu Hanifa about Musaylimah, the Most Gracious of Yamamah, it was said in al-Kashshaf: It is a chapter on their stubbornness in their disbelief. Abu Ali Al-Farsi said: Ar-Rahman is a general name for all types of mercy that is specific to God Almighty, while Ar-Raheem is only for the believers. God Almighty said: **And He is to the believers Most Merciful.** There are hadiths that have been narrated about its virtue, including what was narrated by Saeed bin Mansour in his Sunan and Ibn Khuzaymah.

In the Book of Basmalah and Al-Bayhaqi on the authority of Ibn Abbas, he said: The devil stole from the people the greatest verse of the Qur'an: In the name of God, the Most Gracious, the Most Merciful. Al-Daraqutni narrated with a weak chain of transmission on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, said: "When Gabriel came to me with revelation, the first thing he would say to me was: In the name of God, the Most Gracious, the Most Merciful." Ibn Abi Hatim narrated in his Tafsir and Al-Hakim in Al-Mustadrak, and Al-Bayhaqi authenticated it in Shu'ab Al-Iman on the authority of Ibn Abbas, "Uthman bin Affan asked the Prophet, may God bless him and grant him peace, about In the name of God, the Most Gracious, the Most Merciful, so he said: It is one of the names of God, and there is nothing between it and the greatest name of God except what is between the blackness of the eye and its whiteness in terms of closeness." Ibn Jarir, Ibn Adi in Al-Kamil, Ibn

Mardawayh, Abu Nu'aym in Al-Hilya, Ibn Asakir in Tarikh Dimashq, and Al-Tha'labi narrated with a very weak chain of transmission on the authority of Abu Sa'id Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Jesus, son of Mary, was given by his mother to be taught the Book, so the teacher said to him: Write, 'In the name of God, the Most Gracious, the Most Merciful.'" Jesus said to him: What is 'In the name of God, the Most Gracious, the Most Merciful?' The teacher said: I do not know. Jesus said to him: 'The Ba' is the Baha' of God, the Seen is His Shining, the Meem is His Kingdom, God is the God of gods, the Most Gracious is the Most Gracious of this world and the Hereafter, and the Most Merciful is the Most Merciful of the Hereafter.'" In its chain of transmission is Ismail bin Yahya, who is a liar. Ibn Al-Jawzi included this hadith in Al-Mawdoo'at. Ibn Mardawayh and Al-Tha'labi narrated on the authority of Jabir who said: When the verse **In the name of God, the Most Gracious, the Most Merciful** was revealed, the clouds fled to the east, the winds calmed down, the seas raged, the animals lowered their ears, the devils were stoned from the sky, and God swore by His glory and majesty that nothing will be named except that He will bless it. Abu Nu'aym and Al-Daylami narrated on the authority of Aisha who said: When the verse **In the name of God, the Most Gracious, the Most Merciful** was revealed, the mountains roared until the people of Makkah heard its roar, and they said: Muhammad has bewitched the mountains. So God sent smoke that cast a shadow over the people of Makkah, and the Messenger of God, may God bless him and grant him peace, said: **Whoever recites 'In the name of God, the Most Gracious, the Most Merciful' with certainty, the mountains will glorify God with him, except that he cannot hear that from them.** Al-Daylami narrated on the authority of Ibn Mas'ud who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever recites 'In the name of God, the Most Gracious, the Most Merciful', God will write for him for each letter four thousand good deeds, erase four thousand bad deeds from him, and raise him four thousand degrees." Al-Khatib narrated in Al-Jami' on the authority of Abu Ja'far Muhammad ibn Ali, who said: The Messenger of God, may God bless him and grant him peace, said: **In the name of God, the Most Gracious, the Most Merciful, is the key to every book.** These hadiths should be researched and discussed in a manner that will become clear after research, God willing. The invocation of God's name has been prescribed in many places that the Lawgiver has made clear, including when performing ablution, when slaughtering, when eating, during sexual intercourse, and others.

Tafsir al-Baghawi

It has three well-known names: Al-Fatihah, Umm Al-Qur'an, and Al-Sab' Al-Mathani.

It is called the Opening of the Book because God began the Qur'an with it. It is called the Mother of the Qur'an and the Mother of the Book because it is the origin of the Qur'an, from it the Qur'an begins. The mother of something is its origin. Mecca is called the

mother of villages because it is the origin of the lands, the earth was spread out from beneath it. It is also said that it is an introduction and an imam for what follows it from the surahs, beginning with writing it in the Mushaf and reciting it in prayer. The Seven Mathani are seven verses according to the consensus of scholars. It is called Mathani because it is repeated in prayer, so it is recited in every rak'ah. Mujahid said that it is called Mathani because God the Almighty excepted it for this nation and saved it for them.

It is Meccan according to the majority opinion. Mujahid said: It is Medinan. It was also said: It was revealed twice, once in Mecca and once in Medina, and that is why it is called Mathani. The first is more correct, that it is Meccan, because God Almighty bestowed a blessing upon the Messenger, may God bless him and grant him peace, by saying: **And We have given you, [O Muhammad], seven of the oft-repeated verses 87 - Al-Hijr**, meaning the opening of the Book, and Surat Al-Hijr is Meccan, so God did not bestow it upon him before its revelation.

Surah Al-Fatihah

1. In the name of God, the Most Gracious, the Most Merciful. His saying: In the name of God, the letter ba is a tool that lowers what comes after it, such as: from and about, and the letter ba is deleted because the speech indicates it, its meaning is: I begin with the name of God, or say: in the name of God. And the alif was dropped from the name in order to make it light and frequently used, and the ba was lengthened. Al-Qatibi said so that the opening of the speech of the Book of God would be with a letter of great importance. Omar bin Abdul Aziz, may God have mercy on him, used to say to his scribes: Lengthen the ba and make the seen apparent and separate between them, and rotate the meem. To glorify the Book of God Almighty. And it was said: When they dropped the alif, they returned the length of the alif to the ba to be indicative of the dropping of the alif. Do you not see that when the alif was written in **Read in the name of your Lord 1- Al-Alaq**, the ba was returned to its form and the alif is not dropped if the name is added to someone other than God or with someone other than the ba.

The name is the thing named, its essence and its self. God Almighty said: **Indeed, We give you good tidings of a boy whose name will be John 7- Maryam.** He informed that his name was John, then He called the name and said: **O John** and said: **You do not worship besides Him except names you have named 40- Yusuf.** He meant the worshipped persons because they used to worship the things named. He said: **Glorify the name of your Lord 1- Al-A'la**, and **Blessed be the name of your Lord 78- Ar-Rahman.** Then the naming is also called a name, so its use in naming is more than the thing named. (If it is said: What is the meaning of naming from God to Himself? It is said that it is a teaching to the servants how to begin the recitation.)

They differed about its derivation. Al-Mubarrad said in the Basrans: It is derived from the word *samw* which means *highness*, so it is as if it rose above its meaning and appeared over it, and its meaning became beneath it. Tha'lab said in the Kufians: It is from *wasm* and *sima* which are *alamah* and it is as if it is *alamah* for its meaning. The first is more correct because it is a

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In the name of God, the Most Gracious, the Most Merciful

diminutive of *sama* and if it were from *sima* it would be a diminutive of *al-wasem* just as is said in *wa'd* and *wa'id*. It is said in its inflection *smayt* and if it were from *wasm* it would be said *wasmt*. The Almighty's statement: (God) Al-Khalil and a group said: It is a proper noun specific to God the Almighty and has no derivation like the proper nouns of the servants such as Zayd and Amr. A group said that it is derived, then they differed in its derivation. It was said: from **ilaha** **ilaha** meaning worship. Ibn Abbas, may God be pleased with him, read: **And He leaves you and your gods 127- Al-A'raf**, meaning your worship - meaning that He is deserving of worship and no one else. It was said that its origin is *ilah*. God Almighty said: "And there was no god with Him. Then each god would have taken what he created" **91- Al-Mu'minun**. Al-Mubarrad said: It is from the saying of the Arabs **I was distracted by someone** meaning I was at peace with him. The poet said:

She was distracted by the many incidents.

It is as if people are comforted by him and reassured by his remembrance. It is said: **I was distracted by him**, meaning I was frightened by him. The poet said:

She was distracted by it and the camels stopped

It was said that the origin of the word *God* is *Walaha*, so the *waw* was replaced with a hamza, like *wishah* and *washah*. Its derivation is from *wala* because the servants turn to him, that is, they flee to him in times of hardship, and they resort to him in times of need, just as every child turns to his mother. It was also said that it is from *wala*, which is the loss of the mind due to the loss of someone dear to you.

His saying: **The Most Gracious, the Most Merciful**. Ibn Abbas, may God be pleased with him, said: They are two delicate names, one of which is more delicate than the other.

They differed about them, some of them said: They have the same meaning like Nadman and Nadeem, and their meaning is the Merciful, and one was mentioned after the other **to encourage** the hearts of those who desire. Al-Mubarrad said: It is a blessing after a blessing, and a favor after a favor. Some of them differentiated between them and said: The Most Gracious means the general and the Most Merciful means the specific. So the Most Gracious means the Provider in this world, and He is general for all creation. And the Most Merciful means the Pardon in the Hereafter, and the Pardon in the Hereafter is specifically for the believers. Therefore, it was said in supplication: O Most Gracious of this world and Most Merciful of the Hereafter. So the Most Gracious is the One whose mercy reaches all creation in general, and the Most Merciful is the One whose mercy reaches them in particular. Therefore, other than God is called the Most Merciful, and other than God is called the Most Gracious. So the Most Gracious is general in meaning but specific in wording, and the Most Merciful is general in wording but specific in meaning, and mercy is God's will for good for its people. It was said that He leaves the punishment of those who deserve it and bestows good on those who do not deserve it, so

according to the first, it is an attribute of the Self, and according to the second, it is an attribute of *action*.

They differed regarding the verse of the Bismillah. The reciters of Medina and Basra and the jurists of Kufa held that it is not part of the Opening of the Book, nor of any other Surah, and that it is used to begin with as a sign of good omen and blessing. The reciters of Mecca and Kufa and most of the jurists of Hijaz held that it is part of the Opening and not part of any other Surah, and that it was written for separation. A group held that it is part of the Opening and of every Surah except Surah At-Tawbah, which is the opinion of Ath-Thawri, Ibn Al-Mubarak and Al-Shafi'i, because it is written in the Mushaf in the script of the rest of the Qur'an.

They agreed that Al-Fatihah consists of seven verses. The first verse, according to those who consider it to be from Al-Fatihah, is **In the name of God, the Most Gracious, the Most Merciful**, and the beginning of the last verse is **The path of those who follow it**. Those who do not consider it to be from Al-Fatihah say that its beginning is **Praise be to God, Lord of the worlds**, and the beginning of the last verse is **Not those who incur wrath**. Those who consider it to be from Al-Fatihah and from the surahs argued that it was written in the Mushaf in the script of the Qur'an, and what Abdul Wahhab bin Muhammad Al-Kisa'i told us, I told Abu Muhammad Abdul Aziz bin Ahmad Al-Khalal, I told Abu Al-Abbas Muhammad bin Ya'qub Al-Asamm, I told Al-Rabi' bin Sulayman, I told Al-Shafi'i, I told Abdul Majeed, on the authority of Ibn Jurayh, he said: My father told me, on the authority of Saeed bin Jubair **he said: And We have given you seven of the oft-repeated verses and the great Qur'an 87- Al-Hijr**. It is the Mother of the Qur'an. My father said: Saeed bin Jubair recited it to me until he finished it, then he said: **(In the name of God, the Most Gracious, the Most Merciful)** the seventh verse. Ibn Abbas said: So He saved it for you, and He did not bring it out for anyone before you.

Whoever did not include it as part of the Fatiha cited as evidence what Abu al-Hasan Muhammad ibn Muhammad al-Shirazi narrated to us, Zahir ibn Ahmad narrated to us, Abu Isa Ishaq al-Hashemi narrated to us, Abu Mus'ab narrated to us, on the authority of Malik, on the authority of Hamid al-Tawil, on the authority of Anas ibn Malik, may God be pleased with him, that he said: "I stood behind Abu Bakr al-Siddiq, Umar ibn al-Khattab, and Uthman ibn Affan, may God be pleased with them, and none of them would recite 'In the name of God, the Most Gracious, the Most Merciful' when he began the prayer." Sa'id ibn Jubayr said, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, would not know the completion of a surah until 'In the name of God, the Most Gracious, the Most Merciful' was revealed.

On the authority of Ibn Mas'ud, he said: We did not know the separation between the two surahs until **In the name of God, the Most Gracious, the Most Merciful**. Al-Sha'bi said: The Messenger of God, may God bless him and grant him peace, used to write in the

beginning according to the Quraish script, **In your name, O God**, until the verse was revealed: **And he said, 'Embark therein, in the name of God is its course.'** 41 - Hud, so he wrote **In the name of God**, until the verse was revealed: **Say, 'Call upon God, or call upon the Most Gracious.'** 110 - Al-Isra, so he wrote **In the name of God, the Most Gracious, the Most Merciful**, until the verse was revealed: **Indeed, it is from Solomon, and indeed, it is in the name of God, the Most Gracious, the Most Merciful.** 30 - An-Naml, so he wrote something similar.

Tafsir al-Baidawi

It is called the Mother of the Qur'an because it is its opening and beginning, as if it is its origin and source, and that is why it is called the foundation. Or because it includes what is in it of praise for God the Almighty, worship of His commands and prohibitions and clarification of His promise and threat. Or on the whole of its meanings of theoretical rulings and practical rulings which are following the straight path and learning about the ranks of the happy and the stations of the wretched. And Surat Al-Kanz and Al-Wafiya and Al-Kafiya for that. And Surat Al-Hamd and Al-Shukr and supplication. And teaching the issue because it includes it and prayer because it is obligatory to recite it or recommended to do so. And Al-Shafiyyah is the cure because of his saying, peace and blessings be upon him: **It is a cure for every disease. The seven oft-repeated** is seven verses by consensus, except that some of them counted the basmalah without **You have bestowed Your favor upon them**, and some of them reversed it, and it was repeated in prayer, or in revelation if it is authentic that it was revealed in Mecca when prayer was made obligatory, and in Medina when the qiblah was changed, and it is authentic that it is Meccan because of the Almighty's saying: **And We have given you seven of the oft-repeated verses**, and it is Meccan by the text.

1- **In the name of God, the Most Gracious, the Most Merciful** from Al-Fatihah and from every surah. This is the view of the reciters of Mecca and Kufa and their jurists, Ibn Al-Mubarak, may God have mercy on him, and Al-Shafi'i. The reciters of Medina, Basra, Syria, Malik, Al-Awza'i, and Abu Hanifa, may God have mercy on him, disagreed with them. Abu Hanifa, may God have mercy on him, did not state anything about it, so he thought that it was not part of the surah according to him. Muhammad bin Al-Hasan was asked about it and he said: What is between the two covers is the speech of God Almighty. We have many hadiths, including what Abu Hurairah, may God be pleased with him, narrated that the Prophet, peace and blessings be upon him, said: "The Opening of the Book is seven verses, the first of which is 'In the name of God, the Most Gracious, the Most Merciful' and the statement of Umm Salamah, may God be pleased with her: "The Messenger of God, peace and blessings be upon him, recited Al-Fatihah and counted 'In the name of God, the Most Gracious, the Most Merciful' and 'Praise be to God, Lord of the worlds'." Because of these two, there is a difference of opinion as to

whether it is a verse on its own or what comes after it. The consensus is that what is between the two covers is the speech of God Almighty, and there is agreement to include it in the copies of the Qur'an, along with the ones that are so perfect in stripping the Qur'an that they do not even write Aameen. The preposition *ba* is related to something omitted, as an estimate: **In the name of God I read** because what follows it is read. Likewise, every agent implies what makes the naming its beginning, and that is more appropriate than implying it at all due to the lack of what matches it and indicates it. Or initial due to the additional implied meaning in it, and presenting the object here is more appropriate as in his saying: **In the name of God is its flow** and his saying **You alone we worship** because it is more important and indicates exclusivity, and it is more indicative of glorification and more in keeping with existence, for His name, glory be to Him, is presented before the reading, how could it not be, when He has made a tool for it, in that the action is not completed and is not considered in the Sharia unless it is issued with His name, glory be to Him, due to his saying, peace and blessings be upon him, **Every important matter that is not begun with the name of God is incomplete**. It was said that the preposition *ba* is for accompaniment.

The meaning is, **Blessed by the name of God Almighty, read**. This and what follows it to the end of the surah are said on the tongues of the servants so that they may know how to bless His name, praise Him for His blessings, and ask for His grace. It was broken, and it is the right of the single letters to be opened, because they are specific to the necessity of the letter of the accusative, just as the lam of command and the lam of addition were broken inside it on the apparent to separate them from the lam of the beginning. The name, according to our Basran companions, is one of the names whose ends were deleted due to frequent use, and its beginnings were made clear on the sukoon *n* and a subject was introduced with it, the hamzat al-wasl, because it is their custom to begin with a moving letter and stop on a silent letter. This is supported by its inflection on Asma', Asma', Sami', and Sami't, and the coming of Sami' as guidance is a language in which he said:

By God, your fish is a blessed name. May God give you preference over it.

The heart is far and not expelled, and its derivation is from the sublimity because it is the elevation of the named and a symbol for it. And from the attribute among the Kufians, and its origin is wasm, the waw was deleted and replaced by the hamzat al-wasl to reduce its defect. It was replied that the hamza was not known inside it as its beginning was deleted in their speech, and from its dialects are sammam and sam. He said:

In the name of He whose name is in every surah

If the name is intended to mean the word, then it is not the named, because it is composed of discontinuous, non-constant sounds, and it differs according to the nations and ages, and it is sometimes multiple and sometimes the same. The named is not like that, and if it is intended to mean the thing itself, then it is the named, but it is not famous in this meaning. And the

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Almighty's saying: **Blessed be the name of your Lord and Glorify the name of your Lord** what is intended by it is the word, because just as His Essence, glory be to Him, and His attributes must be purified from deficiencies, the words created for them must be purified from obscenity and bad manners. Or the name is inserted into it, as in the saying of the poet:

Until the year, then peace be upon you both

And if what is meant by it is the attribute, as is the opinion of Sheikh Abu al-Hasan al-Ash'ari, the attribute is divided in his opinion into: what is the same as the named, what is other than it, and what is neither it nor other. He said in the name of God and did not say by God, because the blessing and assistance are in mentioning His name. Or to differentiate between an oath and an oath. The alif was not written as is the case in writing due to frequent use, and the ba was lengthened to replace it. God is originally a god, so the hamza was deleted and replaced by the alif and lam, and that is why it was said: O God, definitely, except that it is specific to the one worshipped in truth. The god originally refers to every worshipped thing, then it became prevalent for the one worshipped in truth. Its derivation is from the word 'ilah', 'iluhah' and 'ilwahah' meaning worship, and from it he became deified and istalah, and it was said from 'ilah' if he was perplexed because the minds are perplexed in knowing him. Or from 'ilahhat ila so-and-so' meaning it was tranquilized with him, because the hearts are reassured by mentioning him, and the souls are tranquilized by knowing him. Or from the word *God* if he is frightened by a matter that has befallen him, and the gods of other than Him are permitted, since the one seeking refuge seeks refuge in Him and He compels him in reality or in his claim. Or from the word *God* of the young camel if he is infatuated with his mother, since the servants are infatuated with supplicating to Him in times of hardship. Or from the word *Wala* if he is confused and his mind is floundering, and its origin was *Wala* then the *Waw* was changed to a *Hamza* because the *Kasra* is too heavy for it, as the *Damma* is too heavy in faces, so it was said *Ilah* like *I'a* and *Ishaah*, and the plural refers to it *Ilah* without *Al-Walaha*. And it was said that its origin is *Laha* the source of *Laha* which follows *Laha* if it conceals itself and rises because He, glory be to Him, is beloved beyond the perception of sight, and is elevated above everything and above what is not befitting of Him, and the saying of the poet attests to that:

Like an oath from Abu Rabah, witnessed by his elders

It was said that it is a name for its specific essence because it is described and not described by it, and because it must have a name that its attributes apply to it and nothing else is suitable for it, and because if it were a description, then saying: There is no god but God would not be monotheism like: There is no god but the Most Gracious, because it does not prevent partnership, and it is more apparent that it is a description in its origin, but when it prevailed over it to the point that it is not used for anything else and became like a name for it like: the Pleiades and the Thunderbolt, it followed its course in applying

descriptions to it, and preventing description by it, and the possibility of partnership does not approach it, because its essence from what it is without consideration is a real matter or something else that is not rational for humans, so it cannot be indicated by a word, and because if it indicated its specific essence alone, then the apparent meaning of His saying, the Most High, the Most Great: **And He is God in the heavens** would not have conveyed a correct meaning, and because the meaning of derivation is that one of the two words shares the meaning and composition with the other, and it is obtained between it and the aforementioned origin, and it was said that its origin is *Laha* in Syriac, so it was Arabized by deleting the last alif, and inserting the lam into it, and emphasizing its *Laha* if what precedes it is open or joined in *Sunnah*, it was said absolutely, and deleting its alif is a mistake that spoils the prayer, and the explicit oath is not established by it, and it came for the necessity of poetry:

May God not bless Suhail if God does not bless men

The Most Gracious, the Most Merciful are two names that were built for exaggeration from *mercy*, like *angry* from *angry*, and *all-knowing* from *know*. Mercy in the language means softness of the heart and a turning that requires favor and kindness. From this comes *mercy* because it turns toward what is in it. The names of God Almighty are only taken in consideration of the ends which are actions without the principles which are reactions. **The Most Gracious** is more eloquent than **The Most Merciful** because the increase in the construction indicates an increase in meaning as in *Qata'a* and *Qata'a* and *Kabar* and *Kabar*. This is only taken sometimes in consideration of quantity, and other times in consideration of quality. According to the first, it was said: **O Most Gracious of this world** because it includes the believer and the disbeliever, and **The Most Merciful of the Hereafter** because it is specific to the believer. According to the second, it was said: **O Most Gracious of this world and the Hereafter** and **The Most Merciful of this world**, because all the blessings of the Hereafter are great, while the blessings of this world are great and insignificant. It was presented and analogy requires ascending from the lowest to the highest, because the mercy of this world is presented, and because it became like knowledge in that no one else is described with it because its meaning is the true benefactor who has reached the utmost in mercy, and this is not true of anyone else because whoever is other than Him is compensated by His kindness and His favor, intending by it a great reward or beautiful praise or a mixture, the softness of the nationality or the love of money from the heart. Then it is like the mediation in that because the essence of the blessings and their existence, and the ability to deliver them, and the caller The motive for it, and the ability to benefit from it, and the villages in which the benefit is obtained, and other than that of His creation that no one else is able to do. Or because when the Most Gracious indicated the great blessings and conveyed them, He mentioned the Most Merciful to include what came out of them, so it would be like a completion and a parallel to it. Or to preserve the heads of the verses.

It is more apparent that it is not declined, and that the prohibition of its being exclusive to God Almighty is that it should have a feminine form like fa'la or fa'lanah, as an addition to it, which is the most common in its category. Rather, the naming was made specific with these names so that the knower may know that the One who deserves to be aided in the complexities of affairs is the true worshipped One, who is the Master of all blessings, immediate and deferred, great and small, so he directs his evils to the side of holiness, and holds fast to the rope of success, and occupies his secret with His remembrance and preparation with Him, rather than anything else.

Surat Al-Fatihah 1:2

Praise be to God, Lord of the Worlds.

Surat al-Fatihah 1:2

Praise be to God, Lord of the Worlds.

Tafsir al-Jalalayn

A declarative sentence intended to praise God with its content that He is the Owner of all praise from creation or deserving of their praise, and God is the Knower of the One truly worshipped **Lord of the Worlds**, meaning the Owner of all creation from mankind, jinn, angels, beasts, and others, and each of them is called a Knower, it is said the Knower of mankind and the Knower of the jinn and so on, and it is more common in its plural with the letter Ya and the letter Noon for those with knowledge over others, and it is from the sign because it is a sign of its Creator

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The meaning of **al-hamdu lillah** is: sincere thanks to God, the Most High, without all that is worshipped besides Him, and without all that He created, for what He bestowed upon His servants of blessings that cannot be counted, and no one else can encompass their number except Him, in correcting the tools for His obedience, and enabling the limbs of the bodies of the blind to perform His duties, along with what He has spread for them in their worldly life of provision, and nourished them with it of the pleasures of life, without them deserving it from Him, and with what He has alerted them to and called them to, of the causes leading to eternal life in the abode of residence in permanent bliss. So to our Lord be praise for all of that, first and last.

And with what we mentioned of the interpretation of the saying of our Lord, may He be glorified and whose names are sanctified, **Praise be to God**, the report came from Ibn Abbas and others:

Muhammad ibn al-Ala' told us: Uthman ibn Saeed told us: Bishr ibn Ammarah told us: Abu Rawq told us, on the authority of al-Dahhak, on the authority of Ibn Abbas, who said: Gabriel said to Muhammad, may God bless them both: Say, O Muhammad, **Praise be to God**. Ibn Abbas said: **Praise be to God** means thanking God, submitting to God, acknowledging His blessings and guidance, and starting with Him, and other than that.

Saeed bin Omar Al-Sakuni told me: Baqiyah bin Al-Waleed told us: Isa bin Ibrahim told me, on the authority of Musa bin Abi Habib, on the authority of Al-Hakam bin Umair, who was a companion of the Prophet, may God bless him and grant him peace, who said: The Prophet, may God bless him and grant him peace, said: **When you say 'Praise be to God, Lord of the Worlds,' then you have thanked God, and He will give you more.**

He said: It has been said that the saying of the speaker, **Praise be to God**, is praising God with His beautiful names and attributes, and his saying, **Thanks be to God**, is praising Him with His blessings and favors.

It was narrated on the authority of Ka'b al-Ahbar that he said: **Praise be to God**, praising God. The narration on his authority did not clarify which of the two meanings of praise we mentioned.

Yunus bin Abdul A'la Al-Sadfi told us: Ibn Wahb told us: Umar bin Muhammad told me, on the authority of Suhayl bin Abi Salih, on the authority of his father, who said: Al-Saluli told me, on the authority of Ka'b, who said: Whoever says **Praise be to God**, that is praising God.

Ali bin Al-Hasan Al-Kharraz told me: Muslim bin Abdul-Rahman Al-Jarmi told us: Muhammad bin Mus'ab Al-Qarqasani told us, on the authority of Mubarak bin Fadala, on the authority of Al-Hasan, on the authority of Al-Aswad bin Sari': The Prophet, may God bless him and grant him peace, said: "There is nothing more beloved to Him than praise, God Almighty, and for that reason He praised Himself and said: 'Praise be to God.'"

Abu Ja'far said: There is no objection among those who have knowledge of the Arabic language to the ruling on the saying of the speaker: **Praise be to God, thanks for health**. It has become clear, since it is correct according to all of them, that praise be to God may be said in place of thanks, and that thanks may be placed in place of praise. Because if that were not the case, it would not be permissible to say praise be to God in thanks, so the source of the speaker's saying **Praise be to God** would be: I thank, because if thanks were not in the meaning of praise, it would be wrong for something other than its meaning and wording to come from praise.

If someone were to say to us: What is the reason for including the definite article in *al-Hamd*? Why not say: **Praise be to God, Lord of the Worlds**?

It has been said that the inclusion of the definite article in the word *al-hamd* praise has a meaning that cannot be conveyed by the speaker saying *al-hamd* praise by omitting the definite article. This is because their inclusion in the word *al-hamd* indicates that its meaning is: all praise and complete thanks to God. If they were dropped from it, it would only indicate that the speaker praised God, not all praise. Since the meaning of the speaker saying *al-hamd* **praise be to God** or **hamd God praise be to God** is: I praise God with praise. The interpretation is not in the speaker saying *al-hamd* **praise be to God, Lord of the worlds**, reciting Surah Umm al-Qur'an: I praise God. Rather, the interpretation in that is what we described before, that all praise is for God in His divinity and His blessings upon His creation with the blessings He bestowed upon them, which are unmatched in religion and in this world, and in the immediate and the deferred.

Therefore, from the meaning, the readers and scholars of the nation continued to read the praise from

Al-Hamdulillah Rabb al-'Alamin without putting it in the accusative case, which leads to indicating that the meaning of what follows it is the same: I praise God with praise. If a reader read that in the accusative case, then in my opinion he would be distorting its meaning, and deserving of punishment for reading it in that way, if he intentionally read it in that way, while knowing his mistake and the corruption of his interpretation.

If someone were to say to us: What is the meaning of His saying, **Praise be to God**? God praised Himself, may He be glorified, and then He taught us so that we could say that as He said and described Himself? If that is the case, then what is the reason for His, may He be glorified, saying, **You alone we worship and You alone we ask for help**, when He, may He be glorified, is the One worshipped and not the One who worships? Or is that said by Gabriel or Muhammad, the Messenger of God, may God bless him and grant him peace? It is invalid that that is the speech of God.

It was said: Rather, all of that is the speech of God, may He be glorified, but He, may He be glorified, praised Himself and commended Himself with what He deserves, then He taught that to His servants and imposed its recitation upon them, as a test and trial from Him, so He said to them: Say: **Praise be to God, Lord of the Worlds**, and say: **You alone do we worship and You alone do we ask for help**. So His saying **You alone do we worship** is among what He, may He be glorified, taught them to say and to submit to Him in its meaning, and that is connected to His saying: **Praise be to God, Lord of the Worlds**, and it is as if He said: Say this and this.

If he said: Where is his saying: Say, so that the interpretation of that is what you claimed?

It was said: We have previously demonstrated that it is the nature of the Arabs, if they know the place of a word, and do not doubt that their listener knows, by what they have shown of their speech, what they have deleted, the deletion of what is sufficient from the apparent of their speech, especially if that word that was deleted was a statement, or the interpretation of a statement, as the poet said:

I know that I will be a tomb if the weak walk, not the weak

The questioners asked, **For whom did you dig?** The informants said, **A minister**.

Abu Jaafar said: He meant by that, and the informants said to them: The dead is a minister, so he omitted the dead, since he had already mentioned in the speech what indicated that. And likewise the other said:

I saw your husband in the battlefield, carrying a sword and a spear.

It is known that the spear is not worn, and that he only meant: **and carrying a spear**, but since its meaning was known, he was satisfied with what had become apparent from his speech, without revealing what was omitted from it. And they may say to the traveler when they bid him farewell: **A healthy companion**, omitting *walk* and **go out**, since its meaning was known, even if he omitted mentioning it.

Likewise, what was omitted from the statement of God Almighty: **Praise be to God, Lord of the Worlds**, when it was known by His statement, glory be to Him, **You alone do we worship**, what He intended by His statement: **Praise be to God, Lord of the Worlds**, of the meaning of His command to His servants, the indication of what appeared in the statement made it unnecessary to reveal what was omitted.

We have narrated the report that we mentioned earlier as the beginning of the interpretation of God's statement: **Praise be to God, Lord of the Worlds**, on the authority of Ibn Abbas, and that he used to say: Gabriel said to Muhammad: Say, O Muhammad: **Praise be to God, Lord of the Worlds**, and we explained that Gabriel only taught Muhammad, may God bless him and grant him peace, what he was commanded to teach him. This report indicates the correctness of what we said in the interpretation of that.

The statement in the interpretation of God's saying: *Lord*

Abu Ja'far said: The explanation of the interpretation of the name of God, which is *God*, in **In the name of God**, has already been given, so we have no need to repeat it in this place.

As for the interpretation of his saying *Lord*, the word *Lord* in the speech of the Arabs has several meanings. The master who is obeyed among them is called *Lord*. An example of this is the saying of Labid bin Rabi'ah:

And one day I will destroy the Lord of Kinda and his son, and the Lord of Ma'ad, between Khabt and Arar.

It means Lord of Kinda: Master of Kinda. And from it is the saying of the Nabigha of Banu Dhihyan:

Hide to Al-Nu'man until you reach him, may you be sacrificed for me by the Lord of my path and my offspring.

The man who fixes something is called a *riba*, and from this is the saying of Al-Farazdaq bin Ghalib:

They were lazy fools who injected their seed into an uncultivated soil.

Meaning: in an untouched skin. It is said: So-and-so makes his work worse for so-and-so if he tries to fix it and maintain it. It is said that Alqamah ibn Abdah said:

I was a man to whom I entrusted my lute, and before you I was raised, and I was lost, lutes.

He means by his saying: I have entrusted you, that is, my rababah has reached you, so you have become the one who will take care of my affairs and fix them, when I left the rababah of other kings who were before you over me, so they neglected my affairs and left checking on them, and they are the rabab: the singular of them is rabb. The owner of something is called its rabbah. The meaning of rabbah may also be used in other ways, but it returns to some of these three ways.

Our Lord, may His praise be glorified, is the Master who has no equal, and there is no equal to His mastery. He is the One who reforms the affairs of His creation through the blessings He bestowed upon them, and

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the Owner to whom belongs creation and command.

In a similar manner to what we said in the interpretation of the Most High's saying, **Lord of the Worlds**, the narration came from Ibn Abbas:

Abu Kuraib told us: Uthman ibn Saeed told us: Bishr ibn Amara told us: Abu Rawq told us, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: Gabriel said to Muhammad: O Muhammad, say: **Praise be to God, Lord of the worlds**. Ibn Abbas said: He says: Say: Praise be to God, to whom belongs all creation, all the heavens and those in them, and all the earths and those in them and what is between them, of what He knows and of what He does not know. He says: Know, O Muhammad, that nothing is like this Lord of yours.

The statement in the interpretation of his saying: **the worlds**.

Abu Jaafar said: **The scholars** is the plural of *world*, and *world* is a plural that has no singular form, like *anam*, "raht," *jaysh*, and similar names that are used as a collective that has no singular form.

The world is the name for the types of nations, and each type of them is a world, and the people of every century from each type of them are the world of that century and that time. So mankind is a world, and every people of a time from them is the world of that time. And the jinn are a world, and so are all the races of creation, each race from them is the world of its time. And for this reason it is plural and is said: worlds, and its singular is a plural, because the world of every time from that is the world of that time. And from that is the saying of al-Ajjaj:

Khandaf is the pinnacle of this world

So he made them the scholars of his time. This statement that we have made is the statement of Ibn Abbas and Saeed bin Jubair, and it is the meaning of the statement of most of the commentators.

Abu Kuraib told us: Uthman bin Saeed told us: Bishr bin Ammarah told us: Abu Rawq told us, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **Praise be to God, Lord of the Worlds**. Praise be to God, to whom belongs all creation: the heavens and the earths and whoever is in them, and what is between them, of what He knows and what He does not know.

Muhammad bin Sinan al-Qazzaz told me: Abu Asim told us, on the authority of Shabib, on the authority of Ikrimah, on the authority of Ibn Abbas: **Lord of the worlds**: the jinn and mankind.

Ali bin Al-Hasan told me, he said: Muslim bin Abdul Rahman told us, he said: Muhammad bin Mus'ab told us, on the authority of Qais bin Al-Rabi', on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, regarding a statement:

God Almighty is **Lord of the Worlds**. He said: Lord of the jinn and mankind.

Ahmad bin Ishaq bin Issa Al-Ahwazi told us: Abu

Ahmad Al-Zubayri told us: Qais told us, on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubair: His statement: **Lord of the worlds**, he said: the jinn and mankind.

Ahmad bin Abdul Rahim Al-Barqi told me: Ibn Abi Maryam told me, on the authority of Ibn Lahī'ah, on the authority of Ata' bin Dinar, on the authority of Saeed bin Jubair, regarding his statement: **Lord of the worlds**, he said: The son of Adam, the jinn, and mankind, every nation.

Some of them are unique.

Muhammad bin Hamid told me, he said: Mihran told us, on the authority of Sufyan, on the authority of Mujahid: **Praise be to God, Lord of the Worlds**, he said: mankind and jinn.

Ahmad bin Ishaq Al-Ahwazi told us, he said: Abu Ahmad Al-Zubayri told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid, similarly.

Bishr bin Muadh Al-Aqdi told us: Yazid bin Zuraigh told us, on the authority of Saeed, on the authority of Qatada: **Lord of the worlds**, he said: Every class is a world.

Ahmad bin Hazim Al-Ghafari told me, he said: Obaidullah bin Musa told us, on the authority of Abu Ja'far, on the authority of Rabi' bin Anas, on the authority of Abu Al-'Aliyah, regarding His statement: **Lord of the worlds**, he said: Mankind is a world, and the jinn is a world, and other than that there are eighteen thousand worlds, or fourteen thousand worlds, he is doubtful of the angels on the earth. And the earth has four corners, in each corner there are three thousand worlds, and five hundred worlds, He created them for His worship.

Al-Qasim bin Al-Hasan told us: Al-Hussein bin Dawud told us: Hajaj told us, on the authority of Ibn Jurayj, regarding his statement: **Lord of the worlds**, he said: mankind and the jinn.

Tafsir al-Qurtubi

First: The Almighty's saying: **Praise be to God**. Abu Muhammad al-Ghani bin Saeed al-Hafiz narrated from the hadith of Abu Hurayrah and Abu Saeed al-Khudri on the authority of the Prophet, may God bless him and grant him peace, who said: "When the servant says 'Praise be to God,' He says: 'My servant has spoken the truth in praising Me.'" Muslim narrated from Anas bin Malik who said: The Messenger of God, may God bless him and grant him peace, said: **God is pleased with the servant who eats a meal and praises Him for it, or drinks a drink and praises Him for it**. Al-Hasan said: There is no blessing but that praising God is better than it. Ibn Majah narrated from Anas bin Malik who said: The Messenger of God, may God bless him and grant him peace, said:

"God does not bestow a blessing upon a servant and he says: 'Praise be to God' except that what he has given him is better than what he has taken." In Nawad al-Usul, on the authority of Anas bin Malik, he said:

The Messenger of God, may God bless him and grant him peace, said:

If the entire world in its entirety were in the hand of a man from my nation and he said 'Praise be to God', then praise be to God would be better than that. Abu Abdullah said: "Its meaning to us is that he was given the world, then he was given this word after that until he uttered it, and this word was better than the entire world, because the world is fleeting and the word is eternal. It is one of the lasting good deeds. God the Most High said: 'But the lasting good deeds are better in the sight of your Lord for reward and better for hope.'" It was said in some narrations: What he was given would have been more than what he took. So the word became a gift from the servant, and the world is from God. This is in management. This is how it is in speech that this word is from the servant, and the world is from God, and both are originally from God, the world is from Him and the word is from Him. He gave him the world and enriched him, and He gave him the word and honored him with it in the hereafter. Ibn Majah narrated on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, told them: A servant of God's servants said: O Lord, to You be praise as befits the majesty of Your face and the greatness of Your power. The two angels were overwhelmed and did not know how to write it down, so they ascended to heaven and said: O our Lord, Your servant said: O Lord, he has said: O Lord, to You be praise as befits the majesty of Your face and the greatness of Your power. God said to them: Write it down as My servant said it until he meets Me and I reward him for it.

Linguists said: The matter became difficult and hard, and the difficulties **with emphasis on the letter Dād** are the hardships. The woman and the sheep became difficult: if their child got stuck and its exit was not easy, also with emphasis on the letter Dād, so based on this it would be aḥḍalat al-mulakayn or aḥḍalat al-mulakayn without a ta'. And God knows best. Muslim narrated on the authority of Abu Malik al-Ash'ari who said: The Messenger of God, may God bless him and grant him peace, said:

Purity is half of faith, and 'Praise be to God' fills the scale, and 'Glory be to God' and 'Praise be to God' fill what is between the heavens and the earth, and he mentioned the hadith.

Second: The scholars differed as to which is better, the servant saying: **Praise be to God, Lord of the Worlds**, or saying: **There is no god but God**? A group said: His saying: **Praise be to God, Lord of the Worlds** is better, because it includes monotheism, which is: **There is no god but God**. So in his saying there is monotheism and praise, and in his saying there is no god but God there is monotheism only. A group said: **There is no god but God** is better, because it repels disbelief and polytheism, and creation fights for it. The Messenger of God, may God bless him and grant him peace, said:

I was commanded to fight people until they say, 'There is no god but God.' This statement was chosen by Ibn Atiyyah, who said: The judge in this is the statement of the Prophet, may God bless him and grant him peace:

"The best thing I and the prophets before me have said

is: There is no god but God alone, with no partner or associate."

Third: Muslims agree that God is to be praised for all His blessings, and that among the blessings that God has bestowed is faith. This indicates that faith is His action and creation, and the evidence for that is His saying, **Lord of the worlds**. And the worlds are all of the creatures, and faith is among them, not as the Qadarites said that it was created for them, as will be explained.

Fourth: Praise in the speech of the Arabs means complete commendation, and the alif and lam are for the comprehensiveness of the type of praise, so He, glory be to Him, deserves all praise, as He has the best names and the highest attributes. The word praise has been collected in the collection of fewness in the saying of the poet:

And the most eloquent praise, I have dedicated to him my best sayings and my best praises.

Praise is the opposite of blame. You say: I praised the man, I praise him with praise, so he is praiseworthy and commendable. Praise is more eloquent than praise. Praise is more general than thanks. The commended is the one who has many praiseworthy qualities. The poet said:

To the noble, generous, and generous Muhammad

And thus the Messenger of God, may God bless him and grant him peace, was named. And the poet said:

So he split his name from his own to make him famous. So, the one with the honour is Mahmoud, and this is Muhammad.

Praise is the opposite of blame. A man became praiseworthy. I praised him and found him praiseworthy. You say: I came to such and such a place and praised it, meaning I found him praiseworthy and agreeable, and that is if you were pleased with his residence or his pasture. A man of hamdah - like hamza - praises things a lot and says more about them than they are. And the hamdah of fire - with a fat-ha - is the sound of its burning.

Fifth: Abu Jaafar al-Tabari and Abu al-Abbas al-Mubarrad believed that praise and thanks have the same meaning and are not acceptable. Abu Abd al-Rahman al-Sulami narrated it in his book Al-Haqaiq on the authority of Jaafar al-Sadiq and Ibn Ata'. Ibn Ata' said that it means thanks to God, since it is from Him the gratitude for His teaching us so that we praised Him. Al-Tabari provided evidence that they have the same meaning by saying: Praise be to God, thanks. Ibn Atiyyah said: It is in reality evidence against what he believed, because your saying thanks is only specific to praise, because it is for a blessing. Some scholars said: Thanks are more general than praise, because it is with the tongue, the limbs and the heart, while praise is only with the tongue in particular. It was said that praise is more general, because it contains the meaning of thanks and the meaning of praise, and it is more general than thanks, because praise is placed in place of thanks, and thanks is not placed in place of praise. It was narrated on the authority of Ibn Abbas that he said: Praise be to God is the word of

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every grateful person, and that Adam, peace be upon him, said when he sneezed: Praise be to God. God said to Noah, peace be upon him: **Say, 'Praise be to God, who has delivered us from the wrongdoing people.'** And Abraham, peace be upon him, said: **Praise be to God, who has given me, in my old age, Ishmael and Isaac.** And He said in the story of David and Solomon: **And they said, 'Praise be to God, who has favored us over many of His believing servants.'** And He said to His Prophet, peace and blessings be upon him: **Say, 'Praise be to God, who has not taken a son.'** And the people of Paradise will say: **Praise be to God, who has taken away our sorrow.** Their call will be, **Praise be to God, Lord of the worlds.** It is the word of every grateful person.

I said: The correct view is that praise is commendation of the one being praised for his attributes without any prior good deed, and thanks is commendation of the one being thanked for the good deed he has been given. And on this basis our scholars said: Praise is more general than thanks, because praise is for commendation, for praise, and for thanks, and reward is specific to being a reward for someone who has done you a favor, so praise is more general in the verse because it is more than thanks. And praise is mentioned in the sense of satisfaction, it is said: I tested him and praised him, meaning I was satisfied with him. And from this is the saying of the Most High: **A praiseworthy station.** And he, peace be upon him, said:

I have made you wash your urethra meaning I am pleased with it for you. It is mentioned from Ja'far al-Sadiq in his saying, **Praise be to God:** Whoever praises Him with His attributes as He described Himself has praised Him, because praise came with a mim and a dal, so the ha' is from unity, the mim is from sovereignty, and the dal is from eternity, so whoever knows Him with unity, eternity, and sovereignty has known Him, and this is the reality of praise be to God. Shaiq bin Ibrahim said in his interpretation of praise be to God: It has three aspects, the first is that if God gives you something, you know who gave it to you. The second is that you are pleased with what He gave you. The third is that as long as His strength is in your body, you do not disobey Him, so these are the conditions of praise.

Sixth: God Almighty praised Himself, and opened His book with praise of Him, and He did not permit anyone else to do so. Rather, He forbade them from doing so in His book and on the tongue of His Prophet, peace be upon him, and He said: "So do not claim yourselves to be pure. He knows best who fears Him." And He, peace be upon him, said:

Throw dirt in the faces of flatterers. Narrated by Al-Muqaddad. This will be discussed in the chapter on women, God willing.

The meaning of praise is due to God, Lord of the Worlds. That is, praise preceded me for myself before anyone in the worlds praised me. My praise of myself for myself in eternity was not due to a cause, and my praise of creation is tainted with causes. Our scholars said: It is abhorrent for a creature who has not been

given perfection to praise himself in order to bring benefits to himself and ward off harm from himself. It was said: When He, glory be to Him, knew the inability of His servants to praise Him, He praised Himself for Himself in eternity. So exhausting the burden of worship is the place of the inability to praise Him. Do you not see how the Master of Messengers showed the inability by saying:

I cannot count your praises. And they recited:

If we praise you for something good, then you are as we praise and above what we praise.

It was said: He praised Himself in eternity because He knew of the abundance of His blessings upon His servants and their inability to fulfill the duty of praising Him, so He praised Himself on their behalf, so that the blessing would be more enjoyable for them, since He removed from them the burden of the favor.

Seventh: The seven reciters and the majority of people agreed to raise the dal in Al-Hamdulillah. It was narrated from Sufyan ibn Uyaynah and Ru'bah ibn al-'Ajaj: Al-Hamdulillah with the dhal in the accusative, and this is based on the implication of a verb. It is said: Al-Hamdulillah with the nominative is a subject and predicate, and the way of the predicate is to give information, so what is the benefit in this? The answer is that Sibawayh said: If a man says Al-Hamdulillah with the nominative, then it has the same meaning as your saying: I praised God with praise, except that the one who raises Al-Hamdulillah informs that the praise is from Him and from all creation to God, and the one who places Al-Hamdulillah in the accusative informs that the praise is from Him alone to God. Other than Sibawayh said: He only speaks this to expose God's pardon and forgiveness and to glorify and extol Him, so it is contrary to the meaning of the predicate and has the meaning of a question. In the hadith:

Whoever is busy remembering Me instead of asking Me, I will give him the best of what I give to those who ask. It was said:

His praise and commendation of Himself is so that His servants may know that. So the meaning of this is: Say, **Praise be to God.**

Al-Tabari said: Praise be to God is a praise with which He commended Himself, and within it is a command to His servants to praise Him, so it is as if He said: Say praise be to God, and based on this comes the word say you. This is from the Arabs' deletion of what the apparent meaning of the speech indicates, as the poet said:

I know that I will be ashes if the weak walk, not the weak

The questioners said: For whom did you dig? The questioners said: Who is the minister?

Meaning: The one who is engraved has a minister, so it was deleted because the apparent meaning of the speech indicates it, and this is common. It was narrated on the authority of Ibn Abi Ubla. Praise be to God with the damma of the dal and lam, following the

second with the first, and to make the word homogeneous, and the desire for homogeneity in the word is common in their speech, such as: I aju'uka, which is a slope from the mountain, with the damma of the dal and the jim. He said:

Hit your mom's legs hubble

By adding a damma to the noon because of adding a damma to the hamza. And in a reading by the people of Mecca, they added a damma to the ra' following the mim, and on that basis they said: Maqtalain by adding a damma to the qaf. And they said: li-mak, so they broke the hamza following the lam, and it was recited by Nu'man ibn Bashir:

Oh, mother, she is seeking in the air, and there is no one like him who is sought on earth.

The original: Woe to her mother, so the first *lam* was deleted and the damma of the hamza after the kasra was found too heavy, so it was moved to the *lam* and then the *lam* was followed by the *mim*. It was narrated on the authority of Al-Hasan bin Abi Al-Hasan and Zaid bin Ali: Al-Hamdulillah with the kasra of the *dal* following the first with the second.

Eighth: The Almighty's saying: **Lord of the worlds**, meaning their Owner, and whoever owns something is its Lord, so Lord is the Owner. And in the Sahih: Lord is one of the names of God Almighty, and it is not said of anything else except with an addition, and they said it in the pre-Islamic era for the king. Al-Harith bin Halza said:

He is the Lord and the supporter on the day of confusion and affliction

And the Lord: the master, and from it the Almighty's saying: **Remember me with your Lord**. And in the hadith:

That the slave woman should give birth to her mistress, meaning her mistress. We have explained this in the book *At-Tadhkira*. The lord is the reformer, the manager, the repairer, and the one who takes care of something. Al-Harawi and others said: It is said of someone who takes care of the reform and completion of something: He has taken care of it, he is its lord and master. From this the lords were named because they take care of the books. In the hadith:

Do you have a blessing that you can take care of? That is, that you can take care of it and fix it. And the Lord is the worshipped one, and from this the poet said:

The foxes urinate on his head. He who is urinated on by foxes is humiliated.

It is said in the form of plural: raabahu, raabbahu, and raabbatuhu, as narrated by An-Nahhas. In As-Sahah: And so-and-so raised his son, raabahu, and raabbahu and raabbahu have the same meaning, that is, he raised him. And marboof is the one who is educated.

Ninth: Some scholars said: This name is the greatest name of God, because of the frequency with which people call upon Him, and contemplate that in the Qur'an, as in the last part of Al Imran and Surat Ibrahim and others, and because this description gives

a sense of the connection between the Lord and the one being served, along with what it includes of compassion, mercy, and need in every situation.

There is a difference of opinion about its derivation. It has been said that it is derived from *tarbiyah*, so God Almighty is the manager of His creation and their nurturer. Hence His Almighty saying, **And your stepdaughters who are in your lap**. So the wife's daughter was called a stepdaughter because of the husband's upbringing of her.

So, the fact that He is the manager of His creation and their nurturer is an attribute of action, and the fact that the Lord in the sense of owner and master is an attribute of the essence.

Tenth: Whenever the definite article is added to *Lord*, it is reserved for God Almighty, because it is for the covenant. If we delete it, it becomes shared between God and His servants. So it is said: God is the Lord of the servants, and Zayd is the Lord of the house. So God, glory be to Him, is the Lord of lords. He owns the owner and the owned, and He is the Creator and Provider of that. Every lord other than Him is neither a creator nor a provider. Every owned thing is owned after it did not exist, and that was taken from his hand. He only owns something and not something else. The description of God Almighty is contrary to these meanings. This is the difference between the description of the Creator and the created things.

Eleventh: The Almighty's saying: **of the worlds**. The people of interpretation differed greatly regarding **of the worlds**. Qatada said: **The worlds** is the plural of *world*, which is every existing thing other than God Almighty, and it does not have a singular form like *group* and *people*. It was said: The people of every age are *worlds*, as Al-Husayn ibn Al-Fadl said, based on the Almighty's saying: **Do you approach the males from among the worlds?** meaning from among the people. Al-Ajjaj said:

I will remove the head of this world

Jarir bin Al-Khatfi said:

The wilderness is fair to him, and he is poisonous, and the scholars sacrifice their children for him.

Ibn Abbas said: The scholars are the jinn and mankind. The evidence for this is the Almighty's statement: **That he may be a warner to the worlds**, and he was not a warner to the animals. Al-Farra' and Abu Ubaidah said: The scholar refers to those who have reason, and they are four nations: mankind, jinn, angels, and devils. And the animals are not called *scholars*, because this plural is only the plural of those who have reason.

Al-A'sha said

I have never heard of such people in our world.

Zaid bin Aslam said: They are the mercenaries, and similarly Abu Amr bin Al-Ala said: They are the spiritual ones. It is the meaning of Ibn Abbas's statement as well: Every living thing that moves on the face of the earth. Wahb bin Munabbih said: God Almighty has eighteen thousand worlds, and this world is one of them. Abu Saeed Al-Khudri said: God has forty thousand worlds, and this world from east to west

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is one world. Muqatil said: The worlds are eighty thousand worlds, forty thousand worlds on land, and forty thousand worlds in the sea. Al-Rabi bin Anas narrated on the authority of Abu Al-Aliyah who said: The jinn are one world, and mankind is one world, and He divided the earth into four corners, in each corner one thousand five hundred worlds, which He created for His worship.

I said: The first statement is the most correct of these statements, because it includes every created and existing thing. Its evidence is the saying of God Almighty: "Pharaoh said: 'And what is the Lord of the worlds?' He said: 'The Lord of the heavens and the earth and what is between them.'" Then it is taken from knowledge and sign, because it indicates its Creator. This is what Az-Zajaj said: The world is everything that God created in this world and the hereafter. Al-Khalil said: Knowledge, sign and teacher: what indicates something, so the world indicates that it has a Creator and Manager, and this is clear. It was mentioned that a man said in the presence of Al-Junayd: Praise be to God, so he said to him: Complete it as God said, say: Lord of the worlds, so the man said: Who are the worlds that you should be mentioned with the Truth? He said: Say, my brother? For if the created is paired with the eternal, no trace of it remains.

Twelfth: It is permissible to use the nominative and accusative forms of *Lord*. The accusative is used to express praise, and the nominative is used to express separation, meaning He is the Lord of the Worlds.

Tafsir Ibn Kathir

The seven readers have a damma on the dal in his statement *Al-Hamdulillah* which is a subject and predicate. It was narrated on the authority of Sufyan ibn Uyaynah and Ru'bah ibn al-'Ajaj that they said *Al-Hamdulillah* in the accusative case, which is an implied verb. Ibn Abi Ubaidah read *Al-Hamdulillah* with a damma on the dal and the lam, following the first and second. It has supporting evidence, but it is anomalous. It was narrated on the authority of al-Hasan and Zayd ibn Ali *Al-Hamdulillah* with a kasra on the dal, following the first and second.

Abu Ja'far ibn Jarir said: The meaning of *al-Hamdulillah* is to thank God sincerely, without all that is worshipped besides Him, and without everything that He created from His creation, with what He bestowed upon His servants of blessings that cannot be counted and whose number cannot be encompassed by anyone other than Him, in correcting the tools for His obedience and enabling the limbs of the bodies of those charged with the duties to perform His obligations, along with what He has spread for them in their worldly life of provision, and nourished them with the pleasures of life without them deserving it, and with what He has alerted them to and called them to of the causes leading to eternal life in the abode of permanent bliss, so to our Lord be praise for all of that, first and last. Ibn Jarir, may God have mercy

on him, said: Praise be to God is a praise with which He has praised Himself, and within it is a command to His servants to praise Him, as if He said: Say, **Praise be to God**. He said: It has been said that the saying of the speaker, **Praise be to God**, is praise of Him by His beautiful names and sublime attributes, and his saying, **Thanks be to God**, is praise of Him by His blessings and favors. Then he began to refute that, with the gist of it that all those who know the Arabic language place both praise and thanks in place of the other. Al-Salami transmitted this doctrine that they are the same from Ja'far al-Sadiq and Ibn Ata' from the Sufis. Ibn Abbas said, **Praise be to God**, is the word of every thankful person. Al-Qurtubi cited Ibn Jarir as evidence for the validity of the saying of the speaker, **Praise be to God**, as thanks. What Ibn Jarir claimed is questionable, because it is well-known among many of the later scholars that praise is verbal praise of the one who is praised by his necessary and transitive attributes, and thanks are only for transitive ones and are with the heart, tongue, and limbs, as the poet said:

Three things have benefited you from me: my hands, my tongue, and my hidden conscience.

But they differed as to which of the two is more general, praise or thanks, according to two opinions. The truth is that there is a generality and a specificity between them. Praise is more general than thanks in terms of what they apply to, because it applies to intransitive and transitive attributes. You say, **I praised him for his chivalry** and **I praised him for his generosity**, which is more specific, because it can only be done by words. Thanks is more general in terms of what they apply to, because it can be done by words, actions, and intention, as mentioned above. It is more specific because it can only be done by transitive attributes. You do not say, **I thanked him for his chivalry**, and you say, **I thanked him for his generosity and kindness to me**. This is the gist of what some of the later scholars have explained, and God knows best.

Abu Nasr Ismail bin Hammad Al-Jawhari said: Praise is the opposite of blame. You say, **I praised the man**, and he praises him with praise and commendation, so he is praiseworthy and praised. Praise is more expressive than praise, but praise is more general than thanks. He said about thanks: it is to commend the doer of good for what he has done of kindness. It is said, **I thanked him** and **I thanked him**, and with the *lam* it is more eloquent. As for praise, it is more general than praise because it is for the living, the dead, and also for inanimate objects, just as food, a place, and the like are praised, and it comes before and after the kindness. It is also more general for transitive and intransitive attributes.

Mentioning the sayings of the predecessors about praise

Ibn Abi Hatim said: My father told us, Abu Mu'ammir al-Qat'i told us, Hafs told us, on the authority of Hajjaj, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas, may God be pleased with them both, who said: Umar, may God be pleased with him, said: We have learned Subhan God and La ilaha illa God, but what is al-hamdulillah? Ali said: It is a word that God is

pleased with for Himself. Other than Abu Muammar narrated it on the authority of Hafs, who said: Umar said to Ali - and his companions were with him -: There is no god but God, Subhan God, and God is Great, we have learned them, but what is al-hamdulillah? Ali said: A word that God Almighty loves for Himself and is pleased with for Himself and loves to be said. Ali bin Zaid bin Jadaan said on the authority of Yusuf bin Mahran: Ibn Abbas said: Praise be to God is a word of thanks. And when the servant says praise be to God, He says: My servant thanked me. Narrated by Ibn Abi Hatim. He and Ibn Jarir also narrated from the hadith of Bishr bin Ammarah on the authority of Abu Rawq on the authority of Ad-Dahhak on the authority of Ibn Abbas that he said: Praise be to God is thanking God, it is humility before Him and acknowledging His blessings and guidance and initiating it and other than that. Kaab Al-Ahbar said: Praise be to God is the praise of God, and Ad-Dahhak said: Praise be to God is the cloak of the Most Merciful. A hadith similar to that has been narrated.

Ibn Jarir said: Saeed bin Amr Al-Sakuni told us, Baqiyah bin Al-Waleed told us, Isa bin Ibrahim told me, on the authority of Musa bin Abi Habib, on the authority of Al-Hakam bin Umair, who was a companion of the Prophet, who said: The Messenger of God, may God bless him and grant him peace, said: When you say, **Praise be to God, Lord of the Worlds**, then you have thanked God, and He will give you more. Imam Ahmad bin Hanbal narrated: Ruh told us, Aouf told us, on the authority of Al-Hasan, on the authority of Al-Aswad bin Sari', who said: I said, O Messenger of God, shall I not ask you for praise with which I have praised my Lord, the Blessed and Exalted? He said: **Indeed, your Lord loves praise.** Al-Nasa'i narrated it on the authority of Ali bin Hajar, on the authority of Ibn Ulayyyah, on the authority of Yunus bin Ubayd, on the authority of Al-Hasan Al-Aswad bin Sari', with it. Abu Isa Al-Hafiz Al-Tirmidhi, Al-Nasa'i and Ibn Majah narrated from the hadith of Musa bin Ibrahim bin Katheer from Talha bin Kharash from Jabir bin Abdullah who said: The Messenger of God, may God bless him and grant him peace, said: **The best remembrance is 'There is no god but God', and the best supplication is 'Praise be to God'.** Al-Tirmidhi said: It is hasan gharib. Ibn Majah narrated from Anas bin Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God does not bestow a blessing upon a servant and he says: 'Praise be to God' except that what he gives is better than what he takes." Al-Qurtubi said in his interpretation and in Nawader Al-Usul on the authority of Anas from the Prophet, may God bless him and grant him peace, who said: "If the entire world were in the hand of a man from my nation and he said: 'Praise be to God', then praise be to God would be better than that." Al-Qurtubi and others said: That is, his inspiration to praise God would be a greater blessing for him than the blessings of this world because the reward of praising God does not perish and the pleasures of this world do not last. God, the Most High, said: "Wealth and children are the adornment of the life of this world. But the righteous deeds that endure are better in the sight of your Lord for reward and better for hope." And in Sunan Ibn Majah on the authority of Ibn Umar that the Messenger

of God, may God bless him and grant him peace, told them that One of God's servants said: **O Lord, to You be praise as befits the majesty of Your countenance and the greatness of Your power.** The two angels were unable to write it down, so they ascended to God and said: **O our Lord, a servant has said something and we do not know how to write it down.** God, who knows best what His servant said, said: **What did My servant say?** They said: "O Lord, he said: 'To You be praise, O Lord, as befits the majesty of Your countenance and the greatness of Your power.'" God said to them, **Write it as My servant said it until he meets Me, and I will reward him for it.** Al-Qurtubi narrated from a group that they said that the servant's saying, **Praise be to God, Lord of the Worlds**, is better than his saying, **There is no god but God**, because **Praise be to God, Lord of the Worlds**, includes monotheism along with praise. Others said, **There is no god but God**, is better because it distinguishes between faith and disbelief, and people will fight for it until they say, **There is no god but God**, as is proven in the agreed-upon hadith. In another hadith, it says, **The best thing that I and the prophets before me have said is, 'There is no god but God, alone, with no partner or associate.'** It was previously reported from Jabir, with a chain of transmission traceable to the Prophet, **The best remembrance is, 'There is no god but God,' and the best supplication is, 'Praise be to God.'** At-Tirmidhi classed it as hasan, and the alif and lam in *al-Hamd* are used to include all types and kinds of praise for God, the Most High, as is stated in the hadith, **O God, all praise is Yours, all dominion is Yours, all good is in Your hand, and all matters return to You.**

The Lord is the owner who controls and in the language it is used to mean the master and the one who controls for the sake of reform and all of that is correct with regard to God and the Lord is not used for anyone other than God but rather as an addition you say: Lord of the house, Lord of so-and-so, as for the Lord it is only said for God the Almighty, and it has been said that it is the greatest name. The worlds are the plural of world and it is every existing thing other than God the Almighty, and the world is a plural that does not have a singular from its word, and the worlds are the types of creatures in the heavens and on land and in the sea and every century and generation of them is also called a world. Bishr bin Ammar said on the authority of Abu Rawq on the authority of Ad-Dahhak on the authority of Ibn Abbas, **Praise be to God, Lord of the worlds**, Praise be to God to whom belongs all creation, the heavens and the earth and what is in them and what is between them of what we know and what we do not know. And in the narration of Saeed bin Jubair and Ikrimah on the authority of Ibn Abbas: Lord of the jinn and mankind, and Saeed bin Jubair, Mujahid and Ibn Jurayj said the same and it was narrated on the authority of Ali something similar. Ibn Abi Hatim said with his chain of transmission that it is not reliable, and Al-Qurtubi provided evidence for this statement by the words of God the Almighty: **that he may be to the worlds a warner**, and they are the jinn and mankind. Al-Farra and Abu Ubaid said: The world is that which has reason, and they are humans, jinn, angels and devils, and animals are not called worlds. On the authority of Zaid bin Aslam and Abu Muhaisin, the world is everything that has a fluttering soul.

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Qatada said: The Lord of the worlds is every kind of world. Al-Hafiz Ibn Asakir said in the biography of Marwan bin Muhammad, who was one of the caliphs of the Umayyads and was known as Al-Ja'd and nicknamed Al-Himyar, that he said: God created seventeen thousand worlds, the inhabitants of the heavens and the inhabitants of the earth, one world, and the rest of them are known only to God Almighty.

Abu Jaafar Al-Razi said on the authority of Al-Rabi' bin Anas on the authority of Abu Al-Aaliyah regarding the Almighty's statement: **Lord of the worlds**, he said that mankind is one world and other than that there are eighteen thousand or fourteen thousand worlds - he doubts - the angels are on the earth and the earth has four corners, in each corner there are three thousand worlds and five hundred worlds that God created for His worship. Narrated by Ibn Jarir and Ibn Abi Hatim. This is a strange statement that needs a sound proof like it. Ibn Abi Hatim said: My father told us: Hisham bin Khalid told us: Al-Walid bin Muslim told us: Al-Furat told us, meaning Ibn Al-Walid, on the authority of Mu'tab bin Sami' on his Musnad: Muhammad bin Al-Himyari, regarding the words of God Almighty: **Lord of the Worlds**, he said: The worlds are a thousand nations, six hundred in the sea and four hundred on land. The same was narrated on the authority of Sa'id bin Al-Musayyab. Something similar to this was narrated with a chain of transmission traceable to the Prophet, as Al-Hafiz Abu Ya'la Ahmad bin Ali bin Al-Muthanna said in his Musnad: Muhammad bin Al-Muthanna told us: Ubayd bin Waqid Al-Qaysi Abu Abbad told us: Muhammad bin Isa bin Kaysan told us: Muhammad bin Al-Munkadir told us, on the authority of Jabir bin Abdullah, who said: The locusts decreased in one of the years of 'Umar's rule, so he asked about it but was not told anything, so he was upset by that, so he sent a rider to go to Yemen, another to Syria, and another to Iraq to ask whether any locusts had been seen or not. He said: The rider who was from Yemen came to him with a handful of locusts, so he threw them in front of him. When he saw them, he said: I heard the Messenger of God, may God bless him and grant him peace, say: **God created a thousand nations**. : "Six hundred in the sea and four hundred on land, so the first thing to perish from these nations will be locusts. When they perish, they will follow one another like a system whose thread is cut." Muhammad ibn Isa, who is al-Hilali, is weak. Al-Baghawi narrated on the authority of Saeed ibn al-Musayyab that he said to God, **One thousand worlds, six hundred in the sea and four hundred on land**. Wahb ibn Munabbih said, "God has eighteen thousand worlds. The world is one of them." Muqatil said, **The worlds are eighty thousand**. Ka'b al-Ahbar said, **No one knows the number of worlds except God Almighty**. Al-Baghawi transmitted it. Al-Qurtubi narrated on the authority of Abu Saeed al-Khudri that he said, "God has forty thousand worlds. The world, from its east to its west, is one world." Al-Zajaj said, **The world is everything that God created in this world and the hereafter**. Al-Qurtubi said, **This is correct, that it includes all worlds, as in His statement, 'Pharaoh said, "And what is the Lord of the worlds?" He said, 'The Lord of the heavens and the earth and what is**

between them, if you are certain." The world is derived from the word *mark* I said because it is a word that indicates the existence of its Creator and Maker and His Oneness, as Ibn al-Mu'tazz said:

How strange it is that God is disobeyed, or how the denier denies Him.

And in everything there is a sign that indicates that He is One.

Fath al-Qadir

2- Praise be to God Praise: is the verbal praise of a voluntary good, and with the restriction of choice it differs from praise, as it is for a good even if the praised one is not of his choice, such as praising a man for his beauty, strength and courage. The author of Al-Kashshaf said: They are brothers, and praise is more specific than thanks in its source and more general in its relation. The source of praise is the tongue only, and its relation is the blessing and other things. The source of thanks is the tongue, the soul and the limbs, and its relation is the blessing. It was said: The source of praise is like the source of thanks, because every praise with the tongue that is not from the bottom of the heart with the agreement of the limbs is not praise but mockery and derision. It was answered that considering the agreement of the heart and the limbs in praise does not necessitate that it be its source but rather a condition - and there is a difference between the condition and the part and its definition to include the individuals of praise and that it is specific to the Lord, glory be to Him, in the sense that praising someone other than Him is not taken into account, because the one who bestows blessings is God, the Almighty, or that His praise is the perfect individual, so the restriction is a claim. The author of Al-Kashshaf preferred that the definition here is the definition of the genus, not the exhaustiveness, and what we mentioned is correct. It was mentioned in the hadith: **All praise is due to God** and it is raised by the beginning and its predicate is the circumstance, which is God. Its origin is the accusative case as a source by implying its verb like all the sources that the Arabs place, but it was changed to the nominative case in order to indicate the permanence and stability derived from nominal sentences without the occurrence and renewal that verbal sentences indicate, and the lam that enters the noble name is the lam of specificity. Ibn Jarir said: Praise is praise with which He praised Himself, and within it is a command to His servants to praise Him, so it is as if He said: Say praise be to God, then he preferred the union of praise and thanks, providing evidence for that with what is summed up: that all those who know the Arabic language place both praise and thanks in place of the other. Ibn Kathir said: There is a consideration in it because it is well-known among many of the later scholars that praise is verbal praise of the Praised One with His necessary and transitive attributes. And thanks are only for transitive and are with the heart, tongue, and limbs. It is clear that the reference in such a case is to the meaning of praise in the Arabic language, not to what a group of later scholars said, because that does

not refute Ibn Jarir, nor does it constitute evidence. This is if there is no legal truth to praise, because if it is proven, it must be presented. Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: Umar said: We have learned Subhan God and La ilaha illa God, but what is praise be to God? Ali said: A word that he was pleased with for its negation. Ibn Abi Hatim also narrated on the authority of Ibn Abbas that he said: Praise be to God is a word of thanks, and when the servant says praise be to God, he says: My servant thanked me. He and Ibn Jarir also narrated on the authority of Ibn Abbas that he said: Praise be to God is thanking God, seeking His help, acknowledging His blessings, guidance, initiating, and other things. Ibn Jarir narrated on the authority of Al-Hakam bin Umair, who was a companion, that the Prophet, may God bless him and grant him peace, said: **When you say praise be to God, Lord of the Worlds, then you have thanked God, and He will increase you.** Abdul Razzaq narrated in Al-Musannaf, Al-Hakim Al-Tirmidhi in Nawader Al-Usul, Al-Khattabi in Al-Gharib, Al-Bayhaqi in Al-Adab, and Al-Daylami in Musnad Al-Firdaws on the authority of Abdullah bin Amr bin Al-Aas on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Praise is the head of gratitude. A servant does not thank God without praising Him." Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Abdul Rahman Al-Habli who said: **Prayer is gratitude, fasting and every good thing you do is gratitude, and the best gratitude is praise.** Al-Tabarani narrated in Al-Awsat on the authority of a weak Sayyid on the authority of Al-Nawwas bin Sam'an who said: "The she-camel of the Messenger of God, may God bless him and grant him peace, was stolen, so he said: 'If God returns it to me, I will thank my Lord.' So it was returned, and when he saw it, he said: 'Praise be to God.' They waited to see if the Messenger of God, may God bless him and grant him peace, had fasted or prayed, but they thought that he had forgotten. They said: 'O Messenger of God, I had said: 'If God returns it to me, I will thank my Lord.' He said: 'Didn't I say praise be to God?'"

There are hadiths that have been narrated about the virtue of praise. Among them: What was narrated by Ahmad, An-Nasa'i, Al-Hakim, who authenticated it, and Al-Bukhari in Al-Adab Al-Mufrad on the authority of Al-Aswad bin Sari' who said: I said, O Messenger of God, should I not ask you for praises with which I have praised my Lord, the Blessed and Exalted? He said: **Indeed, your Lord loves praise.** Al-Tirmidhi narrated and authenticated it, as did An-Nasa'i, Ibn Majah, Ibn Hibban, and Al-Bayhaqi on the authority of Jabir who said: The Messenger of God, may God bless him and grant him peace, said: **The best remembrance is 'There is no god but God,' and the best supplication is 'Praise be to God.'** Ibn Majah and Al-Bayhaqi narrated with a good chain of transmission on the authority of Anas who said: The Messenger of God, may God bless him and grant him peace, said: **God does not bestow a blessing upon a servant and he says, 'Praise be to God,' except that what he gives is better than what he takes.** Al-Hakim Al-Tirmidhi narrated in Nawader Al-Usul and Al-Qurtubi in his Tafsir on the authority of Anas that the Prophet, may God bless him and grant him peace, said: **If the entire world in its**

entirety were in the hand of a man from my nation and he said, 'Praise be to God,' then praise would be better than that. Al-Qurtubi said: Its meaning is that his inspiration to praise would have been a greater blessing upon him than the blessings of this world, because the reward for praise does not perish, and the pleasures of this world do not last. Al-Bayhaqi narrated in Shu'ab al-Iman on the authority of Jabir that the Messenger of God, may God bless him and grant him peace, said: **There is no servant who is blessed with a blessing except that praise is better than it.** Abd al-Razzaq narrated something similar in al-Musannaf on the authority of al-Hasan, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Muslim, al-Nasa'i and Ahmad narrated on the authority of Abu Malik al-Ash'ari that the Messenger of God, may God bless him and grant him peace, said: **Purity is half of faith, and praise be to God fills the scale.** Sa'id ibn Mansur, Ahmad, al-Tirmidhi **who authenticated it** and Ibn Mardawayh narrated on the authority of a man from Banu Sulaym that the Messenger of God, may God bless him and grant him peace, said: "Glory be to God is half of the scale, and praise be to God fills the scale, and God is Greater fills what is between the heavens and the earth, and purity is half of faith, and fasting is half of patience." Al-Hakim Al-Tirmidhi narrated on the authority of Abdullah bin Omar that he said: The Messenger of God, may God bless him and grant him peace, said: "Tasbih is half the scale, and Al-Hamdulillah fills it, and there is no god but God. There is no veil for it before God until it reaches Him." Al-Bayhaqi narrated on the authority of Anas that he said: The Messenger of God, may God bless him and grant him peace, said: "Deliberateness is from God, and haste is from Satan. There is nothing that has more excuses than God, and there is nothing more beloved to God than Al-Hamdulillah." Ibn Shaheen narrated in Al-Sunnah and Al-Daylami on the authority of Abaan bin Anas that he said: The Messenger of God, may God bless him and grant him peace, said: **Monotheism is the price of Paradise, and Al-Hamdulillah is the price of every blessing, and Paradise will be divided according to their deeds.** The people of Sunan, Ibn Hibban and Al-Bayhaqi narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: **Every important matter that is not begun with Al-Hamdulillah is cut off.** Ibn Majah narrated in his Sunan on the authority of Ibn Umar, "The Messenger of God, may God bless him and grant him peace, told them that one of God's servants said: 'O Lord, to You be praise as befits the majesty of Your countenance and the greatness of Your power.' The two angels did not know how to write it down, so they ascended to the heavens and said: 'O our Lord, a servant has said something and we do not know how to write it down.' God, who knows best what His servant said, said: 'What did My servant say?' They said: 'O Lord, he said: 'To You be praise as befits the majesty of Your countenance and the greatness of Your power.' God said to them: 'Write it down as My servant said it until he meets Me and I reward him for it.'" Muslim narrated on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said: **God is pleased with a servant who eats a meal and praises Him for it, or drinks a drink and praises Him for it.**

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Praise be to God, Lord of the Worlds.

Lord of the Worlds He said in As-Sahah: The Lord is one of the names of God the Most High, and it is not said for anything else except with an addition. They said it in the pre-Islamic era for the king. He said in Al-Kashshaf: The Lord is the owner. And from this is the saying of Safwan to Abu Sufyan: For a man from Quraysh to raise me is dearer to me than for a man from Hawazin to raise me, then he mentioned something similar to what As-Sahah said. Al-Qurtubi said in his interpretation: And the Lord is the master, and from this is the saying of God the Most High: **Remember me to your Lord** and in the hadith: **That the female slave should give birth to her Lord**, and the Lord: the reformer, the manager, the healer, and the one who stands up. He said: And the Lord is the one who is worshipped. And from this is the saying of the poet:

The foxes urinate on his head. He who is urinated on by foxes is disgraced.

The word *worlds* is the plural of *world*, which is everything that exists except God, as stated by Qatada. It was also said that the people of every age are *worlds*, as stated by Al-Husayn ibn Al-Fadl. Ibn Abbas said that *worlds* are the jinn and mankind. Al-Farra' and Abu Ubayd said that *worlds* are those who have reason, and they are four nations: mankind, jinn, angels, and devils. Animals are not called *worlds*, because this plural is only the plural of what has reason. Al-Qurtubi narrated these statements in his interpretation and mentioned their evidence. He said: The first statement is the most correct of these statements because it includes every created and existing thing. Its evidence is the statement of God, the Most High: **Pharaoh said, 'And what is the Lord of the worlds?' He said, 'The Lord of the heavens and the earth and what is between them.'** It is taken from knowledge and sign because it indicates its Creator, as stated by Al-Zajjaj. He said: The world is everything that God created in this world and the hereafter. End quote. Based on this, its plural is in this form that is specific to rational beings, giving priority to rational beings over others. Al-Kashshaf said: This is permissible because of the descriptive meaning in it, which is indicating the meaning of knowledge. Al-Faryabi, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Hakim have narrated what was mentioned above from Ibn Abbas, and he authenticated it. Abd bin Hamid and Ibn Jarir narrated it from Mujahid. Ibn Jarir narrated it from Saeed bin Jubayr. Ibn Jubayr and Ibn Abi Hatim narrated from Ibn Abbas, regarding the words of God Almighty: **Lord of the worlds**, he said: God of all creation: all the heavens and those in them, and all the earths and those in them and between them, of what He knows and of what He does not know.

Tafsir al-Baghawi

His saying: 2. **Praise be to God** is a statement as if it is informing that the one who deserves praise is God Almighty and in it is teaching the creation to appreciate it. Say praise be to God. Praise can mean thanking for

the blessing, and it can mean praising Him for the praiseworthy qualities in Him. It is said, **I praised so-and-so for the blessing he bestowed upon me** and **I praised him for his knowledge and courage**, and thanks can only be for a blessing, so praise is more general than thanks, since it is not said, **I thanked so-and-so for his knowledge**, for every praiser is grateful, but not every grateful person is grateful. It was said: Praise is with the tongue in words, and thanks are with the limbs in action. God the Almighty said, **And say, 'Praise be to God, who has not taken a son' 11 - Al-Isra'** and He said, **Work, O family of David, in gratitude 123 - Saba'**.

His saying, **To God**, the *lam* in it is for entitlement, just as it is said, **The house belongs to Zaid**.

His saying, **Lord of the worlds**. Lord means owner, just as one says to the owner of a house: Lord of the house. It is also said: Lord of something if he owns it. It also means nurturing and repairing. It is said: So-and-so lords the estate, he nurtures it if he completes it and repairs it, so he is Lord like medicine and righteousness. So God Almighty is the owner of the worlds and their nurturer. It is not said of a creature that he is Lord in the definite form, but rather it is said Lord of such-and-such in the genitive case, because the definite article is for generalization and he does not own everything.

The word *worlds* is the plural of *world*, and it has no singular form. They differed about the worlds. Ibn Abbas said: They are the jinn and mankind because they are the ones charged with addressing God. God the Almighty said: **That he may be to the worlds a warner 1 - Al-Furqan**. Qatada, Mujahid, and Al-Hasan said: They are all creatures. God the Almighty said: "Pharaoh said: And what is the Lord of the worlds? He said: The Lord of the heavens and the earth and what is between them" **23-24 Ash-Shu'ara**. Its derivation is from knowledge and sign. They were called by this name because the effect of creation is evident in them. Abu Ubaid said: They are four nations: angels, humans, jinn, and devils. It is derived from knowledge. Animals are not called *worlds* because they do not reason. They differed about their number. Saeed bin Al-Musayyab said: God has one thousand worlds, six hundred in the sea and four hundred on land. Muqatil bin Hayyan said: God has eighty thousand worlds, forty thousand in the sea and forty thousand on land. Wahb said: God has eighteen thousand worlds. The world is one of them, and the civilization in ruins is like a tent in the desert. Kaab al-Ahbar said: No one can count the number of the worlds except God. God Almighty said: **And none knows the soldiers of your Lord except Him 31 - Al-Muddaththir**.

Tafsir al-Baidawi

2- **Praise be to God** Praise: is the praise of the optional beauty of a blessing or other, and praise: is the praise of the beauty absolutely. You say I praised Zaid for his knowledge and generosity, and you do not say I praised him for his beauty, but I commended him. It

was said that they are brothers, and gratitude: is the response to the blessing in word, deed, and belief. He said:

Three things have benefited you from me: my hands, my tongue, and my hidden conscience.

It is more general than them in one respect, and more specific in another. Since praise is one of the branches of gratitude, it is more widespread for the blessing, and more indicative of its status due to the concealment of belief, and the manners of the limbs are not possible, so he made the head of gratitude and the mainstay of it, so he, may God's prayers and peace be upon him, said: **Praise is the head of gratitude, and he who does not praise Him does not thank God.**

Blame is the opposite of praise, and ingratitude is the opposite of gratitude. It is raised by the beginning and its predicate is for God, and its origin is the accusative, and it has been read with it, but it was changed to the nominative to indicate the generality of praise and its constancy for Him without its renewal or occurrence. It is one of the sources that are accusative with implied verbs that are hardly used with them, and the definition in it is for the genus and its meaning: indicating what everyone knows that praise is? Or for exhaustion, since praise in reality is all for Him, since there is no good except that He is its Giver with or without a middle, as God Almighty said: **And whatever blessing you have is from God** and in it is an indication that He is the Living, Able, Willing, and Knowing. Since praise is not deserved except by he who is like this. And Al-Hamdulillah was read by following the dal and the lam and vice versa, lowering them from the point of view that they are used together in the position of one word.

Lord of the Worlds The Lord is originally a source meaning nurture: which is bringing something to its perfection little by little, then it was described with it for exaggeration like fasting and justice. It was said: It is an attribute of his Lord, He nurtures it, so He is Lord, like you say sleep, sleep, so He is sleep, then the owner was called by it because He preserves what He owns and nurtures it. It is not applied to anyone other than Him except in a restricted way like His saying: **Return to your Lord.** The world is the name of what is known by it, like the seal and the mold, it is predominant in what the Creator Almighty is, and it is everything other than Him of substances and accidents, because of their possibility and their need for an effect that is necessary for its essence, it indicates its existence, and it was only pluralized to include what is under it of different kinds, and the rational ones among them were predominant, so they pluralized it with the ya and the nun like all their descriptions. It was said: It is a name given to those with knowledge from the angels and the two heavy ones, and it was applied to others by way of implication. It was said: He meant by it people here, for each one of them is a scholar in that he includes the counterparts of what is in the greater world of substances and accidents, which the Creator knows as he knows what He created in the greater world. Therefore, He equated looking into them, and the Most High said: **And in yourselves, then will you not see?** And **Lord of the worlds** was read in the accusative

case as praise, or calling, or the verb indicated by praise, and in it is evidence that the possibilities, just as they are in need of the originator when they come into being, are in need of the sustainer when they remain.

Surat Al-Fatihah 1:3
The Most Gracious, the Most Merciful

Surat al-Fatihah 1:3

The Most Gracious, the Most Merciful

Tafsir al-Jalalayn

Meaning the Merciful, which is the desire for good for his people

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The explanation of the interpretation of His statement, **The Most Gracious, the Most Merciful**, has already been given in the interpretation of **In the Name of God, the Most Gracious, the Most Merciful**, so that makes it unnecessary to repeat it in this place.

We do not need to explain the reason for repeating this in this place, since we do not see that **In the name of God, the Most Gracious, the Most Merciful** from the opening of the Book is a verse. Thus, we have a question for someone who asks: What is the reason for repeating this in this place, and God Almighty has already described Himself with it in His saying **In the name of God, the Most Gracious, the Most Merciful**, despite the proximity of one of the two verses to the other, and its proximity to its companion? Rather, this is an argument for us against the error of the claim of those who claim that **In the name of God, the Most Gracious, the Most Merciful** from the opening of the Book is a verse. For if that were the case, then that would be repeating a verse with one meaning and one word twice without a separation between them. And there are no two adjacent verses repeated with one word and one meaning, without a separation between them from speech whose meaning contradicts their meaning. Rather, a verse is repeated in its entirety in a single surah, with chapters separating between them, and words that are interrupted with something other than the meaning of the repeated verses or other than their wording, and there is no separation between the statement of God Almighty whose name is **the Most Gracious, the Most Merciful** from **In the name of God, the Most Gracious, the Most Merciful**, and the statement of God, **the Most Gracious, the Most Merciful** from **Praise be to God, Lord of the Worlds**.

If he said: **Praise be to God, Lord of the Worlds** is a break from that.

It was said: A group of the people of interpretation denied this, and said: This is from the delayed meaning of precedence, and it is: Praise be to God, the Most Gracious, the Most Merciful, Lord of the Worlds, Master of the Day of Judgment. And they cited as evidence for the validity of what they claimed from that his saying, **Master of the Day of Judgment**, and they said: His saying, **Master of the Day of Judgment**, is an instruction from God to His servant, to describe

Him as the King in the reading of those who read *king* and as the King in the reading of those who read *owner*. They said: What is more deserving of being adjacent to His description of kingship or sovereignty is what is similar to that description, and that is His saying, **Lord of the Worlds**, which is report of His dominion over all kinds of creation, and that being adjacent to His description of greatness and divinity is what has a similar meaning of praise for Him, and that is His saying, **the Most Gracious, the Most Merciful**. So they claimed that this is evidence for them that His saying, **the Most Gracious, the Most Merciful**, means precedence before **Lord of the Worlds**, even though it is apparently delayed. They said: Similar to that is the presentation which means delay, and the delay which means presentation in the speech of the Arabs is more widespread, and in their logic more numerous, than can be counted. Among that is the saying of Jarir ibn Atiyah:

Fantasy has wandered, where are you? Come back to visit me in peace, peace

Meaning: The imagination wandered around for a while, where is it from you? And as the Most High said in His Book: **Praise be to God, who has sent down to His servant the Book and has not made therein any crookedness, [its being] straight** (al-Kahf 18:1), meaning: Praise be to God, who has sent down to His servant the Book and has not made therein any crookedness, and the like. In that is evidence to support the statement of those who deny that **In the name of God, the Most Gracious, the Most Merciful** is a verse from the opening of the Book.

Tafsir al-Qurtubi

Thirteenth: The Almighty's saying **The Most Gracious, the Most Merciful** He described Himself after **Lord of the Worlds** as **The Most Gracious, the Most Merciful**, because since His description as **Lord of the Worlds** is a form of intimidation, He coupled it with **God the Most Gracious**, because it includes encouragement, to combine in His attributes fear of Him and desire for Him, so it is more helpful in obeying Him and finding security, as He said, **Inform My servants that I am the Forgiving, the Most Merciful * and that My punishment is the painful punishment**. And He said, **The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Possessor of bounty**. And in Sahih Muslim on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: **If the believer knew what punishment is with God, no one would hope for His Paradise, and if the disbeliever knew what mercy is with God, no one would despair of His Paradise**. The meanings of these two names have already been mentioned, so there is no point in repeating them.

Tafsir Ibn Kathir

And the Almighty's saying: **The Most Gracious, the**

Most Merciful We have already discussed this in the Basmalah, which makes it unnecessary to repeat it. Al-Qurtubi said: He described Himself as the Most Gracious, the Most Merciful after saying Lord of the Worlds, so that it would be a case of linking encouragement after intimidation, as the Almighty said: **Inform My servants that I am the Forgiving, the Most Merciful, and that My punishment is the painful punishment.** And the Almighty's saying: **Indeed, your Lord is swift in penalty, and indeed, He is Forgiving and Merciful.** He said: So the Lord in it is intimidation, and the Most Gracious, the Most Merciful is encouragement. In Sahih Muslim, on the authority of Abu Hurairah, he said: The Messenger of God, may God bless him and grant him peace, said: "If the believer knew what punishment is with God, no one would hope for His Paradise. If the disbeliever knew what mercy is with God, no one would despair of His mercy."

Fath al-Qadir

3- The Most Gracious, the Most Merciful Its interpretation has been presented. Al-Qurtubi said: He described Himself, the Most High, after the Lord of the Worlds, as the Most Gracious, the Most Merciful, because since His description as the Lord of the Worlds is a form of intimidation, He linked it with the Most Gracious, the Most Merciful, because it includes encouragement, so that His attributes combine intimidation of Him and desire for Him, and thus it is more helpful in obeying Him and more preventive, as the Most High said: **Inform My servants that it is I who am the Forgiving, the Most Merciful * and that My punishment is the painful punishment.** And He said: **The Forgiver of sin, the Acceptor of repentance, the Severe in punishment.** And in Sahih Muslim on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: **If the believer knew what punishment is with God, no one would hope for His Paradise, and if the disbeliever knew what mercy is with God, no one would despair of His Paradise.** End quote. Abd bin Hamid narrated on the authority of Qatadah regarding his statement: **Praise be to God, Lord of the Worlds,** he said: What He described of His creation, and in His statement the Most Gracious, the Most Merciful, he said: He praised Himself.

Tafsir al-Baghawi

3. The Most Gracious, the Most Merciful

Tafsir al-Baidawi

3- The Most Gracious, the Most Merciful He repeated it to explain what we will mention.

Surat Al-Fatihah 1:4

Owner of the Day of Judgment

Surat al-Fatihah 1:4

Owner of the Day of Judgment

Tafsir al-Jalalayn

King of the Day of Judgment) meaning the recompense, which is the Day of Resurrection. It was specifically mentioned because there is no apparent kingship in it for anyone except God Almighty, as evidenced by {To whom belongs the kingdom today? To God belongs it}. And whoever reads {Malik}, its meaning is the owner of the entire matter on the Day of Resurrection, or He is always described as such {like the Forgiver of sin}, so it is correct that it occurs as an attribute of knowledge.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The reciters differ in their recitation of **Malik Yawm ad-Din**. Some of them recite it as **Malik Yawm ad-Din**, some of them recite it as **Malik Yawm ad-Din**, and some of them recite it as **Malik Yawm ad-Din** with the kaf in the accusative case. We have exhaustively narrated the narration from those who narrated it in the Book of Recitations, and they informed us of the recitation we chose in it, and the reason for the correctness of the recitation we chose in it. So we disliked repeating that in this place, since what we intended, in this book of ours, was to explain the aspects of interpretation of the Qur'an, not the aspects of its recitation.

There is no disagreement among all those who know the Arabic language that the word *king* is derived from *king*, and that *owner* is taken from *king*. The interpretation of the reading of those who read it as **owner of the Day of Judgment** is that the kingdom on the Day of Judgment belongs to God alone, without all of His creation, who were before that in this world tyrannical kings who disputed with Him the kingdom and defended Him from being the only ones with pride, greatness, authority, and tyranny. So they were certain of meeting God on the Day of Judgment that they were the small and humiliated ones, and that He, without them and without others, has the kingdom and pride, honor, and splendor, as He, the Most High, and His names are sanctified, said in His revelation: "On the Day when they will appear, nothing of them will be hidden from God. To whom belongs the kingdom this Day? To God, the One, the Prevailing." (Ghafir 40:16) So God, the Most High, informed us that He will be the only one with the kingdom on that Day, without the kings of this world, who on the Day of Judgment will have become humiliated and lowly, and their world in the Hereafter will have become loss.

As for the interpretation of the reading of those who read **Master of the Day of Judgment**, it is:

Abu Kuraib narrated to us, saying: Uthman bin Saeed narrated to us, on the authority of Bishr bin Ammarah, who said: Abu Rawq narrated to us, on the authority of Ad-Dahhak, on the authority of Abdullah bin Abbas: **Master of the Day of Judgment**, meaning that no one will have a ruling with Him on that day like their ruling in this world. Then He said: **They will not speak except for one whom the Most Merciful permits and who says what is right** (An-Naba': 38). And He said: **And all voices will be hushed before the Most Merciful** (Ta-Ha 20:108). And He said: **And they will not intercede except for him with whom He is pleased** (Al-Anbiya': 28).

Abu Ja'far said: The first of the two interpretations of the verse, and the most correct of the two readings in my opinion, is the first interpretation, which is the reading of those who read *king* in the sense of kingship. Because in acknowledging His uniqueness in kingship, there is an affirmation of His uniqueness in kingship, and the virtue of kingship being greater than the owner, since it is known that there is no king except that He is the owner, and the owner may not be a king.

And then, God, the Most High, informed His servants in the verse before His saying, **Master of the Day of Judgment**, that He is the Master of all the worlds, their Master, their Reformer, the Overseer of them, and the Most Merciful to them in this world and the Hereafter, by His saying, **Praise be to God, Lord of the Worlds, the Most Gracious, the Most Merciful**. And since He, the Most High, had informed them of His dominion over them in this way by His saying, **Lord of the Worlds**, then it is more appropriate for His attributes, the Most High, to follow that, unless His saying, **Lord of the Worlds, the Most Gracious, the Most Merciful**, implies, despite the closeness of the connection and proximity between the two verses, since His wisdom is a wisdom that is not like any other wisdom. And in repeating His description, the Most High, as **Master of the Day of Judgment**, there was a repeat of what had already been described of Him in His saying, **Lord of the Worlds**, despite the closeness of the two verses and the proximity of the two attributes. And in repeating that, there was a repetition of different words with the same meanings, which do not provide the listener with what was repeated of it with any benefit that he needed. What He, the Most High, did not contain of His attributes before His saying, **Master of the Day of Judgment**, is the meaning in His saying, **Master of the Day of Judgment**, which is His description as the King.

So it is clear that the first of the two readings is correct, and the most deserving of the two interpretations of the Book, is the reading of the one who reads it **Master of the Day of Judgment**, meaning that the king is devoted to Him on the Day of Judgment, without the reading of the one who reads it **Master of the Day of Judgment**, which means that He has the power to judge between them and to decide, uniquely and without the rest of His creation.

If someone thinks that His saying, **Lord of the Worlds**, is report about His ownership of them in this world but not in the Hereafter, then it is necessary to connect

that with the report about Himself, that He is the One who owns them in the Hereafter in the same way that He owns them in this world with His saying, **Owner of the Day of Judgment**, then he has neglected and made a mistaken assumption.

For if it were permissible for someone to think that the meaning of His saying, **Lord of the worlds**, is limited to reporting the Lordship of the world of this world, not the world of the Hereafter, with no indication that this means that way in the apparent meaning of the revelation, or in a report from the Messenger, may God bless him and grant him peace, transmitted by it, or by an argument found in reason, then it would be permissible for another to think that it is limited to the world of the time in which His saying, **Lord of the worlds**, was revealed, not to mention all that happens after it in the new times of the worlds. For it is correct, based on what we have presented of the explanation, that the world of each time is not the world of the time after it.

Whoever is ignorant of the truth of this, based on what we have presented, is foolish. For in the words of God, the Most High: **And We had certainly given the Children of Israel the Scripture and wisdom and prophethood, and provided for them of the good things and preferred them over the worlds** (al-Jathiyah 45:160), there is clear evidence that the world of every age is not the world of the time before it, nor the world of the time after it, since God, the Most High, preferred the nation of our Prophet Muhammad, may God bless him and grant him peace, over all other nations that have passed away, and He informed them of that in His words: **You are the best nation produced for mankind** (Al-Imran: 110). So it is known from this that the Children of Israel in the time of our Prophet were not the best of the worlds, despite their denial of him, may God bless him and grant him peace. Rather, the best of the worlds in that age and after it until the Day of Judgment were those who believed in him and followed his path, not those other nations who denied and strayed from his path.

Since it is clear that the interpretation of an interpreter is corrupt, if he interprets his statement, **Lord of the worlds**, to mean that God is the Lord of the worlds of the time of our Prophet Muhammad, may God bless him and grant him peace, and not the worlds of all other times besides him, then it is clear that the statement of the one who claims that its interpretation is: Lord of the world of this world and not the world of the Hereafter, and that **Owner of the Day of Judgment** deserves to be connected to it so that it is known that in the Hereafter he is of their kingdom and lordship like what he was in this world.

The one who claims this is asked about the difference between him and someone like him who is arbitrary in interpreting his statement, **Lord of the worlds**. He is arbitrary and says: He only meant by that that He is the Lord of the worlds of the time of Muhammad, may God bless him and grant him peace, not the worlds of any other time before him or after him, like the one who said this statement claimed: He meant by it the worlds of this world not the worlds of the Hereafter, from origin or implication. So he will not say anything about one of them without imposing the same on the other.

As for the one who claims that the interpretation of His statement, **Owner of the Day of Judgment**, is that He is the One who owns the establishment of the Day of Judgment, then what the one who said this statement before it has obliged us to do is necessary for him. Since the establishment of the Resurrection is nothing but the return of the creation that has perished to the forms they were in before their destruction, in the abode in which He has prepared for them what He has prepared. And they are the knowledgeable ones about whom the Most High has informed us that He is their Lord in His statement, **Lord of the worlds**.

As for the interpretation of that in the reading of the one who read **Master of the Day of Judgment**, he meant: O Master of the Day of Judgment, so he made it accusative with the intention of calling and supplication, as the Most High said: **Joseph, turn away from this** (Yusuf 12:29) with the interpretation: O Joseph, turn away from this, and as the poet of Banu Asad said, and it is poetry, as it is said, pre-Islamic:

If you have accused me of lying about it, I will find a similar calf.

He wants: Oh part, and as the other said:

You lied, by the House of God, do not marry her, Bani Shab, her horns are stubborn and milking

He means: O son of a young man who has horned it. What made him mislead in reading that by putting the kaf in the accusative case of *Malik* in the meaning that I described his confusion in interpreting his saying: **You alone we worship and You alone we ask for help** in his interpretation, with the genitive and genitive case of **Malik of the Day of Judgment**. So he thought that the meaning of that would not be correct after putting the genitive case of **Malik of the Day of Judgment** so that **You alone we worship** would be addressed to him. It is as if he meant: O Master of the Day of Judgment, You alone we worship and You alone we ask for help. And if the interpretation of the beginning of the surah had been known, and that **Praise be to God, Lord of the Worlds** was a command from God to His servant, it would have been said as we mentioned before from the report on the authority of Ibn Abbas: that Gabriel said to the Prophet, may God bless him and grant him peace, on the authority of God, the Most High: Say, O Muhammad, **Praise be to God, Lord of the Worlds, the Most Gracious, the Most Merciful, Master of the Day of Judgment**, and also say, O Muhammad: **You alone do we worship and You alone do we ask for help**. And it was understood from the Arabs that it is their custom, when they narrate or command the narration of report that follows the statement, to address and then inform about an absent person, and to inform about an absent person and then return to addressing, because in narrating by speech there is a meaning for the absent and the addressed, like their saying to the man: I said to your brother: If you had stood up, I would have stood up, and I said to your brother: If he had stood up, I would have stood up, to make it easy for him to get out of what he found difficult to direct by drawing **Master of the Day of Judgment**.

And from the likes of **Master of the Day of Judgment** in

Surat Al-Fatihah 1:4 Owner of the Day of Judgment

the genitive case, then returning it to the address with **You alone we worship**, as we mentioned before the verse from the poetry of Abu Kabir al-Hudhali:

Oh, how I long for you, Khalid's grandmother, and the whiteness of your face for the dusty ground

Then he returned to the speech, saying, **By the whiteness of your face**, after the report about Khalid had passed in the sense of report about the absent.

And from it is the saying of Labid bin Rabi'ah:

She began to complain to me, crying, and she carried you for seven years after seventy.

So he returned to addressing himself, and the report about him had been presented in the manner of report about the absent.

And from this is the saying of God, which is the most truthful statement and the most firm proof: **Until, when you were in the ships and they sailed with them by a good wind** (Yunus 10:22). So He addressed and then returned to reporting on the absent, and did not say: and they sailed with you. The evidence from poetry and the speech of the Arabs on this is more than can be counted, and what we have mentioned is sufficient for whoever is guided to understand it.

Reading **Malik Yawm ad-Din** is forbidden and not permissible, due to the consensus of all the scholars of the nation and reciters to reject reading it with this word.

The statement in the interpretation of his saying: **The Day of Judgment**.

Abu Jaafar said: The religion in this context is interpreted as the reckoning and reward for deeds, as Ka'b ibn Ju'ayl said:

If they throw at us, we throw at them and approach them as they lend us

As the other said:

Know and be certain that your kingdom will perish, and know that you will be judged for what you do.

Meaning: You will be rewarded for what you do.

And from that is the saying of God Almighty: **Nol Rather, you deny the Recompense**. Meaning: the recompense. **And indeed, over you are keepers**. (al-Infitar 82:9, 115) They keep track of the deeds that you do. And the Almighty's saying: **Why then, if you were not to be judged?** (al-Waqi'ah 56:86) Meaning, you were not rewarded for your deeds nor held accountable.

Religion has meanings in the speech of the Arabs other than the meaning of accountability and recompense, and we will mention them in their places, God willing.

And with what we said in the interpretation of his saying **the Day of Judgment**, the traces came from the predecessors of the commentators, with the correction of the evidence of their interpretation that they

interpreted in that.

Abu Kuraib Muhammad ibn al-Ala' told us: Uthman ibn Saeed told us: Bishr ibn 'Amara told us: Abu Rawq told us, on the authority of al-Dahhak, on the authority of 'Abdullah ibn 'Abbas: **The Day of Judgment**, he said: The Day of Judgment for the creation, which is the Day of Resurrection. He will judge them by their deeds, if good, then good, and if evil, then evil, except for those whom He pardons, for the matter is His. Then He said: **Is not His the creation and the command?** (al-A'raf 7:54).

Musa bin Harun Al-Hamadani told me: Amr bin Hammad Al-Qannad told us: Asbat bin Nasr Al-Hamadani told us, on the authority of Ismail bin Abdul Rahman Al-Suddi, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **Master of the Day of Judgment**, meaning the Day of Reckoning.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **Owner of the Day of Judgment**, he said: The day on which God will judge His servants according to their deeds.

Al-Qasim bin Al-Hasan told us: Al-Hussein bin Dawud told us: Hajjaj told me, on the authority of Ibn Jurayj, **Master of the Day of Judgment**. He said: The day when people will be judged.

Tafsir al-Qurtubi

Fourteenth: The Almighty's saying: **Master of the Day of Judgment**. Muhammad bin al-Sumaiqa' read it with the accusative case of Malik, and there are four languages for it: Malik, Malik, Malik - shortened from Malik - and Malik. The poet said:

And days were long for us, in which we disobeyed the King when he judged us.

Another said:

Be content with what the King has divided, for He has divided the creatures among us in a way that is evident.

Creatures: the natures that man was created with. It was narrated on the authority of Nafi' that the kasra in *malak* is pronounced with a long vowel, so it is read *maliki* in the language of those who prolong the vowel marks, and it is a language of the Arabs mentioned by Al-Mahdawi and others.

Fifteenth: Scholars differed as to which is more eloquent: king or owner? Both readings were narrated from the Prophet, may God bless him and grant him peace, Abu Bakr and Umar. They were mentioned by Al-Tirmidhi, and it was said: King is more general and more eloquent than owner, because every king is a owner, but not every king is a king, and because the

king's command is effective over the owner in his kingdom, so that he does not act except according to the king's management, as stated by Abu Ubaidah and Al-Mubarrad. It was said: Owner is more eloquent, because he is the owner of people and others, so the owner is more eloquent in his action and greater, because the laws of the Sharia are implemented to him, and then he has more ownership.

Abu Ali said: Abu Bakr bin Al-Sarraj narrated on the authority of some of those who chose to read with *Malik* that God the Almighty described Himself as the Owner of everything by saying: **Lord of the worlds**. There is no benefit in the reading of those who read *Malik* because it is repetition. Abu Ali said: There is no proof in this, because in the revelation there are things in this form. The general comes first and then the specific is mentioned, such as His saying: **He is God, the Creator, the Maker, the Fashioner**. The Creator is general. And the Fashioner is mentioned because it draws attention to the creation and the existence of wisdom. And as God the Almighty said: **And of the Hereafter they are certain** after His saying: **Those who believe in the unseen**. And the unseen includes the Hereafter and other things, but it was mentioned because of its greatness, and to draw attention to the obligation of believing in it, and to refute the disbelievers who deny it. And as He said: **The Most Gracious, the Most Merciful**, so He mentioned the Most Gracious, which is general, and He mentioned the Most Merciful after it, to make the believers specific to Him in His saying: **And He is to the believers Most Merciful**. Abu Hatim said: Malik is more eloquent in praising the Creator than Malik, and Malik is more eloquent in praising the created beings than Malik. The difference between them is that the owner of the created beings may not be a king, but if God is the owner, then He is a king. Judge Abu Bakr Ibn Al-Arabi chose this statement and mentioned three aspects. The first: You add it to the specific and the general, so you say: Malik of the house, the land, and the garment, just as you say: Malik Al-Muluk. The second: It is applied to the owner of the little and the much, and if you contemplate these two statements, you will find them to be one. The third: You say: Malik Al-Mulk, and you do not say: Malik Al-Mulk. Ibn Al-Hisar said: This is because what is meant by Malik is to indicate the king - with a kasra on the meem, and it does not include the king - with a damma on the meem - and Malik includes both matters, so it is more deserving of exaggeration. It also includes perfection, and for this reason he deserved the kingship over those below him. Do you not see the saying of the Most High: **Indeed, God chose him over you and increased him abundantly in knowledge and body**. And for this reason he, peace be upon him, said:

The Imamate is in Quraysh and Quraysh is the best of the Arab tribes, and the Arabs are better and more noble than the Persians. It includes power and choice, and that is a necessary matter in a king. If he is not able and chosen and his rule and command are not enforced, his enemy will subdue him, others will overcome him, and his subjects will despise him. It includes violence, command and prohibition, promise and threat. Do you not see the words of Solomon, peace be upon him: **Why do I not see the hoopoe, or is he among the absent? * I will surely punish him with a**

severe punishment. And other amazing matters and noble meanings that are not found in a king.

I said: Some of them argued that Malik is more eloquent because it contains an extra letter, so the one who recites it has ten good deeds more than the one who recites it Malik. I said: This is looking at the wording, not the meaning, and the recitation has been proven by Malik, and it contains a meaning that is not in Malik, as we have explained, and God knows best.

Sixteenth: It is not permissible for anyone to be called by this name or to be called by it except God Almighty. Al-Bukhari and Muslim narrated on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said:

"God will seize the earth on the Day of Resurrection and fold up the heavens with His right hand, then He will say, 'I am the King. Where are the kings of the earth?'" And also on his authority, on the authority of the Prophet, may God bless him and grant him peace, he said:

The most abject name before God is a man who is called King of Kings - Muslim added - **There is no king except God, the Almighty and Majestic**. Sufyan said: Like Shah Shah. Ahmad ibn Hanbal said: I asked Abu Amr al-Shaibani about Akhnaa, and he said: The lowest. And it was narrated from him that the Messenger of God, may God bless him and grant him peace, said: **The most hateful and wicked man before God on the Day of Resurrection is a man who is called King of Kings, there is no king except God, the Exalted**. Ibn al-Hisar said: Likewise **Master of the Day of Judgment** and **Master of the Kingdom**. There should be no disagreement that this is forbidden for all creatures, just as the King of Kings is forbidden, but as for the description of Malik and Malak, they are:

Seventeenth: It is permissible to describe with them those who are characterized by their concept. God Almighty said: **Indeed, God has sent you Talut as a king**. And the Prophet, may God bless him and grant him peace, said:

People from my nation were shown to me as warriors in the cause of God, riding the waves of this sea, kings on thrones or like kings on thrones.

Eighteenth: If someone were to say: How did He say: **Master of the Day of Judgment** while the Day of Judgment has not yet existed, then how can He describe Himself as the King of what He has not created? It would be said to him: Know that Malik is an active participle from the verb **to possess**, and the active participle in the speech of the Arabs may be added to what comes after it and it has the meaning of a future action, and that would be, according to them, a sound, reasonable and correct statement, like your saying: This is the one who will hit Zaid tomorrow, meaning he will hit Zaid. Likewise: This is the pilgrim to the House of God next year, meaning he will perform the Hajj next year. Do you not see that the action may be attributed to him even though he has not done it yet, but rather it is intended to mean the future? Likewise, His Almighty's saying: **Master of the Day of Judgment** is interpreted as meaning the future, meaning he will own the Day of Judgment or on the Day of Judgment

Surat Al-Fatihah 1:4 Owner of the Day of Judgment

when it is present.

A second aspect: That the interpretation of the owner is related to the ability, meaning that he is able on the Day of Judgment, or on the Day of Judgment and its creation, because the owner of a thing is the one who disposes of the thing and is able to do it, and God Almighty is the owner of all things and disposes of them according to His will, nothing of them is forbidden to Him.

The first face is yesterday in Arabic and it is implemented in its path, said Abu Al-Qasim Al-Zajaji.

A third aspect: It is said: Why did He single out the Day of Judgment when He is the Master of the Day of Judgment and other things? It is said to him: Because in this world they were disputing over the kingdom, like Pharaoh, Nimrod, and others, and on that day no one will dispute His kingdom, and they will all submit to Him, as the Most High said: **Whose is the kingdom this day?** So all of creation answered: **To God, the One, the Prevailing.** Therefore He said: Master of the Day of Judgment, meaning on that day there will be no master, judge, or rewarder other than Him, glory be to Him, there is no god but Him.

Nineteenth: If God Almighty is described as a king, then that is one of the attributes of His essence, and if He is described as a master, then that is one of the attributes of His action.

The twentieth: The day: is the time from sunrise to sunset, so it was borrowed for what is between the beginning of the Resurrection and the time when the people of the two abodes will settle in them. The day may also be used to refer to an hour of it, as God Almighty said: **Today I have perfected for you your religion.** The plural of day is days, and its root is ayyawam, which was assimilated. Sometimes they express intensity with the word day, and it is said: a day ayyawm, just as it is said: a night of nights. The rajaz poet said:

Yes, brother of the fight on the right day

It is inverted from it. The waw was delayed and the mim was brought forward, then the waw was changed to a ya' when it became a terminal, just as they said: adla, so the plural is dalu.

Eleventh: Religion: The reward for deeds and the reckoning for them. This is what Ibn Abbas, Ibn Masoud, Ibn Jurayj, Qatada and others said. It was narrated from the Prophet, may God bless him and grant him peace, and this is indicated by the words of God Almighty: **On that Day God will pay them their due recompense in full,** meaning their reckoning. He also said: **This Day every soul will be recompensed for what it earned,** and **This Day you will be recompensed for what you used to do,** and he said: **Will we indeed be recompensed?** meaning rewarded and held accountable. Labid said:

You will reap what you sow one day, but a young man will be judged one day as a creditor.

Another said:

If they throw at us, we throw at them and approach them as they lend us

Another said:

And declare with certainty that your kingdom is fleeting, and know that as you judge, you will be judged.

The linguists said: I rewarded him for his actions, a debt **with the letter dāl open** and a debt **with the letter dāl closed.** From this comes the word *dayyān* in the description of the Almighty Lord, meaning the rewarder. In the hadith:

The bag is from the word *dan* which means **he held himself accountable.** It was also said: **the judiciary.** It was also narrated on the authority of Ibn Abbas, and from it is the saying of Tarafa:

By your life, the Temple load on its grandfather was not a war for your religion from Egypt

The meanings of these three are close. Religion also means obedience, and from this is the saying of Amr ibn Kulthum:

And we have long, proud days in which we disobeyed the king and refused to obey him.

So, it is a common word, which is:

Twenty-second: Tha'lab said: A man obeys, disobeys, is honored, is humiliated, and is subjugated. It is one of the opposites. Religion is used to refer to habit and condition, as he said:

Like you from Umm Al-Huwairith before her

Al-Muthaqab said, mentioning his camel:

She says, if I protect her from my wrath, is this his religion and my religion forever?

Religion is the king's biography. Zuhair said:

If you settled in the atmosphere of Bani Asad in the religion of Amr and Fadak came between us

He wanted to be in the place of Amr's obedience. And religion: disease, according to Al-Laythani. And he recited:

Oh, your heart is from Salma and we have a religion

Tafsir Ibn Kathir

Some readers read **Malik Yawm ad-Din** and others read *Malik* and both are correct and mutawatir in the seven, and it is said Malik with a kasra on the lam and with a sukoon, and it is also said Malik and Nafi' made the kasra on the kaf full and read **Maliki Yawm ad-Din** and both readings are preferred by those who prefer them in terms of meaning and both are correct and good, and al-Zamakhshari preferred Malik because it is the reading of the people of the two sanctuaries and because of his saying: **To whom belongs the kingdom today** and his saying: **His saying is the truth and to Him belongs the kingdom** and it was narrated from Abu Hanifa that he read: **Malik Yawm ad-Din** as a verb,

subject and object and this is very strange and irregular and Abu Bakr bin Abi Dawud narrated something strange about that where he said: Abu Abd al-Rahman al-Azdi told us, Abd al-Wahhab bin Adi bin al-Fadl told us on the authority of Abu al-Mutarriif on the authority of Ibn Shihab that it reached him that the Messenger of God, may God bless him and grant him peace, and Abu Bakr, Umar, Uthman, Muawiyah and his son Yazid bin Muawiyah used to read **Maliki Yawm ad-Din** Ibn Shihab said and the first to innovate Malik was Marwan **I said** Marwan had knowledge of the authenticity of what he read that Ibn Shihab did not see, and God knows best. It has been narrated through multiple chains of transmission, mentioned by Ibn Mardawayh, that the Messenger of God, may God bless him and grant him peace, used to recite it **Malik Yawm ad-Din**. Malik is derived from kingship, as God the Almighty said: **Indeed, it is We who inherit the earth and whoever is on it, and to Us they will be returned.** And He said: **Say, 'I seek refuge in the Lord of mankind * the King of mankind.'** And Malik is derived from kingship, as God the Almighty said: **Whose is the kingdom this day? To God, the One, the Prevailing.** And He said: **His word is the truth, and His is the kingdom.** And He said: "Kingship on that Day will be the truth for the Most Gracious. And it will be a hard Day for the disbelievers." And specifying kingship for the Day of Judgment does not negate it from what is besides it, because the report has been presented that He is the Lord of the worlds, and this is general in this world and the Hereafter. Rather, it was added to the Day of Judgment because no one will claim anything there, and no one will speak except with His permission, as God the Almighty said: "The Day the Spirit and the angels will stand in rows. They will not speak except he whom the Most Gracious permits and he will say what is right." And God the Almighty said: **And the voices will be hushed before the Most Gracious, and you will not hear except a whisper.** And God the Almighty said: "The Day He comes, no soul will speak except by His permission. Then among them will be wretched and happy." Ad-Dahhak said on the authority of Ibn Abbas: Malik **The Day of Judgment** means that no one will have a judgment with Him on that day like their kingship in this world. He said: And the Day of Judgment is the Day of Reckoning for the creation, and it is the Day of Resurrection. He will judge them by their deeds, if good, then good, and if evil, then evil, except for those whom He pardons. And others of the Companions, Followers, and Salaf said the same, and it is apparent. Ibn Jarir narrated from some of them that he went to the interpretation of the Owner of the Day of Judgment that he is the One who is able to establish it, then he began to weaken it. It is apparent that there is no contradiction between this statement and what came before it, and that each of those who said this statement and what came before it acknowledges the correctness of the other statement and does not deny it. However, the context is more indicative of the first meaning than this, as God Almighty said: **The sovereignty on that Day will belong to the Most Merciful, and it will be a difficult Day for the disbelievers.** And the second statement is similar to God Almighty's statement: **And the Day He will say, 'Be,' and it will be.** And God knows best. The King in reality is God, the Almighty, the Majestic. God the Almighty said: "He is God, other than whom there is no

god, the King, the Holy, the Peaceful." In the two Sahihs on the authority of Abu Hurairah, may God be pleased with him, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, **The most abhorrent name before God is a man who calls himself the King of Kings, while there is no King except God.** In both of them, on the authority of the Messenger of God, may God bless him and grant him peace, he said: "God will seize the earth and roll up the heavens with His right hand, then He will say: I am the King. Where are the kings of the earth? Where are the tyrants? Where are the arrogant?" And in the Noble Qur'an: **Whose is the kingdom today? It belongs to God, the One, the Prevailing.** As for calling someone other than Him a king in this world, it is by way of metaphor, as God the Almighty said: **Indeed, God has sent to you Saul as a king** "And there was a king after them" **When He appointed among you prophets and made you kings.** In the two Sahihs: **The likeness of kings on thrones.**

Religion is recompense and accountability, as God Almighty said: **On that Day, God will pay them their due debt in full.** And He said: **Are we really to be held accountable?** That is, rewarded and held accountable. And in the hadith: **The intelligent person is he who judges himself and works for the afterlife.** That is, he holds himself accountable, as Omar, may God be pleased with him, said: "Hold yourselves to account before you are held accountable, weigh yourselves before you are weighed, and prepare for the greatest presentation before the One from whom your deeds are not hidden. "On that Day you will be exposed, nothing of you will be hidden."

Fath al-Qadir

Then he mentioned the rest of Al-Fatihah 4- **Master of the Day of Judgment** Malak, Malik, and Malak were read with a sukoon on the lam and Malak in the verb form. Scholars differed as to which is more eloquent, Malak or Malik? It was said: Malak is more general and eloquent than Malik, because every king is a king, but not every king is a king, and because the king's command is effective over the owner in his kingdom so that he does not turn away except from the king's management, said Abu Ubaid and Al-Mubarrad and preferred by Al-Zamakhshari. It was said: Malik is more eloquent because he is the owner of people and others, so the owner is more eloquent in his actions and greater. Abu Hatim said: Malik is more eloquent in praising the Creator than Malak. And Malak is more eloquent in praising the creatures than Malik, because the owner of the creatures may not be a king, and if God is a owner, then He is a king. Judge Abu Bakr bin Al-Arabi chose this. The truth is that each of the two descriptions has a special type that the other does not have. The owner has the power to do what the king cannot do in terms of dealing with what he owns, such as selling, gifting, emancipating, and the like. The king has the power to do what the owner cannot do in terms of dealing with managing the property, protecting it, and looking after the interests of the subjects. The owner is stronger than the king in some matters, and the king is stronger than the owner in some matters. The difference between the two descriptions with respect to the Lord Almighty is that the king is an

Surat Al-Fatihah 1:4

Owner of the Day of Judgment

attribute of His essence, and the owner is an attribute of His action. The Day of Judgment: The Day of Recompense from the Lord Almighty to His servants, as He said: "And what will make you know what is the Day of Judgment? Then what will make you know what is the Day of Judgment? The Day when no soul will possess anything for another, and the command, that Day, will belong to God." This addition to the circumstance is by way of expansion, like their saying: **O thief of the people of the house tonight.** And the Day of Judgment, even if it is delayed, the active participle and what is similar to it may be added to the future, like your saying: **This one will hit Zaid tomorrow.**

Al-Tirmidhi narrated on the authority of Umm Salamah that "the Prophet, may God bless him and grant him peace, used to recite 'king' without an alif." Ibn al-Anbari narrated something similar on the authority of Anas. Ahmad and al-Tirmidhi narrated on the authority of Anas as well: "The Prophet, may God bless him and grant him peace, Abu Bakr, Umar and Uthman used to recite Malik with an alif." Saeed ibn Mansur narrated something similar on the authority of Ibn Umar, with a chain of transmission traceable to the Prophet. Waki' also narrated something similar in his Tafsir, Abd ibn Humayd and Abu Dawud on the authority of al-Zuhri, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Abd al-Razzaq also narrated it in his Tafsir, Abd ibn Humayd and Abu Dawud on the authority of Ibn al-Musayyab, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. This has been narrated through many chains of transmission, so it is more reliable than the first. Al-Hakim narrated and authenticated it on the authority of Abu Hurayrah: "The Messenger of God, may God bless him and grant him peace, used to recite Malik the Day of Judgment." At-Tabarani narrated it in al-Kabeer likewise on the authority of Ibn Mas'ud, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Ibn Jarir and al-Hakim narrated it and authenticated it on the authority of Ibn Mas'ud and some of the Companions that they interpreted the Day of Judgment as the Day of Reckoning. Ibn Jarir and Ibn Abi Hatim narrated it likewise on the authority of Ibn Abbas. Abdul Razzaq, Abdul Bin Hamid, and Ibn Jarir narrated on the authority of Qatada, who said: The Day of Judgment is the day on which God will judge His servants according to their deeds.

Tafsir al-Baghawi

4. His saying **Master of the Day of Judgment** Asim, Al-Kisa'i and Ya'qub read: *Master* and the others read: *King*. Some people said: Their meaning is one, like *Farheen* and *Farheen*, and *Hadheereen* and *Hadheereen* and their meaning is the Lord. It is said: The owner and king is the one who is able to create things from nothingness to existence and no one is able to do that except God. Abu Ubaidah said: Malik is more comprehensive and broader because it is said: The owner of the slave, the bird and the beasts, and it is not said: The king of these things. Because he does

not own something except that he owns it, and he may own something without owning it. Some people said: King is more appropriate because every king is a king, but not every king is a king, and because it is more consistent with the rest of the Qur'an, such as the Almighty's saying: **So exalted is God, the True King** (Ta-Ha: 114), **The Holy King** (al-Hashr 59:23). Mujahid said: Religion is the reckoning. God the Almighty said: **That is the right religion** (al-Tawbah 9:36), meaning the straight reckoning. And **King of mankind** **Surat An-Nas**, Ibn Abbas, Muqatil, and As-Suddi said: King of the Day of Judgment is the Judge of the Day of Judgment. Qatada said: Religion is the recompense. It applies to recompense in both good and evil. It is said: As you judge, you will be judged.

Muhammad bin Kaab Al-Qurazi said: A king on a day when nothing will be of any use except religion. Yaman bin *Rabab* said: Religion is subjugation. It is said: I subdued him and he became humiliated. It is also said: Religion is obedience, meaning the day of obedience. The Day of Judgment was specifically mentioned, even though He is the Owner of all days, because on that day all possessions will vanish, and there will be no possession or command except His. God Almighty said: **The sovereignty on that Day belongs to the Most Gracious 26 - Al-Furqan** and He said: **Whose sovereignty is this Day? To God, the One, the Prevailing 16 - Ghafir** and He said: **And the command on that Day belongs to God 19 - Al-Infitar**. Abu Amr read: **(The Most Merciful is the Owner)** by assimilating the meem into the meem. Likewise, he assimilates every two letters of the same type or one place of articulation or two places of articulation close to each other, whether the letter is silent or moving, except if the first letter is doubled or tanween or defective or open or the letter taa' before it is silent and not like two, then he does not assimilate them. The assimilation of the moving letter occurs in the major assimilation. Hamza agreed with him in assimilation of the moving letter in his saying: **The house of a group 81 - An-Nisa, And those who scatter in rows * And those who drive away with a rebuke * And those who recite the remembrance 1-3 As-Saffat, And those who scatter scattered 1- Adh-Dhariyat** He assimilated the ta' with the letters that follow it. Al-Kisa'i and Hamza agreed with him in the small assimilation, which is the assimilation of a consonant with a moving letter except for the ra' with the lam and the dal with the jim. Likewise, Hamza does not assimilate - according to the narration of Khallad and Khalaf - the dal with the seen, sad, and zay. There is no assimilation for the rest of the reciters except in a few letters.

Tafsir al-Baidawi

4- **Master of the Day of Judgment** is the reading of Asim, Al-Kisa'i and Ya'qub, and it is supported by the Almighty's saying: **The Day when no soul will possess anything for another, and the command that Day will belong to God.** The rest read *king*. This is the preferred reading because it is the reading of the people of the

Two Holy Mosques and because of the Almighty's saying: **Whose is the kingdom today?** And because of the glorification. The owner is the one who disposes of the owned objects as he wishes from the kingdom. The king is the one who disposes of the command and prohibition of those commanded from the kingdom. It was read with the lightening and king with the word of the work. And Malik in the accusative for praise or the state, and Malik in the nominative with the tanween and added as the predicate of a deleted subject, and Malik added with the nominative and accusative. And the Day of Judgment and from it **As you judge, you will be judged** and the verse of enthusiasm:

There is nothing left but aggression, approach them as they approach

The active participle is added to the circumstance, making it act as a direct object, as in their saying: **O thief of the house tonight**, and its meaning is: the king of affairs on the Day of Judgment, in the manner of **And they called out to the companions of Paradise**. Its beginning is on this day, in the manner of continuity, so that the addition is real and prepared for its occurrence as an attribute of knowledge. It was said: **The religion** is the Sharia, and it was said: obedience. The meaning is the Day of Recompense for Religion, and the specification of the Day with the addition: either to magnify it, or to make Him the only One who has authority over it, and to apply these descriptions to God the Most High, that He is the Creator of the worlds, their Lord, bestowing upon them all blessings, apparent and hidden, immediate and deferred, and the Owner of their affairs on the Day of Reward and Punishment, to indicate that He is the One who is worthy of praise, no one is more deserving of it than Him, rather no one truly deserves it except Him, for the ruling being based on the description indicates its causality for him, and to indicate through the concept that whoever is not described by those descriptions does not deserve to be praised, let alone worshipped, so it is evidence for what comes after it. The first description is to clarify what necessitates praise, which is creation and nurturing. The second and third are to indicate that He is generous with that and has chosen it, and it does not issue from Him for an obligation in itself or an obligation upon Him as a matter of previous deeds so that He deserves praise by it. The fourth is to realize the exclusivity, for it is something in which no one can be partnered in any way, and to include the promise for those who praise and the threat for those who turn away.

Surat Al-Fatihah 1:5

You alone do we worship, and You alone do we ask for help.

Surat al-Fatihah 1:5

You alone do we worship, and You alone do we ask for help.

Tafsir al-Jalalayn

You alone do we worship and You alone do we ask for help) meaning we single you out for worship, whether it is monotheism or other things, and we ask for help in worship and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The interpretation of his saying, **You alone do we worship** is: To You, O God, we humble ourselves, submit, and submit, in acknowledgment of Your Lordship, O our Lord, and not to anyone else.

Abu Kuraib told us: Uthman bin Saeed told us: Bishr bin Amara told us: Abu Rawq told us, on the authority of Ad-Dahhak, on the authority of Abdullah bin Abbas, who said: Gabriel said to Muhammad, may God bless him and grant him peace: Say, O Muhammad, **You alone we worship**. You alone we make one, fear, and hope in, O our Lord, and none other than You.

This is from the statement of Ibn Abbas with the meaning of what we have said. Rather, we chose to explain its interpretation as meaning we are humble, submissive and submissive, without explaining it as meaning we hope and fear, even though hope and fear do not occur except with humiliation because servitude, according to all Arabs, is originally humiliation, and they call the easy path that has been trodden by feet and made easy by travelers: paved. And from that is the statement of Tarafa bin al-Abd:

I compete with the saved ones, and I follow one job after another above the temple of Moor.

Meaning by Al-Mawr: the road. And by Al-Ma'bad: the tamed and trampled. From this, the camel that is tamed for riding for needs is called: Ma'bad. From this, the slave is called a slave because of his humility to his master. The evidence for this from the poetry and speech of the Arabs is more than can be counted, and what we have mentioned is sufficient for whoever is guided to understand it, God willing.

The statement in the interpretation of his saying: **And You alone we seek help**.

Abu Ja'far said: The meaning of his saying, **And You alone we seek for help** is: And You alone, our Lord, we seek for help in our worship of You and our obedience to You in all our affairs, and no one else but You, since whoever disbelieves in You seeks help in his affairs from his idols whom he worships, instead of You, and we seek help from You in all our affairs, sincerely worshipping You.

Like what Abu Kuraib told us, he said: Uthman bin Saeed told us, he said: Bishr bin Amara told us, he said: Abu Rawq told us, on the authority of Ad-Dahhak, on the authority of Abdullah bin Abbas: **And You alone we seek for help**, he said: You alone we seek for help in obeying You and in all our affairs.

If someone were to say: What is the meaning of God's command to His servants to ask Him for help in obeying Him? Or is it permissible, since He has commanded them to obey Him, that He does not help them in this? Or does a person say to his Lord: We seek Your help in obeying You, except that He is also responsible for what He says? And that is obedience. So what is the point of a servant asking his Lord for what He has given him?

It was said: The interpretation of that is not in the way you have gone to, but rather the one who calls upon his Lord from the believers to help him in obeying Him, is calling upon Him to help him in what remains of his life in what He has charged him with of obedience to Him, not what has been completed and passed of his righteous deeds in what has passed of his life. And it is permissible for the servant to ask his Lord for that, because God giving his servant that while enabling his limbs to perform what He has charged him with of obedience to Him, and has imposed upon him of His obligations, is a favor from Him, may He be glorified, and a favor from Him to him, and a kindness from Him to him in him. And in His not spitting on some of His servants with success while His servant is busy with disobeying Him and turning away from His love, nor in His extending His favor to some of them, while the servant exhausts himself in loving Him and hastens to obey Him, there is no corruption in management, nor injustice in judgment, so it is permissible for an ignorant person to ignore the position of God's judgment in His matter to his servant by asking him to help him in obeying Him.

In the command of God, the Most High, to His servants to say: **You alone do we worship, and You alone do we ask for help**, meaning their asking Him for help in worship, is the clearest evidence of the corruption of the statement of those who say that it is delegated from the people of predestination, who consider it impossible for God to command any of His servants to do something, or to charge him with an obligatory task, except after giving him help in doing it or leaving it. If what they said about that was as they said, then the desire to ask God for help in obeying Him would be invalidated. Since according to their statement, with the existence of the command, prohibition, and obligation, it is a right that is obligatory upon God for the servant to give him help in it, whether his servant asks Him for that or leaves off asking for that. Rather, leaving Him off from giving that to him, according to them, is injustice. If the matter in that was as they said, then the one who says: **You alone do we worship, and You alone do we ask for help**, would only be asking his Lord not to be unjust.

The consensus of all Muslims on the correctness of the statement of the one who says: O God, we seek Your help, and their error in the statement of the one

who says: O God, do not bring evil upon us, is clear evidence of the error of what those whose statement you described said. For their interpretation of the statement of the one who says: O God, we seek Your help, O God, do not abandon our help, which You abandoned, is injustice from You.

If someone were to say: How is it that it was said: **You alone do we worship and You alone do we ask for help**, and the report about worship was presented, and the issue of assistance in it was delayed after it? Worship is only through assistance, so the issue of assistance was more deserving of being presented before the one being assisted in the work and worship through it.

It was said: Since it is known that there is no way for the servant to worship except with the help of God, the Most High, and it is impossible for the servant to be a worshipper except that he is assisted in worship, and for him to be assisted in it except that he is the doer of it, it is the same to give precedence to what he gave before the other. It is the same as if you say to a man when he fulfills your need and he is kind to you in fulfilling it: You fulfilled my need and you were kind to me, so you give precedence to mentioning his fulfilling your need, or you say: You were kind to me and I fulfilled my need, so you give precedence to mentioning the kindness before mentioning the fulfillment of the need. Because there is no one who fulfills your need except that he is kind to you, and no one who is kind to you except that he is fulfilling your need. Likewise it is the same for someone to say: O God, we worship You, so help us in worshipping You, and to say: O God, help us in worshipping You, for we worship You.

Abu Jaafar said: Some of the heedless people thought that this was from the word *al-muqaddam* which means *al-tadda'*, as Imru' al-Qais said:

Even if what I seek for the minimum living is enough for me, and I do not ask for a little money

He means by this: A little money is enough for me and I did not ask for much. This is from the meaning of precedence and postponement, and from the similarity of the verse of Imru' al-Qais with *isolated*. Because a little money may be enough for him and he asks for much, the existence of what is enough for him does not require him to abandon asking for much. So it is like the worship that with its existence there is assistance for it, and with the existence of assistance for it there is its existence, so mentioning one of them indicates the other, so it is balanced in the correctness of the speech to present what was presented from them before its companion, that it be placed in its degree and arranged in its rank.

If he said: What is the reason for repeating *You* with His saying: **We seek help**, and this was mentioned before **We worship**, and why was it not said: You we worship and seek help, since the one being reported as the one being worshipped is the one being reported as the one being sought for help?

It was said to him: The kaf that is with *iya* is the kaf that was connected to the verb, I mean in his saying *na'budu*, if it was delayed after the verb. It is a metaphor for the name of the addressee that is

accusative with the verb, so it is often with *iya* advanced, since

If the names were isolated by themselves, they would not be in the speech of the Arabs on one letter.

Since the Kaf in *Iyyaka!* is a metaphor for the name of the addressee, which would have been a Kaf alone connected

Indeed, if it comes after the verb, then it was better to repeat it with every verb it was connected to, so it was said: O God, we worship You, seek Your aid, praise You, and thank You. This was more eloquent in the speech of the Arabs than to say: **O God, we worship You, seek Your aid, and praise!** It was also the case that if a pronoun of the name of the addressee was presented before the verb connected to *iya*, it was more eloquent to repeat it with every verb. Just as it was eloquent in speech to repeat it with every verb if it came after the verb connected to it, because leaving it out was permissible.

And he who did not look carefully thought that repeating *Iyyaka* with **We seek help** after it preceded it in His saying *Iyyaka*

We worship, meaning the words of Adi bin Zaid Al-Abbadi:

And He made the sun a place of refuge, between which there is no concealment, and He has separated the day from the night.

As Asha Hamdan says:

Between the trees and Qais, he is lavish, generous, to his father and to his newborn.

This is due to the ignorance of its speaker, because the word *you* is repeated with every action, as we described earlier.

From the cause, and that is not a clear ruling, because it is not - since it requires two - except a repetition if it is repeated, since it is not unique to one. And if it is unique to one of the two names, in the case of requiring two, the speech would be as if it were impossible. That is because if a speaker said: Why! The sun separated the day, it would be a contradiction from the speech, because the speech is lacking from what is needed for it, from its completion that is required by the two.

If the speaker said: O God, You alone we worship, that would be a complete statement. Thus it is known that the need of every

The word **You alone we worship** was similar to **You alone we worship** and that it is correct to be with it.

9 Beware, since each word of it is a sentence that is a predicate and a subject, and we have explained the ruling on the contradiction of that with a clear ruling, in what is in agreement between them that which we have described his statement.

Tafsir al-Qurtubi

Twenty-third: The Almighty's saying: **You alone do we**

Surat Al-Fatihah 1:5

You alone do we worship, and You alone do we ask for help.

worship returns from the third person to the second person in the second person, because from the beginning of the surah to here it is report about God Almighty and praise of Him, like His saying: **And their Lord will give them a pure drink.** Then He said: **Indeed, this was a reward for you.** And the opposite is: **Until, when you were in the ships and they sailed with them,** as will come. And **we worship** means we obey, and worship is obedience and humility. And a paved path is if it is easy for those who follow it, as Al-Harawi said. And the one charged with it utters an acknowledgment of the Lordship and the realization of His worship of God Almighty, since all people worship other than Him, such as idols and other things. **And You alone do we seek help** means we seek help, support and success.

Al-Salami said in his Haqiq: I heard Muhammad bin Abdullah bin Shadhan say: I heard Abu Hafs Al-Farghani say: Whoever recites **You alone do we worship and You alone do we ask for help** is absolved of the report and predestination.

Twenty-fourth: If it is said: Why did the object come before the verb? It is said: It came first out of interest, and it is the custom of the Arabs to come first. It is said that an Arab insulted another, so the insulted person ignored him, so the insulter said to him: I mean you. The other person said to him: Ignore you, so they brought first the important thing. Also, so that the mention of the servant and worship does not precede the one worshipped, so it is not permissible to say: We worship You and seek Your help, nor we worship You and seek Your help, so the verb is brought first before the implied object, but rather it follows the wording of the Qur'an. Al-Ajjaj said:

I call upon you, so accept my supplication, forgive my sins, and increase my prayers.

It is narrated: And fruit. As for the poet's saying:

To you until I reached you

It is anomalous and cannot be used as a standard. Waraq, with a kasra on the ra', is from dirhams, and with a fatha on it, it is money. The name was repeated so that it would not be thought that it is You we worship and that we seek other than You.

Twenty-fifth: The majority of reciters and scholars stress the Ya' of Iyyaka in both places. Amr ibn Fa'id read: Iyyaka with a kasra over the hamza and a light Ya', because he disliked doubling the Ya' due to its heaviness and the Kasra being before it. This is a desirable reading, because the meaning becomes: Your sun we worship or your light, and Iyyat al-Shams **with a kasra over the hamza** means its light, and it may be opened. He said:

The sun made it rain on him, but his gums were sore that he did not smear them with kohl.

If you drop the ha', it is extended. It is said: *Al-iyāh* is for the sun, like *halā* is for the moon, which is the circle around it. Al-Fadl Al-Raqashi read:

Iyyak **with the hamza open** is a well-known language. Abu Al-Suwar Al-Ghanawi read: Hayyak in both places,

and it is a language. He said:

In you and the matter that if its resources expand, its sources will become narrow for you

Twenty-sixth: **And You alone we seek help.**

Attaching one sentence to another. Yahya ibn Waththab and Al-A'mash read: ناستاعين with a kasra on the noon, which is the language of Tamim, Asad, Qais and Rabi'ah, to indicate that it is from ista'an, so the noon was broken like the alif of connection. The root of ناستاعون ناستاعين, the vowel of the waw was changed to the 'ayn so it became a ya', and the infinitive is ista'anah, and the root is ista'wan, the vowel of the waw was changed to the 'ayn so it became an alif. Two quiescent letters do not meet, so the second alif was deleted because it is extra, and it was said the first because the second is for the meaning, and the ha' was kept instead.

Tafsir Ibn Kathir

The seven and the majority read it with emphasis on the ya' of 'Iyyaka', and 'Amr ibn Fayed read it with emphasis on the ya' with kasra, which is an anomalous reading that is rejected because 'Iyyaka' is the light of the sun. Some of them read 'Iyyaka' with an open hamza and emphasis on the ya', and some of them read 'Hayyaka' with a ha' instead of a hamza, as the poet said:

So, go ahead and do something that, if its resources expand, its sources will become narrow for you.

We use the opening of the letter *nun* at the beginning of the word in the reading of everyone except Yahya bin Waththab and Al-A'mash, as they both closed it. This is the language of Banu Asad, Rabi'ah, and Banu Tamim. In the language, worship comes from humiliation. It is said, **a paved road and a paved camel**, meaning tamed. In Islamic law, it is an expression that combines the perfection of love, submission, and fear. The object, which is You, was presented and repeated for emphasis and limitation, meaning we worship none but You and we rely only on You. This is the perfection of obedience, and the whole religion goes back to these two meanings. This is as some of the predecessors said: Al-Fatihah is the secret of the Qur'an, and its secret is this word: **You alone we worship and You alone we ask for help.** The first is disavowal of polytheism, and the second is disavowal of power, strength, and delegation to God Almighty. This meaning is found in more than one verse in the Qur'an, as God Almighty said: "So worship Him and put your trust in Him. And your Lord is not unaware of what you do." "Say: He is the Most Gracious. We have believed in Him, and upon Him we rely." "Lord of the East and the West. There is no god but He, so take Him as Disposer of affairs." Likewise this noble verse: **You alone we worship and You alone we ask for help.** The speech changed from the third person to the direct person with the letter kaf of address, and this is appropriate because when he praised God, it was as if he drew near and was present before God Almighty.

For this reason, he said: **You alone we worship and You alone we ask for help.** In this is evidence that the beginning of the surah is report from God Almighty praising His noble self with His beautiful attributes and guidance for His servants that They praise Him for that, and for this reason the prayer of one who does not say that and is able to do so is not valid, as came in the two Sahihs on the authority of Ubadah ibn al-Samit, who said: The Messenger of God, may God bless him and grant him peace, said: **There is no prayer for one who does not recite the Opening of the Book.** And in Sahih Muslim on the authority of al-Ala' ibn Abd al-Rahman, the freed slave of al-Harqah, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, "God the Most High says: I have divided the prayer between Me and My servant into two halves, so half of it is for Me and half of it is for My servant, and My servant shall have what he asks for. When the servant says, 'Praise be to God, Lord of the Worlds,' God says: My servant has praised Me. When he says, 'Master of the Day of Judgment,' God says: My servant has glorified Me. When he says, 'You alone do we worship, and You alone do we ask for help,' God says: This is between Me and My servant, and My servant shall have what he asks for. When he says, 'Guide us to the straight path * The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who have gone astray,' He says: This is for My servant, and My servant shall have what he asks for." And Ad-Dahhak said on the authority of Ibn Abbas, may God be pleased with them both, **You alone do we worship** means that we make You One, fear You, and hope in You, O God. Our Lord, there is none but You. **And You alone do we ask for help** to obey You and in all our affairs. Qatada said: **You alone do we worship and You alone do we ask for help** He orders you to devote your worship to Him and to seek His help in your affairs. He only mentioned **You alone do we worship** before **You alone do we ask for help** because worshipping Him is the intended purpose and seeking help is a means to it. Concern and firmness mean presenting what is most important first, and God knows best. If it is said: What is the meaning of the letter *nun* in the Almighty's statement: **You alone do we worship and You alone do we ask for help?** If it is for the plural, then the motive is one, and if it is for glorification, then it is not appropriate for this situation? It was answered that what is meant by that is to inform about the type of worshippers and the one praying is an individual among them, especially if he is in a group or their imam, so he informed about himself and his believing brothers in the worship for which they were created and he interceded for them with goodness. Some of them said that it is permissible for it to be for glorification as if the servant has it. It was said that if you are inside worship, then you are noble and your position is broad, so say **You alone we worship and You alone we ask for help.** And if you are outside worship, then do not say *We* or *We did* even if you were among a hundred thousand or a thousand thousand because everyone needs God Almighty and is poor in Him. Some of them said **You alone we worship** is more gentle in humility than **You alone our servant** because in the second there is glorification of himself from making himself alone worthy of the

worship of God Almighty, whom no one can worship as He should be worshipped nor praise Him as befits Him. And worship is a great station in which the servant is honored because of his relation to the side of God Almighty, as some of them said:

Do not call me except by the name of Abdha, for it is the most honorable of my names.

God called His Messenger, may God bless him and grant him peace, His servant in the most honorable of his stations, saying: **Praise be to God, who sent down the Book to His servant** "And when the servant of God stood up to call upon Him," **Glory be to Him who took His servant by night.** So He called him a servant when it was sent down to him and when he stood up to call upon Him and took him by night, and He guided him to perform worship at times when his chest is constricted by the denial of the opponents, as He says: "And We certainly know that your breast is constrained by what they say. So glorify the praises of your Lord and be among those who prostrate. And worship your Lord until there comes to you the certainty." Al-Razi narrated in his interpretation from some of them that the station of servitude is more honorable than the station of messengership because worship issues from creation to the Truth and the message is from the Truth to creation. He said: And because God takes care of the interests of His servant and the Messenger takes care of the interests of his nation, this statement is wrong and the guidance is also weak and has no basis, and Al-Razi did not address it by weakening or rejecting it. Some Sufis said that worship is either to obtain reward or to ward off punishment. They said: This is not futile because its purpose is to obtain its purpose. Or to be honored by the duties of God Almighty, and this is also weak in their view. Rather, the highest is to worship God for His sacred essence described as perfect. They said, **For this reason, the one praying says, 'I pray to God.'** If it were to obtain reward and ward off punishment, the prayer would be invalid. Others responded to them and said, "Worship being for God Almighty does not contradict seeking reward with it or warding off punishment, as that Bedouin said, 'As for me, I do not like your humming or Muadh's humming, I only ask God for Paradise and seek refuge in Him from the Fire.' So the Prophet, may God bless him and grant him peace, said, 'We hum around it.'"

Fath al-Qadir

5- You alone we worship and You alone we ask for help The reading of the seven and others is with emphasis on the Ya, and Amr bin Fayed read it with a light Ya with a Kasra, and Al-Fadl and Al-Raqashi read it with a Fatha on the Hamza, and Abu Al-Suwar Al-Ghanawi read Hayyak in both places, and it is a well-known language. The separate pronoun is Iya and what follows it from Kaf, Ha and Ya are letters to indicate address, absence and speaking, and they have no place in grammar as the majority have gone to, and its presentation before the verb is for the purpose of exclusivity, and it was said: for attention, and the correct view is that it is for both of them and there is no conflict between the requirements. The meaning is: We single you out for worship and single

Surat Al-Fatihah 1:5

You alone do we worship, and You alone do we ask for help.

you out for help, we do not worship anyone other than you nor do we ask for help from him, and worship is the utmost goal of submission and humility. Ibn Kathir said: In the Shariah, it is an expression of what combines the perfection of love, submission and fear, and the shift from absence to address is intended to attract attention, because when speech is transferred from one style to another, it is better to soften the listener's energy and more awakening for him, as established in the science of semantics. The use of the letter *nun* in the two verbs is intended to inform the caller about himself and his kind of servants. It was said that since the situation was great, one person could not do it alone, belittling and belittling himself. The use of the letter *nun* is intended to be humble, not to glorify the self. Worship was presented before seeking help because the first is a means to the second, and presenting means is a reason for achieving demands, and seeking help is used in generalization. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **You alone we worship**: meaning we unify and fear, O our Lord, and none other than You, and You alone we seek help in obeying You and in all our affairs. Ibn Kathir narrated on the authority of Qatadah that he said regarding **You alone we worship and You alone we ask for help**: He orders you to devote worship to Him and to seek His help in your affairs. In Sahih Muslim, on the authority of Al-Mu'alla bin Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace: "God Almighty says: I have divided the prayer between Me and My servant into two halves, one half for Me and the other half for My servant, and My servant shall have what he asks for. When the servant says, 'Praise be to God, Lord of the worlds,' He says: My servant has praised Me. And when he says, 'The Most Gracious, the Most Merciful,' He says: My servant has extolled Me. When he says, 'Master of the Day of Judgment,' He says: My servant has glorified Me. When he says, 'You alone do we worship, and You alone do we ask for help,' He says: This is between Me and My servant, and My servant shall have what he asks for. When he says, 'Guide us to the straight path, the path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who have gone astray,' He says: This is for My servant, and My servant shall have what he asks for." Abu al-Qasim al-Baghawi and al-Bawardi together narrated in Ma'rifat al-Sahaba, and al-Tabarani in al-Awsat, and Abu Na'im in al-Dala'il on the authority of Anas ibn Malik on the authority of Abu Talha, who said: "We were with the Messenger of God, may God bless him and grant him peace, on a raid, and he encountered the enemy, and I heard him say: 'O Master of the Day of Judgment, You alone do we worship, and You alone do we ask for help.' He said: 'I saw men being struck down, and the angels were harming them from before them and behind them.'"

Tafsir al-Baghawi

5. His saying: **You alone do we worship. (You alone)** is a pronoun word that is specifically added to the pronoun and is used before the verb. So it is said: You alone I mean, and You alone I ask. It is not used after except separately. So it is said: I meant none but You.

His saying: **We worship** means we make You One and obey You submissively. Worship is obedience with humility and submission. The servant is called a servant because of his humility and submission. It is said: a paved path, meaning a smooth one.

And You alone we seek for help. We ask You for help in our worship and in all our affairs. If it is said: Why did He mention worship before seeking help, and seeking help comes before worship? This is why it is necessary to make the ability come before the action. And we, praise be to God, make success **and seeking help** with the action, so there is no difference between bringing it forward and delaying it. It is said: Seeking help is a type of worship, so it is as if He mentioned the entirety of worship first, then mentioned its details.

Tafsir al-Baidawi

5- **You alone we worship and You alone we ask for help.** Then, when the Truthful One was mentioned with praise, and was described with great attributes that distinguish Him from all other entities, and knowledge was related to a specific known thing, He was addressed with that, that is: O He whose status is this, we single You out for worship and help, so that it would be more indicative of the specialization, and to advance from proof to the visible and move from the absent to the witnessed, so it is as if the known has become visible and the intelligible has become witnessed and the absent has become present. He built the beginning of the speech on what are the principles of the state of the knower of remembrance and contemplation of His names and consideration of His favors and reasoning with His works on the greatness of His status and the dazzling of His power, then He followed it with what is the ultimate goal of his affair, which is that he wades into the abyss of attainment and becomes one of the people of witnessing, so he sees Him clearly and communes with Him verbally.

O God, make us among those who reach the eye and not the listeners of the effect. It is the custom of the Arabs to be creative in speech and to switch from one style to another to soften it and energize the listener, so he switches from addressing to absent, and from absent to speaking and vice versa, as in the saying of the Most High: **Until, when you were in the ships and they sailed with them** and His saying: **And God is He who sends the winds, and they stir up the clouds, and We drive them** and the saying of Imru' al-Qais:

Your night is long with kohl, and your friend sleeps, but you do not sleep

And he spent the night, and he had a night of blindness and sore eyes

This is from a report that came to me and I heard it from Abu Al-Aswad.

Iya is a separate accusative pronoun, and what follows it of *ya*, *kaf*, and *ha* are letters added to indicate speaking, addressing, and absenting, and they have no syntactic position, like *ta* in *anta* and *kaf* in *ara'aytuk*. Al-Khalil said: *Iya* is an object of it, and he provided evidence with what he narrated from some Arabs: **If a man reaches sixty, then Iya and Iya**" are the young women, but this is anomalous and cannot be relied upon. It was said: They are the pronouns, and **"Iya is a mainstay, because when it is separated from the factors, it is difficult to pronounce it alone, so Iya"** is added to it to make it stand alone. It was said: The pronoun is the whole. **"Iyyak was read with a fatha on the ha and Iyyak"** with a *ha'* changed to it.

Worship: the ultimate level of submission and humility. From this comes the word **paved road**, meaning *easy*, and the word *thawb* means **a garment of worship**, if it is extremely impudent. Therefore, it is only used in submission to God Almighty.

And seeking assistance: asking for help, which is either necessary or non-necessary. Necessary is that without which the action cannot be done, such as the ability of the doer and his imagination, and the availability of a tool and material with which to do it. When he has gathered them, the man is described as having the ability and it is valid for him to be tasked with the action. Non-necessary is obtaining what makes the action easy and simple, such as a mount for a journey for someone who is able to walk, or brings the doer close to the action and urges him to do it. This category does not depend on the validity of the task. What is meant is asking for help in all important matters, or in performing acts of worship. The hidden pronoun in the two actions is for the reader and those with him from the memorizers and those present for the congregational prayer, or for him and for all the monotheists. He included His worship in the folds of their worship and mixed His need with their need so that it might be accepted with its blessing and answered. For this reason, the group was legislated and the object was presented for the sake of glorification and attention to it and to indicate exclusivity. For this reason, Ibn Abbas, may God be pleased with him, said: **Its meaning is that we worship You and we do not worship anyone other than You.** And presenting what is presented in existence and drawing attention to the fact that the worshipper should look at the worshipped One first and foremost, and from Him to worship, not from the perspective that it is worship that came from Him, but from the perspective that it is a noble relation to Him and a noble connection between him and the Truth. For the knower only has the right to reach Him if he is absorbed in observing the side of the Holy and is absent from what is other than Him, until he does not observe himself or any of his states except from the perspective that it is observing Him and related to Him. For this reason, He preferred what God narrated about His Beloved when He said: **Do not be sad, God is with us**, over what He narrated about His interlocutor when He said: **Indeed,**

with me is my Lord; He will guide me. And He repeated the pronoun to emphasize that He is the One sought for help and no one else, and worship was presented before seeking help so that the heads of the verses would be consistent. It is known that presenting the means before the request for need is more appropriate. I say: When the speaker attributed worship to himself, this suggested arrogance and pride on what he issues, so he followed it with his saying: **And You we seek for help** to indicate that worship is also something that is not completed or established except with His help and guidance. It was said: The *waw* is for the state and the meaning is we worship You seeking help from You. And it was read with a *kasra* on the *nun* in both of them, and this is the language of Banu Tamim, as they break the letters of the present tense except for the *ya'* if what follows it is not *dhammah*.

Surat Al-Fatihah 1:6
Guide us to the straight path.

Surat al-Fatihah 1:6

Guide us to the straight path.

Tafsir al-Jalalayn

Guide us to the straight path) i.e. guide us to it

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The meaning of his saying, **Guide us to the straight path**, in this context, according to us, is: grant us success in remaining steadfast on it, as was narrated on the authority of Ibn Abbas:

Abu Kuraib told us: Uthman bin Saeed told us: Bishr bin Amara told us: Abu Rawq told us, on the authority of Ad-Dahhak, on the authority of Abdullah bin Abbas, who said: Gabriel said to Muhammad, may God bless him and grant him peace: Say, O Muhammad, guide us to the straight path. He said: Inspire us with the guiding path.

And His inspiring him with that is His granting him success, as we have said in its interpretation. Its meaning is similar to the meaning of His saying, **You alone we ask for help**, in that it is the servant's asking his Lord for help to remain steadfast in acting in obedience to Him, and to attain the truth and correctness in what He has commanded him to do and what He has forbidden him to do, in what will come of his life, not in what has passed of his deeds, and what has been accomplished in what has preceded of his life. Like His saying, **You alone we ask for help**, it is His asking his Lord for help to perform what He has charged him with in obedience, in what remains of his life.

The meaning of the words was: O God, we worship You alone, with no partner for You, devoting our worship to You alone, without any gods or idols besides You. So help us to worship You, and guide us to the path and method that You guided those whom You bestowed favor upon from among Your prophets and the people of Your obedience.

If someone says: How did you find guidance in the speech of the Arabs in the sense of success?

It was said to him: That is more in her speech and more evident than to count the number of evidences that came from them in that regard.

This is what the poet said:

Do not deprive me, may God guide you, of my question, and do not let me be like someone who has been lost due to travel.

He means: May God grant you success in fulfilling my need. And from this is the saying of another:

Do not rush me, O King, for every situation has its own words.

It is known that he only meant: May God guide you to the truth in my matter.

And from this is the saying of God, the Most High: **And God does not guide the wrongdoing people** (Al Imran 3:86) in more than one verse of His revelation. It is known from this that He did not mean that He does not explain to the wrongdoers what is obligatory upon them from His obligations. How can that be its meaning, when He has made the explanation general to all of His creation who are accountable? Rather, He, the Most High, the Most Great, meant that He does not guide them, nor does He open their hearts to the truth and faith.

Some of them claimed that the interpretation of his saying **guide us** is: increase our guidance.

This statement is not without one of two things: Either the speaker thought that the Prophet, may God bless him and grant him peace, ordered him to ask his Lord for more clarification, or for more assistance and success.

If he thought that he was ordered to ask for more clarification, then that is baseless. Because God, the Most High, does not charge a servant with an obligation of His obligations except after explaining it to him and establishing proof against him with it. If that meant asking for clarification, then he would have been ordered to call upon his Lord to explain to him what He has imposed upon him, and that is a supplication that is not true, because He does not impose an obligation except by explaining it to the one who imposed it upon him. Or he would have been ordered to call upon his Lord to impose upon him the obligations that He has not imposed. In the corruption of the reason for the servant asking his Lord for that, there is what clarifies that the meaning of **Guide us to the straight path** is not the meaning of: Explain to us Your obligations and Your limits.

Or he may have thought that he was ordered to ask his Lord for more help and success. If that is the case, then his asking for that increase will not be without being a question for more help for what he has done in the past, or for what will happen. And in the servant's increasing need for help for what has been completed of his work, what is known is that the meaning of asking for that increase is only his asking for more for what will happen of his work. Since that is the case, the matter becomes what we have described and said about it: that it is the servant's asking his Lord for success in performing what he has been charged with of his obligations, in what will come of his life.

As for the validity of this, the statement of the people of predestination is corrupt, claiming that everyone who is commanded to do something or is charged with a duty has been given assistance in doing it, such that his need for his Lord has been removed in that duty. Because if the matter were as they said, the meaning of the statement of God Almighty would be invalidated: "You alone do we worship, and You alone do we ask

for help. Guide us to the straight path." As for the validity of this, as we have explained, their statement is corrupt.

Some of them claimed that the meaning of his saying, **Guide us to the straight path** is: Guide us to the path of Paradise in the Hereafter, i.e., bring us to it and proceed with us to it, as the Most High said: **Then guide them to the path of Hellfire** (al-Saffat 37:23), i.e., bring them into the Fire, as a woman is guided to her husband, meaning by that that she enters him, and as a gift is given to a man, and as the leg guides the foot, similar to the saying of Tarafa ibn al-Abd:

The torrents played with it after me and it ran in the splendor of its rain

A boy has a mind that lives with it, where his leg guides his foot.

Any resources are returned to it.

In the statement of God, the Most High, **You alone do we worship, and You alone do we ask for help**, there is evidence of the error of this interpretation, despite the evidence of the commentators' proof of its error. This is because all the commentators from the Companions and the Followers agree that the meaning of the path in this place is not the meaning that the one who said this statement interpreted, and that His statement, **You alone do we ask for help**, is a question from the servant to his Lord for help in his worship. Likewise, His statement, **Guide us**, is a question of steadfastness on guidance for the rest of his life.

The Arabs say: I showed someone the way, I showed him the way, I showed him the way, I showed him the way, if I directed him to it and made him straight to it. The Qur'an mentions all of this: God Almighty said: **And they said, 'Praise be to God, who has guided us to this'** (al-A'raf 7:43), and He said in another place: **He chose him and guided him to a straight path** (al-Nahl 16:121), and He said: **Guide us to the straight path**.

All of this is apparent in her logic and is present in her speech, including the poet's saying:

I ask forgiveness of God for a sin that I cannot count, Lord of the servants, to Him belongs the face and the work.

He means: I ask God's forgiveness for my sin, as God Almighty said: **And ask forgiveness for your sin** (Ghafir 40:55).

And from it is the saying of the genius of Banu Dhubyān:

The coquettish donkey hunts us with its presence before sleep, and the barking hyena

He means: He hunts for us. This is common in their poetry and speech, and what we have mentioned is sufficient.

Abu Jaafar said: The nation of interpreters has unanimously agreed that **the straight path** is the clear path that has no crookedness. This is also the case in the language of all Arabs, including the saying of Jarir ibn Atiyah al-Khatfi:

The Commander of the Faithful is on a straight path

when the sources are crooked

He means: on the path of truth. And from this is the saying of the Hudhali Abu Dhu'ayb:

We trampled their land with horses until we left it narrower than the path

And from it the saying of the rajaz poet:

He turned away from the straight path

The evidence for this is too numerous to count, and what we have mentioned is sufficient to avoid what we have omitted.

Then the Arabs borrowed **the path** and used it in every saying and action described as straight or crooked, so they described the straight as straight and the crooked as crooked.

What I think is more appropriate in interpreting this verse, I mean: **Guide us to the straight path**, is that it means: Guide us to remain steadfast in what You have approved of and guided those of Your servants upon whom You have bestowed favor, in word and deed, and that is the straight path. Because whoever is guided to what God has guided those of the prophets, the truthful, and the martyrs upon whom God has bestowed favor, has been guided to Islam, to believe in the messengers, to adhere to the Book, to act according to what God has commanded, to refrain from what He has forbidden, and to follow the path of the Prophet (blessings and peace of God be upon him), and the path of Abu Bakr, Umar, Uthman, and Ali, and every righteous servant of God, and all of that is from the straight path.

The translators of the Qur'an differed regarding the meaning of the straight path. The meanings of all of them include what we have chosen as an interpretation of it.

Among what she said about this is what was narrated on the authority of Ali bin Abi Talib, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, that he said, and mentioned the Qur'an, and said: **It is the straight path**.

Musa bin Abdul Rahman Al-Masruqi told us that: Hussain Al-Ja'fi told us, on the authority of Hamza Al-Zayyat, on the authority of Abu Al-Mukhtar Al-Ta'i, on the authority of my nephew Al-Harith, on the authority of Al-Harith, on the authority of Ali, on the authority of the Prophet, may God bless him and grant him peace.

And it was narrated on the authority of Ismail bin Abi Karima, who said: Muhammad bin Salamah narrated to us, on the authority of Abu Sinan, on the authority of Amr bin Marra, on the authority of Abu Al-Bukhtari, on the authority of Al-Harith, on the authority of Ali, on the authority of the Prophet, may God bless him and grant him peace, the same.

Ahmad bin Ishaq Al-Ahwazi told us: Abu Ahmad Al-Zubayri told us: Hamza Al-Zayyat told us, on the authority of Abu Al-Mukhtar Al-Ta'i, on the authority of the nephew of Al-Harith Al-A'war, on the authority of Al-Harith, on the authority of Ali, who said: The straight path is the Book of God, may He be exalted.

Surat Al-Fatihah 1:6

Guide us to the straight path.

Ahmad bin Ishaq Al-Ahwazi told us: Abu Ahmad Al-Zubayri told us: Sufyan told us, and Muhammad bin Hamid Al-Razi told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Abu Wa'il, who said: Abdullah said: The straight path is the Book of God.

Mahmoud bin Khaddash al-Talaqani told me: Hamid bin Abdul Rahman al-Ru'asi told us: Ali and al-Hasan, the sons of Salih, both told us, on the authority of Abdullah bin Muhammad bin Aqil, on the authority of Jabir bin Abdullah: **Guide us to the straight path.** He said: Islam. He said: It is wider than what is between the heavens and the earth.

Abu Kuraib told us: Uthman bin Saeed told us: Bishr bin Amara told us: Abu Rawq told us, on the authority of Ad-Dahhak, on the authority of Abdullah bin Abbas, who said: Gabriel said to Muhammad: Say, O Muhammad, **Guide us to the straight path.** He said: Inspire us with the guiding path, which is the religion of God, which has no crookedness.

Musa bin Sahl al-Razi told us: Yahya bin Awf told us, on the authority of al-Furat bin al-Sa'ib, on the authority of Maimun bin Mihran, on the authority of Ibn Abbas, regarding his statement: **Guide us to the straight path**, he said: That is Islam.

Mahmoud bin Khidash told me: Muhammad bin Rabia Al-Kalabi told us, on the authority of Ismail Al-Azraq, on the authority of Abu Omar Al-Bazzar, on the authority of Ibn Al-Hanafiyyah, regarding his statement, **Guide us to the straight path**, he said: It is the religion of God, which He does not accept from His servants other than it.

Musa bin Harun Al-Hamadani told me: Amr bin Talha Al-Qannad told us: Asbat told us, on the authority of Al-Suddi in a report he mentioned on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **Guide us to the straight path.** He said: It is Islam.

Al-Qasim bin Al-Hasan told us: Al-Hussein bin Dawud told us: Hajjaj told me, on the authority of Ibn Jurayj, who said: Ibn Abbas said regarding His statement: **Guide us to the straight path**, he said: the road.

Abdullah bin Katheer Abu Sudayf Al-Amili told us: Hashim bin Al-Qasim told us: Hamza bin Al-Mughirah told us, on the authority of Asim, on the authority of Abu Al-Aaliyah, regarding his statement: **Guide us to the straight path**, he said: He is the Messenger of God, may God bless him and grant him peace, and his two companions after him, Abu Bakr and Umar. He said: So I mentioned that to Al-Hasan, and he said: Abu Al-Aaliyah spoke the truth and gave sincere advice.

Yunus bin Abdul A'la told me, he said Ibn Wahb told us, he said: Abdul Rahman bin Zaid bin Aslam said: **Guide us to the straight path**, he said: Islam.

Al-Muthanna told us: Abu Salih told us: Muawiyah bin Salih told me that Abd al-Rahman bin Jubair told him,

on the authority of his father, on the authority of Nawas bin Sam'an al-Ansari, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **God has set forth an example of a straight path, and the path is Islam.**

Al-Muthanna told us: Adam Al-Asqalani told us: Al-Layth told us, on the authority of Muawiyah bin Salih, on the authority of Abd Al-Rahman bin Jubayr bin Nafeer, on the authority of his father, on the authority of Nawas bin Sam'an Al-Ansari, on the authority of the Prophet, may God bless him and grant him peace, similarly.

Abu Ja'far said: God described him as being upright because it is correct and there is no error in it. Some fools have claimed that God called him upright because he led his family to Paradise. This is an interpretation that is contrary to the interpretation of all the commentators, and the consensus of all of them on the contrary is sufficient evidence of his error.

Tafsir al-Qurtubi

Twenty-seventh: The Almighty's saying: **Guide us to the straight path.**

Guide us is a supplication and a desire from the one who is raised to the Lord, and the meaning is: Guide us to the straight path and show us to it, and show us the path of your guidance that leads to your intimacy and closeness. Some scholars said: So God, the Almighty, the Majestic, made the greatness of the supplication and its entirety subject to this Surah, half of it contains a collection of praise, and half of it contains a collection of needs, and He made this supplication in this Surah better than the one that the supplicant supplicates with because these words were spoken by the Lord of the Worlds, so you supplicate with a supplication that is His words that He spoke, and in the hadith:

Nothing is more honorable to God than supplication. It was said that the meaning is: Guide us by using the Sunnah in performing your obligations. It was also said that the origin of it is inclination, and from it is the saying of God the Almighty: **Indeed, we have been guided to You**, meaning we have inclined. And peace be upon him, he went out during his illness, swaying between two people, meaning swaying. And from it is the gift, because it inclines from one king to another. And from it is the gift for the animal that is driven to the sanctuary, so the meaning is inclined with our hearts to the truth. Al-Fudayl ibn Iyad said: The straight path is the path of Hajj, and this is specific, and the general is more appropriate. Muhammad ibn al-Hanafiyyah said about the saying of God the Almighty: **Guide us to the straight path**, it is the religion of God that He does not accept from His servants other than it. Asim al-Ahwal said on the authority of Abu al-Aliyah: **The straight path** is the Messenger of God, may God bless him and grant him peace, and his two companions after him. Asim said, then he was killed for al-Hasan: Abu al-Aliyah says: The straight path is the Messenger of

God, may God bless him and grant him peace, and his two companions. He said: He was truthful and sincere.

Twenty-eighth: The root of the word *Sirat* in Arabic is *road*. Amer bin Tufail said:

We filled their land with horses until we left them more humiliated than the path.

Jarir said:

The Commander of the Faithful is on a straight path if the sources are crooked

Another said:

He turned away from the clear path

Al-Naqqash narrated: **Sirat is the road in the language of the Romans**. Ibn Atiyah said: **This is very weak**. It was read: *Sirat* with a *s* from *istirat* meaning to swallow, as if the road is swallowing whoever takes it. It was read between *z* and *s* and it was read with a *z* of pure *z* and the original *s* is *s*. Salamah narrated from Al-Farra' who said: *Ziraat* with a pure *z* is the language of Udhra, Kalb and Banu Al-Qain. He said: **And these say for "more truthful: Azdaq**. They also said: *Al-Azd* and *Al-Assad*, and *lasqat bih* and *lasqat bih*. *Sirat* is in the accusative case as the second object, because the verb from *guidance* is transitive to the second object with a preposition. God Almighty said: **So guide them to the path of Hellfire**. And without a preposition as in this verse. Straight is an attribute of the path, which is free of crookedness or deviation. From this is the saying of God Almighty: **And this is My path, which is straight, so follow it**. Its original form is *mustaqim*. The vowel was transferred to the qaf, and the waw was changed to a ya' because of the kasra of what preceded it.

Tafsir Ibn Kathir

The majority read it with the letter Sad, and it was read as *Sirat*, and it was read with the letter Zay. Al-Farra' said: It is the language of Banu Udhra and Banu Kalb. When the praise of the person being asked, may He be blessed and exalted, came before, it was appropriate to follow it with a question, as He said: **Then half of it is for Me and half of it is for My servant, and for My servant is what he asks**. This is the most perfect state of the questioner, that he praises his person being asked, then asks for his need and the need of his believing brothers by saying: **Guide us to the straight path**, because it is more successful for the need and more effective for the answer. For this reason, God guided to it because it is the most perfect. The question may be by informing about the state of the questioner and his need, as Moses, peace be upon him, said: **My Lord, indeed I am, for whatever good You send down to me, in need**. It was preceded by a description of the person being asked, as in the saying of Dhul-Nun: "There is no god but You, glory be to You. Indeed, I was among the wrongdoers." It may be by simply praising the person being asked, as in the saying of the poet:

Should I mention my need or is your modesty enough for me? Modesty is your nature.

If someone praises you one day, it is enough for him to be praised.

Guidance here means direction and success.

Guidance itself is transitive, as here: **Guide us to the straight path**, which includes the meaning of **inspire us**, "guide us," **provide us**, or **give us**. "And We showed him the two ways," meaning We showed him good and evil. It is transitive with *to*, as in the Almighty's statement: **He chose him and guided him to a straight path**, "So guide them to the path of Hellfire," meaning guidance and indication. Likewise, His statement: **And indeed, you guide to a straight path**. It is transitive with the preposition *to*, as in the statement of the people of Paradise: **Praise be to God who has guided us to this**, meaning He has guided us to this and made us worthy of it.

As for the straight path, Imam Abu Jaafar bin Jarir said: The nation of interpreters has unanimously agreed that the straight path is the clear path that has no crookedness in it, and this is in the language of the Arabs. Among this is what Jarir bin Atiyah Al-Khatfi said:

The Commander of the Faithful is on a straight path when the sources are crooked

He said: The evidence for this is too numerous to count. He said: Then the Arabs borrow the path and use it in every saying and action and description of straightness or crookedness, so they describe the straight with its straightness and the crooked with its crookedness. Then the expressions of the commentators of the predecessors and successors differed in the interpretation of the path, even though its result goes back to one thing, which is following God and the Messenger. It was narrated that it is the Book of God. Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Yahya bin Yaman told me, on the authority of Hamza Al-Zayyat, on the authority of Saeed, who is the son of Al-Mukhtar Al-Ta'i, on the authority of the nephew of Al-Harith Al-A'war, on the authority of Al-Harith Al-A'war, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The straight path is the Book of God**. Ibn Jarir narrated it in the same way from the hadith of Hamza bin Habib Al-Zayyat, and it was mentioned before in the virtues of the Qur'an in what Ahmad and Al-Tirmidhi narrated from the narration of Al-Harith Al-A'war from Ali, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **And it is the strong rope of God, and it is the wise remembrance, and it is the straight path**. It was narrated with a chain of transmission traceable back to Ali, may God be pleased with him, and it is more similar, and God knows best. Al-Thawri said, on the authority of Mansur, on the authority of Abu Wa'il, on the authority of Abdullah, who said: The straight path is the Book of God. It was said that it is Islam. Al-Dahhak said, on the authority of Ibn Abbas, who said: Gabriel said to Muhammad, peace be upon them both: **Say, O Muhammad, guide us to the straight path**. He said: He inspired us with the guiding path, which is the religion of God, in which there is no crookedness. Maymun bin Mahran said on the authority of Ibn Abbas, regarding the words of God the Almighty: **Guide us to**

the straight path, that is, Islam. Ismail bin Abdul Rahman Al-Suddi Al-Kabir said on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Marra Al-Hamadani on the authority of Ibn Masoud and on the authority of some of the companions of the Prophet, may God bless him and grant him peace, **Guide us to the straight path**, that is, Islam, which is wider than what is between the heavens and the earth. Ibn Al-Hanafiyyah said on the words of God the Almighty: **Guide us to the straight path**, that is, it is the religion of God, which He does not accept from His servants other than it. Abdul Rahman bin Zaid bin Aslam said: **Guide us to the straight path**, that is, Islam. In this hadith narrated by Imam Ahmad in his Musnad, where he said: Al-Hasan bin Suwar Abu Al-Ala' told us, Laith, meaning Ibn Saad, told us, on the authority of Muawiyah bin Salih, that Abdul Rahman bin Jubayr bin Nufayr told him on the authority of his father on the authority of Al-Nawwas bin Sam'an on the authority of the Messenger of God, may God bless him and grant him peace, who said: "God has set forth an example: a straight path and on my sides a mountain." The path is two walls with open doors, and over the doors are lowered curtains. At the door of the path is a caller who says, **O people, enter the path all together and do not deviate from it**. A caller calls from above the path. When a person wants to open one of those doors, he says, **Woe to you, do not open it, for if you open it, you will enter it**. So the path is Islam, and the two walls are the limits of God and the open doors are the prohibitions of God. That caller at the head of the path is the Book of God, and the caller from above the path is the preacher of God in the heart of every Muslim." This is how Ibn Abi Hatim and Ibn Jarir narrated it from the hadith of Al-Layth ibn Sa'd with it. Al-Tirmidhi and Al-Nasa'i narrated it together on the authority of Ali ibn Hajar on the authority of Baqiyyah on the authority of Bujayr ibn Sa'd on the authority of Khalid ibn Ma'dan on the authority of Jubayr ibn Nufayr on the authority of Al-Nawwas ibn Sam'an with it. It is a good and sound chain of transmission, and God knows best. Mujahid said: **Guide us to the straight path**. He said: **The truth**. This is more comprehensive and there is no contradiction between it and what came before. Ibn Abi Hatim and Ibn Jarir narrated from the hadith of Abu al-Nadr Hashim bin al-Qasim, Hamza bin al-Mughira told us, on the authority of Asim al-Ahwal, on the authority of Abu al-A'li, **Guide us to the straight path**. He said: It is the Prophet, may God bless him and grant him peace, and his two companions after him. Asim said: We mentioned that to al-Hasan, and he said: Abu al-A'li spoke the truth and gave sincere advice. All of these sayings are correct and they are interconnected. Whoever follows Islam has followed the Prophet, may God bless him and grant him peace, and followed the example of those who came after him, Abu Bakr and Umar, and he has followed the truth. Whoever follows the truth has followed Islam, and whoever follows Islam has followed the Qur'an, which is the Book of God, His strong rope and His straight path. All of them are correct and confirm each other, and praise be to God. At-Tabarani said: Muhammad bin al-Fadl al-Saqti told us: Ibrahim bin Mahdi al-Masisi told us: Yahya bin Zakariya bin Abi Za'idah told us, on

the authority of al-A'mash, on the authority of Abu Wa'il, on the authority of Abdullah, who said: The straight path upon which the Messenger of God, may God bless him and grant him peace, left us. That is why Imam Abu Ja'far ibn Jarir, may God have mercy on him, said: "What I think is most deserving of the interpretation of this verse, I mean 'Guide us to the straight path', is that it means that we are guided to remain steadfast in what You have chosen and guided those of Your servants upon whom You have bestowed favor, in word and deed. That is the straight path, because whoever is guided to what those upon whom God has bestowed favors have been guided to, from among the prophets, the truthful, the martyrs, and the righteous, has been guided to Islam, to believe in the messengers, to adhere to the Book, to act according to what God has commanded him to do, to refrain from what He has forbidden him from, and to follow the path of the Prophet, may God bless him and grant him peace, and the path of the four caliphs, and every righteous servant. All of that is from the straight path."

If it is said How can a believer ask for guidance at all times, whether in prayer or otherwise, while he is described as such? Is this a matter of obtaining the inevitable or not?

The answer is no, and if he did not need to ask for guidance day and night, God would not have guided him to that. The servant is in need of God at every hour and in every situation to establish him on guidance, to be steadfast in it, to gain insight, to increase it, and to continue on it. The servant does not possess any benefit or harm for himself except what God wills. So God guided him to ask Him at every time to provide him with assistance, steadfastness, and success. Happy is he whom God guides to ask, for He has guaranteed to answer the supplicant when he calls upon Him, especially the one in need, who is in need of Him at night and during the day. God the Almighty said: **O you who have believed, believe in God and His Messenger and the Book which He sent down upon His Messenger and the Book which He sent down before** (al-Baqarah 2:17). He commanded those who believed to believe, but that is not a matter of obtaining the inevitable, because what is meant is steadfastness, continuity, and persistence in the actions that help with that, and God knows best. God Almighty said, commanding His believing servants to say: "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower." Abu Bakr, may God be pleased with him, used to recite this verse in the third rak'ah of the Maghrib prayer after the Fatiha, secretly. So the meaning of God Almighty's saying, **Guide us to the straight path**, is to continue with us on it and do not deviate us to anything else.

Fath al-Qadir

6- Guide us to the straight path The majority read it with a sad, and they read sirat with a seen, and zarat with a zay, and guidance may not be able to do it by itself as here, and as in His statement: **And We guided**

him to the two paths and it may be transitive with *ila* as in His statement: **He chose him and guided him to a straight path** "So guide them to the path of Hell And indeed you guide to a straight path" and it may be transitive with *lam* as in His statement: "Praise be to God who guided us to this Indeed this Qur'an guides to that which is most upright" Al-Zamakhshari said: Its origin is that it is transitive with *lam* or with *ila*, and it is guidance or success or inspiration or indication. Many of the later scholars differentiated between the meaning of the transitive by itself and the intransitive, so they said: The meaning of the first is indication, and the second is conveying. Asking for guidance from the guided one means asking for more, as in the Almighty's saying: **And those who are guided - We will increase them in guidance 1:170. And those who strive for Us - We will surely guide them to Our ways 1:170.** The path is the road. Ibn Jarir said: The entire nation of interpreters agreed that the straight path is the clear path with no crookedness in it, and it is like that in the language of all Arabs. He said: Then the Arabs borrow the path and use it to describe the straight path with its straightness and the crooked with its crookedness. Al-Hakim narrated and authenticated it and Al-Dhahabi commented on it on the authority of Abu Hurairah, "that the Messenger of God, may God bless him and grant him peace, read 'Guide us to the straight path' with a 'sad'." Saeed bin Mansour, Abd bin Hamid and Al-Bukhari in his history narrated on the authority of Ibn Abbas, **that he read the path with a 'sin'**. Ibn Al-Anbari narrated on the authority of Ibn Kathir that he used to read the path with a 'sin'. He also narrated on the authority of Hamza that he used to read the 'zarar' with a 'z'. Al-Farra' said: It is a language for 'Udhra, Kalb and Banu Qayn. Ibn Abi Hatim narrated on the authority of Ibn Abbas that he said: **Guide us to the straight path meaning: Inspire us with your true religion.** Ibn Jarir and Ibn al-Mundhir narrated something similar on his authority. Wakee', Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir and al-Hakim narrated **and authenticated it** on the authority of Jabir ibn Abdullah that he said: **It is the religion of Islam and it is wider than what is between the heaven and the earth.** Ibn Jarir narrated something similar on the authority of Ibn Abbas. Ibn Mas'ud and some of the Companions narrated something similar as well. Ahmad, Al-Tirmidhi, who authenticated it, Al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, Abu Al-Shaykh, Al-Hakim, who authenticated it, Ibn Mardawayh, and Al-Bayhaqi in Shu'ab Al-Iman narrated on the authority of Al-Nawwas bin Sam'an on the authority of the Messenger of God, may God bless him and grant him peace, who said: "God has set forth an example of a straight path, and on both sides of the path are two walls in which there are open doors, and over the doors are lowered curtains, and at the door of the path is a caller saying: O people, enter the path all together and do not separate, and a caller calls from above the path, and when a person wants to open one of those doors, he says: Woe to you, do not open it, for if you open it, you will enter it." So the path is Islam, the two walls are the limits of God, the open doors are the prohibitions of God, and that caller at the head of the path is the Book of God, and the caller from above is the preacher of God Almighty in the heart of every Muslim. Ibn Kathir said after narrating it: Its chain of transmission is good and sound. And Wakee', Abd ibn

Humayd, Ibn al-Mundhir, Abu Bakr al-Anbari, al-Hakim **who authenticated it**, and al-Bayhaqi in Shu'ab al-Iman narrated on the authority of Ibn Mas'ud that he said: **It is the Book of God.** And Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn 'Adi, and Ibn 'Asakir narrated on the authority of Abu al-'Aliyah that he said: It is the Messenger of God (blessings and peace of God be upon him) and his two companions after him. And al-Hakim narrated on the authority of Abu al-'Aliyah on the authority of Ibn 'Abbas something similar. And al-Qurtubi narrated on the authority of al-Fudayl ibn 'Iyad that he said: The straight path is the path of Hajj. He said: This is specific, but the general is more appropriate. And all that has been narrated in the interpretation of this verse, except for what has been narrated on the authority of al-Fudayl, some of it is true of others, for whoever follows Islam, the Quran, or the Prophet has followed the truth. Ibn Jarir mentioned something similar to this, saying: And what I think is most deserving of the interpretation of this verse, as a helper, is that you guide us to steadfastness in what you are pleased with, and guide those of your servants upon whom you have bestowed favor in word and deed. And that is the straight path, because whoever is guided to it from among those upon whom God has bestowed favor from among the prophets, the truthful, the martyrs, and the righteous has been guided to Islam and to believing in the messengers, and to adhere to the Book, and to act in accordance with what God has commanded him to do and to refrain from what He has forbidden him from, and to follow the path of the Prophet, may God bless him and grant him peace, and the path of the four caliphs and every righteous servant, and all of that is from the straight path. End quote.

Tafsir al-Baghawi

6. His saying "Guide us to the straight path" Guide us, guide us. Ali and Ubayy bin Ka'b said: Make us steadfast, as it is said to the Qa'im: Stand up until I return to you, meaning remain on what you are on. This supplication from the believers, despite their being on guidance, means steadfastness and means asking for more guidance, because the kindnesses and guidance from God the Most High are endless, according to the doctrine of the people of the Sunnah. **(The path)** and a path with a seen, narrated by Uways from Ya'qub, and it is the original, it was called a path because it guides the wayfarers, and it is read with a zay, and Hamza read it with a sham on the zay, and all of them are correct languages, and the choice is the sad, according to most readers, to agree with the Qur'an.

The straight path, Ibn Abbas and Jabir, may God be pleased with them, said: It is Islam, and this is the opinion of Muqatil. Ibn Masoud, may God be pleased with him, said: It is the Qur'an. It was narrated on the authority of Ali, may God be pleased with him, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **The straight path is the Book of God.** Saeed bin Jubair, may God be pleased with him, said: The path to Paradise. Sahl bin Abdullah said: The path of the Sunnah and the

Surat Al-Fatihah 1:6

Guide us to the straight path.

community. Bakr bin Abdullah Al-Muzani said: The path of the Messenger of God, may God bless him and grant him peace. [Abu Al-Aaliyah and Al-Hasan said: The Messenger of God, his family and his two companions.] Its root in the language is the clear path.

Tafsir al-Baidawi

6- "Guide us to the straight path" is a statement of the required assistance, as if he said: How can I help you? They said "Guide us." Or singling out what is the greatest purpose. Guidance is a gentle indication, and therefore it is used for good. The Almighty's saying: "So guide them to the path of Hellfire" is intended as a mockery. And from it is guidance and the guides of the wild animals for their introductions, and the verb from it is guidance, and its origin is to be transitive with lam, or to it is treated as a choice in the Almighty's saying: "And Moses chose his people." And the guidance of God Almighty is diverse in types that cannot be counted, as the Almighty said: "And if you should count the favors of God, you could not enumerate them." But it is limited to arranged types:

First: The abundance of powers by which a person is able to find his way to his interests, such as mental power, inner senses, and outer feelings.

The second: establishing the evidence that distinguishes between truth and falsehood, righteousness and corruption, and he referred to this when he said: **And We guided him to the two ways** and he said: **As for Thamud, We guided them, but they preferred blindness to guidance.**

Third: Guidance by sending messengers and revealing books, and this is what He meant by His saying: **And We made them leaders guiding by Our command** and His saying: **Indeed, this Qur'an guides to that which is most upright.**

Fourth: That He reveals the secrets of their hearts and shows them things as they are through revelation, inspiration, and true dreams. This is a category that is only attained by the prophets and saints, and He meant it by His statement: **Those are the ones whom God has guided, so follow their guidance.** And His statement: **And those who strive for Us - We will surely guide them to Our ways.** So what is requested is either an increase in what they have been given of guidance, or steadfastness in it, or attaining the ranks that are based on it. So when the one who knows God and has connected to Him says it, he means by it: Guide us to the path of walking in You so that You may erase from us the darkness of our conditions, and remove the veils of our bodies, so that we may be illuminated by the light of Your holiness and see You by Your light. The command and the supplication share the same wording and meaning, and they differ in their superiority and inferiority, and it was said: in their rank.

As-Sirat: from the verb sarat al-ta'am, meaning to swallow food, as if he is swallowing a passerby. That is

why it is called luqman because he swallows it. As-Sirat is from changing the letter seen to a sad to match the letter ta' in emphasis. The letter sad may also be pronounced with a zay sound to be closer to the word it is replaced from. Ibn Kathir recited it with the narration of Qanbal from him, and Ruways from Ya'qub with the original, and Hamza with the ishmām, and the rest with the sad, which is the language of Quraysh. It is proven in Al-Imam and its plural is sirt like katab, and it is like the road in masculine and feminine.

The straight path means the level path, and what is meant by it is the path of truth. It was said that it is the religion of Islam.

Surat al-Fatihah 1:7

The path of those upon whom You have bestowed favor, not of those who have incurred Your wrath, nor of those who have gone astray.

Tafsir al-Jalalayn

And it is replaced with: **The path of those upon whom You have bestowed favor** with guidance and it is replaced with those connected to it **not those upon whom You are angry** and they are the Jews *nor* other than **those astray** and they are the Christians, and the point of the replacement is to indicate that those who are guided are not Jews or Christians and God knows best what is correct and to Him is the return and the destination, and may God's prayers and peace be upon our master Muhammad and his family and companions and peace be upon them abundantly always and forever, and God is sufficient for us and He is the best Disposer of affairs, and there is no power and no strength except with God, the Most High, the Almighty. [And from Sheikh Mahmoud Al-Rankousi, a more beautiful interpretation was mentioned in the summary of Ibn Kathir's interpretation, meaning that those upon whom You are angry are those who knew the truth and opposed it, as for those astray, they were not guided to the truth at all. Dar Al-Hadith]

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **The path of those upon whom You have bestowed favor**, is an explanation of the straight path, meaning that the path is when every path of truth is a straight path. So it was said to Muhammad, may God bless him and grant him peace: Say, O Muhammad: Guide us, O our Lord, to the straight path, the path of those upon whom You have bestowed favor through Your obedience and worship, from Your angels, Your prophets, the truthful, the martyrs, and the righteous. This is similar to what our Lord, may He be glorified and exalted, said in His revelation: "And if they had done what they were instructed to do, it would have been better for them and a firmer position. And then We would have given them from Ourselves a great reward. And We would have guided them to a straight path. And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the truthful, the martyrs, and the righteous." (An-Nisa': 66-69).

Abu Ja'far said: What Muhammad, may God bless him and grant him peace, and his nation were commanded to ask of their Lord for guidance to the straight path is guidance to the path that God Almighty described. That path is the path of those whom God described in His revelation, and He promised whoever follows it and remains steadfast in it, obedient to God and His Messenger, may God bless him and grant him peace, that He will lead him to their destinations, and God does not fail to fulfill His promise.

In a similar manner to what we said about that, the report was narrated on the authority of Ibn Abbas and others:

Muhammad ibn al-Ala' told us: Uthman ibn Saeed told us: Bishr ibn Ammarah told us: Abu Rawq told us, on the authority of al-Dahhak, on the authority of Ibn Abbas: **The path of those upon whom You have bestowed favor** means: the path of those upon whom You have bestowed favor through Your obedience and worship of the angels, prophets, truthful ones, martyrs, and righteous ones, who obeyed You and worshipped You.

Ahmad bin Hazim Al-Ghafari told me: Ubaidullah bin Musa told us, on the authority of Abu Jaafar, on the authority of Rabi': **The path of those upon whom You have bestowed favor**, he said: the prophets.

Al-Qasim told me, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: Ibn Abbas said: **You have bestowed favor upon them**, he said: the believers.

Al-Qasim told us, he said: Al-Hussein told us, he said: Waki' said: **You have bestowed favor upon them**, the Muslims.

Yunus bin Abdul A'la told me: Ibn Wahb told us: Abdul Rahman bin Zaid said regarding God's statement, **The path of those upon whom You have bestowed favor**, he said: The Prophet, may God bless him and grant him peace, and those with him.

Abu Ja'far said: In this verse is clear evidence that the obedience of God, may He be glorified, is not attained by the obedient except by God's blessing upon them and His granting them success in it. Do they not hear Him say: **The path of those upon whom You have bestowed favor**, and He attributes all that they did of guidance, obedience, and worship to being a blessing from Him upon them?

If someone were to say: Where is the rest of this report? You know that when someone says to another: I have bestowed a favor upon you, it implies a report of what He has bestowed upon him. So where is that report in His statement: **The path of those upon whom You have bestowed favor**? And what is that favor that He has bestowed upon them?

It was said to him: We have already explained in the past of this book of ours the Arabs' contention in their speech with some of the others, if the apparent part indicates the hidden part and is sufficient from it. So his saying, **the path of those upon whom You have bestowed favor**, is from that. Because God, the Most High, commanded His servants to ask Him for help and to ask Him for guidance to the straight path, since His saying, **the path of those upon whom You have bestowed favor**, which is an explanation of the straight path and a replacement for it, was known that the favor that God bestowed upon those whom He commanded us to ask Him for guidance to their path, is the straight path and the straight path, the interpretation of which we have already explained. So the apparent meaning of what appeared from that, with the proximity of the two words, suffices without repeating it.

As the genius of Banu Dhubyan said:

Surat Al-Fatihah 1:7

The path of those upon whom You have bestowed favor, not of those who have incurred Your wrath, nor of those who have gone astray.

As if you were one of the camels of Bani Aqish, rattling behind his feet with a shan

He means: As if you are from the camels of Aqish, a camel that rattles behind its legs with a bag, so he was satisfied with what appeared from the mention of the camels indicating what was omitted, from showing what was omitted.

As Al-Farazdaq bin Ghalib said:

You see their necks hanging on it when iron rusts on truffles.

He means: **those who wear it**, so he omitted *they*, since the apparent meaning of his statement **their burdens** was indicating it. The evidence for that in the poetry and speech of the Arabs is more than can be counted. So it is the same in his statement, **the path of those upon whom You have bestowed favor**.

Tafsir al-Qurtubi

Twenty-ninth: **The path of those upon whom You have bestowed favor.**

Sirat instead of the first, instead of one thing for another, like when you say: Zaid your father came to me. Its meaning is: Adam is our guide, because a person may be guided to the path and then cut off from it. It was said: It is another sirat, and its meaning is knowledge of God Almighty and understanding of Him, as Jaafar bin Muhammad said. The language of the Qur'an is *alladhina* in the nominative, accusative and genitive cases, and Hudhayl says: al-ladhun in the nominative case, and some of the Arabs say: al-ladhi, and some of them say: al-ladhi, and it will come.

There are ten languages for **upon them** in which it is generally read: **upon them** with a damma on the ha' and a sukoon on the meem. **Upon them** with a kasra on the ha' and a sukoon on the meem. **Upon them** with a kasra on the ha' and a sukoon on the meem. **Upon them** with a kasra on the ha' and a damma on the meem and an additional waw after the damma. **Upon them** with a damma These six versions are transmitted from the imams of the reciters. There are four versions transmitted from the Arabs but not from the reciters: **Upon them** with a damma on the ha' and a kasra on the meem and an additional ya' after the meem, as reported by Al-Akhfash Al-Basri from the Arabs. **Upon them** with a damma on the ha' and a kasra on the meem without an additional ya'. **Upon them** with a kasra on the ha' and a damma on the meem without an additional waw. **Upon them** with a kasra on the ha' and a damma on the meem and no ya' after the meem. All of them are correct, as stated by Ibn Al-Anbari.

Al-Muwaffiyah Al-Thalathiniyah: Umar ibn Al-Khattab and Ibn Al-Zubayr, may God be pleased with them, recited: **The path of those whom You have bestowed favor upon**. People differed about who You have bestowed favor upon. The majority of commentators

said: He meant the path of the prophets, the truthful, the martyrs, and the righteous. They derived that from the Almighty's saying: "And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the truthful, the martyrs, and the righteous. And excellent are those as companions." So the verse requires that these are on a straight path, which is what is required in the verse of Al-Hamd. All that has been said goes back to this. There is no point in enumerating the statements, and God is the source of help.

Thirty-first: In this verse there is a response to the Qadarites, Mu'tazilites and Imamites, because they believe that the will of man is sufficient for his actions to emanate from him, whether they are obedience or disobedience, because man, in their view, is the creator of his actions, so he is in need of his Lord for them to emanate from him. God Almighty has belied them in this verse when they asked Him for guidance to the straight path. If the matter was up to them and the choice was in their hand without their Lord, they would not have asked Him for guidance, nor would they have repeated the question in every prayer. Likewise, they would have supplicated to Him to ward off harm, which contradicts guidance when they said: **The path of those upon whom You have bestowed favor, not of those who have incurred wrath or of those who have gone astray**. Just as they asked Him to guide them, they asked Him not to lead them astray, and likewise they supplicate and say: **Our Lord, let not our hearts deviate after You have guided us** *verse*.

Twenty-second: **Not those who have incurred wrath nor those who have gone astray.**

There is a difference of opinion about who those who incur wrath and those who have gone astray are. The majority say that those who incur wrath are the Jews, and those who have gone astray are the Christians:

This was explained by the Prophet, may God bless him and grant him peace, in the hadith of Adi bin Hatim and the story of his conversion to Islam.

Narrated by Abu Dawud al-Tayalisi in his Musnad and al-Tirmidhi in his Jami'. This interpretation is also supported by the words of God, the Most High, about the Jews: **And they incurred the wrath of God** and **And the wrath of God was upon them** and He said about the Christians: **They had gone astray before and led many astray and strayed from the right path**. It was said: Those who incur wrath are the polytheists. And those who are astray are the hypocrites. It was also said: Those who incur wrath are those who omit the obligation of this surah in prayer and those who are astray from the blessing of reciting it. This was narrated by al-Salami in his Haqaiq and al-Mawardi in his Tafsir, but it is nothing. Al-Mawardi said: This is a rejected interpretation, because that which the narrations contradict and the reports are in conflict and there is widespread disagreement, it is not permissible to apply this ruling to it. It was said: Those who incur wrath are those who follow innovations and those who are astray from the path of guidance.

I said: This is good, and the interpretation of the Prophet, may God bless him and grant him peace, is more appropriate, higher and better. And upon them is in the nominative case, because the meaning is that he was angry with them. Anger in the language means severity. An angry man means one with a severe disposition. The angry is the malicious snake because of its severity. And anger is the shield made of camel skin, some of which is folded over the other, and it was named thus because of its severity. The meaning of anger in the attribute of God Almighty is the will of punishment, so it is an attribute of the Essence, and the will of God Almighty is one of the attributes of His Essence, or the punishment itself, and from it the hadith:

Twenty-third: **Nor of those who have gone astray.**

Going astray in the speech of the Arabs means departing from the path of righteousness and the way of truth. From this, it is said: **The milk went astray in the water**, meaning it disappeared. From this it is said: **Should we then go astray in the earth?** meaning we will disappear with death and become dust. He said:

Didn't you ask and the houses told you about the misguided neighborhood, where they went?

Adh-Dhaldhalah: a smooth stone that is swept away by water in the valley. Likewise, Ghadhbah: a rock in the mountain that is of a different color. He said:

Or anger in a plateau that is not forbidden

Thirty-fourth: Omar bin Al-Khattab and Ubayy bin Kaab read ghayr al-maghdhuhu alayhim and ghayr al-dhaleen. It was narrated from them that the accusative and genitive letters are in the ra'. The genitive is in apposition to those who are or to the ha' and mim in 'alayhim, or an attribute of those who are and those who are definite. Definite nouns are not described by indefinite nouns nor are indefinite nouns described by definite nouns, except that those whose intention is not intended are general. So the statement is like your saying: I order someone like you, so I honor him. Or because ghayr is definite because it is between two things with no middle ground between them, as you say: the living is not the dead, the still is not the moving, and the standing is not the sitting. There are two opinions: the first is from Al-Farisi, and the second is from Al-Zamakhshari. The accusative in the ra' is in two ways: in the state of those who are or from the ha' and mim in 'alayhim, as if you said: You bestowed favor upon them, not those who are angry. Or as an exception, as if you said: except those who are angry. The accusative is permissible with 'I mean', and it was narrated from Al-Khalil.

Thirty-fifth: La in His statement, **nor those who have gone astray**. There is a difference of opinion regarding it. It was said that it is redundant, as stated by al-Tabari. And from this is the statement of God Almighty, **What prevented you from prostrating?** It was said that it is an emphasis that was added so that it would not be thought that those who have gone astray are conjoined with those who, as narrated by Makki and al-Mahdawi. The Kufians said that la means other, and it is the reading of Umar and Abi, and it has been mentioned previously.

Thirty-sixth: The root of ad-Dhaleen is ad-Dhallee. The vowel of the first lam was deleted, then the lam was assimilated into the lam, so two quiescent letters met for the duration of the assimilated alif and lam. Ayoub as-Sakhtiyani read: **nor as-Dhaleen** with a non-extended hamza, as if he fled from the meeting of two quiescent letters, which is a dialect. Abu Yad narrated that he heard Amr ibn Ubayd reading: **Then on that Day no human being or jinn will be asked about his sin**. So I thought it was a mistake until I heard from the Arabs **da'bah wa sha'bah**. Or al-Fath said: And many say on this dialect:

If the high places turn red with the idiot

We have finished interpreting Surat Al-Fatihah, praise and thanks be to God.

Tafsir Ibn Kathir

The hadith has been presented regarding when the servant says **Guide us to the straight path** to the end, that God says this to My servant, and My servant shall have what he asked for. The Almighty's saying: **The path of those upon whom You have bestowed favor** is an explanation of the straight path, and it is a substitute for it according to grammarians. It is also possible that it is an explanatory apposition, and God knows best. And those upon whom God has bestowed favor are mentioned in Surat An-Nisa' where God the Almighty said: "And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions. That is the bounty from God, and sufficient is God as Knower." Ad-Dahhak said on the authority of Ibn Abbas: The path of those upon whom You have bestowed favor through Your obedience and worship, of Your angels, prophets, the steadfast affirmers of truth, the martyrs and the righteous. This is similar to what our Lord the Almighty said: **And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor 4: 10**. Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas, **The path of those upon whom You have bestowed favor**. He said, **They are the prophets**. Ibn Jurayj said on the authority of Ibn Abbas, **They are the believers**. Mujahid said the same. Waki' said, **They are the Muslims**. Abd al-Rahman ibn Zayd ibn Aslam said, "They are the Prophet, may God bless him and grant him peace, and those with him." The interpretation mentioned above on the authority of Ibn Abbas, may God be pleased with them both, is more general and comprehensive, and God knows best.

God the Almighty said: **Not of those who have incurred wrath nor of those who have gone astray**. The majority of scholars read ghayr in the accusative case as a description. Al-Zamakhshari said: It was also read in the accusative case as a state, which is the reading of the Messenger of God (blessings and peace of God be upon him) and Umar ibn al-Khattab. It was narrated from Ibn Kathir that the pronoun in **upon them** is the agent **you have bestowed favor**. The meaning is: Guide us to the straight path, the path of those upon

Surat Al-Fatihah 1:7

The path of those upon whom You have bestowed favor, not of those who have incurred Your wrath, nor of those who have gone astray.

whom you have bestowed favor, those whose description and description have come before, and they are the people of guidance, righteousness, and obedience to God and His Messengers, and compliance with His commands and abandonment of His prohibitions and deterrents. Not the path of those who have incurred wrath, and they are those whose will has become corrupt, so they knew the truth and turned away from it. Nor the path of those who have gone astray, and they are those who have lost knowledge, so they are wandering in misguidance and are not guided to the truth. The statement was emphasized with /a to indicate that there are two corrupt paths, which are the path of the Jews and Christians. Some grammarians have claimed that ghayr here is an exception, so on this basis it is discontinuous because they are excluded from those upon whom you have bestowed favor and are not among them. What we have mentioned is more appropriate because of the poet's saying:

As if you were one of the camels of Bani Aqish, clattering at his feet with a camel

That is, as if you were a camel from the camels of Banu Aqish, so he omitted the described and was satisfied with the adjective. And thus, **not those who incur wrath** means, **to the path of those who incur wrath, All-Knowing**. He was satisfied with the complement to it without mentioning the complement. The context of the speech indicated this, which is the Most High's saying: **Guide us to the straight path, the path of those upon whom You have bestowed favor**. Then the Most High said: **not those who incur wrath**. And among them is he who claimed that *not* in the Most High's saying **nor those who have gone astray** is redundant and that the meaning of the speech, according to him, is **not those who incur wrath and those who have gone astray**. And he cited as evidence the verse of al-Ajjaj:

In a well, there is no houri, nor did he feel anything

That is, in the well of Hour, and what we have presented is correct, and for this reason Abu al-Qasim ibn Salam narrated in the book of the virtues of the Qur'an on the authority of Abu Mu'awiyah on the authority of al-A'mash on the authority of Ibrahim on the authority of al-Aswad on the authority of Umar ibn al-Khattab, may God be pleased with him, that he used to recite **not those who have incurred wrath** and this chain of transmission is correct, and it was also narrated on the authority of Ubayy ibn Ka'b that he recited likewise, and it is understood that it was issued by them in the manner of interpretation, so it indicates what we said that it was only brought to emphasize the negation so that it would not be thought that it is conjoined with those upon whom You have bestowed favor, and to differentiate between the two methods so that each one would avoid it, for the method of the people of faith includes knowledge of the truth and acting upon it, and the Jews have lost the action and the Christians have lost the knowledge, and for this reason the Jews are angry and the Christians are misguided, because whoever knows and leaves

deserves wrath, unlike whoever does not know, and the Christians, since they intended something but were not guided to its path because they did not approach the matter from its proper perspective, which is following the truth, they went astray, and each of the Jews and Christians is astray and incurs wrath, but the most specific description of the Jews is wrath as God Almighty said about them **whom God has cursed and with whom He is angry**. The most specific description of the Christians is misguidance, as God Almighty said about them: **They have gone astray before, and have led many astray, and have strayed from the right path**. This is how the hadiths and narrations came, and this is clear and evident in what Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, I heard Samak ibn Harb say, I heard 'Ibad ibn Hubaysh narrating on the authority of 'Adi ibn Hatim, who said, "The horses of the Messenger of God, may God bless him and grant him peace, came and took my aunt and some people. When they brought them to the Messenger of God, may God bless him and grant him peace, they lined up for him. She said, "O Messenger of God, the visitor has gone far away and the children have been cut off, and I am an old woman with no service. So who can I do for you from God?" He said, **Who is your visitor?** She said, **'Adi ibn Hatim**. He said, **The one who fled from God and His Messenger**. She said, **Who can I do for Ali?** When he returned, there was a man beside him, do you think he was Ali? He said: Ask him for a lamb. So I asked him and he gave orders for it. He said: She came to me and said: You have done something that your father did not do. So-and-so came to him and had intercourse with him, and so-and-so came to him and had intercourse with him. So I went to him and there was a woman and two children with him. He mentioned their closeness to the Prophet, may God bless him and grant him peace. He said: I knew that he was not the king of Khosrau or Caesar. He said: O Adi, what do I hate? That it is said, 'There is no god but God.' Is there a god but God? What do I hate is that it is said, 'God is greater.' Is there anything greater than God Almighty?" He said: So I converted to Islam, and I saw his face beaming with joy and he said: **Indeed, those who have incurred wrath are the Jews and those who have gone astray are the Christians**. He mentioned the hadith and At-Tirmidhi narrated it from the hadith of Samak ibn Harb, and he said: It is good and strange and we do not know it except from his hadith. **I said** Hammad bin Salamah narrated it from Mari bin Qatari from Adi bin Hatim who said: I asked the Messenger of God, may God bless him and grant him peace, about the Almighty's saying: **Not those who have incurred wrath**, he said: They are the Jews, **nor those who have gone astray**, he said: The Christians are those who have gone astray. And Sufyan bin Uyaynah narrated it in this way from Ismail bin Abi Khalid from Al-Sha'bi from Adi bin Hatim with it. This hadith of Adi has been narrated through many chains of transmission and it has many wordings that would take too long to mention. And Abd Al-Razzaq said: And Muammar informed us from Badil Al-Uqayli who informed me from Abdullah bin Shaiq that he informed him from someone who heard the Messenger of God, may God

bless him and grant him peace, while he was in Wadi Al-Qura on his horse and a man from Banu Al-Qain asked him and said: O Messenger of God, who are these? He said: **Those who incur wrath** and he pointed to the Jews and **those who have gone astray** are the Christians. Al-Jariry, Urwah and Khalid Al-Hadha' narrated it on the authority of Abdullah bin Shaqiq, but they sent it and did not mention who heard it from the Prophet, may God bless him and grant him peace. It was mentioned in Urwah's narration that Abdullah bin Amr was named, and God knows best. Ibn Mardawayh narrated from the hadith of Ibrahim bin Tahman on the authority of Badil bin Maysarah on the authority of Abdullah bin Shaqiq on the authority of Abu Dharr, who said: I asked the Messenger of God, may God bless him and grant him peace, about those who incur wrath. He said: The Jews. I said: The astray. He said: The Christians. Al-Suddi said on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Murrah Al-Hamadani on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **Those who incur wrath are not the Jews, nor those who have gone astray are the Christians.** Al-Dahhak and Ibn Jurayj said on the authority of Ibn Abbas: **Those who incur wrath are not the Jews, nor those who have gone astray are the Christians.** Al-Rabi' bin Anas, Abd Al-Rahman bin Zaid bin Aslam and more than one said the same. Ibn Abi Hatim said: I do not know of any difference among the commentators on this, and the evidence for what these imams said is that the Jews are those who incur wrath. And the Christians are astray, the previous hadith, and the Almighty's saying in His address to the Children of Israel in Surat al-Baqarah 2: "How evil is that for which they have sold themselves - that they should disbelieve in what God has revealed, out of envy that God should send down of His bounty upon whomever He wills of His servants. So they incurred wrath upon wrath, and for the disbelievers is a humiliating punishment." And He said in al-Ma'idah 5: "Say, 'Shall I inform you of those who are worse than that as a reward from God? Those whom God has cursed and with whom He became angry and made of them apes and pigs and worshipped false gods. Those are worse in position and further astray from the straight path.'" And the Almighty said: "Those who disbelieved among the Children of Israel were cursed by the tongue of David and Jesus, the son of Mary. That was because they disobeyed and were transgressors. They did not forbid one another from the evil they were doing. Evil was that which they were doing." And in the biography, on the authority of Zayd ibn Amr ibn Nufayl, that when he and a group of his companions went out to Ash-Sham seeking the true religion, the Jews said to him: You will not be able to enter with us until you take your share of God's wrath. So he said: I flee from God's wrath.' And the Christians said to him: You will not be able to enter with us until you take your share of God's wrath. God was angry, so he said, I **cannot do it**. So he continued in his natural state and avoided the worship of idols and the religion of the polytheists, and he did not enter with any of the Jews or Christians. As for his companions, they converted to Christianity and entered the religion of Christianity because they found it closer to the religion of the Jews at that time, and

among them was Waraqa ibn Nawfal until God guided him through His Prophet when He sent him. He believed in what he found of the revelation, may God be pleased with him.

Question The correct view of the scholars is that it is permissible to fail to pronounce the letters between *Ḍād* and *Ḍā'* because their points of articulation are close together. This is because we pronounce *Ḍād* from the tip of the tongue and the upper incisors. Because both letters are voiced letters, soft letters, and closed letters, for all of this reason it is permissible to use one in place of the other for someone who does not distinguish between that. And God knows best. As for the hadith, **I am more eloquent than he who pronounces "Ḍād**, there is no basis for it, and God knows best.

Chapter This noble Surah, which is seven verses, includes praising, glorifying and commending God by mentioning His beautiful names that entail His supreme attributes, and mentioning the Resurrection, which is the Day of Judgment, and guiding His servants to lead Him, supplicate to Him, and disavow their power and strength to sincerely worship Him and unify Him in divinity, Blessed and Exalted be He, and to declare Him free from having a partner, equal or similar, and to asking Him for guidance to the straight path, which is the upright religion, and to establish them on it until He decrees for them that they may pass the physical path on the Day of Resurrection, which will lead them to the Gardens of Bliss in the company of the Prophets, the Truthful, and the righteous martyrs. It includes encouragement to do good deeds so that they will be with their people on the Day of Resurrection, and warning against the paths of falsehood lest they be gathered with those who follow them on the Day of Resurrection, who are those who have incurred wrath and are astray. How beautiful is the attribution of the blessing to Him in His Almighty's saying, **The path of those upon whom You have bestowed favor, not of those who have incurred wrath**, and the omission of the subject in wrath in His Almighty's saying, **not of those who have incurred wrath**, even though it was He is the one who actually does it, as God Almighty said: **Have you not considered those who took as allies a people with whom God has become angry? And also attributing misguidance to the one who committed it, even though he is the one who led them astray with his power, as the Most High said: He whom God guides is the one who is guided, and he whom He leads astray - you will find for him no protector to guide him.** And He said: **He whom God leads astray - there is no guide for him, and He leaves them in their transgression to wander blindly.** And other verses indicating that He, the Most High, is the One Who guides and leads astray, not as the Qadarites and those who follow them say, that the servants are the ones who choose that and do it and argue for their innovation with ambiguous verses from the Qur'an and leave what is in it that is explicit in refuting them. This is the state of the people of misguidance and error, and it was mentioned in the authentic hadith: **If you see those who follow that which is ambiguous in it, then those are the ones whom God has named, so beware of them.** He means in His statement, the Most High: **But as for those in whose hearts is deviation, they follow that which is**

Surat Al-Fatihah 1:7

The path of those upon whom You have bestowed favor, not of those who have incurred Your wrath, nor of those who have gone astray.

ambiguous in it, seeking discord and seeking an interpretation thereof. So, praise be to God, there is no valid argument for an innovator in the Qur'an, because the Qur'an came to separate the truth from falsehood, differentiating between guidance and misguidance, and there is no contradiction or difference in it because it is from It is from God, the All-Wise, the Praiseworthy.

Chapter It is recommended for the one who recites Al-Fatihah to say after it, *Ameen*, like **Ya Seen**. It is also said *Ameen* in short form, meaning, **O God, respond**. The evidence for the recommendation of saying *Ameen* is what Imam Ahmad, Abu Dawud, and Al-Tirmidhi narrated on the authority of Wa'il ibn Hujr, who said: I heard the Prophet, may God bless him and grant him peace, recite, **Not those who are angry with you, nor those who are astray**, and he said, *Ameen*, raising his voice. According to Abu Dawud, he raised his voice. Al-Tirmidhi said: This is a good hadith. It was narrated on the authority of Ali, Ibn Mas'ud, and others. Abu Hurairah said: When the Messenger of God, may God bless him and grant him peace, recited, **Not those who are angry with you, nor those who are astray**, he would say, *Ameen*, so that those in the first row next to him would hear him. Narrated by Abu Dawud and Ibn Majah, who added, **The mosque would shake with it**. Al-Darqutni said: This is a good chain of transmission. On the authority of Bilal, he said: O Messenger of God, do not precede me in saying Aameen. Narrated by Abu Dawud. Abu Nasr Al-Qushayri narrated on the authority of Al-Hasan and Ja'far Al-Sadiq that they stressed the meem in Aameen, like in **Aameen Al-Bayt Al-Haram**. Our companions and others said: This is recommended for someone who is not in prayer, and it is emphasized for the one praying, whether he is praying alone, an imam, or a follower, and in all circumstances, based on what came in the two Sahihs on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **When the imam says Aameen, then say Aameen, for whoever says Aameen at the same time as the angels say Aameen, his previous sins will be forgiven**. And in Muslim, the Messenger of God, may God bless him and grant him peace, said: **If one of you says Aameen in prayer and the angels in heaven say Aameen, and one of them coincides with the other, his previous sins will be forgiven**. It was said that it means whoever says Aameen at the same time as the angels say Aameen, and it was said in response, and it was said in description of sincerity. In Sahih Muslim on the authority of Abu Musa, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **If he says - meaning the imam - 'nor of those who have gone astray,' then say Aameen, God will answer you**. And Juwaybir said on the authority of Ad-Dahhak on the authority of Ibn Abbas said: I said: O Messenger of God, what is the meaning of Amen? He said: **O Lord, do it**. Al-Jawhari said: The meaning of Amen is thus, so be it. At-Tirmidhi said: It means do not disappoint our hope. The majority said: It means, O God, answer us. Al-Qurtubi narrated on the authority of Mujahid, Ja'far al-Sadiq, and Hilal ibn Yasaf that Amen is one of the names of God Almighty. It was

narrated on the authority of Ibn Abbas with a chain of transmission traceable back to the Prophet, but it is not authentic. This was stated by Abu Bakr ibn al-Arabi al-Maliki. The companions of Malik said: The imam does not say *Amen* and the one being led in prayer does not say *Amen* because Malik narrated from Sumayy from Abu Salih from Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: **And when he says - meaning the imam - "nor those who go astray, then say Amen**, the hadith. They also used as evidence the hadith of Abu Musa in Muslim that he said *Amen* when he recited **not those who have evoked [Your] anger nor those who have gone astray**. We have already mentioned in the agreed upon hadith **When the imam says "Amen**, then say *Amen*, and that he, may God bless him and grant him peace, used to say *Amen* when he recited **not those who have evoked [Your] anger nor those who have gone astray**. Our companions differed about the one being led in prayer saying *Amen* out loud. The gist of the difference is that if the imam forgets to say *Amen*, the one being led in prayer says *Amen*, according to one opinion. If the imam says *Amen* out loud, then the new opinion is that the one being led in prayer does not say *Amen*, and this is the view of Abu Hanifa and a narration from Malik because it is a dhikr, so it is not said out loud like the other dhikrs of prayer. The old opinion is that it is said out loud, and this is the view of Imam Ahmad ibn Hanbal and the other narration from Malik because of what was mentioned, **until the mosque shakes**. We have another third opinion that if the mosque is small. The follower does not recite aloud because they hear the imam's recitation, and if he is old, he recites aloud so that the amen can reach those in the corners of the mosque. And God knows best. Imam Ahmad narrated in his Musnad on the authority of Aisha, may God be pleased with her, that the Jews were mentioned in the presence of the Messenger of God, may God bless him and grant him peace, and he said, "They will never envy us for anything as much as they envy us for the Friday prayer to which God has guided us and from which they have strayed, and for the Qiblah to which God has guided us and from which they have strayed, and for our saying 'Ameen' behind the Imam." Ibn Majah narrated it and its wording is, "The Jews have never envied you for anything as much as they envied you for the greeting of peace and the 'Ameen'." And he narrated on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, said, **The Jews have never envied you for anything as much as they envied you for saying 'Ameen', so say 'Ameen' often**. And in its chain of transmission is Talha ibn 'Amr, who is weak. Ibn Mardawayh narrated on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said, **Ameen is the seal of the Lord of the Worlds over His believing servants**. And on the authority of Anas, he said: The Messenger of God, may God bless him and grant him peace, said, "I have been given 'Ameen' in prayer and when supplicating, and no one before me was given it except Moses. Moses used to supplicate and Aaron used to say 'Ameen', so conclude your supplication with 'Ameen',

for God will answer you." **I said** And from here it was taken away. Some of them are in the evidence of this noble verse, which is the saying of God the Almighty: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his chiefs splendor and wealth in the life of this world, [saying], 'Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.'" He said, **Indeed, your prayer has been answered, so be upright and do not follow the way of those who do not know.** So the supplication was mentioned on the authority of Moses alone, and from the context of the speech is what indicates that Aaron said *Amen* and was thus descended from the status of one who supplicated, according to the saying of God the Almighty: **Indeed, your prayer has been answered.** So this indicates that whoever says *Amen* to a supplication is as if he said it. For this reason he said: Whoever says that the one being led in prayer does not recite, because his saying *Amen* to the recitation of Al-Fatihah is like his reciting it. For this reason it came in the hadith: **Whoever has an imam, the imam's recitation is his recitation.** Narrated by Ahmad in his Musnad. And Bilal used to say, **Do not precede me in saying "Ameen,"** O Messenger of God. So this view indicates that the one being led in prayer does not have to recite in the loud recitation, and God knows best." For this reason Ibn Mardawayh said: Ahmad ibn al-Hasan told us, Abdullah ibn Muhammad ibn Salam told us, Ishaq ibn Ibrahim told us, Jarir told us, on the authority of Laith, on the authority of Ibn Abi Salim, on the authority of Ka'b, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "If the imam says, 'Not of those who incur wrath, nor of those who go astray,' and he says, 'Ameen,' and the 'Ameen of the people of the earth coincides with the 'Ameen of the people of the heavens,' God will forgive the servant his previous sins. The example of one who does not say 'Ameen' is like that of a man who went on a military expedition with a people, and they drew lots and their lots came out, but his lot did not. He said, 'Why did my lot not come out?' It was said, 'You did not say 'Ameen.'"

Fath al-Qadir

7- The path of those upon whom You have bestowed favor, not of those who have incurred Your wrath, nor of those who have gone astray. The path is in the accusative case as a substitute for the first, and its benefit is to emphasize what it contains of duality and repetition, and it is permissible for it to be an explanatory apposition, and its benefit is to clarify, and those upon whom God has bestowed favor are those mentioned in Surat An-Nisa where He said: "And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions. That is the bounty of God, and sufficient is God as Knower." And the favor was made general to include all favors, and not of those who have incurred Your wrath is a substitute for those upon whom You have bestowed favor, meaning that they combined the two favors, the favor of faith and safety from that, and it is correct to make it an attribute of knowledge, even

though *other* is not known in comparison to the definite nouns because of the ambiguity in it, because here it is not ambiguous due to the well-known difference between the two genders. Anger in the language, Al-Qurtubi said: It is severity, and an angry man: meaning a man of strong character, and the angry: the malicious snake due to its severity. He said: The meaning of anger in the description of God: is the will to punish, so it is an attribute of his essence, or the punishment itself, and from it the hadith: **Indeed, charity extinguishes the wrath of the Lord,** so it is an attribute of his action. He said in Al-Kashshaf: It is the will to take revenge on the disobedient and to inflict punishment on them, and to do to them what a king does when he is angry with those under his hand, and the difference between the first **upon them** and the second **upon them** is that the first is in the accusative case as the object, and the second is in the nominative case as a representative of the subject. And in his saying **nor those who have gone astray**, it is an emphasis on the negation understood from *other*, and error in Lisan Al-Arab, Al-Qurtubi said: It is to go astray from the path of intention and the path of truth, and from it the milk went astray in the water: meaning it disappeared, and from it **Shall we then go astray in the earth** meaning we disappeared by death and became dust. Waki', Abu Sa'id, Sa'id bin Mansur, 'Abd bin Humaid and Ibn Al-Mundhir narrated on the authority of 'Umar bin Al-Khattab that he used to recite: **The path of those whom You have bestowed favor upon, not of those who have evoked [Your] anger, nor of those who are righteous.** Abu 'Ubaid and 'Abd bin Humaid narrated that 'Abdullah bin Al-Zubayr recited likewise. Al-Anbari narrated on the authority of Al-Hasan that he used to recite to them with a kasra on the ha' and the mim and with the addition of the ya'. Ibn Al-Anbari narrated on the authority of Al-A'waj that he used to recite to them with a damma on the ha' and the mim and with the addition of the waw. He also narrated on the authority of Ibn Kathir that he used to recite to them with a kasra on the ha' and a damma on the mim and with the addition of the waw. He also narrated on the authority of Abu Ishaq that he used to recite to them with a damma on the ha' and the mim but without the addition of the waw. Ibn Abi Dawud narrated on the authority of 'Ikrimah and Al-Aswad that they used to recite like 'Umar's previous recitation. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **The path of those upon whom You have bestowed favor**, meaning: the path of those upon whom You have bestowed favor from the angels, prophets, truthful ones, martyrs, and righteous people who obeyed You and worshipped You. Ibn Jarir narrated on the authority of Ibn Abbas that they are the believers. Abd bin Hamid narrated on the authority of Ar-Rabi bin Anas regarding his statement: **The path of those upon whom You have bestowed favor**, he said: the prophets. **Not of those who have incurred Your wrath**, he said: the Jews. **Nor of those who have gone astray**, he said: the Christians. Abd bin Hamid narrated on the authority of Mujahid something similar. He also narrated on the authority of Saeed bin Jubair something similar. Abd al-Razzaq, Ahmad in his Musnad, Abd bin Hamid, Ibn Jarir, al-Baghawi, Ibn al-Mundhir, and Abu al-Shaykh narrated on the authority of Abdullah bin Shaiq who said: "I was informed by someone who heard the

Surat Al-Fatihah 1:7

The path of those upon whom You have bestowed favor, not of those who have incurred Your wrath, nor of those who have gone astray.

Messenger of God (blessings and peace of God be upon him) while he was in Wadi al-Qura on his horse, and a man from Banu al-Qain asked him, saying: Who are those who have incurred Your wrath, O Messenger of God? He said: The Jews. He said: Who are those who have gone astray? He said: The Christians.” It was narrated by Ibn Mardawayh on the authority of Abdullah bin Shaiq on the authority of Abu Dharr who said: I asked the Messenger of God (peace and blessings of God be upon him) and he mentioned it. It was narrated by Wakee’, Abd bin Humayd and Ibn Jarir on the authority of Abdullah bin Shaiq who said: “The Messenger of God (peace and blessings of God be upon him) was besieging the people of Wadi al-Qura and a man said to him” and so on, but he did not mention who heard the Prophet as in the first narration. It was narrated by Al-Bayhaqi in Al-Shu’ab on the authority of Abdullah bin Shaiq on the authority of a man from Banu Al-Qayn on the authority of his cousin who said: “I came to the Messenger of God (peace and blessings of God be upon him)” and he mentioned it. It was narrated by Sufyan bin Uyaynah in his Tafsir and Saeed bin Mansour on the authority of Ismail bin Abi Khalid that the Prophet (peace and blessings of God be upon him) said: **Those who have incurred wrath are the Jews, and those who have gone astray are the Christians.** It was narrated by Ahmad, Abd bin Humayd and Al-Tirmidhi and Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Hibban in his Sahih authenticated it on the authority of Adi bin Hatim who said: The Messenger of God (peace and blessings of God be upon him) said: **Those who have incurred wrath are the Jews, and those who have gone astray are the Christians.** Ahmad, Abu Dawud, Ibn Hibban, Al-Hakim **who authenticated it**, and Al-Tabarani narrated on the authority of Al-Shuraiddi who said: “The Messenger of God (peace and blessings of God be upon him) passed by me while I was sitting like this, with my left hand behind my back and leaning on the buttocks of my hands. He said: ‘Do you sit like those who have incurred wrath?’ Ibn Kathir said after mentioning the hadith of ‘Adi bin Hatim: This hadith of ‘Adi has been narrated through many chains of narration, and it has many wordings that would take too long to mention. End quote. The conclusion is that this prophetic interpretation is definitive, and it is what the imams of interpretation from the early generations agreed upon. Ibn Abi Hatim said: I do not know of any disagreement among the commentators in interpreting those who have incurred wrath as the Jews, and those who have gone astray as the Christians. This prophetic interpretation is supported by verses from the Qur’an. God the Most High said in His address to the Children of Israel in Surat al-Baqarah 2: ‘How evil is that for which they have sold themselves - that they should disbelieve in what God has revealed, out of envy that God should send down of His bounty upon whomever He wills of His servants. So they incurred wrath upon wrath, and for the disbelievers is a humiliating punishment.’” And he said in Al-Ma’idah 5: “Say: Shall I inform you of those who are worse than that as a reward from God? Those whom God has cursed and with whom He became angry and made of them apes and pigs and who worshipped false gods.

Those are worse in position and further astray from the right path.” And in the biography, on the authority of Zayd ibn Amr ibn Nufayl, that when he and a group of his companions went out to the Levant seeking the true religion, the Jews said: You will not be able to enter with us until you take your share of God’s wrath. So he said: I flee from God’s wrath. And the Christians said to him: You will not be able to enter with us until you take your share of God’s wrath. So he said: I cannot do it. So he continued in his natural state and avoided worshipping idols.

[Benefit in the legitimacy of saying *Amen* after reciting Al-Fatihah] Know that the authentic, explicit, and proven Sunnah has indicated this. Among that is what was narrated by Ahmad, Abu Dawud, and Al-Tirmidhi on the authority of Wa’il ibn Hujr, who said: “I heard the Messenger of God, may God bless him and grant him peace, recite ‘not those who are angry with you nor those who are astray’ and he said, ‘Ameen’, raising his voice.” Abu Dawud also narrated it: **raising his voice.** Al-Tirmidhi classified it as hasan. It was also narrated by Al-Nasa’i, Ibn Abi Shaybah, Ibn Majah, and Al-Hakim, who classified it as hasan. In a version of his hadith, he, may God bless him and grant him peace, said: **He said, ‘My Lord, forgive me, Ameen.’** It was narrated by Al-Tabarani and Al-Bayhaqi. In a version, he said: **Ameen three times.** It was narrated by Al-Tabarani. Wakee’ and Ibn Abi Shaybah narrated on the authority of Abu Maysarah, who said: “When Gabriel recited to the Messenger of God, may God bless him and grant him peace, Al-Fatihah, and he reached ‘not those who are astray,’ he said: ‘Say Ameen.’ He said, ‘Ameen.’” Ibn Majah narrated on the authority of Ali, who said: “I heard the Messenger of God, may God bless him and grant him peace, say, ‘Ameen.’” Muslim, Abu Dawud, An-Nasa’i and Ibn Majah narrated on the authority of Abu Musa that he said: The Messenger of God (blessings and peace of God be upon him) said: **When the Imam recites ‘not those who have incurred wrath nor those who have gone astray’ then say ‘Ameen, God loves you.’** Al-Bukhari, Muslim, the Sunan scholars, Ahmad, Ibn Abi Shaybah and others narrated on the authority of Abu Hurayrah that the Messenger of God (blessings and peace of God be upon him) said: **When the Imam recites ‘Ameen’ then say ‘Ameen,’ for whoever’s ‘Ameen’ coincides with the ‘Ameen’ of the angels, his previous sins will be forgiven.** Ahmad, Ibn Majah and Al-Bayhaqi narrated with a chain of transmission that As-Suyuti said is authentic on the authority of Aishah that the Prophet (blessings and peace of God be upon him) said: “The Jews have never envied you for anything as much as they have envied you for the greeting of peace and the ‘Ameen.’” Ibn ‘Adi narrated on the authority of Abu Hurayrah that he said: The Messenger of God (blessings and peace of God be upon him) said: “The Jews are an envious people. They envied you for three things: spreading peace, straightening the rows, and saying ‘Ameen.’” At-Tabarani narrated something similar in Al-Awsat on the authority of Mu’adh. Ibn Majah narrated with a weak chain of transmission on the authority of Ibn Abbas who said: **The Jews have not envied you for**

anything as much as they have envied you for Amen, so say Amen often. The weakness of this hadith is that its chain of transmission includes Talha ibn Amr, who is weak. Al-Daylami narrated on the authority of Anas who said: The Messenger of God (blessings and peace of God be upon him) said: "Whoever recites 'In the name of God, the Most Gracious, the Most Merciful', then recites the Opening of the Book, then says 'Amen,' there will not remain an angel close to God in the heavens who will not ask forgiveness for him." Abu Dawud narrated on the authority of Bilal that he said: **O Messenger of God, do not precede me in saying 'Amen.'** The meaning of Amen is: *Respond*. Al-Qurtubi said in his Tafsir: The meaning of Amen according to most scholars is: **God respond to us**. It is used in place of supplication. Al-Sahah says that the meaning of Amen is: **So be it**. Juwaybir narrated in his Tafsir on the authority of Ad-Dahhak on the authority of Ibn Abbas who said: "I said: O Messenger of God, what is the meaning of Amen?" He said: **O Lord, do so**. Al-Kalbi narrated something similar on the authority of Abu Salih on the authority of Ibn Abbas. Waki' and Ibn Abi Shaybah narrated in Al-Musannaf on the authority of Hilal bin Yasaaf and Mujahid, who said: Amin is one of the names of God. Ibn Abi Shaybah narrated something similar on the authority of Hakim bin Jubayr. Al-Tirmidhi said: Its meaning is do not disappoint our hopes. There are two dialects for it: the long vowel is on the pattern of Fa'il Kayyasin, and the short vowel is on the pattern of Yamin. The poet said about the long vowel:

Oh God, never take away her love from me. May God have mercy on the servant who says Amen.

Another said:

Amen, amen, I will not be satisfied with one until I give her two thousand amen

Al-Jawhari said: The emphasis on the meem is a mistake. It was narrated from Al-Hasan, Ja'far Al-Sadiq, and Al-Hussein bin Fadl that the emphasis is from *am* if he intends: meaning we are intending to come to you. Al-Qurtubi narrated that. Al-Jawhari said: It is built on the fatha like *ayna* and *kayfa* because of the meeting of two quiescent letters, and you say from it: **Amen so-and-so amen**. The scholars differed about whether to pronounce it aloud, and whether the imam should say it or not? This is explained in its proper places.

Tafsir al-Baghawi

7. His statement, **The path of those upon whom You have bestowed favor**, meaning, You have bestowed upon them guidance and success. Ikrimah said: You have bestowed upon them steadfastness in faith and righteousness, and they are the prophets, peace be upon them. It was said: They are all those whom God has made steadfast in faith from the prophets and believers whom God mentioned in His statement, **Then those will be with those upon whom God has bestowed favor of the prophets 69 - An-Nisa** the verse. Ibn Abbas said: They are the people of Moses and Jesus, peace be upon them, before they changed their

religion. Abd al-Rahman ibn Zayd said: They are the Prophet, may God bless him and grant him peace, and those with him. Abu al-Aaliyah said: They are the family of the Messenger, may God bless him and grant him peace, Abu Bakr and Umar, may God be pleased with them, and his household. Shahr ibn Hawshab said: They are the companions of the Messenger of God, may God bless him and grant him peace, and his household.

Hamzah read: **upon them, their children, and to them** with a damma on the ha's. Ya'qub added a damma to every ha' preceded by a silent ya' in dual and plural, except for his saying: **between their hands and their feet 12 - Al-Mumtahanah**. The others read with a kasra on them. Whoever added a damma to the ha' returned it to the original because it is damma when singular. Whoever **broken it** replaced it with a silent ya' and the kasra is the sister of the ya'. Ibn Kathir and Abu Ja'far added a damma to every plural meem that is full in connection if it is not met by a silent letter, but if it is met by a silent letter, then it is not full. Nafi' gives a choice. Warsh added a damma when it is a qata' alif. If it is met by an alif of connection - and before the ha' there is a kasra or a silent ya' - Hamzah and Al-Kisa'i added a damma to the ha' and the meem, and Abu Amr added a damma to them, and so did Ya'qub if what preceded it was kasra. The others read with a damma on the meem and a kasra on the ha' in all of them because of the ya' or because of the kasra of what preceded it and a damma on the meem according to the original.

The Almighty's saying, **Not the path of those with whom You are angry**, means not the path of those with whom You are angry. Anger is the desire to take revenge on the disobedient, and the wrath of God Almighty does not reach the disobedient believers, but rather it reaches the disbelievers.

Nor those who have gone astray means those who have not gone astray from guidance. The root of misguidance is destruction and disappearance. It is said: **The water went astray in the milk** if it perished and disappeared. *Ghair* here means *no*, and *nor* means *other*, and therefore it is permissible to connect it, just as it is said: **So-and-so is neither good nor comprehensive**. If *other* means *except*, then it is not permissible to connect it with *la*, and it is not permissible to say: **With me, there is none but Abdullah and Zaid**.

Omar bin Al-Khattab, may God be pleased with him, read: **The path of those upon whom You have bestowed favor, not of those who have incurred wrath or of those who have gone astray**. It was said: "Those who have incurred wrath are the Jews and those who have gone astray are the Christians, because God, the Most High, ruled that the Jews would be subject to wrath, saying: "He whom God has cursed and with whom He is angry" **Al-Ma'idah 5:60**, and He ruled that the Christians would be astray, saying: **And do not follow the inclinations of a people who had gone astray before Al-Ma'idah 5:77**. Sahl bin Abdullah said: **Not of those who have incurred wrath without innovation**, nor of those who have gone astray from the Sunnah.

The Sunnah for the reciter to say after finishing reciting Al-Fatihah is to say *Ameen* with a pause separated

Surat Al-Fatihah 1:7

The path of those upon whom You have bestowed favor, not of those who have incurred Your wrath, nor of those who have gone astray.

from Al-Fatihah. It is shortened, and it is permissible **according to grammarians** to pronounce it long or shortened. Its meaning is: O God, hear and respond. Ibn Abbas and Qatada said: Its meaning is thus. Mujahid said: It is one of the names of God the Most High. It was said: It is the seal of supplication. It was said: It is the seal of God upon His servants, with which He repels calamities from them, like the seal of the Book, preventing it from corruption and the appearance of what is in it.

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi and Abu Hamid Ahmad ibn Abdullah al-Salihi told us: I told Abu Bakr Ahmad ibn al-Hasan al-Hayri, I told Abu Ali Muhammad ibn Ahmad ibn Muhammad ibn Maqal al-Maydani, I told Muhammad ibn Yahya, I told Abd al-Razzaq, I told Muammar, on the authority of al-Zuhri, on the authority of Ibn al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "When the imam says - not those who incur wrath nor those who have gone astray - then say amen, for the angels say amen and the imam says amen, so whoever's amen coincides with the amen of the angels, his previous sins will be forgiven." Sahih.

Tafsir al-Baidawi

7- The path of those upon whom You have bestowed favor is a substitute for the first substitute for the whole, and it is in the ruling of repeating the agent in that it is the intended meaning of the proportion, and its benefit is to emphasize and specify that the path of the Muslims is the one witnessed to be straight in the most emphatic and eloquent way because it was made like an explanation and clarification for it, so it is as if it is clear and there is no ambiguity in it that the straight path is the path of the believers. It was said: **Those upon whom You have bestowed favor** are the prophets, and it was said: the Prophet, may God bless him and grant him peace, and his companions, and it was said: the companions of Moses and Jesus, may God bless them and grant them peace, before the distortion and abrogation. It was read: **The path of those upon whom You have bestowed favor** and favor is: the delivery of the favor and it is originally the state that a person enjoys, so it was used for what he enjoys from the favor, which is gentleness, and the favors of God, even if they are countless as He said: **And if you were to count the favors of God, you could not enumerate them**, they are limited to two types: worldly and otherworldly.

The first: It is divided into two parts: innate and acquired. Innate is divided into two parts: spiritual, such as the breathing of the soul into it and its illumination by the mind and the powers that follow it, such as understanding, thought, and speech; and physical, such as the creation of the body and the powers present in it and the states that arise from it, such as health and the perfection of the limbs.

Acquired is the purification of the soul from vices and its adornment with noble morals and virtuous qualities, and the adornment of the body with natural forms and desirable ornaments and the attainment of prestige and money.

The second: That He forgives him for what he has neglected, is pleased with him and he is pleased with him, and places him in the highest of the highest with the angels brought near forever and ever. What is meant is the final part and what will be a connection to attaining it in the afterlife, for everything other than that is shared by the believer and the disbeliever.

Not those who have incurred wrath nor those who have gone astray is a substitute for *those* meaning that those who have been blessed are those who have been saved from wrath and misguidance. Or it is a description of it that is explained or restricted in the sense that they have combined the absolute blessing, which is the blessing of faith, with safety from wrath and misguidance. This is only correct with one of two interpretations: treating the relative pronoun as an indefinite noun since it does not mean something familiar, like the local in His statement:

And he ordered the vile one to insult me

And his saying: I pass by a man like you and he honors me. Or it was made indefinite by addition because it was added to what has one opposite, which is those who bestow favors upon them, so the movement must be determined without stillness.

And from Ibn Kathir, he made it accusative in the state of the genitive pronoun and the agent **I bestowed** or by implying **I mean** or by the exception that he interpreted *blessings* as including both tribes, and anger: the turmoil of the soul wanting revenge, so if it is attributed to God Almighty, it is intended to mean the end and the purpose as mentioned, and **upon them** is in the nominative case because it is a substitute for the subject unlike the first, and there is no addition to emphasize what is in *other* of the meaning of negation, so it is as if he said: **Neither those who incur wrath nor those who go astray**, and for this reason it is permissible that I am Zaid not a striker, just as it is permissible that I am Zaid not a striker, even if it is forbidden that I am Zaid like a striker, and it is read **nor those who go astray** and error: deviating from the straight path intentionally or by mistake, and it has a wide presentation and the difference between its lowest and its farthest is great. It was said: **those who incur wrath** are the Jews, because God the Almighty said about them: **He whom God has cursed and become angry with**. And **those who have gone astray** are the Christians, because God the Almighty said: **They have gone astray before and led many astray**. It was narrated with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him). It is more likely to be said: those who incur wrath are the disobedient and those who are astray and ignorant of God, because the blessing is upon those who are guided to combine knowledge of the truth for its own sake and goodness in acting upon it, and the opposite

of that is the one who is impaired in one of his rational and working faculties. And the one who neglects action is a sinner who incurs wrath, because God the Almighty said about the deliberate murderer: **And the wrath of God is upon him.** And the one who neglects reason is an ignorant and misguided person, because God the Almighty said about the murderer who does not intend to kill, **And God has become angry with him.** And the one who neglects reason is an ignorant and misguided person, because God the Almighty said: **So what is there after the truth except error?** And it was read: **And not astray** with a hamza, according to the dialect of those who are serious in escaping from the meeting of *Ameen* - the name of the verb which is *istajaba*. And on the authority of Ibn Abbas, he said: I asked the Messenger of God (blessings and peace of God be upon him) about its meaning, so he said: "Do it, built on the fat-ha like 'ayn' for the meeting of two quiescent letters, and the lengthening of its alif and its shortening came. He said:

May God have mercy on the servant who says Amen

He said: Amen, may God increase the distance between us.

It is not from the Qur'an according to the Prophet (peace and blessings of God be upon him), but it is recommended to conclude the surah with it, based on his statement, "Gabriel taught me 'Ameen' when I finished reciting Al-Fatihah, and he said, 'It is like the seal of a book.'" Concerning its meaning is the statement of Ali **may God be pleased with him: Ameen is the seal of the Lord of the Worlds, with which He sealed the supplication of His servant.** The imam says it and recites it aloud in the prayers performed aloud, based on the report narrated from Wa'il ibn Hujr that when he (peace and blessings of God be upon him) recited 'And do not go astray', he would say 'Ameen' and raise his voice with it.

On the authority of Abu Hanifa, may God be pleased with him, that he does not say it, and what is well-known about him is that he conceals it, as narrated by Abdullah bin Mughaffal and Anas, and the follower says Aameen with him, based on the saying of the Prophet, may God bless him and grant him peace: **When the imam says 'nor of those who go astray', then say Aameen, for the angels say Aameen, so whoever's Aameen coincides with the Aameen of the angels, his previous sins will be forgiven.** On the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said to my father, **Shall I not tell you of a surah the like of which has not been revealed in the Torah, the Gospel, or the Qur'an?** I said, Yes, O Messenger of God. He said, **The Opening of the Book, it is the seven oft-repeated verses and the great Qur'an which I have been given.**

On the authority of Ibn Abbas, may God be pleased with them both, he said: "While the Messenger of God, may God bless him and grant him peace, was sitting, an angel came to him and said: 'Rejoice in the two lights that you have been given that no prophet before you was given: the Opening of the Book and the last verses of Surat Al-Baqarah. You will not recite a letter from them without being given it.'"

On the authority of Hudhayfah ibn al-Yaman, that the Messenger of God, may God bless him and grant him peace, said: "God will send a punishment upon a people that is inevitable and decreed, and one of their children will read in the book: 'Praise be to God, Lord of the Worlds,' and God Almighty will hear him and thus lift the punishment from them for forty years."

Surat al-Baqarah 2:1

Alif, Lam, Meem

Surat al-Baqarah 2:1

Alif, Lam, Meem

Tafsir al-Jalalayn

God knows what he meant by that

Tafsir al-Suyuti

Al-Faryabi and Ibn Jarir narrated on the authority of Mujahid, who said: Four verses from the beginning of Surat Al-Baqarah were revealed about the believers, two verses about the disbelievers, and thirteen verses about the hypocrites. K. Ibn Jarir narrated on the authority of Ibn Ishaq, on the authority of Muhammad Ibn Abi Ikrimah, on the authority of Saeed Ibn Jubayr, on the authority of Ibn Abbas, regarding His statement: **Those who disbelieved, the two verses, were revealed about the Jews of Medina.** K. And he narrated on the authority of Al-Rabi' Ibn Anas, who said: "Two verses were revealed about the battle of the confederates: 'Those who disbelieved, it is all the same for them,' until His statement: 'And for them is a great punishment.'"

Tafsir al-Tabari

Abu Jaafar said: The translators of the Qur'an differed in their interpretation of the words of God Almighty: **Alif, Lam, Meem.** Some of them said: It is one of the names of the Qur'an. Those who said that mentioned:

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **Alif, Lam, Meem,** he said: It is one of the names of the Qur'an.

Al-Muthanna bin Ibrahim Al-Amili told me: Abu Hudhayfah Musa bin Masoud told us: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: **Alif, Lam, Meem** is one of the names of the Qur'an.

Al-Qasim bin Al-Hasan told us: Al-Hussein bin Dawud told us: Hajjaj told me, on the authority of Ibn Jurayj, who said: **Alif, Lam, Meem** is one of the names of the Qur'an.

Some of them said: They are opening verses with which God opens the Qur'an. Those who said that mentioned:

Harun bin Idris Al-Asamm Al-Kufi told me: Abd Al-Rahman bin Muhammad Al-Maharbi told us, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: **Alif, Lam, Meem** are the opening verses with which God opens the Qur'an.

Ahmad bin Hazim Al-Ghafari told us: Abu Naim told us: Sufyan told us, on the authority of Mujahid, who said: **Alif, Lam, Meem** are opening letters.

Al-Muthanna bin Ibrahim told me: Ishaq bin Al-Hajjaj told us, on the authority of Yahya bin Adam, on the authority of Sufyan, on the authority of Ibn Nujayh, on

the authority of Mujahid, who said: **Alif, Lam, Meem,** "Alif, Lam, Sad," and *Sad* are the opening letters with which God began.

Al-Qasim bin Al-Hasan told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, like the hadith of Harun bin Idris.

Others said: It is the name of the Surah. Those who said that mentioned:

Yunus bin Abdul A'la told me: Abdullah bin Wahb told us: I asked Abdul Rahman bin Zaid bin Aslam about the words of God: "Alif, Lam, Meem. This is the Book," and "Alif, Lam, Meem. This is a revelation," and "Alif, Lam, Meem. That," so he said: My father said: They are only the names of the surahs.

Some of them said: It is the greatest name of God. Those who said that were mentioned:

Muhammad bin Al-Muthanna told us: Abd Al-Rahman bin Mahdi told us: Shu'bah told us: I asked Al-Suddi about **Ha Mim**, "Ta-Sin-Mim," and *Alif-Lam-Meem*, and he said: Ibn Abbas said: They are the greatest name of God.

Muhammad bin Al-Muthanna told us: Abu Al-Nu'man told us: Shu'bah told us, on the authority of Ismail Al-Suddi, on the authority of Marra Al-Hamadani, who said: Abdullah said: Then he mentioned something similar.

Al-Muthanna told me: Ishaq bin Al-Hajjaj told us, on the authority of Ubaidullah bin Musa, on the authority of Ismail, on the authority of Al-Sha'bi, who said: The opening verses of the surahs are among the names of God.

Some of them said: It is an oath that God swears by, and it is one of His names. Those who said that mentioned:

Yahya bin Othman bin Saleh Al-Sahmi told me: Abdullah bin Saleh told us: Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, who said: It is an oath by which God swore, and it is one of the names of God.

Yaqub bin Ibrahim told us: Ibn Ulayyah told us: Khalid Al-Hadha' told us, on the authority of Ikrimah, who said: **Alif, Lam, Meem** is an oath.

Some of them said: It is letters separated from nouns and verbs, each letter of which has a meaning other than the meaning of the other letter. Those who said that mentioned:

Abu Kuraib told us, he said: Waki' told us, and Sufyan bin Waki' told us, he said: My father told us, on the authority of Sharik, on the authority of Ata' bin Al-Sa'ib, on the authority of Abu Al-Dhaha, on the authority of Ibn Abbas: **Alif, Lam, Meem.** He said: I am God, and I know best.

It was narrated on the authority of Abu Ubaid, who said: Abu Al-Yaqzan narrated to us, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, who

said: His statement: **Alif, Lam, Meem**, he said: I, God, know best.

Musa bin Harun Al-Hamadani told me: Amr bin Hammad Al-Qannad told us: Asbat bin Nasr told us, on the authority of Ismail Al-Suddi in a report he mentioned, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **Alif, Lam, Meem**. He said: As for **Alif, Lam, Meem**, it is a letter derived from the letters of the spelling of the names of God, may His praise be exalted.

Muhammad bin Muammar told us: Abbas bin Ziyad al-Bahili told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **Alif, Lam, Meem**, "Ha, Meem," and *Nun*, he said: It is a disconnected noun. Some of them said that they are letters of the alphabet that were placed. Those who said that were mentioned:

It was narrated on the authority of Mansur bin Abi Nuwairah, who said: Abu Saeed Al-Mu'addab narrated to us, on the authority of Khasif, on the authority of Mujahid, who said: The opening letters of all the surahs, *Qaf*, "Sad," **Ha Meem**, "Ta Seem," **Alif Lam Ra**, and others, are a fabricated spelling. Some of them said: They are letters, each of which contains various different meanings. Those who said that were mentioned:

Al-Muthanna bin Ibrahim Al-Tabari told me: Ishaq bin Al-Hajjaj told us, on the authority of Abdullah bin Abi Jaafar Al-Razi, who said: My father told me, on the authority of Al-Rabi bin Anas, regarding the statement of God, the Most High: **Alif, Lam, Meem**, he said: These letters, from the twenty-nine letters, are spoken by all tongues. There is not a letter among them that is not a key to one of His names. There is not a letter among them that is not in His favors and trials, and there is not a letter among them that is not in the duration of a people and their appointed times. And Jesus, son of Mary, said: And it is strange that they speak about His names and live in His provision, so how can they deny? He said: The Alif is the key to His name: God, the Lam is the key to His name: Latif, and the Mim is the key to His name: Majeed. The Alif is the favors of God, the Lam is His kindness, and the Mim is His glory. The Alif is a year, the Lam is thirty years, and the Mim is forty years.

Ibn Hamid told us: Hakam told us, on the authority of Abu Ja'far, on the authority of al-Rabi', something similar.

Some of them said: They are letters from the abjad calculation. We disliked mentioning the one who narrated that from him, since the one who narrated it was someone whose narration and transmission are not reliable. The narration has already passed with a similar statement from Al-Rabi' bin Anas.

Some of them said: Every book has a secret, and the secret of the Qur'an is its openings.

As for the Arabists, they differed about the meaning of

that. Some of them said: They are letters from the alphabetical letters, and mentioning what was mentioned of them at the beginnings of the surahs is sufficient without mentioning the rest of them, which is the completion of the twenty-eight letters, just as the informant is sufficient without mentioning the rest of the letters that are the completion of the twenty-eight letters from the one who informed him that there are twenty-eight letters in the alphabet by mentioning **A B T Th**, without mentioning the rest of its letters that are the completion of the twenty-eight. He said: And for that reason, **that book** was raised, because the meaning of the speech is: Alif, Lam, and Meem are from the separate letters, that is the book that I have revealed to you all together, there is no doubt about it.

If someone says: **A B T Th** has become like a noun in the letters of the alphabet, just as Al-Hamd was the name of the opening chapter of the Book.

It was said to him: Since it was permissible for the speaker to say: My son is in **Tā Dah**, and it was known from his saying that if he said it that he wanted to report about his son that he is in the disconnected letters, it was known from that that **A B T Th** does not have a name, even if that is more effective in mentioning than the rest of them.

He said: The difference between mentioning the letters of the alphabet in the openings of the surahs was that they were mentioned at their beginnings differently, and they were mentioned when they were mentioned at their beginnings, which are **A B T Th**, together, in order to separate the report about them if what was mentioned of them differently was intended to indicate connected speech and if what was mentioned of them together was intended to indicate the separate letters specifically. And they cited as evidence for the permissibility of the statement of the speaker: My son in **T Z** and the like, from the report about it that it is in the letters of the alphabet, and that from what he said in the statement it takes the place of his statement: My son in **A B T Th** in the rajaz of some of the rajaz poets of Banu Asad:

When I saw her matter in Hatti and I joked about her lying and flattery

I took from her the horns of the Shamat, and she did not leave me with her and her giving

Even the head is covered with blood

He claimed that he meant by that the report about the woman that she was in Abu Jad, so he made his statement: When I saw her matter in Hatti the place of his report about her that she was in Abu Jad, since that was from his statement, indicating to his listener what his statement: When I saw her matter in Abu Jad indicates to him.

Others said: Rather, it was started at the beginning of the surahs to open the ears of the polytheists to listening to it, as they advised each other to turn away from the Qur'an, until when they listened to it, the composition of it would be recited to them.

Some of them said: The letters that open the chapters are letters with which God opens His speech.

Surat al-Baqarah 2:1

Alif, Lam, Meem

If it is said: Is there anything in the Qur'an that has no meaning?

It was said: The meaning of this is that he began with it to indicate that the surah before it had ended, and that he had begun another, so he made this a sign of the end of what was between them. This is in the speech of the Arabs, when a man among them recites poetry and says:

But, a town whose people are not human

He says:

No, it did not stir up sorrows and grief

But it is not from the verse and is not considered in its meter, but it is used to interrupt a sentence and start another.

Abu Jaafar said: Each of the statements made by those whose statement we have described in this regard has a known basis.

As for those who said: **Alif, Lam, Meem** is one of the names of the Qur'an, there are two aspects to their statement:

One of them: That they meant that **Alif, Lam, Meem** is the name of the Qur'an, just as *Al-Furqan* is its name. If the meaning of the one who said that was like that, then the interpretation of his saying "Alif, Lam, Meem. This is the Book," would be in the sense of an oath. It is as if he said: And the Qur'an, this Book, there is no doubt about it.

The other of them: That they meant that it is one of the names of the surah by which it is known, just as all other things are known by their names which have signs by which they are known. So the listener understands from the speaker saying: I read today *Al-Mas* and *Nun*, meaning the surahs that he read from the surahs of the Qur'an, just as he understands from him if he says: I met today Amr and Zaid, and they are aware of Zaid and Amr from what he met from the people.

If the meaning of this is unclear to someone, he should say: How can this be so, when there are a group of surahs similar to **alif, lam, Ra** and **alif, lam-Ra** in the Qur'an? Names are only indicators if they distinguish between people, but if they are not distinguishing, then they are not indicators.

It was said: Even though the names have become, due to the fact that many people share one of them, not distinctive except by other meanings with it, such as adding the relation of the one named to it or its description or attribute, in a way that differentiates it from other forms of it, they were originally placed for distinction, without a doubt. Then, when there is a need for the meanings that differentiate between those named by them. So it is the same with the names of the surahs. Every name, according to the one who said this article, was made an indication of the surah named by it. So when the one named by it shares it with other surahs of the Qur'an, the one reporting about a surah from it needed to add to its name the one named by it, what differentiates the listener

between reporting about it and others, from a description and attribute or other than that. So the one reporting about himself says that he recited Surat Al-Baqarah, if he calls it by its name, which is **Alif, Lam, Meem**: I read Alif, Lam, Meem, Al-Baqarah. And in Al Imran 3: I read Alif, Lam, Meem, Al Imran, and "Alif, Lam, Meem. That is the Book."

And **And**, Alif, Lam, Meem, God, there is no god but He, the Ever-Living, the Self-Sustaining." It is as if he wanted to tell about two men, each of whose names was Amr, except that one of them was Tamimi and the other Azdi, then he would have to say to the one he wanted to tell about them: I met Amr al-Tamimi and Amr al-Azdi, since there is no difference between them and others who share their names, except their lineage as well. And so it is with the statement of the one who interpreted the disconnected letters as names of the surahs.

As for those who said: These are openings with which God Almighty begins His speech, they directed that to something similar to the meaning that we narrated from the one from whom we narrated that from the people of Arabic, that he said: These are evidence of the end of a surah and the beginning of another, and a sign of the interruption of what is between them, just as you made *rather* at the beginning of a poem an indication of the beginning in it, and the end of another before it. Just as we mentioned about the Arabs when they wanted to begin reciting a poem they said:

Rather, what stirred up sorrows and grief has been grief-stricken.

But it is not from the verse nor is it included in its meter, but it is used to indicate the end of one speech and the beginning of another.

As for those who said: These are disconnected letters, some of which are from the names of God Almighty, and some of which are from His attributes, and each letter of that has a meaning other than the meaning of the other letter, then they interpreted that in a manner similar to the saying of the poet:

We said to her: Stand for us. She said: Stand, don't think that we forgot to move.

He meant by his saying: Qālā Qāf, she said: I have stopped. So she indicated by the pronunciation of the Qāf from Waqfā, her intention from the completion of the word that she stopped. So they diverted his saying **alif, lam, dhamma** and what is similar to that, to something like this meaning. Some of them said: The alif is the alif of ana, and the lam is the lam of God, and the mim is the mim of 'alam, and each letter of them indicates a complete word. They said: So the sum of these disconnected letters, if it appears with each letter of them, is the completion of the letters of the word, ana, God knows best. They said: And likewise all that is at the beginning of the chapters of the Qur'an from that, so on this meaning and this interpretation, they said: And it is widespread and apparent in the speech of the Arabs that the speaker among them removes letters from the word, if what remains indicates what was deleted from it, and adds to it what

is not from it, if the addition does not confuse its meaning to its listener, like their removal of the tha' in the reduction of the tarkhīm from Harith, so they say: Ya Har, and from Malik the kaf, so they say: Ya Mal, and what is similar to that, and like the saying of their rajaz poet:

What is wrong with the oppressor? How can he not save his skin if he does not?

As if he wanted to say: If he does such and such, he was satisfied with the letter *ya* from *yafala*, and as another of them said:

Good is good, and evil is bad.

He wants: evil.

I only want evil for you

He wants: unless you wish, so he was satisfied with the ta' and the fa' in both words, from the rest of their letters, and what is similar to that from the evidence that the book would be too long to include.

And as Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, on the authority of Ayoub and Ibn Awn, on the authority of Muhammad, he said: When Yazid bin Muawiyah died, Abda said to me: I do not see it except as a trial, so flee from your estate and join your family. I said: What do you command me? He said: I would prefer for you to say Ayoub and Ibn Awn, with his hand under his right cheek, describing lying down until you see a matter that you recognize.

Abu Jaafar said: He meant by *ta* "tadtaja", so he sufficed with the *ta* of *tadtaja*'. And as the other said in the addition to the speech, in the manner that I described:

I say, when you fell on the hill, oh my camel, you have not traveled far

He wants: all of it, and as the other said:

My appearance and your appearance are different, so stick to the shortcomings and lower your gaze

So he added a letter *Dhad*, but it is not in the word.

They said: Likewise, what is missing from the completion of the letters of each of these words that we mentioned is the completion of the letters **Alif Lam Meem** and its counterparts is similar to what is missing from the speech that we narrated from the Arabs in their poetry and speech.

As for those who said: Every letter of *alif-lam-meem* and its counterparts indicates various meanings, such as what we mentioned from al-Rabi' ibn Anas, they directed that to the same as the one who directed it to him who said: It is with the interpretation of **God knows best**, in that every letter of it is some of the letters of a complete word, and its indication of its completion suffices without mentioning its completion, even though they disagreed with him regarding every letter of that: Is it from the word that the proponents of the first opinion claimed it was from, or from another? They said: Rather, the alif of *alif-lam-meem* is from various words, and it indicates the meanings of all of that and its completion. They said: And each letter of that was isolated, and it was limited by it to the

completion of the letters of the word, because if all the letters of the word were made clear, the word that appears, some of which have some of these disconnected letters, would only indicate one meaning, not two meanings or more than that. They said: Since there is no indication in that, if he showed all of them, except for their meaning which is one meaning, and God, the Most High, wanted to indicate with each letter of them many meanings for one thing, it is not permissible except to single out the letter indicating those meanings, so that those addressed by it know that God, the Most High, did not intend to intend one meaning and indicate one thing with what He addressed them with, and that He only intended to indicate many things with it. They said: So the Alif in **Alif, Meem** requires many meanings, including the completion of the name of the Lord which is God, and the completion of the name of God's blessings which are God's favors, and the indication that the life span of a people is one year, since the Alif in the abjad calculation is one. And the Lam requires the completion of the name of God which is Latif, and the completion of the name of His grace which is Latif, and the indication that the life span of a people is thirty years. And the Mim requires the completion of the name of God which is Majestic, and the completion of the name of His greatness which is Majestic, and the indication that the life span of a people is forty years. The meaning of the speech in the interpretation of those who say the first statement is that God, may He be glorified, began His speech by describing Himself as the All-Knowing from whom nothing is hidden, and He made that a method for His servants to follow at the beginning of their sermons, letters, and affairs, and a test from Him for them so that they may deserve great reward in the abode of recompense, just as He began with **Praise be to God, Lord of the worlds, and Praise be to God, who created the heavens and the earth**, (al-An'am 6:1), and similar surahs whose openings He made praise of Himself, and just as He made the openings of some of them glorifying and venerating Himself with praise, just as He, may He be glorified, said: **Glory be to Him who took His servant by night** (Al-Isra': 1), and similar surahs of the Qur'an, some of which He made the openings of praising Himself, some of which He made the openings of glorifying Himself, and some of which He made the openings of glorifying and sanctifying Him. Likewise, He made the keys to the other chapters, which begin with some letters of the alphabet, praises of Himself, sometimes with knowledge, sometimes with justice and fairness, and sometimes with favor and kindness, in brief and concise terms, then the matters are summarized after that.

According to this interpretation, the alif, lam, and mim in the places of the nominative case must be raised by each other, without his saying **that book**, and **that book** would be a predicate of the subject separated from the meaning of **that, lam, meem**. Likewise, *that* in the interpretation of the saying of the one who says this second saying, is raised by each other, even if its meaning is contrary to the meaning of the saying of the ones who say the first saying.

As for those who said: They are letters from the letters of the abjad calculation without any meanings that contradict that, they said: We do not know of any

Surat al-Baqarah 2:1

Alif, Lam, Meem

meaning for the disconnected letters that can be understood other than the abjad calculation, and other than the spelling of the saying of the speaker: **Alif, Lam, Meem**. They said: It is not permissible for God, the Most High, to address His servants except in a way that they understand and comprehend. Since that is the case and His saying **Alif, Lam, Meem** does not have a rationale for it to be directed to, except one of the two aspects that we mentioned, then one of its aspects is invalid, which is that it is intended by it to spell **Alif, Lam, Meem**. It is correct and proven that it is intended by it to mean the second aspect, which is the abjad calculation, because the saying of the speaker: **Alif, Lam, Meem** cannot be followed by the speech **That is the Book**, because the meaning of the speech is impossible and goes beyond reason, if **Alif, Lam, Meem * That is the Book** follows.

They also argued for their statement with the following:

Muhammad ibn Humayd al-Razi narrated to us: Salamah ibn al-Fadl narrated to us: Muhammad ibn Ishaq narrated to me: al-Kalbi narrated to me, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Jabir ibn Abdullah ibn Ri'ab, who said: "Abu Yasir ibn Akhtab passed by the Messenger of God, may God bless him and grant him peace, while he was reciting the opening verse of Surat al-Baqarah 2: 'Alif, Lam, Meem. This is the Book about which there is no doubt.' So he came to his brother Huyayy ibn Akhtab from the Jews and said: 'By God, you know that I heard Muhammad reciting in what God, the Almighty, revealed to him: 'Alif, Lam, Meem. This is the Book.' They said: 'Did you hear it?' He said: 'Yes!' So Huyayy ibn Akhtab walked with those men from the Jews to the Messenger of God, may God bless him and grant him peace, and they said: 'O Muhammad, was it not mentioned to us that you recite in what was revealed to you: 'Alif, Lam, Meem. This is the Book.' The Messenger of God, may God bless him and grant him peace, said: 'Yes.' They said: 'Did Gabriel bring you this from God?' He said: 'Yes.' They said: 'God, the Almighty, has sent prophets before you, and we do not know of any prophet among them who explained it.'" His reign was prolonged and his nation did not eat except you! So Huyayy ibn Akhtab said, and he turned to those who were with him and said to them: The Alif is one, the Lam is thirty, and the Mim is forty, so that is seventy-one years. Will you enter the religion of a Prophet whose reign and nation did not eat except for seventy-one years? He said: Then he turned to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, is there anything else with this? He said: Yes. He said: What? He said: *Alif-Lam-Ra*. He said: This is heavier and longer. The Alif is one, the Lam is thirty, the Mim is forty, and the Sad is ninety, so that is one hundred and sixty-one years. Is there anything else with this, O Muhammad? He said: Yes. He said: What? He said: *Alif-Lam-Ra*. He said: This, by God, is heavier and longer. The Alif is one, the Lam is thirty, and the Ra is two hundred, so that is two hundred and thirty-one years. He said: Is there anything else with this, O Muhammad? He said: Yes, *al-mar*, he said: By God, this is heavier and longer, the alif is one, the lam is thirty, the mim is forty, and the ra is two hundred, so this is two hundred and

seventy-one years. Then he said: Your matter has become confusing to us, O Muhammad, to the point that we do not know whether you have been given a little or a lot? Then they got up from him. Abu Yasir said to his brother Huyayy ibn Akhtab, and to the rabbis who were with him: How do you know? Perhaps he has gathered all of this for Muhammad, seventy-one, sixty-one and one hundred, two hundred and thirty-one, two hundred and seventy-one, so that is seven hundred and thirty-four years! They said: His matter has become confusing to us! And they claim that these verses were revealed about them: "It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are precise - they are the foundation of the Book - and others unspecific." (Al-Imran: 7)

They said: This report clearly states the correctness of what we said about this interpretation, and the corruption of what our opponents said about it. The correct statement in my opinion about the interpretation of the keys to the surahs, which are the letters of the alphabet, is that God, the Most High, made them separate letters and did not connect some of them to others, making them like all other speech with connected letters, because He, the Most High, intended by His wording to indicate with each letter many meanings, not just one meaning, as Ar-Rabi' ibn Anas said. Even though Ar-Rabi' limited it to three meanings, without what exceeded them.

The correct interpretation of this, in my opinion, is that each letter of it contains what al-Rabi' said, and what all other commentators have said about it, except for what I mentioned from the statement of those I mentioned from the people of Arabic: that he directed the interpretation of this to that it is letters of the alphabet. It is sufficient to mention what he mentioned from it in the keys of the surahs, to mention the rest of the twenty-eight letters of the alphabet, by interpreting: that these letters, that book, are collected, there is no doubt about it, for it is a false and corrupt statement, because it departs from the statements of all the companions and followers and those who came after them from the dissenters from the people of interpretation and exegesis. So it is sufficient to indicate his error, the testimony of the argument against him by the error, with the invalidation of the one who said that, the statement we have narrated from him, when he turned to explaining the raising of **that book** by saying once that each one of them is raised by its companion, and another time that it is raised by the one who returns from what he mentioned in his saying **there is no doubt about it**, and once by his saying **guidance for the righteous**. This is an omission from him because of his saying: **Alif, Lam, Meem** is the subject of **that book**, and a departure from the statement he claimed in the interpretation of "Alif, Lam, Meem. That book," and that the interpretation of that is: these letters are that book.

If someone says to us: How can one letter be comprehensive in indicating many different meanings?

It was said: Just as it is permissible for a single word to include many different meanings, such as their saying

for a group of al-Nas 114: a nation, and for a certain period of time: a nation, and for a man who is devout and obedient to God: a nation, and for religion and faith: a groan. And like their saying for retribution and retaliation: religion, and for authority and obedience: religion, and for humility: religion, and for accountability: religion, and in many similar things that would take too long to list, which are from speech in one word, and it includes many meanings. And likewise the saying of God, may He be glorified and exalted: **Alif, Lam, Meem**, and **Alif, Lam, Meem**, and what is similar to that from the letters of the alphabet that are the openings of the beginnings of the surahs, each letter of which indicates various meanings, including all of them from the names of God, the Almighty and Majestic, and His attributes, as the commentators said from the sayings we mentioned from them. And they are, with that, the openings of the surahs, as was said by those who said that. And the fact that these are from the letters of the names of God, may He be glorified and exalted, does not prevent them from being openings for the surahs. Because God, may He be glorified and praised, has opened many chapters of the Qur'an with praise and commendation of Himself, and many of them with glorification and magnification of Him, so it is not impossible that some of them begin with an oath by Him.

The ones whose beginnings begin with the letters of the alphabet, one of the meanings of their beginnings is that they are the openings of the chapters of the Qur'an that are opened with them. They are among what is sworn by, because one of their meanings is that they are letters of the names and attributes of God, the Most High, as we have explained previously, and there is no doubt in the correctness of the meaning of swearing by God, His names and attributes. They are among the letters of the abjad system. They are the symbols and names of the chapters that begin with them. This contains the meanings of all that we have described, of what we have explained, from its aspects. Because if God, the Most High, had intended by that, or something from it, to indicate one meaning that it could bear, without all other meanings, the Messenger of God, may God bless him and grant him peace, would have made that clear to them without any difficulty. Since God, the Most High, had only revealed His Book to His Messenger, may God bless him and grant him peace, to explain to them what they differed about. And in his, may God bless him and grant him peace, not explaining that, that some of its interpretations were intended by it and not others, is the clearest evidence that it was intended by it. All of its aspects that it is possible for. It was not impossible in the mind that any of them could be interpreted and meant, just as it was not impossible for many meanings of a single word to come together in a single utterance in a single statement.

Whoever rejects what we have said about this, will be asked about the difference between this and the rest of the letters that come with one pronunciation, while including many different meanings, such as nation and religion and similar nouns and verbs. He will not say a statement about one of these without obligating the other to say the same.

Likewise, everyone who interprets something of that in a way other than the other ways we have described asks about the proof for his claim, from the way that must be accepted. Then he opposes it with the statement of his opponent in that, and asks the difference between him and him: from the origin, or from what the origin indicates. So he will not say a statement except that he will impose the same in the other.

As for the grammarians who claimed that this is similar to the saying of the poet:

Rather, what stirred up sorrows and grief has been grief-stricken.

And that it has no meaning, but rather it is an addition to the speech, the meaning of which is to be discarded. He made a mistake in many ways:

One of them: He described God Almighty as having addressed the Arabs in a language other than theirs, and other than the language of any human being. Since the Arabs, even though they used to begin the beginnings of their poetry with *bal*, it is known that they did not begin any of their speech with *alif-lam-meem*, "*alif-lam-ra*," or *alif-sam-meem*, meaning beginning it with *bal*. Since that was not part of their beginning, and God Almighty only addressed them with what He addressed them from the Qur'an, with what they knew of their languages and used among themselves of their speech, in every verse, there is no doubt that the path of what we have described of the letters of the alphabet, with which the beginnings of the surahs are opened, which are their openings, is the path of the rest of the Qur'an, in that He did not deviate with them from their languages, which they knew and used among themselves in their speech. Because if that was changed from their language and logic, it would be outside the meaning of clarification with which God the Almighty described the Qur'an, as He the Almighty said: **The Trustworthy Spirit has brought it down upon your heart, that you may be among the warners, in a clear Arabic tongue** (Ash-Shu'ara': 193-195). How can it be clear what no one in the world can comprehend or understand, in the words of the one who said this statement, and is not known in the logic of any of the created beings, in his words? And in God's statement that he is a clear Arabic, there is what belies this statement, and indicates that the Arabs were knowledgeable about him, and he is clear about it. So that is one of the aspects of his error.

The second aspect of his error in that: by attributing to God, may He be glorified, that he addressed his servants with something that has no benefit to them and no meaning, from speech in which it is the same to address it or not to address it. That is to attribute the futility that is denied in the words of all monotheists about God to God, may He be glorified.

The third aspect of his error: that *ba*/in the speech of the Arabs has the meaning of its interpretation and meaning, and that they include it in their speech in order to return to a statement that has already been completed, like their saying: **Your brother did not come to me, but your father**, and **I did not see Omar, but Abdullah**, and similar statements, as A'sha of Banu Tha'labah said:

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Alif, Lam, Meem

And I will drink eight, eight, thirteen, two, and four.

He continued his speech until he said:

In the sitting, and the goodness of his arms is like a balloon hitting me with a finger

Then he said:

Rather, count this, in another poem, and mention a young man of generous nature, the most wonderful.

It is as if he said: Leave this and take up another verse. Rather, it only comes in the speech of the Arabs in this manner of speech. As for opening their speech with a beginning with the meaning of length and deletion, without indicating a meaning, this is something that we do not know of anyone who has claimed from the people of knowledge of the language of the Arabs and their logic, except for the one whose statement I mentioned. So this would be a principle by which the letters of the alphabet, which are the openings of the chapters of the Qur'an that were opened with them, could be likened if they were similar to it, so how is it that it is far from resembling it?

Tafsir al-Qurtubi

The Almighty said: "Alif, Lam, Meem. This is the Book about which there is no doubt, a guidance for those conscious of God." The people of interpretation differed regarding the letters at the beginning of the surahs. Amir Al-Sha'bi, Sufyan Al-Thawri, and a group of hadith scholars said: They are the secret of God in the Quran, and God has a secret in every book of His. They are among the ambiguous verses that God alone has knowledge of, and it is not necessary to speak about them, but we believe in them and read them as they came. This statement was narrated on the authority of Abu Bakr Al-Siddiq and Ali bin Abi Talib, may God be pleased with them. Abu Al-Layth Al-Samarqandi mentioned on the authority of Omar, Othman, and Ibn Mas'ud that they said: The disconnected letters are among the hidden that cannot be explained. Abu Hatim said: We did not find the disconnected letters in the Quran except at the beginning of the surahs, and we do not know what God, the Almighty, intended by them.

I said: And from this meaning is what Abu Bakr al-Anbari mentioned: Al-Hasan bin al-Habbab told us, Abu Bakr bin Abi Talib told us, Abu al-Mundhir al-Wasiti told us, on the authority of Malik bin Mughul, on the authority of Saeed bin Masruq, on the authority of al-Rabi' bin Khathim, who said: Indeed, God the Most High revealed this Qur'an and kept to Himself the knowledge of whatever He willed, and He informed you of whatever He willed. As for what He kept to Himself, you will not attain it, so do not ask about it. As for what He informed you of, it is what you will ask about and be informed of. You do not know all of the Qur'an, nor do you act on all of what you know. Abu Bakr said: This clarifies that the meanings of letters from the Qur'an were concealed from the entire world, as a test and examination from God the Almighty. So

whoever believes in them will be rewarded and happy, and whoever disbelieves and doubts will be sinful and far away. Abu Yusuf bin Yaqub al-Qadi told us, Muhammad bin Abi Bakr told us, Abd al-Rahman bin Mahdi told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of Amara, on the authority of Harith bin Dhahir, on the authority of Abdullah, who said: No believer has faith better than faith in the unseen. Then he recited: **Those who believe in the unseen.**

I said: This is the statement about the ambiguous and its ruling, and it is correct according to what will be explained in **Al Imran**, God willing. A large group of scholars said: Rather, we must speak about it, and seek the benefits that lie beneath it, and the meanings that derive from it, and they differed on that with many statements. It was narrated from Ibn Abbas and Ali also: The disconnected letters in the Qur'an are the greatest name of God, except that we do not know how it is composed of them. Qatrib, Al-Farra' and others said: It is an indication of the letters of the alphabet, which God informed the Arabs of when He challenged them with the Qur'an that it is composed of letters that are the basis of their speech, so that their inability to do so would be more effective in the argument against them, since it did not depart from their speech. Qatrib said: They used to be averse when listening to the Qur'an, but when they heard Alif, Lam, Meem, and Meem, they found this wording strange, so when they listened to him, may God bless him and grant him peace, he turned to them with the disconnected Qur'an to establish it in their ears and establish the argument against them. Some people said: It was narrated that when the polytheists turned away from listening to the Qur'an in Mecca and said: **Do not listen to this Qur'an and speak noisily during it**, it was revealed so that they would find it strange and open their ears to it so that they would listen to the Qur'an after that, and the proof would be obligatory upon them. A group said: They are letters indicating names from which they were taken and the rest of them were deleted, like the saying of Ibn Abbas and others: The Alif is from God, the Lam is from Gabriel, and the Meem is from Muhammad, may God bless him and grant him peace. It was said: The Alif is the key to His name God, the Lam is the key to Hear, the Subtle, and the Meem is the key to His name Majeed. Abu Ad-Dhaha narrated from Ibn Abbas regarding His statement: **Alif, Lam, Meem**, he said: I am God, most knowing, Alif, Lam, I am God, most seeing, Alif, Lam, Meem, I am God, most excellent. So the Alif conveys the meaning of I, the Lam conveys the name of God, and the Meem conveys the meaning of I know. Az-Zajaj chose this statement and said: I believe that each letter of them conveys a meaning, and the Arabs spoke with the disconnected letters in order to organize them and place them instead of the words from which the letters are, like His statement:

I told her to stop and she said stop

He wanted: She said I stopped: And Zuhair said:

I do good things, and if I do evil things, I do not want evil unless you wish it.

He wanted: And if it is evil, then it is evil. He wanted: Unless you will.

Another said:

Call them all together, they said all of them, they are thousands

He wanted: Why don't you ride? They said: Why don't you ride? And in the hadith:

Whoever helps in killing a Muslim with half a word, Shaiq said: "It is to say in 'kill': 'Aq', as the Prophet, peace be upon him, said:

"Kafy bi-sif sha" means: healer.

Zayd ibn Aslam said: They are names of the Surahs. Al-Kalbi said: They are oaths that God the Almighty swore by for their honor and excellence, and they are among His names, also on the authority of Ibn Abbas. Some scholars rejected this statement and said: It is not correct for it to be an oath because the oath is based on letters such as: in, qad, qad, and ma, and none of these letters are found here, so it is not permissible for it to be an oath. The answer is to say: The subject of the oath is the statement of God the Almighty: "There is no doubt about it." So if a person swore and said: By God, this is the Book, there is no doubt about it, then the statement would be correct, and *la* would be the answer to the oath. So it is proven that the statement of Al-Kalbi and what was narrated on the authority of Ibn Abbas is correct.

If it is said: What is the wisdom behind the oath from God the Almighty, when people at that time were of two types: those who believed and those who disbelieved. The one who believed believed without an oath, and the one who disbelieved did not believe with an oath? It is said to him: The Qur'an was revealed in the language of the Arabs, and when one of the Arabs wanted to confirm his words, he would swear by his words, and God the Almighty wanted to confirm the argument against them, so He swore that the Qur'an was from Him. Some of them said: Alif, Lam, Meem, meaning I have sent down to you this book from the Preserved Tablet. Qatada said about His statement: Alif, Lam, Meem, Qal is one of the names of the Qur'an. It was narrated on the authority of Muhammad bin Ali al-Tirmidhi that he said: God the Almighty deposited all of what is in that surah of rulings and stories in the letters that He mentioned at the beginning of the surah of rulings and stories in the letters that He mentioned at the beginning of the surah, and no one knows that except a prophet or a saint, then He explained that throughout the surah so that people would understand. Other statements were said, and God knows best.

Stopping on these letters is sukoon because they are deficient, unless you inform about them or connect them, in which case you parse them. There is a difference of opinion: Does it have a place in parsing? It was said: No, because they are not proper nouns, nor present tense verbs, but rather they are like spelling letters, so they are narrated. This is the school of thought of Al-Khalil and Sibawayh. Whoever says that they are the names of the surahs, their place is in the nominative case, as they are with the predicate of an implied subject, i.e. this is Surat Al-Baqarah. Or it is in the nominative case as a subject and the predicate

is that, as you say: Zayd is that man. Ibn Kaysan the grammarian said: Al-Mam is in the accusative case, as you say: Read Al-Mam or Upon you is Al-Mam. It was said: In the genitive case with an oath, based on the statement of Ibn Abbas: It is an oath by God.

Tafsir Ibn Kathir

The commentators differed regarding the disconnected letters at the beginning of the surahs. Some of them said that they are among the things that God has kept to Himself, so they attributed their knowledge to God and did not explain them. Al-Qurtubi narrated this in his commentary on the authority of Abu Bakr, Umar, Uthman, Ali, and Ibn Masoud, may God be pleased with them all. It was also said by Aamer Al-Shaabi, Sufyan Al-Thawri, and Al-Rabi' bin Khaitham, and Abu Hatim bin Hibban chose it. Some of them explained them, and these differed regarding their meaning. Abd Al-Rahman bin Zaid bin Aslam said that they are only the names of the surahs. The scholar Abu Al-Qasim Mahmoud bin Umar Al-Zamakhshari said in his commentary, and the majority agree on this, and he narrated from Sibawayh that he stated this explicitly. This is supported by what was reported in the two Sahihis on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, used to recite in the dawn prayer on Friday **Alif-Lam-Meem The Prostration and Has there come upon man?** Sufyan Al-Thawri said on the authority of Ibn Abi Nujayh on the authority of Mujahid that he said: Alif-Lam-Meem, Ha-Mim, Alif-Lam-Sad, and Sad. The openings with which God opened the Qur'an, and this is what others said on the authority of Mujahid. Mujahid said in the narration of Abu Hudhayfah Musa ibn Mas'ud on the authority of Shibl on the authority of Ibn Abi Nujayh on his authority that he said: **Alif, Lam, Meem** is one of the names of the Qur'an. This is what Qatada and Zayd ibn Aslam said, and perhaps this goes back to the meaning of the statement of Abd al-Rahman ibn Zayd ibn Aslam that it is one of the names of the surah, because every surah is called the Qur'an, so it is unlikely that Alif, Lam, Meem is a name for the entire Qur'an, because what comes to the mind of the listener who says: I read Alif, Lam, Meem is that this refers to Surat al-A'raf, not to the entire Qur'an, and God knows best.

It was said that it is one of the names of God the Most High. Al-Sha'bi said: The openings of the surahs are among the names of God the Most High. Salim bin Abdullah and Ismail bin Abdul Rahman Al-Suddi Al-Kabir said the same. Shu'bah said on the authority of Al-Suddi: It reached me that Ibn Abbas said: Alif, Lam, Meem is one of the greatest names of God. This is how Ibn Abi Hatim narrated it on the authority of Shu'bah. Ibn Jarir narrated on the authority of Bandar on the authority of Ibn Mahdi on the authority of Shu'bah who said: I asked Al-Suddi about Ha Mim, Ta, Seen, and Alif, Lam, Meem. Ibn Abbas said: It is the greatest name of God. Ibn Jarir said: Muhammad bin Al-Muthanna narrated to us, Abu Al-Nu'man narrated to us, Shu'bah narrated to us on the authority of Isra'il Al-Suddi on the authority of Murrah Al-Hamadani who said: Abdullah said and he mentioned something

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similar. He narrated something similar on the authority of Ali and Ibn Abbas. Ali bin Abi Talhah said on the authority of Ibn Abbas: It is an oath by which God swore and it is one of the names of God the Most High. Ibn Abi Hatim and Ibn Jarir narrated on the authority of Ibn Ulayyah on the authority of Khalid Al-Hadha' on the authority of Ikrimah who said: Alif, Lam, Meem is an oath. They also narrated from the hadith of Sharik bin Abdullah, on the authority of Ata bin Al-Saib, on the authority of Abu Al-Dhaha, on the authority of Ibn Abbas, **Alif, Lam, Meem**, he said: **I am God, and I know best**, and Saeed bin Jubair said the same, and Al-Suddi said on the authority of Abu Malik.

On the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace, he said: As for Alif, Lam, Meem, they are letters that begin with the letters of spelling the names of God Almighty. Abu Jaafar Al-Razi said, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah, regarding the words of God Almighty, Alif, Lam, Meem, he said: These three letters are among the twenty-nine letters that all tongues have spoken about. There is no letter among them that is not a key to one of His names, and there is no letter among them that is not from His favors and trials. There is no letter among them that is not in the duration of peoples and their appointed times. Jesus, son of Mary, peace be upon him, said: And he was amazed. He said: I am amazed that they pronounce His names and live in His provision, so how can they disbelieve in Him? The Alif is the key to the name of God, the Lam is the key to His name Latif, and the Mim is the key to His name Majeed. So the Alif is the favors of God, the Lam is the kindness of God, and the Mim is the glory of God. The Alif is years, the Lam is thirty years, and the Mim is forty years.

This is the wording of Ibn Abi Hatim. And something similar was narrated by Ibn Jarir. Then he began to explain each of these statements and reconcile them, and that there is no contradiction between each one of them and the other, and that combining them is possible, as they are names of the surahs and from the names of God the Most High, with which the surahs begin, so each letter of them indicates one of His names and one of His attributes, just as He began many surahs with praising Him, glorifying Him, and magnifying Him. He said, "There is no objection to the letter of them indicating one of the names of God, one of His attributes, a period, and other things, as mentioned by Al-Rabi' bin Anas on the authority of Abu Al-Aaliyah, because a single word is used for many meanings, such as the word nation, which is used to mean religion, as in His Almighty's saying, "Indeed, we found our fathers following a nation," and it is used to mean the man who obeys God, as in His Almighty's saying, **Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of those who associate others with God**, and it is used to mean the group, as in His Almighty's saying, **He found upon him a nation of people who watered**, and His Almighty's saying, **And We had certainly sent among every nation a messenger**, and it is used to mean a

time of time, as in His Almighty's saying, **And the one of them who was saved said, and remembered after a time**. That is, after a while, according to the more correct of the two opinions. He said, **So it is the same with this**.

This is the gist of his speech, but it is not as Abu Al-Aaliyah mentioned, for Abu Al-Aaliyah claimed that the letter indicated both this and that, and the word *ummah* and similar words that are common to reform only indicated in the Qur'an in every place a single meaning indicated by the context of the speech. As for carrying it on all its meanings if possible, this is a matter of disagreement among the scholars of Usul, and this is not the place to discuss it, and God knows best. Then the word *ummah* indicates each of its meanings in the context of the speech by the indication of the situation. As for the indication of a single letter to a name that can indicate another name without one of them being more deserving than the other in estimation or implication by situation or otherwise, this is something that cannot be understood except by stopping, and the issue is disputed and there is no consensus on it to rule by it. And what they cited of evidence for the correctness of applying a single letter to the rest of the word, for in the context there is what indicates what was deleted, unlike this, as the poet said:

We said, "Stop for us. **She said**, Qaf." Don't think that we forgot to stop.

It means I stood up and the other said:

Why is the oppressed so high? How can he not save his skin if he does not?

Ibn Jarir said: It is as if he wanted to say: If he does such and such, he was satisfied with the letter *ya* from *yafala*. The other said:

I do good things, and if I do evil things, I do not want evil unless you wish it.

He says, **And if it is evil, then it is evil**, and **I do not want evil unless you will**. He was satisfied with the *fa* and *ta* of the two words instead of the rest of them, but this is apparent from the context of the speech, and God knows best.

Al-Qurtubi said: In the hadith: **Whoever helps in killing a Muslim with half a word**. The hadith said: Sufyan said: It is to say in *kill* Qaf. Khasif said on the authority of Mujahid that he said: The opening letters of all the surahs **Qaf, Sad, Ha Meem, Ta Seem, Alif, Ra** and others are fabricated spellings. Some of the Arabists said: They are letters from the alphabet. Mentioning what is mentioned of them at the beginnings of the surahs is sufficient to mention the rest of them, which complete the twenty-eight letters, just as someone says: My son writes in **A B T Th** meaning in the twenty-eight letters of the alphabet, so mentioning some of them is sufficient to mention all of them. This was narrated by Ibn Jarir.

I said: The total number of letters mentioned at the beginning of the surahs, after deleting the repeated ones, is fourteen letters, and they are: A L M S R K H Y

A T S H Q N - which are collected in your saying: نَسْ حَكِيم قَطْ هَسْ شَعْ رَبْ سَرْ. They are half the number of letters, and the ones mentioned are more honorable than the ones omitted. Explaining that is from the art of morphology: Al-Zamakhshari said: These fourteen letters include various types of letters, meaning the voiceless and the voiced, the weak and the strong, the closed and the open, the high and the low, and the letters of qalqalah. He listed them in detail, then said: Glory be to He whose wisdom is precise in everything. These enumerated types are abundant with those mentioned among them. You have learned that most of a thing and its bulk are considered as its whole. From here, some of them noted a statement in this regard and said: There is no doubt that these letters were not revealed by God Almighty in vain or for nothing. And whoever among the ignorant people said that in the Qur'an there is that which is an act of worship that has no meaning at all has made a great mistake. It is necessary that it has a meaning in itself. If something is confirmed to us about it from the infallible one, we say it. Otherwise, we stop where we stopped and say, "We believe in it. All of it is from our Lord." The scholars did not agree on a specific thing about it, but rather they differed. So whoever finds some of the statements with evidence, he must follow it. Otherwise, he should stop until this matter becomes clear.

The other point in the wisdom that required the inclusion of these letters at the beginning of the surahs is what they are, regardless of their meanings in themselves. Some of them said that they were only mentioned so that the beginnings of the surahs would be known by them, as narrated by Ibn Jarir. This is weak because the separation is achieved without them in what they were not mentioned in and in what the Basmalah was mentioned in recitation and writing. Others said that it was begun with them so that the ears of the polytheists would be opened to listening to it, since they advised each other to turn away from the Qur'an, until when they listened to it, the author recited it to them. Ibn Jarir also narrated this, and it is weak because if it were so, it would be in all the surahs, not in some of them, but in most of them. It is also not so, so it is not appropriate to begin with them at the beginning of speaking to them, whether it is the opening of a surah or otherwise. Then this surah and the one following it, I mean Al-Baqarah and Al-Imran, are Medinan and are not addressed to the polytheists, so what they mentioned is refuted by these aspects. Others said: Rather, these letters were mentioned at the beginning of the surahs in which it was mentioned, as a statement of the miraculous nature of the Qur'an and that creation is incapable of opposing it with anything like it, even though it is composed of these separate letters with which they communicate. This school of thought was narrated by al-Razi in his interpretation on the authority of al-Mubarrad and a group of scholars. Al-Qurtubi narrated something similar to this on the authority of al-Farra' and Qutrub. Al-Zamakhshari established it in his Kashshaf and supported it with the most complete support. The Sheikh, the Imam, the scholar Abu al-Abbas Ibn Taymiyyah and our Sheikh, the hafiz and mujtahid Abu al-A'aj al-Mizzi went with it, and he narrated it to me on the authority of Ibn Taymiyyah.

Al-Zamakhshari said: Not all of them were mentioned together at the beginning of the Qur'an, but they were repeated to be more eloquent in the challenge and rebuke, as many stories were repeated, and the challenge was repeated explicitly in places. He said: And it came from one letter, like His saying: *S.N.Q.* and two letters like **Ha Mim** and three like **Alif, Lam, Meem** and five like **Ka Ha Ya Ain Sad** "Ha Mim * Ain Sin Qaf." Because their speech styles are like this, some words are on one letter, two letters, three letters, four letters, and five letters, no more than that. **I said** For this reason, every surah that begins with letters must mention in it the victory of the Qur'an and the statement of its miraculousness and greatness. This is known by induction, and it is the case in twenty-nine surahs. For this reason, the Almighty says: "Alif, Lam, Meem. This is the Book about which there is no doubt." "Alif, Lam, Meem. God - there is no god but He, the Ever-Living, the Sustainer of [all] existence. He has sent down to you the Book with the truth, confirming what was before it." "Alif, Lam, Meem. This is a Book revealed to you, so let there not be in your breast any difficulty therefrom." "Alif, Lam, Meem. This is a Book We have revealed to you that you may bring mankind out of darkness into the light by permission of their Lord." "Alif, Lam, Meem. This is a revelation." The Book, there is no doubt about it, is from the Lord of the worlds. "Ha Meem. It is a revelation from the Most Gracious, the Most Merciful." "Ha Meem. Ain Sin Qaf. Thus is revealed to you and to those before you by God, the Exalted in Might, the Wise." And other verses indicate the correctness of what these people have said for those who look closely, and God knows best.

As for the one who claims that it indicates knowledge of the duration and that the times of incidents, tribulations and great battles can be extracted from that, he has claimed what is not his and has flown in the wrong direction. A weak hadith has been reported regarding that, and it is more indicative of the invalidity of this approach than adhering to it as being authentic. It is what Muhammad ibn Ishaq ibn Yasar, the author of Al-Maghazi, narrated: Al-Kalbi told me on the authority of Abu Salih on the authority of Ibn Abbas on the authority of Jabir ibn Abdullah ibn Riab, who said: Abu Yasir ibn Akhtab passed by some Jewish men while the Messenger of God was reciting the opening verse of Surat Al-Baqarah, "Alif, Lam, Meem. This is the Book about which there is no doubt." So he came to his brother Huyayy ibn Akhtab with some Jewish men and said: By God, you know that I heard Muhammad reciting in what God Almighty revealed to him, "Alif, Lam, Meem. This is the Book about which there is no doubt." He said: Did you hear it? He said: Yes. So Huyayy ibn Akhtab walked with those men of the Jews to the Messenger of God, may God bless him and grant him peace, and they said: O Muhammad, did he not mention that you recite in what God revealed to you, "Alif, Lam, Meem. This is the Book"? The Messenger of God, may God bless him and grant him peace, said: Yes. They said: Gabriel brought you this from God? He said, "Yes. **They said**, God sent prophets before you, and we do not know of any prophet who explained to them the duration of his reign and the life span of his nation except you. **Then Huyayy ibn Akhtab stood up and turned to those who were with him and said to them**, The Alif is one, the

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Lam is thirty, and the Mim is forty, so that is seventy-one years. Will you enter the religion of a prophet whose reign and the life span of his nation are only seventy-one years?" Then he turned to the Messenger of God, may God bless him and grant him peace, and said, "O Muhammad, is there anything else with this? **He said, Yes. He said, What is that? He said, Alif-S. He said, This is heavier and longer.** The Alif is one, the Lam is thirty, and the Mim is forty, and the Sad is seventy, so that is one hundred and thirty-one years. **Is there anything else with this, O Muhammad?** He said, **Yes.** He said, **What is that?** He said, *Alif-Ra.* He said, "This is heavier and longer. The Alif is one, the Lam is thirty, and the Ra is two hundred, so that is two hundred and thirty-one years." So is there anything else with this, O Muhammad?" He said: Yes. He said: What did Al-Marr say? He said: This is heavier and longer. The Alif is one, the Lam is thirty, the Mim is forty, and the Ra is two hundred. This is two hundred and seventy-one. Then he said: Your matter has become confusing to us, O Muhammad, to the point that we do not know whether you have been given a little or a lot. Then he said: Get up from him. Then Abu Yasir said to his brother Huyayy ibn Akhtab and those rabbis who were with him: How do you know? Perhaps he has gathered all of this for Muhammad: seventy-one, thirty-one, one hundred, thirty-one, two hundred, two hundred and seventy-one. That is seven hundred and four years? They said: His matter has become confusing to us. They claim that these verses were revealed about them: "It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are precise - they are the foundation of the Book - and others that are unspecific." This hadith is based on Muhammad ibn al-Sa'ib al-Kalbi, who is one of those who cannot be relied upon for what he narrated alone. Then the requirement of this approach, if it is correct, is to calculate what each letter of the fourteen letters that we mentioned has, and that amounts to a large sum. And if it is calculated with repetition, then it is more complete and greater, and God knows best.

Fath al-Qadir

Al-Qurtubi said in his interpretation of Surat al-Baqarah 2: It is a Medinan surah that was revealed at various times. It was said that it was the first surah to be revealed in Medina, except for the verse: "And fear a Day when you will be returned to God", for it is the last verse to be revealed from the sky, and it was revealed on the Day of Sacrifice during the Farewell Pilgrimage in Mina. The verses on usury are also among the last to be revealed from the Qur'an. End quote. Abu Al-Durais narrated in his Fad'hail, Abu Ja'far Al-Nahas in Al-Nasikh wal-Mansukh, Ibn Mardawayh and Al-Bayhaqi in Dal'il Al-Nubuwwah, through various chains of transmission, on the authority of Ibn Abbas, who said: Surat Al-Baqarah was revealed in Medina. Ibn Mardawayh narrated something similar on the authority of Abdullah bin Al-Zubayr. Abu Dawud narrated in Al-Nasikh wal-Mansukh on the authority of Ikrimah, who said: The first surah to be revealed in Medina was Surat Al-Baqarah.

There are hadiths about its merits, including what was narrated by Muslim, Al-Tirmidhi, Ahmad, Al-Bukhari in his history, and Muhammad ibn Nasr on the authority of Al-Nawwas ibn Sam'an, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **The Qur'an and its people who used to act upon it in the world will be brought, preceded by Surat Al-Baqarah and Al-Imran.** He said: The Messenger of God, may God bless him and grant him peace, gave three examples for them that I have not forgotten since. He said: **They are like two clouds, or like two shadows, or like two black canopies, or like two flocks of white birds pleading on behalf of their companion.** Ibn Abi Shaybah, Ahmad, Al-Darimi, Muhammad ibn Nasr, and Al-Hakim narrated, and he authenticated it, on the authority of Buraydah, who said: The Messenger of God, may God bless him and grant him peace, said: "Learn Surat Al-Baqarah, for taking it is a blessing and abandoning it is a cause of regret, and the sorcerers cannot do it. Then he was silent for a while, then he said: Learn Surat Al-Baqarah and Al-Imran, for they are the two lights that will shade their companion on the Day of Resurrection like two clouds, or like two shadows, or like two flocks of white birds." Ibn Kathir said: Its chain of transmission is good according to the conditions of Muslim. Abu Ubaid, Ahmad, Humayd ibn Zanjawayh, Muslim, al-Tabarani, al-Hakim and al-Bayhaqi narrated something similar from the hadith of Abu Umaamah, with a chain of transmission traceable to the Prophet. Al-Tabarani and Abu Dharr al-Harawi also narrated something similar with a weak chain of transmission traceable to the Prophet on the authority of Ibn Abbas. Al-Bazzar also narrated something similar in his Sunan with a saheeh chain of transmission traceable to the Prophet on the authority of Abu Hurayrah. Muslim, al-Tirmidhi and Ahmad narrated something similar from Abu Hurayrah that the Messenger of God (blessings and peace of God be upon him) said: **Do not make your homes into graves, for Satan flees from a house in which Surat al-Baqarah is recited.** Abu Ubaid narrated something similar with a chain of transmission traceable to the Prophet on the authority of Anas. Ibn Adi narrated something similar in al-Kamil and Ibn Asakir narrated something similar in his history traceable to the Prophet on the authority of Abu al-Darda'. Al-Tabarani narrated something similar with a weak chain of transmission traceable to the Prophet on the authority of Abdullah ibn Mughaffal. Al-Nasa'i, al-Tabarani and al-Bayhaqi narrated something similar with a chain of transmission traceable to the Prophet on the authority of Ibn Mas'ud. Its chain of transmission is weak. Ad-Darimi, Al-Bayhaqi and Al-Hakim narrated it and authenticated it from his hadith in a similar manner. Abu Ya'la, Ibn Hibban, At-Tabarani and Al-Bayhaqi narrated on the authority of Sahl ibn Sa'd As-Sa'idi who said: The Messenger of God (peace and blessings of God be upon him) said: "Everything has a peak, and the peak of the Qur'an is Surat Al-Baqarah. Whoever recites it in his house during the day, Satan will not enter it for three days, and whoever recites it in his house at night, Satan will not enter it for three nights." Ahmad, Muhammad ibn Nasr and At-Tabarani narrated with a saheeh chain of transmission on the authority of Mu'qil ibn Yasar that the Messenger of God (peace and

blessings of God be upon him) said: "Al-Baqarah is the peak of the Qur'an and its pinnacle. Eighty angels descended with each verse of it, and 'God, there is no god but He, the Ever-Living, the Self-Sustaining' was extracted from beneath the Throne and connected to it." Al-Baghawi narrated in his Mu'jam As-Sahaabah and Ibn 'Asakir in his history on the authority of Rabia Al-Jarsi who said: "The Messenger of God (peace and blessings of God be upon him) was asked: Which Qur'an is best? He said: The Surah in which the cow is mentioned. It was said: Which cow is best? He said: Ayat Al-Kursi and the last verses of Surat Al-Baqarah were revealed from beneath the Throne." Abu Ubaid, Ahmad, Al-Bukhari in his Sahih, Muslim and Al-Nasa'i narrated on the authority of Asid bin Hudhair, who said: "While he was reciting Surat Al-Baqarah at night and his horse was tied up next to him, the horse started to tremble, so he was silent and then calmed down. Then he recited: 'Then the horse started to tremble,' so he was silent and then calmed down. Then he recited: 'Then the horse started to tremble,' so he was silent and then calmed down. He turned to his son Yahya, who was close to it and was afraid that it would strike him. When he took him, he raised his head to the sky and saw something like a canopy in which were things like lamps ascending to the sky so that he could not see them. When morning came, he told the Messenger of God, may God bless him and grant him peace, about that, and the Messenger of God, may God bless him and grant him peace, said: 'Do you know what that was?' He said: 'No, O Messenger of God.' He said: 'Those were the angels who came near to your voice. If you had recited, people would have seen them in the morning and they would not have hidden from them.' " There are different wordings for this hadith. Al-Tirmidhi narrated, and al-Nasa'i, Ibn Majah, Ibn Hibban and al-Hakim authenticated it, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, sent out an expedition and asked each man to recite the Qur'an" meaning what he had memorized of the Qur'an. "Then he came to a man who was the youngest among them and said: 'What do you have with you, so-and-so?' He said: 'I have such-and-such and Surat al-Baqarah.' He said: 'Do you have Surat al-Baqarah with you?' He said: 'Yes.' He said: 'Go, for you are their leader.' " Al-Bayhaqi narrated in al-Dala'il on the authority of Uthman ibn Abi al-'As, who said: The Messenger of God, may God bless him and grant him peace, appointed me as a leader when I was the youngest of the people who had come to him from Thaqeef, and that was because I had memorized Surat al-Baqarah. Al-Bayhaqi narrated in al-Shu'ab with a saheeh isnad on the authority of al-Salsal ibn al-Daihams that the Messenger of God, may God bless him and grant him peace, said: **Recite Surat al-Baqarah in your homes and do not turn them into graves.** He said: **Whoever recites Surat al-Baqarah at night will be crowned with a crown in Paradise.** Abu Ubaid narrated on the authority of Ibad bin Ibad on the authority of Jarir bin Hazim on the authority of his uncle Jarir bin Yazid that the elders of the people of Medina narrated on the authority of the Messenger of God, may God bless him and grant him peace, that it was said to him: Did you not see Thabit bin Qais bin Shammas? His house was still shining with lamps last night. He said: Perhaps he recited Surat Al-Baqarah. Thabit was asked and he

said: I recited Surat Al-Baqarah. Ibn Kathir said: This is a good chain of transmission, except that there is some ambiguity in it and it is mursal.

The Imams of Hadith have narrated many Hadiths and extensive reports from the Companions about its virtues. Among its virtues are those specific to Ayat al-Kursi, those specific to the last verses of this Surah, some of which have been mentioned previously, and those specific to its virtues and the virtues of Al-Imran. Some of which have also been mentioned previously, and those specific to the virtues of the seven long verses, as Abu Ubaid narrated on the authority of Wathilah ibn al-Asqa' on the authority of the Prophet, may God bless him and grant him peace, who said: **I was given the seven in place of the Torah, and I was given the hundred in place of the Gospel, and I was given the Mathani in place of the Psalms, and I was given preference with the Mufassal.** In its chain of transmission is Saeed ibn Bashir, who is weak. He narrated it with another chain of transmission on the authority of Saeed ibn Abi Hilal. He also narrated on the authority of Aisha on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever takes the seven is better.** Ahmad narrated it on her authority in al-Musnad with the wording that the Messenger of God, may God bless him and grant him peace, said: **Whoever takes the first seven of the Qur'an is better.** Abu Ubaid narrated on the authority of Saeed bin Jubair regarding the Almighty's statement: **And We have given you seven of the oft-repeated verses,** he said: They are the seven long ones: Al-Baqarah, Al-Imran, An-Nisa, Al-Ma'idah, Al-An'am, Al-A'raf, and Yunus. This is what Mujahid, Makhul, Atiyah bin Qais, Abu Muhammad Al-Qari, Shaddad bin Abdullah, and Yahya bin Al-Harith Al-Dhamari said.

There is evidence that it is disliked for someone to say Surat Al-Baqarah, nor Surat Al-Imran, nor Surat An-Nisa, nor the entire Qur'an. Ibn Ad-Durais, At-Tabarani in Al-Awsat, Ibn Mardawayh, and Al-Bayhaqi in Ash-Shu'ab narrated with a weak chain of transmission on the authority of Anas that he said: The Messenger of God (blessings and peace of God be upon him) said: "Do not say Surat Al-Baqarah, nor Surat Al-Imran, nor Surat An-Nisa, nor the entire Qur'an. Rather, say the surah in which Al-Baqarah is mentioned, and the surah in which Al-Imran is mentioned, and the entire Qur'an." Ibn Kathir said: This is a strange hadith that cannot be traced back to the Prophet (blessings and peace of God be upon him). In its chain of transmission is Yahya ibn Maymun Al-Khawass, who is a weak narrator and cannot be relied upon. Al-Bayhaqi narrated with a sound chain of transmission on the authority of Ibn Umar that he said: **Do not say Surat Al-Baqarah, but say the surah in which Al-Baqarah is mentioned.** A group of the Companions have narrated otherwise. It is proven in the two Sahihs on the authority of Ibn Mas'ud that he threw the pebbles at the Jamarat from the valley, with the Ka'bah on his left and Mina on his right, then he said: This is the station of the one upon whom Surat Al-Baqarah was revealed. Ibn Abi Shaybah, Ahmad, Muslim, the Sunan scholars and al-Hakim, who authenticated it, narrated on the authority of Hudhayfah, who said: "I prayed with the Messenger of God, may God bless him and grant him peace, one night in Ramadan, and he began with al-Baqarah. I

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said: 'He should pray with it in one rak'ah. Then he began with al-Nisa' and recited it, then he began with Al-Imran and recited it slowly." The hadith. Ahmad, Ibn al-Durais and al-Bayhaqi narrated on the authority of Aishah, who said: "I used to stand with the Messenger of God, may God bless him and grant him peace, at night, and he would recite al-Baqarah, Al-Imran and al-Nisa'." Abu Dawud, al-Tirmidhi in al-Shama'il, al-Nasa'i and al-Bayhaqi narrated on the authority of Awf ibn Malik al-Ashja'i, who said: "I stood with the Messenger of God, may God bless him and grant him peace, one night, and he stood and recited Surat al-Baqarah. He would not pass by a verse of mercy without pausing." The hadith.

1- "Alif, Lam, Meem" Al-Qurtubi said in his interpretation: The people of interpretation differed regarding the letters at the beginning of the surahs. Al-Sha'bi, Sufyan Al-Thawri, and a group of the hadith scholars said: They are the secret of God in the Quran, and God has a secret in every book of His books. They are among the ambiguous things that God alone has knowledge of, and we do not like to speak about them, but we believe in them and extend them as they came. This statement was narrated on the authority of Abu Bakr Al-Siddiq and Ali bin Abi Talib. He said: Abu Al-Layth Al-Samarqandi mentioned on the authority of Omar, Othman, and Ibn Masoud that they said: The disconnected letters are among the hidden that are not explained. Abu Hatim said: We did not find the letters in the Quran except at the beginning of the surahs, and we do not know what God Almighty intended. He said: A large group of scholars said: Rather, we like to speak about them and seek the benefits that lie beneath them and the meanings that derive from them. They differed on that with many statements. It was narrated on the authority of Ibn Abbas and Ali also that the disconnected letters in the Quran are the Greatest Name of God, except that we do not know how it was composed from them. Qatrib, Al-Farra and others said: It is a reference to the letters of the alphabet, which God informed the Arabs of when He challenged them with the Qur'an, that it is composed of letters that are the basis of their speech, so that their inability to do so would be more effective in the argument against them, since it did not depart from their speech. Qatrib said: They used to be averse when listening to the Qur'an, but when Alif, Lam, Meem, Sad was revealed, they found this wording strange. When they listened to him, the Prophet (peace and blessings of God be upon him) turned to them with the composed Qur'an to establish it in their ears and establish the argument against them. Some people said: It was narrated that when the polytheists turned away from the Qur'an in Mecca, **And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it,'** so He revealed it, and they found it strange, so they opened their ears and heard the Qur'an after it, and the argument became binding on them. A group said: They are letters indicating names from which some were taken and the rest was deleted, like the saying of Ibn Abbas and others: Alif is from God, Lam is from Gabriel, and Meem is from Muhammad. Al-Zajaj agreed with this and said: I think that each letter of it conveys a meaning. The Arabs spoke with disconnected letters,

as in his saying: **I said to her, 'Stop,' and she said, 'Qaf,' meaning, I stopped.** In the hadith, **Whoever helps in killing a Muslim with half a word,** Shaiq said: It is to say in *kill* Qaf, as the Prophet, may God bless him and grant him peace, said: **The sword is sufficient as a healer,** meaning a witness, and in another version, as a witness. Zayd ibn Aslam said: They are names of the surahs. Al-Kalbi said: They are sections that God has sworn by for their honor and excellence, and they are among His names.

Among the most precise things that theologians have highlighted regarding the meanings of these letters is what al-Zamakhshari mentioned in al-Kashshaf, for he said: Know that if you contemplate what God Almighty has mentioned in the openings of these names, you will find that they are half the names of the letters of the alphabet, fourteen alike: they are alif, lam, mim, sad, ra, kaf, ha, ya, ain, ta, sin, ha, qaf, and nun in twenty-nine surahs, the number of letters of the alphabet. Then if you look at these fourteen, you will find that they include half the types of letters. The explanation for this is that among the unvoiced letters, half are Šād, kaf, ha', sin, and ha'; among the voiced letters, half are alif, lam, meem, ra', 'ayn, ta', qaf, ya', and nun; among the strong letters, half are alif, kaf, ta', and nun; among the soft letters, half are lam, meem, ra', sad, ha', 'ayn, sin, ha', ya', and nun; among the muṭabqā, half are Šād and ta'; among the open letters, half are alif, lam, meem, ra', kaf, ha', 'ayn, sin, ha', qaf, ya', and nun; among the emphatic letters, half are qaf, sad, and ta'; among the low letters, half are alif, lam, meem, ra', kaf, ha', ta', 'ayn, sin, ha', and nun; and among the qalqalah letters, half are qaf and ta'. Then if you settle on the words and their combinations, you will see that the letters that God has omitted mentioning from these enumerated types are treasured with those mentioned from them. So glory be to Him whose wisdom is precise in everything, and you have known that most of a thing and its bulk are placed in the position of its whole, and it is the same as the subtle revelation and its abbreviations. So it is as if God, the Exalted, enumerated for the Arabs the words from which the combinations of their speech are made, indicating what I mentioned of rebuking them and obligating the argument to them. And what indicates that He intentionally mentioned from the letters of the alphabet those that occur most frequently in the combinations of words is that the alif and lam, since they occur frequently in them, came in most of these openings repeated, and they are the openings of Surat Al-Baqarah, Al-Imran, Ar-Rum, Al-Ankabut, Luqman, As-Sajdah, Al-A'raf, Ar-Ra'd, Yunus, Ibrahim, Hud, Yusuf, and Al-Hijr. I say: This scrutiny does not bring any significant benefit, and its explanation is that if what is meant by it is to obligate the argument and rebuke as he said: This is easy by saying to them: This Qur'an is from the letters that you speak with, it is not from letters different from them, so this would be a rebuke and an obligation that everyone who is with them understands without riddles, obfuscation, and separating these letters into the openings of twenty-nine surahs, because this, with what it contains of prolongation that its listener cannot complete except by hearing all of these openings, is also something

that none of the listeners understands or comprehends anything of it, let alone it being a rebuke to him and an obligation of the argument whoever it may be, because that is a matter beyond comprehension. It is based on it and the listener did not understand this, nor did the scholars mention about any individual from the people of ignorance who were updated with the Qur'an that his understanding reached some of this, let alone all of it. Then the fact that these letters include half of all the letters that the Arabic language is composed of, and that half includes halves of those types of letters that are described by those descriptions is a matter that is of no benefit to the ignorant or the Muslim, the one who accepts or denies, the Muslim or the opponent, and it is not correct that it be an aim of the Lord, the Most High, who revealed His Book to guide to His laws and to be guided by it. Even if this is a strange craft and a strange point, it is not something that is characterized by eloquence or rhetoric so that it would be useful that it is eloquent or articulate speech, because these letters that occur in the openings are not of the same type as the speech of the Arabs so that it is characterized by these two descriptions, and the most that is there is that it is of the same type as the letters of their speech and that has no bearing on what was mentioned. Also, if we assume that they are words composed by estimating something before or after them, it is not correct to describe them as such, because they are obfuscations that are not understood by the listener unless the one who wants to explain them comes with what the one who wants to explain riddles and obfuscation comes with, and that is not from eloquence and rhetoric in word or in origin, but rather from their opposite and the opposite of their writing - and if you know this, then know that whoever speaks about explaining the meanings of these letters, asserting that this is what God Almighty wanted, has made the worst mistake and has committed the greatest excess in his understanding and claim, because if his interpretation of them with what he explained them with is related to the language of the Arabs and their sciences, then it is a pure lie, because the Arabs did not speak anything like that, and if the listener heard it from them, it would be considered gibberish to him, and that does not contradict the fact that they may limit themselves to letters or letters of the word that they want to pronounce, because they did not do that except after it was preceded by what indicates it and conveys its meaning, such that it is not confused for his listener, as was mentioned above. And of this type is what they do with leniency, and where are these openings that occur at the beginning of the surahs in relation to this? And if it is established for you that it is not possible to benefit from what they claim from the language of the Arabs and its sciences, then there remains only one of two matters: the first is interpretation by mere opinion, which has been forbidden and threatened, and the people of knowledge are the most deserving of avoiding it, turning away from it, and turning away from its path, and they are more pious to God Almighty than to make the Book of God Almighty a plaything for them to play with and to place the foolishness of their views and the superstitions of their thoughts upon it. The second interpretation is based on the authority of the Lawgiver. This is the clear path and the straight way, indeed the main road beyond which everything else is ruined and

the prosperous path beyond which everything else is non-existent. So whoever finds something of this is not obligated to say it with all his heart and speak according to what his knowledge has reached. And whoever does not know anything of this, let him say, **I do not know, or God knows best** of what he means. It has been proven that it is forbidden to seek to understand the ambiguous and to try to stand on its knowledge, even though it is Arabic words and understandable structures. And God has made following that the action of those in whose hearts is deviation. So how about what we are dealing with? It should be said about it that it is ambiguous of the ambiguous, assuming that there is a way to understanding it and that the speech of the Arabs has an influence on it. So how about it when it is outside of that in any case? And see how the Jews understood when they heard Alif Laam Meem. When they did not find it in the language of the Arabs, they understood that the letters mentioned were a symbol for what they agreed upon as the number that they assign to it, as Ibn Ishaq, Al-Bukhari in his history, and Ibn Jarir narrated with a weak chain of transmission on the authority of Ibn Abbas on the authority of Jabir bin Abdullah who said: Abu Yasir bin Akhtab passed by the Messenger of God, may God bless him and grant him peace, with some Jewish men while he was reciting the opening verse of Surat al-Baqarah 2: "Alif Laam Meem. This is the Book; there is no doubt." So he came to his brother Huyayy bin Akhtab with some Jewish men and said: You know, by God, that I heard Muhammad reciting in what was revealed to him, "Alif Laam Meem. This is the Book." He said: Did you hear it? He said: Yes. So Huyayy walked with those men to the Messenger of God, may God bless him and grant him peace, and they said: O Muhammad, did you not remember that you recite in what was revealed to you, "Alif Laam Meem. This is the Book?" He said: Yes. They said: Did Gabriel bring you this from God? He said: Yes. They said: God sent prophets before you, and we do not know of any prophet among them who explained the duration of his kingdom and the life span of his nation except you. Huyayy ibn Akhtab said: He turned to those who had with him the Alif-1, the Lam-30, and the Mim-40, so that is seventy-one years. Will you enter the religion of a prophet whose reign and life span are only seventy-one years? Then he turned to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, is there anything else with this? He said: Yes. He said: What is that? He said: Alif-Lam-Meem-Sad. He said: This is heavier and longer. The Alif is one, the Lam is thirty, the Mim is forty, and the Sad is ninety. This is one hundred and sixty-one years. Is there anything else with this, O Muhammad? He said: Yes. He said: What is that? He said: Alif-Lam-Ra. He said: This is heavier and longer. The Alif is one, the Lam is thirty, and the Ra is two hundred. This is two hundred and thirty-one years. Is there anything else with this? He said: Yes, -the- He said: This is heavier and longer, the alif is one, the lam is thirty, the mim is forty, and the ra is two hundred, so this is seventy-one years and two hundred, then he said: Your matter has become confusing to us, O Muhammad, until we do not know whether you have been given a little or a lot, then they stood up, and Abu Yasir said to his brother Huyayy and those with him from the rabbis: How do you know? Perhaps he has

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gathered all of this for Muhammad, seventy-one, sixty-one, one hundred, thirty-one, two hundred, seventy-one, two hundred, so that is seven hundred and thirty-four years, so they said: His matter has become confusing to us, so they claim that these verses were revealed about them - "It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are precise - they are the foundation of the Book - and others that are unspecific" - so look at what their understandings have reached regarding this matter that is specific to them in terms of the number of letters, even though it is not from the language of the Arabs at all, and consider which place is more deserving of clarification from the Messenger of God, may God bless him and grant him peace, than this place, for these cursed ones have made what they understood when they heard "Alif, Lam, Meem. That is the Book" of that number a requirement To discourage people from answering him and entering into his law. If that had a rational meaning and an understandable implication, the Messenger of God, may God bless him and grant him peace, would have rejected what they initially thought so that what they brought would not be affected by the doubts they brought to those with them.

If you say: Is there anything proven from the Messenger of God (peace and blessings of God be upon him) regarding these openings that is suitable to adhere to? I say: I do not know that the Messenger of God (peace and blessings of God be upon him) spoke about any of their meanings, rather the most that has been proven from him is merely the number of their letters. Al-Bukhari narrated in his history, and Al-Tirmidhi who authenticated it, and Al-Hakim who authenticated it, on the authority of Ibn Masoud, who said: The Messenger of God (peace and blessings of God be upon him) said: "Whoever recites a letter from the Book of God will receive a good deed for it, and a good deed is worth ten times its like. I do not say that Alif-Lam-Meem is a letter, but Alif-Lam-Meem is a letter." And there are chains of transmission on the authority of Ibn Masoud. Ibn Abi Shaybah and Al-Bazzar narrated with a weak chain of transmission on the authority of Awf bin Malik, and Al-Ashja'i narrated something similar to it, with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him). If you say: Is there anything of this narrated from the Companions with a chain of transmission connected to its speaker, or is it only what Al-Qurtubi mentioned above on the authority of Ibn Abbas and Ali? I say: Ibn Jarir and Al-Bayhaqi narrated in the Book of Names and Attributes on the authority of Ibn Masoud that he said: *Alif-Lam-Meem* is a letter derived from the letters of the name of God. Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **Alif, Lam, Meem**, "Alif-Lam-Meem," and *Nun*, he said: It is a disconnected noun. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi narrated in the Book of Names on the authority of Ibn Abbas also regarding his statement: **Alif, Lam, Meem**, "Alif-Lam-Me ...Majid," *Majid*, "Majid." "Amim- He said in the interpretation of one of these openings a statement that is authentically attributed to him. I said: No, for what we have presented, unless it is known

that he said that based on knowledge that he took from the Messenger of God, may God bless him and grant him peace. If you say: This is something in which there is no room for *ijtihad* and no input from the Arabic language, so why does it not have the ruling of being elevated? I said: Putting this in the position of being elevated, even if a group of the scholars of the principles of jurisprudence and others say so, it is not something that the hearts of the fair-minded are happy with, especially if it is in a situation like this, which is the interpretation of the words of God, the Most High, because it is entering into the greatest danger with no correct proof except their mere saying that it is extremely far-fetched for a companion to say his own opinion in something in which there is no room for *ijtihad*, and this mere exclusion is not a justification for falling into the danger of the severe threat. However, some of the Companions may have interpreted some of the ambiguous verses, as you often find in their interpretations that have been transmitted from them, and made these opening verses part of the ambiguous verses. Then there is another obstacle, which is that what has been transmitted from the Companions in this matter is different and contradictory. If we act according to what one of them said without the other, it would be an arbitrary act that has no basis, and if we act according to all of them, it would be acting according to what is different and contradictory and is not permissible. Then there is another obstacle besides this obstacle, which is that if something they said was taken from the Prophet, may God bless him and grant him peace, they would have agreed upon it and not differed like everything else that is taken from him. So when they differed about this, we know that it was not taken from the Prophet, may God bless him and grant him peace. Then if they had something from the Prophet, may God bless him and grant him peace, about this, they would not have left off narrating it from him and attributing it to him, especially when they differed and their statements were confused in such speech in which there is no room or input for the Arabic language. What I see for myself and for everyone who loves safety and follows the example of the predecessors of the nation is not to speak about anything like that, while acknowledging that in its revelation there is wisdom from God Almighty that our minds cannot reach nor our understandings can be guided to. And if you have reached safety in your path, then do not go beyond it. And we will come to it when interpreting the words of God Almighty: "Some of it are verses that are precise - they are the foundation of the Book - and others that are unspecific," a long-tailed statement, and the realization that it is accepted by sound minds and sound intellects.

Tafsir al-Baghawi

1. "In the name of God, the Most Gracious, the Most Merciful * Alif, Laam, Meem." Al-Sha'bi and a group said: Alif, Laam, Meem and the rest of the letters of the alphabet at the beginning of the surahs are among the ambiguous ones that God has kept knowledge of to Himself, and they are the secret of the Qur'an. So we

believe in their outward appearance and leave knowledge of them to God. The benefit of mentioning them is to seek belief in them. Abu Bakr Al-Siddiq said: In every book there is a secret, and the secret of God in the Qur'an is the beginnings of the surahs. Ali said: Every book has a cream, and the cream of this book is the letters of *spelling*. Dawud bin Abi Hind said: I used to ask Al-Sha'bi about the openings of the surahs, and he said: O Dawud, every book has a secret, and the secret of the Qur'an is the openings of the surahs, so leave them and ask about what is other than that. A group said that their meanings are known, so it was said: Each letter of them is a key to one of His names, as Ibn Abbas said in Kaf Ha Ya Ain Sad: The kaf is from Kafi, the ha is from Hadi, the ya is from Hakim, the 'ayn is from Aleem, and the sad is from Sadiq. It was said in Al-Mas: I am God, the Truthful King. Al-Rabi' bin Anas said in Al-Mas: Alif is the key to His name God, Lam is the key to His name Al-Lateef, and Mim is the key to His name Al-Majeed.

Muhammad ibn Ka'b said: The Alif is God's blessings, the Lam is His kindness, and the Meem is His dominion. Sa'id ibn Jubayr narrated on the authority of Ibn Abbas that he said: The meaning of Alif Lam Meem is: God knows best. The meaning of Alif Lam Meem is: God knows best and is most excellent. The meaning of Alif Lam Ra is: God sees. The meaning of Alif Lam Ra is: God knows best and sees. Al-Zajaj said: This is good, because the Arabs mention a letter from a word that they mean, like their saying: I told her: Come to us. She said: Qaf.

That is: I stopped, and on the authority of Saeed bin Jubair, he said: They are the names of God the Most High *disjointed*, if people knew how to compose them, they would know the greatest name of God. Don't you see that you say Alif, Lam, Ra, and Nun, so it becomes Ar-Rahman, and so are the rest of them except that we are not able to connect them, and Qatada said: These letters are the names of the Qur'an. Mujahid and Ibn Zayd said: They are the names of **the surahs**, and its al-Sharh 94: If the speaker says: I have read Alif, Lam, Meem, the listener will know that he has read the surah that begins with Alif, Lam, Meem. It was narrated on the authority of Ibn Abbas, may God be pleased with them both, that they are oaths, and Al-Akhfash said: God only swore by these letters for their honor and excellence because they are **the beginnings** of His revealed books, and the foundations of His beautiful names.

Tafsir al-Baidawi

1- "Alif, Lam, Meem" and all the words that are spelled with it are names of their meanings, the letters from which words are composed, because they are included in the definition of the name, and what is specific to it of definiteness, indefiniteness, plural, diminutive, and the like is subject to them, and Al-Khalil and Abu Ali stated this explicitly. And what

Ibn Masoud, may God be pleased with him, narrated that he, may God's prayers and peace be upon him, said: "Whoever recites a letter from the Book of God will have a good deed, and a good deed is worth ten times its like. I do not say that Alif, Lam, Meem is a letter, but rather Alif is a letter, Lam is a letter, and Mim is a letter." What is meant by it is not the meaning that is agreed upon, because specifying it with it is known again, rather the linguistic meaning, and perhaps he called it by the name of its meaning. Since its names are single letters and they are compound, they were started with them so that their performance with the name would be the first thing that strikes the ear, and the hamza was borrowed in place of the alif because it is difficult to begin with it, and unless the factors follow it, it is stopped and devoid of inflection due to the loss of its reason and requirement, but it is receptive to it and exposed to it if it does not suit the structure of the original, and for this reason it was said: *S* and *Q* are grouped in them between the quiescents and are not treated as *Ayn* and *Hala'i*. Then, since its names are the element of speech and its simple means from which it is composed. The words of the oppressed from which they organize their speech, so if it was from other than God, they would not have been unable to produce anything close to it, despite their pretense and the strength of their eloquence, and the first thing that strikes the ears would be independent with a kind of miracle, for the pronunciation of the names of the letters is specific to those who write and step, but from the illiterate who has not mixed with the book, then he is prepared, strange, and extraordinary like writing and recitation, especially since he took into account in that what the eloquent literature that excels in its art is unable to do, which is that he mentioned the openings of fourteen names that are half the names of the letters of the dictionary, if he did not count the letter alif at the beginning in twenty-nine surahs with their number if he counted the original alif including half of its types, so he mentioned from the unvoiced ones which are what weakens the reliance on its place of articulation and collects it **sattashhatu khafusuf** half of it is ha', kaf, ha', sad, seen, and kaf, and from the remaining voiced ones half of it collects it **lan yaqta' amr**. Of the eight severe cases collected in **ajdat tabakak**, four are collected in **aqta'aka**. And of the soft remnants, ten are collected by five of them on Nasra, and of the muttaqa which are sad, dad, ta and dha, half of them, and of the open remnants, half of them, and of the qalqalah which are: letters that shake when they are pronounced and they are collected **qad tabaj** half of them less because of their shortness, and of the two soft ones is the ya because it is less heavy, and of the musta'liyyah which are: those with which the sound rises in the upper palate, and they are seven qaf, sad, ta, kha, kha, ghayn, dad and dha, half of them less, and of the low remnants, half of them, and of the substitute letters which are eleven according to what Sibawayh mentioned, and Ibn Jinni chose it and they are collected **ahad tawayt** from them are the six common and famous which Ahtamin collects, and some of them added seven more which are the lam in *asilal* and the sad and zay in *sirat* and *zarat* and the fa in *ajdaf* and the 'ayn in *a'an* and the tha in *thorough al-dalu* and the ba in bismak until they became eighteen and Nine of them are mentioned, the six mentioned, and the letters lam, sad, and ayn. And

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Alif, Lam, Meem

what is assimilated into its like but not into similar letters, and they are fifteen: hamza, ha, ayn, sad, ta, meem, ya, kha, ghayn, dad, fa, dha, shin, zay, and waw, half of which is less. And what is assimilated into them, and they are the remaining thirteen, half of which is more: ha, qaf, ra, seen, lam, and nun, because of the lightness and eloquence in idgham. And of the four that are not assimilated into similar letters and their similar letters are supported in them, and they are: meem, zay, seen, and fa, half of which is less.

Since the smooth letters that are relied upon by the tongue, which are collected in **rab manfal**, and the guttural letters which are ha, kha, ain, ghayn, ha and hamza, occur frequently in speech, he mentioned two-thirds of them. Since the structures of the augmented letters do not exceed seven, he mentioned seven letters from the ten augmented letters that are collected in **al-yawm tansahu** as a reminder of that. If you examine the words and their combinations, you will find the omitted letters of each type abundant in the aforementioned. Then he mentioned them as single, dual, triple, quadruple and quintuple letters, indicating that the challenged letter is composed of their words whose origins are single words, and composed of two letters or more up to five. He mentioned three single letters in three surahs because they exist in the three sections: the noun, the verb and the letter, and four dual letters because they occur in the letter without deletion *kabal*, and in the verb with the deletion of the weight like qal. And in the noun without deletion, such as *man*, and with it, *kadam* in nine surahs, because it occurs in each of the three sections in three ways: in the nouns *min*, "idh," and *dhu*, and in the verbs *qal*, "ba," and *khafa*. And in the letters *min*, "in," and *madh*, according to the language of those who tried it. And three trilateral letters, because they occur in the three sections in thirteen surahs, to indicate that the origins of the structures used are thirteen, ten of them for nouns, and three for verbs, and two quadrilateral letters and a quintilateral letter, to indicate that each of them has an origin, such as *ja'far* and *safarjal*, and an appendix, such as *qardad* and *jahanfal*. Perhaps they were distributed among the surahs and were not returned as a whole at the beginning of the Qur'an for this benefit, with what is in it of repeating the challenge and repeating the warning and exaggerating it.

The meaning is that this challenged is composed of the same type as these letters. Or composed of them, and so it was said: They are names of the surahs, and the majority agree on this. They were named with them to indicate that they are words with a known composition. If they were not a revelation from God Almighty, their ability would not have been lost without opposing them. The evidence for this is that if they were not understood, addressing them would have been like addressing them with a neglected word or speaking with a Negro with an Arab, and the entire Qur'an would not have been clarification and guidance. And since it would not have been possible to challenge with it, even if they were understood, then either the surahs that they begin with are intended as their titles, or something else. The second is invalid because,

either what is intended is what they were established for in the language of the Arabs, and it is clear that this is not the case, or something else, and it is invalid because the Qur'an was revealed in their language, as God Almighty says: **In a clear Arabic tongue**, so it cannot be interpreted as referring to something that is not in their language. It is not said: Why is it not permissible for it to be an addition for emphasis? And to indicate the interruption of speech and the resumption of its end? As Qatrib said, or an indication of words that are from them and are limited to them as the poet limited himself in his saying:

I told her to stop and she said stop

It was narrated on the authority of Ibn Abbas, may God be pleased with them both, who said: The Alif is the blessings of God, the Lam is His word, and the Meem is His kingdom. It was narrated on his authority that the Ruh and Nun are combined as the Most Gracious. It was narrated on his authority that the meaning of the Alif is: God knows best, and so on in all the openings. It was narrated on his authority that the Alif is from God, the Lam is from Gabriel, and the Meem is from Muhammad, meaning: the Qur'an was revealed from God through the tongue of Gabriel to Muhammad, peace and blessings be upon them both, or for the support of peoples and terms according to the abjad calculation, as Abu Al-Aaliyah said, adhering to what was narrated:

"When the Jews came to him, peace and blessings be upon him, he recited to them "Alif, Lam, Meem" from Surat Al-Baqarah. They calculated it and said: How can we enter into a religion that lasts seventy-one years? The Messenger of God, peace and blessings be upon him, smiled and they said: Did he change it? He said: **Alif, Lam, Ra, and Alif**. They said: You have mixed it up for us and we do not know which one to take." His reciting it to them in this order and confirming their deduction is evidence of that. Although this indication is not Arabic, it is well-known among the people, so the Arabs include it in Arabic letters such as Al-Mishkat, Al-Sijil, and Al-Qistas, or it is an indication of the extended letters by which one swears because of their honor, since they are the simplest of the names of God Almighty and the material of His address.

This and the saying that they are the names of the surahs excludes what is not in the language of the Arabs, because naming with three names or more is disliked by them and leads to the union of the named, and requires the part to be delayed from the whole in that the name is delayed from the named in rank, because we say: These words were not known to be added to alert and indicate the interruption and resumption is required for them and others in that they are the openings of the surahs, and that does not require that there is no meaning in their scope and they were not used to abbreviate specific words in their language, as for poetry it is anomalous, and as for the saying of Ibn Abbas, it is a warning that these letters are the source of names and the beginnings of speech and an example with good examples, do you not see that he counted each letter from different words not an

explanation, and a specification with these meanings without others since there is no specification in word and meaning nor in the calculation of the letters so it is included in the inflected words, and the hadith has no evidence in it, because it is possible that he, peace and blessings be upon him, smiled in amazement at their ignorance, and made it an oath by it, even if it is not impossible, but it requires the implication of things for which there is no evidence, and naming with three names is only it is forbidden if you combine and make one name in the manner of Baalbek, but if you scatter the names of numbers, then no, and let alone Sibawayh's equality between naming a sentence and a verse of poetry and a group of names of letters of the alphabet, and the named is the whole of the surah and the name is its part, so there is no union, and it is presented in itself and postponed in consideration of its being a name, so there is no role for the difference of the two sides. The first aspect is closer to the truth and more in accordance with the nature of revelation and safer from the necessity of transmission and the occurrence of sharing in names from one creator, because it returns with the refutation of what is intended by the science, and it was said: They are the names of the Qur'an and for this reason he informed about them with the Book and the Qur'an.

It was said: They are names of God Almighty, and it was explained that Ali, may God be pleased with him, used to say: O Kaha Ya Ain Sad, and O Ha Mim Ain Sad, and perhaps he meant O their home.

It was said: Alif: from the back of the throat and it is the beginning of the exits, and Lam: from the tip of the tongue and it is its middle, and Meem: from the lip and it is its last. He combined them as an indication that the servant's first, middle and last words should be the remembrance of God Almighty.

It was said: It is a secret that God has kept to Himself in His knowledge. Something similar to it has been narrated from the four caliphs and other companions. Perhaps they meant that they were secrets between God Almighty and His Messenger and symbols that were not intended to be understood by anyone other than Him, since the discourse is far from being beneficial. If you make them the names of God Almighty, or the Qur'an, or the surahs, they will have a share of parsing, either nominative as a subject, or predicate, or accusative by estimating the verb of the oath in the manner of God, I will do it in the accusative or otherwise as mentioned, or genitive by implying the letter of the oath, and parsing is possible verbally and narration in what was singular or parallel to a singular like Ha Mim, then it is like Habil, and narration is only in what is other than that, and we will return to you to mention it in detail, God Almighty willing. If you keep them with their meanings, then if you estimate the composition of these letters, it will be in the realm of nominative as a subject or predicate as mentioned, and if you make them what you swear by, then every word of them will be accusative or genitive according to the two languages in God, I will do it, and it will be an oath sentence with the verb estimated for it, and if you make them parts of words or sounds placed in the position of letters of warning, then they will not have a place in parsing like the initiating sentences and the counted singulars, and the complete stop is stopped

on them if they are estimated so that they do not need what comes after them, and none of them is a verse according to anyone other than the Kufians. As for them, **Alif, Lam, Meem** is in its proper places, and **Alif, Lam, Meem**, "Kaf, Ha, Ya, Ain, Sad," **Ta, Ha**, "Ta, Seen," **Ya, Seen**, "Ha, Meem," and **Ain, Qaf** are two verses, and the rest are not verses. This is a revelation in which there is no room for analogy.

Surat al-Baqarah 2:2

This is the Book about which there is no doubt, a guidance for those conscious of God.

Surat al-Baqarah 2:2

This is the Book about which there is no doubt, a guidance for those conscious of God.

Tafsir al-Jalalayn

That) meaning this *Book* that Muhammad reads **there is no doubt** no doubt **about it** that it is from God, and the negative sentence is the predicate of its subject that and the reference to it is for emphasis *guidance* is a second predicate meaning a guide **for the righteous** those who turn to righteousness by obeying the commands and avoiding the prohibitions in order to protect themselves from the Fire thereby.

Tafsir al-Suyuti

Tafsir al-Tabari

Most commentators said: The interpretation of God Almighty's saying **that is the Book** is: this Book.

Who said that?

Harun bin Idris al-Asamm al-Kufi told me: Abd al-Rahman bin Muhammad al-Maharbi told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **That book** he said: It is this book.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us: Khalid Al-Hadha' told us, on the authority of Ikrimah, who said: **That book**: this book.

Ahmad bin Ishaq Al-Ahwazi told us: Abu Ahmad Al-Zubayri told us: Al-Hakam bin Dhahir told us, on the authority of Al-Suddi, regarding his statement, **That is the Book**, he said: This Book.

Al-Qasim bin Al-Hasan told us: Al-Hussein bin Dawud told us: Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **That Book**: This Book. He said: Ibn Abbas said: **That Book**: This Book.

If someone says: How can *that* mean *this* and *this* is undoubtedly a reference to something present and visible, and *that* is a reference to something absent that is neither present nor visible?

It was said: This is permissible, because everything that is decided, by the proximity of its decision to the report, even if it becomes in the meaning of something other than the present, is as present to the one being addressed. This is like a man telling another man a story, and the listener says: By God, that is as you said, and by God, this is as you said, and by God, it is as you mentioned. So he tells about it once in the meaning of the absent, since it had been decided and gone, and once in the meaning of the present, because his answer is close to the speech of the one informing him, as if it had not been cancelled. Likewise, *that* in His statement **that is the Book** because when He, glory be to Him, brought before **that Book** "alif, lam, mim," which we mentioned its use in its various

meanings as we described, He said to His Prophet, may God bless him and grant him peace: O Muhammad, this that I mentioned and explained to you is the Book. Therefore, it is good to put *that* in place of *this*, because it refers to the report of what is included in His statement **alif, lam, mim** of meanings, after the report about it is completed by **alif, lam, mim**. So, due to the proximity of the report about it to its completion, it became like the present that is referred to, so it was reported about by *that* because of its completion, and the fate of the report about it is like the report about the absent, and the commentators translated it as meaning this, due to the proximity of the report about it to its completion, so it was like the witnessed that is referred to by *this*, similar to what we described of the speech that is current among people in their conversations, and as the Most High said: "And remember Ishmael and Elisha and Dhu al-Kifl, and each was among the best. This is a mention" (Sad: 48-49). So this is what is in *that* if he meant this by it.

It may be possible that His Most High's statement, **That Book**, refers to the surahs that were revealed before Surat Al-Baqarah in Mecca and Medina. It is as if He, Most High, said to His Prophet Muhammad, may God bless him and grant him peace: O Muhammad, know that what is included in the surahs of the Book that I have revealed to you is the Book about which there is no doubt. Then the commentators translated it to mean that the meaning of *that* is this Book, since those surahs that were revealed before Surat Al-Baqarah were part of this entire Book of Ours that God, the Almighty, revealed to our Prophet Muhammad, may God bless him and grant him peace.

The first interpretation was more appropriate than what the commentators said, because that is the clearest meaning of what they said about *that*.

Some have directed the meaning of *that* to something similar to the meaning of the verse of Khafaf bin Nadbah Al-Salami:

If my horse has been hit in the heart, then I will deliberately attack Malik's eye

I say to him, while the spear is flying over his back: Look lightly, I am that one.

As if he meant: I contemplate that. So he claimed that **that book** means this, its counterpart. He made it clear that it is a light particle of his name in the sense of reporting on someone absent, and it is reporting on itself. So he made it clear that *that* means reporting on someone absent, and the meaning in it is referring to the present and visible.

The first statement is more appropriate for interpreting the book, due to the reasons we mentioned.

Some of them said: **That Book**, meaning the Torah and the Gospel. If the interpretation of *that* is directed in this way, then there is no burden on the one who interprets it in this way, because *that* would then be reporting something unseen in a correct manner.

The statement in the interpretation of his saying: **There is no doubt about it**.

The interpretation of his saying: **There is no doubt about it** is: There is no doubt about it. Like:

Harun bin Idris al-Asamm told me: Abd al-Rahman al-Maharbi told us on the authority of Ibn Jurayj, on the authority of Mujahid: **There is no doubt about it**, he said: There is no doubt about it.

Salam bin Salem Al-Khuza'i told me: Khalaf bin Yasin Al-Kufi told us, on the authority of Abdul Aziz bin Abi Rawad, on the authority of Ata', **There is no doubt about it**: he said: There is no doubt about it.

Ahmad bin Ishaq Al-Ahwazi told me: Abu Ahmad Al-Zubayri told us: Al-Hakam bin Dhahir told us, on the authority of Al-Suddi, who said: **There is no doubt about it**, there is no doubt about it.

Musa bin Harun al-Hamadani told me: Amr bin Hammad told us: Asbat told us, on the authority of al-Suddi in a report he mentioned, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **There is no doubt about it**, there is no doubt about it.

Muhammad bin Hamid told us, he said: Salamah bin Al-Fadl told us, on the authority of Muhammad bin Ishaq, on the authority of Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, on the authority of Ikrimah, or on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **There is no doubt about it**, he said: There is no doubt about it.

Al-Qasim bin Al-Hasan told us: Al-Hussein told us: Hajjaj told me, on the authority of Ibn Jurayj, who said: Ibn Abbas said: **There is no doubt about it**, meaning: There is no doubt about it.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **There is no doubt about it**, meaning: There is no doubt about it.

It was narrated on the authority of Ammar bin Al-Hasan, who said: Abdullah bin Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi' bin Anas: His statement, **There is no doubt about it**, means: There is no doubt about it.

It is a source of the saying: The thing made me suspicious. And from that is the saying of Sa'idah bin Juwayyah al-Hudhali:

They said: We left the neighborhood and they were besieged there. There is no doubt that there was a meat seller there.

It is narrated: They besieged and they besieged, and the fat-ha is more common, and the kasra is permissible. What he means by his saying they besieged him is: they surrounded him. What he means by his saying there is no doubt is: there is no suspicion about it. And by his saying that there was a dead man, he means a dead man. It is said: he was killed, if he was killed.

The letter *ha* in *fih* refers back to the book, as if he said: There is no doubt in that book that it is from God,

a guidance for the righteous.

The statement in the interpretation of the words of God Almighty: *Guidance*.

Ahmad bin Hazim Al-Ghafari told me, he said: Abu Naim told us, he said: Sufyan told us, on the authority of Bayan, on the authority of Al-Sha'bi, *guidance* he said: guidance from misguidance.

Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat bin Nasr told us, on the authority of Ismail al-Suddi, in a report he mentioned on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace, **Guidance for the righteous**, meaning: Light for the righteous.

Guidance in this context is a source of your saying: I guided someone to the path, if I showed him to it, directed him to it, and made it clear to him. I guide him with guidance and direction.

If someone were to say to us: Is the Book of God a light only for the righteous, and a guidance only for the believers?

It was said: This is as our Lord, the Almighty, described it. If it were a light for the non-pious, and guidance for the non-believers, God, the Almighty, would not have singled out the pious as having guidance for them, but rather it would have included all those who were warned. But it is guidance for the pious, and a cure for what is in the hearts of the believers, and a deafening sound in the ears of the disbelievers, and a blinding to the eyes of the deniers, and a conclusive argument from God against the disbelievers. So the one who believes in it is guided, and the one who disbelieves in it is proven.

His saying *guidance* has many possible meanings.

One of them: That it is in the accusative case, meaning that it is cut off from the Book, because it is indefinite and the Book is definite. So the interpretation then is: Alif, Lam, Meem. This is the Book, a guide for the righteous. And *that* is raised by **alif, Lam, Meem**, and **alif, Lam, Meem** is by it. And the Book is an attribute of *that*.

It may be possible that it is an accusative, based on the separation from the mention of the book in **in it**, and then the meaning of that would be: the one in whom there is no doubt is a guide.

It may also be possible that it is an accusative in these two ways, I mean in the way of cutting off the ha' that

In **in it**, and from **the Book**, on the condition that **alif, lam, mim** is a complete statement, as Ibn Abbas said that its meaning is: I am God, the Most High. Then **that Book** is a new subject, so **the Book** is then raised by *that*, and *that* by **the Book**, and *guidance* is definitely from **the Book**, and on the condition that *that* is raised by the ha' referring back to it in **in it**, and **the Book** is an attribute of it and guidance is definitely from the ha' in **in it**. If guidance is placed in the place of raising, it is not permissible for **that Book** to be anything but a new

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subject, and **alif, lam, mim** is a complete statement sufficient on its own, except from one aspect, which is that *guidance* is then raised in the sense of praise, as God the Almighty said: "Alif, Lam, Meem. These are the verses of the Wise Book, a guidance and a mercy for the doers of good" (Luqman 31:1-3) in the reading of the one who read mercy. In the nominative case, in praise of the verses.

The raising of *guidance* is then permissible in three ways: The first is what we mentioned, that it is a renewed praise. The second: that it is made the raising of *that*, and **the book** is an attribute of that. The third: that it is made dependent on the position of **there is no doubt in it**, and **that book** is raised by the pronoun in **in it**. So it is as God Almighty said: **And this is a blessed Book which We have sent down** (al-An'am 6:92).

Some of the early Kufians in knowledge of Arabic claimed that *alif-lam-meem* is the subject of **that book** meaning: these letters are from the letters of the alphabet, that book which I promised you to reveal to you. Then he contradicted that by saying **so he quickly demolished it**, and **he destroyed what he built**, so he claimed that the nominative case in *guidance* has two aspects, and the accusative case has two aspects. One of the aspects of the nominative case is that *al-Kitab* is an attribute of *that* and *guidance* is in the nominative case as the predicate of *that*. It is as if you said: That is *guidance* without a doubt. He said: If you make **there is no doubt in it** its predicate, you also raise *guidance* by making it dependent on the position of **there is no doubt in it**, as God the Most High said: **And this is a blessed Book which We have revealed**, as if He said: And this is a Book of guidance with such and such description. He said: As for one of the two ways of putting it in the accusative case, it is to make the book the predicate of *that*, and put *guidance* in the accusative case for certainty, because *guidance* is an indefinite noun connected to a definite noun, and its predicate is complete, so you put it in the accusative case, because an indefinite noun cannot be evidence of a definite noun. And if you wish, you can put *guidance* in the accusative case for certainty from the *ha'* in **in it**, as if you said: There is no doubt about him as a guide.

Abu Ja'far said: So he abandoned the original principle which he had based on **alif, lam, mim** and that it is raised by **that book**, and threw it behind his back. What would have been necessary for him according to the original principle which he had based on is that he would not allow the raising of *guidance* in any case except from one aspect, and that is from the beginning, since it was praise. As for the aspect of the report of *that*, or the aspect of following the position of **there is no doubt about it**, then what would have been necessary for him according to his statement is that it is a mistake. That is because if **alif, lam, mim** is raised by **that book**, then there is no doubt that *guidance* is not permissible then to be the report of *that*, in the sense of raising it, or following the position of **there is no doubt about it**, because its position then is accusative, due to the completion of the report before it, and its interruption by its contradiction of it.

The statement in the interpretation of the words of God Almighty: **For the righteous**.

Sufyan ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of a man, on the authority of Al-Hasan, regarding his statement: **For the righteous**, he said: They avoided what was forbidden to them, and performed what was required of them.

Muhammad bin Hamid told us: Salamah bin Al-Fadl told us, on the authority of Muhammad bin Ishaq, on the authority of Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, on the authority of Ikrimah, or on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **For the righteous**, meaning those who fear God Almighty's punishment for abandoning what they know of guidance, and hope for His mercy by believing in what He has brought.

Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **Guidance for the righteous**, he said: They are the believers.

Abu Kuraib told us: Abu Bakr bin Ayyash told us: Al-A'mash asked me about the righteous. He said: So I answered him, and he said to me: Ask Al-Kalbi about it. So I asked him, and he said: Those who avoid major sins. He said: So I went back to Al-A'mash, and he said: We see that it is like that. And he did not deny it.

Al-Muthanna bin Ibrahim al-Tabari told me: Ishaq bin al-Hajjaj told us, on the authority of Abd al-Rahman bin Abdullah, who said: Umar Abu Hafs told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatada: **A guidance for the righteous**. They are those whom He described and described, so He confirmed their description, saying: **Those who believe in the unseen, establish prayer, and spend from what We have provided for them**.

Abu Kuraib told us: Uthman bin Saeed told us: Bishr bin Ammarah told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **For the righteous** he said: For the believers who avoid associating partners with Me and act in obedience to Me.

The first interpretation of the statement of God, the Most High, **A guidance for the righteous**, is the interpretation of the description of the people as those who feared God, the Most High, in doing what He forbade them from doing, so they avoided His disobedience, and feared Him in what He commanded them to do of His obligations, so they obeyed Him in performing them. This is because God, the Most High, described them with piety, and did not limit their piety to some of what they were worthy of from them and not others. No one among the people has the right to limit the meaning of that to describing them with one aspect of piety to God, the Most High, and not another, except with an argument that must be accepted. Because if

that was a characteristic of the people, if it were limited to a specific aspect of piety and not the general aspect of it, God, the Most High, would not have left it clear to His servants: either in His Book or on the tongue of His Messenger, may God's prayers and peace be upon him, since there was no evidence in the mind that it was impossible to describe them with general piety.

Thus, it has become clear that the statement of the one who claims that the interpretation of this is: those who feared polytheism and were innocent of hypocrisy is false. Because it could be that way, and he is a sinner who does not deserve to be among the righteous, unless the one who says this statement means hypocrisy: committing the indecencies that God, the Most High, has forbidden, and neglecting the obligations that He has imposed upon him. For a group of scholars used to call whoever did that a hypocrite. So even if he disagreed in calling whoever was like that by this name, he would be correct in interpreting God's statement, the Most High, **for the righteous**.

Tafsir al-Qurtubi

The Almighty's saying: **That is the Book**. It was said: The meaning is this Book. And that may be used to refer to something present, and if it is a subject, then it refers to something absent, as the Almighty said in describing Himself, the Majestic and Exalted: **That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful**. And from this is the saying of Khafaf bin Nudbah:

I tell him, while the spear frames his back,
Contemplate lightly that I am that.

That is, I am this. So that is a reference to the Qur'an, the subject of this, its sum Maryam 19: Alif, Lam, Meem. This is the Book, there is no doubt about it. This is the saying of Abu Ubaidah, Ikrimah, and others, and from it is the saying of God Almighty: **And that was Our argument which We gave to Abraham** "These are the verses of God which We recite to you in truth" meaning this, but when it ended it became as if it had become distant, so it was said that. And in Bukhari, Muammar said: That Book is this Qur'an. **A guidance for the righteous** is clarification and indication, like His saying: **That is the judgment of God; He judges between you** this is the judgment of God.

I said: This has come with the same meaning, and from it is his saying, peace be upon him, in the hadith of Umm Haram:

They ride the waves of this sea meaning that sea, and God knows best. It was said: It is in its place, referring to an absent person.

There are ten different opinions about that unseen thing. It was said that it is the book that I wrote for the creatures regarding happiness and misery, the term of life and provision, there is no doubt about it, meaning it cannot be changed. It was also said that it is the book that I wrote for myself in eternity:

My mercy precedes My wrath. In Sahih Muslim, on the authority of Abu Hurairah, he said: The Messenger of

God, may God bless him and grant him peace, said:

When God decreed creation, He wrote in His book about Himself, and it is placed with Him, 'My mercy prevails over My wrath,' in a previous narration. It was said that God Almighty had promised His Prophet, peace be upon him, that He would send down to him a book that water would not erase, so He referred to that promise as in Sahih Muslim from the hadith of Iyad bin Hamar al-Majashi'i that the Messenger of God, peace be upon him, said:

"God looked at the people of the earth and hated them, Arabs and non-Arabs alike, except for a remnant of the People of the Book. He said, 'I have only sent you to test you and to test you. I have sent down to you a Book that cannot be washed away by water. You will recite it while asleep and while awake.'" The hadith. It was said that the reference is to what was sent down of the Qur'an in Mecca. It was said that when God, the Blessed and Exalted, sent down to His Prophet, may God bless him and grant him peace, in Mecca: **Indeed, We will cast upon you a weighty word**, the Messenger of God, may God bless him and grant him peace, continued to look forward to fulfilling this promise from his Lord, the Almighty and Majestic. So when He sent down to him in Medina, "Alif, Lam, Meem. This is the Book about which there is no doubt," it had the meaning of this Qur'an that I sent down to you in Medina and the Gospel: Alif, Lam, Meem is the name of the Qur'an, and the meaning is this Qur'an, that book that is explained in the Torah and the Gospel, meaning that the Torah and the Gospel bear witness to its authenticity and it includes what is in them and adds to them what is not in them. It was said: That book is a reference to both the Torah and the Gospel, and the meaning is: Alif, Lam, Meem. Those two books or like those two books, meaning this Qur'an includes what is in those two books, so He expressed both with evidence from the Qur'an, God the Most High said: **She is a cow neither old nor young, but between that**. That is, between that old and the young, and it will come. It was said: That is a reference to the Preserved Tablet. Al-Kisa'i said: That is a reference to the Qur'an that is in the heaven and has not yet been revealed. It was said: God the Most High had promised the People of the Book that He would send down a book to Muhammad, may God bless him and grant him peace, so the reference is to that promise. Al-Mubarrad said: The meaning is this Qur'an, that is the book that you used to seek victory with against those who disbelieved. It was said: To the letters of the alphabet, according to the one who said: Alif, Lam, Meem are the letters from which He informed you of the system.

The word *book* is derived from the verb **to write** which means to gather, and from it comes before: *battalion* for its gathering. And the horses are written, so they become battalions. And the mule wrote: if it gathered the lips of its womb with a ring or a secret, he said:

Do not trust a woman who has been brought to you on your camel, and write it down with chains.

And the scribe **with a damma on the kaf**: the bead, and the plural is katab. And katab: the beads. Dhu al-Rumma said:

The fur of the room, its holes are broken, and its books

Surat al-Baqarah 2:2

This is the Book about which there is no doubt, a guidance for those conscious of God.

are scattered among it.

The book: is the writer's handwriting of the letters of the alphabet, grouped or scattered, and it is called a book even if it is written. What the poet said:

I hope to return with a book that is stuck together like glue

The book is the duty, the rule and the destiny. Al-Ja'di said:

My cousin, the Book of God has expelled me from you. Did God prevent what they did?

The Almighty's saying: **There is no doubt** is a general negation, and that is why doubt was placed in the accusative case. Doubt has three meanings:

One of them: doubt. Abdullah bin Al-Zubayri said:

There is no doubt about the truth, O Umayma. Doubt is what the ignorant says.

The second: the accusation. Jamil said:

Buthaina said, **Oh Jamil, you have made me suspicious.** I said, **Both of us, oh Buthaina, are suspicious.**

The third: need. He said:

We eliminated all doubt from Tihama and Khaybar, then we gathered the swords

The Book of God, the Most High, is without doubt or suspicion. The meaning is that it is true in itself and that it was revealed by God, and is one of His attributes. It is not created nor new, even if doubts occur to the disbelievers. It was said that it is report and its meaning is prohibition, i.e. do not doubt, and the speech is complete as if he said that truly. And you say: This matter made me suspicious if it caused you doubt and fear. And arab: became suspicious, so he is suspicious. And his matter made me suspicious. And the vicissitudes of time: its changes.

The Almighty's saying: **Therein is guidance for the righteous.** It contains six issues:

The first: The Almighty's saying: **in it fihi** The ha' in fihi is in the accusative case with fi, and there are five ways of saying it, the best of which is: fihi huda. And after it is fihi huda **with a damma on the ha' without a waw**, which is the reading of az-Zuhri and Salam Abi al-Mundhir. And after it is fihi huda **with a proof of the ya'**, which is the reading of Ibn Kathir. And fihi huda **with a waw** is permissible. And fihi huda *assimilated* is permissible, and huda is raised as the subject and the predicate is fihi. And huda in the speech of the Arabs means guidance and clarification, meaning in it is revelation for the people of knowledge and guidance and increased clarification and guidance.

The second guidance is two types: guidance of indication, which is what the messengers and their followers are able to do. God the Almighty said: **And for every people is a guide.** He also said: **And indeed, you guide to a straight path.** So He established for them guidance, which means indication, calling, and

warning. He, the Almighty, is the only One with guidance, which means support and success. He said to His Prophet, may God bless him and grant him peace: **Indeed, you do not guide whom you love.** So guidance, according to this, comes with the meaning of creating faith in the heart, and from this is His Almighty saying: **Those are upon guidance from their Lord** and His saying: **And He guides whom He wills.** Guidance is direction, and its meaning goes back to the meaning of guidance no matter how you act. Abu Al-Ma'ali said: Guidance may come and what is meant by it is guiding the believers to the paths of Paradise and the roads leading to it, from this is His Almighty saying in describing the mujahideen: "He will not let their deeds go astray. He will guide them." And from this is His Almighty saying: **So guide them to the path of Hellfire**, meaning lead them to it.

The third: guidance is a feminine noun. Al-Farra' said: Some of Banu Asad feminize guidance and say: This is a good guidance. Al-Lahyani said: It is masculine, and it was not declined because it is shortened and the alif is not moved, and it is transitive with or without a letter, and this has been mentioned in Al-Fatihah. You say: I guided him to the road and to the road, and the house and to the house, meaning I made him know. The first is the language of the people of Hijaz, and the second was narrated by Al-Akhfash. In the Qur'an: **Guide us to the straight path** and **Praise be to God who guided us to this.** It was said: Guidance is a name for the day, because people are guided in it for their livelihoods and all their needs, and from this is the saying of Ibn Muqbil:

Until guidance was revealed and the desert attacked, they were humbled in the darkness or prayed

Fourth: The Almighty's saying: **For the righteous.** God Almighty singled out the righteous, even though it is guidance for all of creation, as an honor to them, because they believed and confirmed what was in it. It was narrated on the authority of Abu Rawq that he said: **Guidance for the righteous**, meaning an honor for them, meaning that He only added it to them out of reverence for them, an honor for them, and a clarification of their excellence. The root of **for the righteous is for the righteous** with two light ya's. The kasra was deleted from the first ya' because of its heaviness, then the ya' was deleted because of the meeting of two quiescent letters, and the waw was replaced with a ta' according to their origin in the meeting of the waw and the ta', and the ta' was assimilated into the ta', so it became **for the righteous.**

Fifth: Piety. It is said that its root in the language is little speech, as narrated by Ibn Faris. I said: And from it is the hadith:

The pious is the one who restrains and the God-fearing is above the believer and the obedient, and he is the one who protects himself from the punishment of God Almighty through his good deeds and sincere supplication. It is taken from avoiding the disliked by making it a barrier between you and it, as Al-Nabigha said:

The half fell and she did not want to drop it, so she

took it and held it with her hand.

Another said:

She threw a mask to protect herself from the sun and protected herself with the best of two things: a hand and a wrist.

Abu Muhammad Abdul Ghani Al-Hafiz narrated from the hadith of Saeed bin Zarbi Abi Ubaidah from Asim bin Bahdalah from Zar bin Hubaish from Ibn Masoud who said: He said one day to his nephew: O my nephew, do you see how many people there are? He said: Yes. He said: There is no good in them except for the repentant or the pious. Then he said: O my nephew, do you see how many people there are? I said: Yes. He said: There is no good in them except for the knowledgeable or the student. Abu Yazid Al-Bistami said: The pious is he who when he speaks, speaks for God, and when he acts, he acts for God. Abu Sulayman Al-Darani said: The pious are those from whose hearts God has removed the love of desires. It was said: The pious is he who avoids polytheism and is innocent of hypocrisy. Ibn Atiyyah said: This is corrupt, because he may be like that while he is a sinner. Omar bin Al-Khattab **may God be pleased with him** asked Abi about piety, and he said: Did you take a path with thorns? He said: Yes. He said: So what did you do in it? He said: I rolled up my sleeves and was cautious. He said: That is piety. Ibn Al-Mu'tazz took this meaning and composed it:

Leave sins, big and small, that is piety

And I make pliers over the ground of thorns, warning what he sees

Do not underestimate the small, for mountains are made of pebbles.

Sixth: Piety contains all goodness, and it is God's commandment to the first and the last, and it is the best thing that a person can benefit from, as Abu al-Darda' said when it was said to him: Your companions recite poetry, but nothing has been memorized from you. He said:

Man wants to get what he desires, but God refuses except what he wants.

One says, **My benefit, my wealth, and the fear of God are the best things I have gained.**

Ibn Majah narrated in his Sunan on the authority of Abu Umamah on the authority of the Prophet, may God bless him and grant him peace, that he used to say: "The believer does not gain anything better after fearing God than a righteous wife. If he orders her, she obeys him. If he looks at her, she pleases him. If he swears her to do something, she fulfills it. If he is away from her, she is sincere in her dealings with him and his wealth."

The root of taqwa is: waqwa, with the weight fa'la, so the waw was changed to a ta' from waqituhu aqiya, meaning I protected him. A pious man means fearful, its root is waqā, and similarly taqāh was originally waqāh, just as they said: jijaha and turath, and the root is wajh and ward.

Tafsir Ibn Kathir

Ibn Jurayj said: Ibn Abbas said: That book, meaning this book. Mujahid, Ikrimah, Saeed bin Jubayr, As-Suddi, Muqatil bin Hayyan, Zaid bin Aslam, and Ibn Jurayj said the same, that it means this. The Arabs contrast between the two demonstrative pronouns, so they use each in place of the other. This is well-known in their speech. Al-Bukhari narrated it on the authority of Muammar bin Al-Muthanna on the authority of Abu Ubaidah. Al-Zamakhshari said: This is an allusion to **Alif, Lam, Meem**, just as God the Almighty said: **Neither a woman who is obliged nor a virgin, between that.** And God the Almighty said: **That is the judgment of God, He judges between you.** And He said: **That is God**, and similar examples of what is indicated by what was mentioned above. And God knows best. Some of the commentators, as narrated by Al-Qurtubi and others, said that this is an allusion to the Qur'an that the Messenger of God (blessings and peace of God be upon him) was promised to be revealed to him, or the Torah or the Gospel, or something similar, according to ten opinions. Many have weakened this view, and God knows best.

The Book is the Qur'an. Whoever says that what is meant by this Book is a reference to the Torah and the Gospel, as Ibn Jarir and others have narrated, has gone far from the right path, has gone too far in argument, and has assumed what he has no knowledge of. Doubt is suspicion. Al-Suddi said on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Murrah al-Hamadani on the authority of Ibn Mas'ud and on the authority of some of the companions of the Messenger of God, may God bless him and grant him peace, **There is no doubt in it.** Abu al-Darda', Ibn Abbas, Mujahid, Sa'id ibn Jubayr, Abu Malik, Nafi', the client of Ibn Umar, Ata', Abu al-Aaliyah, al-Rabi' ibn Anas, Muqatil ibn Hayyan, al-Suddi, Qatadah, and Ismail ibn Abi Khalid said: Ibn Abi Hatim said: I do not know of any disagreement on this. Doubt is sometimes used to mean suspicion. Jamil said:

Buthaina said, **Oh Jamil, you have made me suspicious.** I said, **Both of us, oh Buthaina, are suspicious.**

It is also used in need, as some of them said:

We eliminated all doubt from Tihama and Khaybar, then we gathered the swords

The meaning of the speech here is that this book is the Qur'an, there is no doubt that it was sent down from God, as God Almighty said in the al-Sajdah 32: "Alif, Lam, Meem. The revelation of the Book, about which there is no doubt, is from the Lord of the worlds." Some of them said that this is report and its meaning is prohibition, i.e. do not doubt it. Some of the reciters stop at the Almighty's saying **There is no doubt** and begin with the Almighty's saying **There is guidance in it for those who fear God.** Stopping at the Almighty's saying **There is no doubt in it** is more appropriate for the verse that we mentioned, and because the Almighty's saying *guidance* becomes an attribute of the Qur'an, and that is more eloquent than there being guidance in it. Guidance, in terms of Arabic, can be raised as an adjective or accusative as a state.

Surat al-Baqarah 2:2

This is the Book about which there is no doubt, a guidance for those conscious of God.

Guidance is specifically for the righteous, as He said: "Say: It is, for those who believe, a guide and a cure. But those who do not believe - in their ears is deafness, and it is blindness for them. They are called from a distant place." **And We send down of the Qur'an that which is a healing and a mercy for the believers, but it does not increase the wrongdoers except in loss.** And other verses that indicate that the believers are specifically benefited by the Qur'an because it is in itself guidance, but only the righteous attain it, as the Almighty said: **O mankind, there has come to you instruction from your Lord and a healing for what is in the breasts and guidance and mercy for the believers.** Al-Suddi said on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Marra: Al-Hamdani on the authority of Ibn Masoud and on the authority of some of the companions of the Messenger of God, may God bless him and grant him peace, **Guidance for the righteous** means a light for the righteous. Abu Rawq said on the authority of Ad-Dahhak on the authority of Ibn Abbas, who said: Guidance for the righteous, he said: They are the believers who avoid associating partners with Me and act in obedience to Me. Muhammad bin Ishaq said: On the authority of Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, on the authority of Ikrimah or Saeed bin Jubair, on the authority of Ibn Abbas, **For the righteous** he said: Those who fear God's punishment for abandoning what they know of guidance and hope for His mercy for believing in what He brought. Sufyan Ath-Thawri said on the authority of a man on the authority of Al-Hasan Al-Basri, regarding the words of God, the Most High, for the righteous, he said: Fear what God has forbidden them and fulfill what He has enjoined upon them. Abu Bakr bin Ayyash said: Al-A'mash asked me about the righteous, so I answered him and he said to me: Ask Al-Kalbi about it, so I asked him and he said: Those who avoid major sins. I went back to Al-A'mash and he said: He sees it as such and did not deny it. Qatada said that the righteous are those whom God described in His saying: **Those who believe in the unseen and establish prayer** and the verse after it. Ibn Jarir's choice is that the verse includes all of that, and it is as he said. At-Tirmidhi and Ibn Majah narrated on the authority of Abu Uqayl on the authority of Abdullah bin Yazid on the authority of Rabia bin Yazid and Atiya bin Qais on the authority of Atiya Al-Sa'di, who said: The Messenger of God, may God bless him and grant him peace, said: **A servant will not attain the status of being among the righteous until he abandons that which is permissible out of fear of that which is permissible.** Then At-Tirmidhi said: It is good and strange. Ibn Abi Hatim said: My father told us, Abdullah bin Imran told us on the authority of Ishaq bin Sulayman, meaning Al-Razi, on the authority of Al-Mughirah bin Muslim on the authority of Maymun Abu Hamza, who said: I was sitting with Abu Wa'il when a man called Abu Afif, one of the companions of Muadh, entered upon us. Shuqaiq bin Salamah said to him: O Abu Afif, will you not tell us about Muadh bin Jabal? He said: Yes, I heard him say: The people will be detained on the Day of Resurrection in one place, and a caller will call out: Where are the righteous?

They will stand in the protection of the Most Merciful, God will not hide from them nor conceal Himself. I said: Who are the righteous? He said: A people who feared polytheism and idol worship and were sincere in worshipping God, so they will pass to Paradise. Guidance is used to mean what is established in the heart of faith, and no one can create this in the hearts of the servants except God, the Almighty. God the Almighty said: **Indeed, you do not guide whom you like** and He said: **It is not upon you to guide them** and He said: **He whom God sends astray, there is no guide for him** and He said: **He whom God guides is the guided one, and he whom He sends astray, you will find no protector to guide him** and other verses. It is used to mean clarifying the truth, explaining it, indicating it and guiding. God the Almighty said: **And indeed, you guide to a straight path** and He said: **You are only a warner, and for every people is a guide** and He said: **As for Thamud, We guided them, but they preferred blindness to guidance** and He said: **And We guided him to the two ways** according to the interpretation of those who said that what is meant by them is good and evil, which is the most likely, and God knows best. The origin of piety is avoiding what is disliked, because its origin and strength come from protection. An-Nabigha said:

The half fell and she did not want to drop it, so she took it and held it with her hand.

The other said:

So I found a mask to protect me from the sun, and I protected myself with the best two things, a hand and a wrist.

It was said that Omar bin Al-Khattab, may God be pleased with him, asked Abi bin Kaab about piety, and he said to him, **Did you not take a path full of thorns?** He said, **Yes.** He said, **Then what did you do?** He said, **I rolled up my sleeves and worked hard.** He said, **That is piety.** Ibn Al-Mu'tazz took this meaning and said:

Leave sins, big and small, that is piety

And make pliers over the thorny ground, warning of what he sees.

Do not underestimate the small, for mountains are made of pebbles.

Abu Dardaa recited one day:

Man wants to get what he wants, but God refuses except what he wants.

One says, **My benefit, my wealth, and the fear of God are the best things I have gained.**

In Sunan Ibn Majah, on the authority of Abu Umamah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: "A man does not gain anything better after fearing God than a righteous wife. If he looks at her, she pleases him, if he orders her, she obeys him, if he swears her an oath, she fulfills it, and if he is away from her, she advises him with regard to herself and his wealth."

Fath al-Qadir

The reference in his saying that is to the book mentioned after it. Ibn Jarir said: Ibn Abbas said: 2- **That book** this book, and Mujahid, Ikrimah, Saeed bin Jubayr, As-Suddi, Muqatil, Zaid bin Aslam, and Ibn Jurayj said the same, and Al-Bukhari narrated it from Abu Ubaidah. The Arabs sometimes use the reference to the distant absent person instead of the reference to the near present person, as Khafaf said:

I tell him, while the spear frames his back, **Consider lightly that I am that.**

That is, I am this, and from this is the saying of God Almighty: **He is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful and That is Our argument which We gave to Abraham** "These are the verses of God which We recite to you" **That is the judgment of God; He judges between you** and it was said that the reference is to something unseen, and there is disagreement about that unseen, so it was said: It is the book that was written for the creation regarding happiness and misery, the term and provision **There is no doubt about it** meaning it cannot be changed, and it was said: That is the book that God wrote for Himself in eternity that His mercy preceded His wrath, as in Sahih Muslim on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "When God decreed creation, He wrote in a book upon Himself which is placed with Him: My mercy prevails over My wrath." And in another narration: **It preceded.** It was said: It refers to what was revealed in Mecca, and it was said: To what is in the Torah and the Gospel, and it was said: It refers to His statement before it **Alif, Lam, Meem**, and Al-Zamakhshari preferred it. There was disagreement about that until ten statements were completed according to what Al-Qurtubi narrated, and the most preferred of them is what we mentioned earlier. The demonstrative pronoun is the subject, and **the Book** is its description, and the predicate is **there is no doubt in it**. Whoever permits beginning with **Alif, Lam, Meem** made that a second subject, and its predicate is **the Book** or it is its description, and the predicate is **there is no doubt in it** and the sentence is the predicate of the subject. It is permissible for the subject to be understood and its predicate is **Alif, Lam, Meem** and what follows it. Doubt is a source, and it is the anxiety and turmoil of the soul, and it was said that doubt is suspicion. Ibn Abi Hatim said: I do not know of any disagreement about this. Doubt may be used in suspicion and need, as Al-Qurtubi narrated. The meaning of this general negation is that the book is not a source of doubt because its meaning is so clear that it serves as proof, as it should not be doubted in any way. Stopping at **la ribe** is the well-known. It has been narrated from Nafi' and Asim to stop at **la ribe**. It was said in Al-Kashshaf: The one who stops must intend a piece of report, and similar to it is the saying of God the Almighty: **They said, 'No harm.'** And the saying of the Arabs: **No problem**, which is common in the language of the people of Hijaz. The meaning is: **No doubt in it, guidance.** And guidance is a source. Al-Zamakhshari said: It is the guidance that leads to the goal, as evidenced by the occurrence of misguidance in its opposite. And its place is in the nominative case as a subject, and its report is the

circumstance mentioned before it, as mentioned previously. Al-Qurtubi said: Guidance is of two types: guidance by indication, which is what the Messengers and their followers are able to attain. God the Almighty said: **And for every people is a guide** and He said: **And indeed, you guide to a straight path.** So He established for them guidance, which means indication, calling, and warning. And He, the Almighty, is unique in providing guidance, which means support and success. So He said to His Prophet, may God bless him and grant him peace: **Indeed, you do not guide whom you love.** So guidance, according to this, comes with the meaning of creating faith in the heart, and from it is His statement, the Almighty: **Those are upon guidance from their Lord** and His statement: **But God guides whom He wills.** End quote. And the righteous are those for whom piety has been established. Ibn Faris said: Its origin in the language is the lack of speech. And it was said in Al-Kashshaf: Al-Muttaqi in the language is an active participle from their saying **waqaah he protected him**, and **waqaah protection** means protection, and from it is a **waqaah** horse. And this animal protects itself from its den: if it becomes bald from the roughness of the ground and the softness of the hoof, so it protects its hoof from the slightest thing that would hurt it. In the Shariah: He who protects himself from engaging in what deserves punishment, whether by doing or leaving it. End quote. Ibn Jarir and Al-Hakim narrated, and authenticated it, on the authority of Ibn Masoud, that the Book: the Qur'an, there is no doubt about it: there is no doubt about it. Ibn Ishaq and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement: **there is no doubt about it**, he said: there is no doubt about it. Ahmad narrated in Az-Zuhd and Abu Abi Hatim narrated on the authority of Abu Al-Darda', he said: Doubt is suspicion. Abd bin Hamid narrated on the authority of Qatadah, similarly, and so did Ibn Jarir on the authority of Mujahid. Ibn Jarir narrated on the authority of Ibn Masoud, regarding his statement: **guidance for the righteous**, he said: light for the righteous, and they are the believers. Ibn Ishaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement: **guidance for the righteous**, meaning those who fear God's punishment for abandoning what they know of guidance and hope for His mercy in believing in what came from it. Ibn Abi Hatim narrated on the authority of Muadh bin Jabal that he was asked: Who are the righteous? He said: A people who fear polytheism and idol worship and are sincere in worshipping God. Ibn Abi Al-Dunya narrated on the authority of Abu Hurairah that a man said to him: What is piety? He said: Did you find a path with thorns? He said: Yes. He said: What did you do? He said: If you see thorns, you turn away from them, or pass over them, or stop short of them. He said: That is piety. Ahmad narrated in Az-Zuhd on the authority of Abu Ad-Darda' who said: The perfection of piety is for the servant to fear God to the point that he fears Him by an atom's weight when he abandons some of what he sees as lawful for fear that it will be a veil between him and what is unlawful. Something similar to what Abu Ad-Darda' said has been narrated on the authority of a group of the Tabi'un. Ahmad, Abd bin Hamid, Al-Bukhari in his history, Al-Tirmidhi who authenticated it, Ibn Majah, Ibn Abi Hatim, Al-Hakim who authenticated it, and Al-Bayhaqi in Al-Sha'b narrated

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on the authority of Atiyyah Al-Sa'di who said: The Messenger of God, may God bless him and grant him peace, said: **A servant will not attain the status of being among the righteous until he abandons that which is permissible out of caution for that which is permissible.** So, it is obligatory to adhere to what this hadith indicates, and this is a legal meaning for the righteous that is more specific than the meaning that we presented from the author of Al-Kashshaf, who claimed that it is the legal meaning.

Tafsir al-Baghawi

2. The Almighty's saying: **That Book** meaning this Book, which is the Qur'an. It was said: *This* is implied in it, meaning this is that Book. Al-Farra' said: God had promised His Prophet, may God bless him and grant him peace, that He would send down to him a Book that water would not erase, nor would it wear out from frequent repetition. So when He sent down the Qur'an, He said: **This that is the Book that I promised you that I would send down to you in the Torah and the Gospel and on the tongues of the Prophets before you.** "And this" is for approximation, **and that** is for distancing. Ibn Kaysan said: God the Almighty sent down before Surat Al-Baqarah surahs that the polytheists denied, then He sent down Surat Al-Baqarah and said: **That Book** meaning the surahs that preceded Al-Baqarah, there is no doubt about it.

The word *book* is a verbal noun meaning something written, just as it is said of a creature that it was created, and this dirham was struck by so-and-so, meaning it was struck by him. The root of *books* is to join and gather, and soldiers are called *battalions* because of their gathering, and the book was called a book because it gathered one letter to another.

The Almighty's saying: **There is no doubt about it** means there is no doubt that it is from God the Almighty and that it is the truth and the honesty. It was said that it is a piece of report with the meaning of a prohibition, meaning do not doubt it, like the Almighty's saying: **There is no obscenity nor wickedness 197-Al-Baqarah**, meaning do not engage in obscenity nor wickedness. Ibn Kathir read it with the pronunciation in the connection, and likewise every pronoun ha' preceded by a sukoon, he pronounces it with the pronunciation in the connection unless it is followed by a sukoon. Then if the sukoon before the ha' is a ya', he pronounces it with the kasra as a ya', and if it is not a ya', he pronounces it with the damma as a waw. Hafs agreed with him in his saying: **Therein is humiliation 69-Al-Furqan** (and he pronounces it with the pronunciation).

God the Almighty said: **Guidance for the righteous.** Abu Ja'far, Ibn Kathir, Hamza, and Al-Kisa'i assimilate the nasalization with the letter Lam and Ra'. Hamza and Al-Kisa'i added with the letter Ya', and Hamza added with the letter Waw. The others do not assimilate it. Abu Ja'far conceals the Nun and Tanween with the letter Kha' and Ghayn. **Guidance for the righteous** means it is guidance, meaning right

guidance and clarification for the people of piety. It was said that it is an accusative in the state, meaning a guide, meaning there is no doubt in His guidance for the righteous. Guidance is that by which a person is guided, for the righteous, meaning the believers. Ibn Abbas, may God be pleased with him, said: The righteous is the one who avoids polytheism, major sins, and indecencies. It is taken from piety. Its origin is the barrier between two things. From this it is said that he protected himself with his shield, meaning he made it a barrier between himself and what he intends.

In the hadith: ((When the battle became intense, we would seek protection with the Messenger of God (peace be upon him))) meaning, when the war became intense, we would make him a barrier between us and the enemy. It is as if the pious person makes obeying God's commands and avoiding what He has forbidden a barrier between him and the punishment. Omar bin Al-Khattab **may God be pleased with him** said to Kaab Al-Ahbar: Tell me about piety. He said: Did you take a path with thorns? He said: Yes. He said: What did you do in it? He said: I was cautious and rolled up my sleeves. Kaab said: That is piety. Shahr bin Hawshab said: The pious person is the one who leaves what is permissible in order to be cautious of what is permissible. Omar bin Abdul Aziz said: Piety is leaving what God has forbidden and performing what God has made obligatory. Whatever God provides after that is better than better. It was said that it is following the example of the Prophet (peace be upon him). In the hadith: ((The sum of piety is in the words of God the Almighty: **Indeed, God commands justice and doing good** (90-An-Nahl) verse)) Ibn Omar said: Piety is that you do not see yourself as better than anyone. And singling out the pious for mention is an honor for them or because they are the pious with guidance.

Tafsir al-Baidawi

2- **That is the Book** That is a reference to **Alif, Lam, Meem** if it is first written by the author of these letters or is explained by the Surah or the Qur'an, then when it is spoken and completed, or is transmitted from the sender to the recipient, it becomes distant and is referred to by it to the distant and reminds it, whenever **Alif, Lam, Meem** is intended to remind the Book, then it is its report or description which is it, or to the Book, then it is its description and what is intended by it is the Book whose revelation is promised in the manner of the Most High's saying: **Indeed, We will cast upon you a weighty word.** Or in the previous books, and it is a source by which the passive participle is named for emphasis.

It was said that fa'al means the passive participle, like clothing. Then the phrase was applied to the poem before it was written because it is something that is written. The origin of the word *kutub* is the plural, and from it comes the word *katiba*.

"There is no doubt about it" means that it is so clear and its proof is so brilliant that no rational person, after proper consideration, would doubt that it is a revelation that has reached the level of a miracle. It is not that no one has doubts about it. Do you not see the words of God Almighty: **And if you are in doubt about what We have sent down upon Our Servant.** He did not remove doubt from them, but rather showed them the path that would make it easy for them, which is that they should strive to oppose one of His stars and exert their utmost effort in it until, if they are unable to do so, they will realize that there is no room for doubt or entry for suspicion in it.

It was said: Its meaning is that there is no doubt in it for the righteous. And guidance is a state of the genitive pronoun, and the factor in it is the circumstance that is an attribute of the negation. And doubt in the original is *raabani* if suspicion occurs in you, which is the anxiety and turmoil of the soul. It is called doubt because it disturbs the soul and removes tranquility. And in the hadith: **Leave that which makes you doubt for that which does not make you doubt**, for doubt is suspicion and honesty is tranquility, and from it is the uncertainty of time due to its misfortunes.

Guidance for the righteous guides them to the truth. Guidance is originally a source like secret and piety, and its meaning is indication.

It was said: The evidence that leads to the goal because it was made the opposite of misguidance in the Almighty's saying: **Towards guidance or in manifest error** and because it is said *guided* except for those who are guided to the desired goal. And it is specific to the righteous because they are the ones guided by it and benefit from its text, even though its evidence is general for every observer, whether Muslim or disbeliever. In this regard, the Almighty said: **A guidance for mankind.** Or because contemplating it does not benefit except those who have refined the mind and used it to manage the verses and consider the miracles, and recognize the prophecies, because it is like good food for maintaining health, as it does not bring benefit unless health is obtained, and this is what He referred to in His saying, the Almighty: **And We send down of the Qur'an that which is a healing and a mercy to the believers, but it does not increase the wrongdoers except in loss.** The vague and ambiguous content in it does not detract from its being guidance because it is separated from an explanation that specifies what is intended by it. And the righteous is an active participle from their saying **He protected him, so he protected himself.** And protection means excessive protection. In Islamic law, it is the name of someone who protects himself from what will harm him in the afterlife, and it has three levels:

First: Avoiding eternal punishment by disavowing polytheism, and based on this, God Almighty says: **And He bound them to the word of piety.**

Second: Avoiding everything that is sinful, whether done or omitted, even minor sins according to some people. This is known as piety in Islamic law, and it is the meaning of the Almighty's saying: **And if only the people of the cities had believed and feared God.**

Third: That he should abstain from what distracts his

heart from the truth and devote himself to it with its evils, which is the true piety required by the Almighty's saying: **O you who have believed, fear God as He should be feared.** His saying: **A guidance for the righteous** has been interpreted here in three ways.

Know that the verse has several possible interpretations: that **alif, lam, mim** is the subject as a name for the Qur'an or the surah, or it is understood as the author of it, and that is its predicate, even though it is more specific than the author in general. The basic principle is that the more specific is not interpreted as the more knowledgeable, because what is meant by it is the author who is complete in his composition, reaching the highest degrees of eloquence and levels of rhetoric, and the book is a description of that.

And that **alif, lam, mim** is its predicate, a deleted subject, and that is a second predicate. Or a substitute, and the Book is its description, and **no doubt** in the famous opinion is built because it includes the meaning of *from* in the accusative case, as it is the name of *la* the negator of the genus, which works like *in*, because it requires it and is necessary for nouns as it is necessary. And in the reading of Abu Al-Shathaa, it is raised by *la* which means **there is no** and *fi* is its predicate, and it was not presented as he presented the statement of God Almighty: **there is no threat in it** because he did not intend to specify the negation of doubt with it from among all the books as he intended there, or its description, and for the righteous is its predicate. And guidance is accusative in the state, or the predicate is deleted as in *la*, a pronoun. Therefore, he stopped at **no doubt**, on the basis that *fi* is the predicate of guidance, which was presented before it because of its indefiniteness, and the estimate is: there is no doubt in it, in it is guidance, and that it is the subject and **the Book** is its predicate in the meaning: that it is the complete book that deserves to be called a book, or its description and what follows it is its predicate, and the sentence is the predicate of **alif, lam, mim**.

The first is to say that they are coherent sentences, the subsequent ones deciding the previous ones, and therefore the conjunction did not enter between them. So **alif, lam, mim**, is a sentence that indicates that the one being challenged is the author of the same type as what they compose their speech from, and that the Book is a second sentence that decides the aspect of the challenge, and **there is no doubt in it**, is a third sentence that testifies to its perfection, as the described Book is the ultimate in perfection, since there is no perfection higher than that of truth and certainty. And **guidance for the righteous**, as it is estimated to be the subject of a fourth sentence that confirms that it is a truth that is not doubted, that it is **guidance for the righteous**, or the previous one entails the subsequent one, as the evidence entails the meaning, and its explanation is that when he first drew attention to the miracle of the challenged one in that it is of the same type as their speech and they were unable to oppose it, he concluded from it that it is the book that has reached the level of perfection and this necessitated that doubt not cling to its edges since there is nothing less than what is subject to doubt and suspicion, and what was like that was inevitably **guidance for the righteous**, and in each one of them

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there is a point of eloquence, so in the first there is the deletion and symbolization of the intended with the reason, and in the second there is the magnificence of the expression, and in the third there is the delay of the circumstance out of caution against the ambiguity of falsehood, and in the fourth there is the deletion and description with the source for exaggeration and bringing it indefinite for glorification and specifying guidance for the righteous considering the goal of naming the one who reaches piety as a righteous person, in brevity and glorification of his status.

Surat al-Baqarah 2:3

Those who believe in the unseen, establish prayer, and spend out of what We have provided them.

Tafsir al-Jalalayn

Those who believe believe in the unseen in what is hidden from them of resurrection, Paradise and Hell **and establish prayer** that is, perform it with its due rights **and from what We have provided them** We have given them **they spend** in obedience to God

Tafsir al-Suyuti

Tafsir al-Tabari

Muhammad bin Hamid al-Razi told us: Salamah bin al-Fadi told us, on the authority of Muhammad bin Ishaq, on the authority of Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, on the authority of Ikrimah, or on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **Those who believe**, he said: They are truthful.

Yahya bin Othman bin Saleh Al-Sahmi told me: Abu Saleh told us: Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **They believe** means they are truthful.

Al-Muthanna bin Ibrahim told me: Ishaq bin Al-Hajjaj told us: Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi': **They believe** means they fear.

Muhammad bin Abdul-A'la Al-San'ani told us: Muhammad bin Thawr told us, on the authority of Muammar, who said: Al-Zuhri said: Faith is action.

It was narrated on the authority of Ammar bin Al-Hasan, who said: Ibn Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Ala bin Al-Musayyab bin Rafi', on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, on the authority of Abdullah, who said: Faith is belief.

The meaning of faith among the Arabs is: belief. The one who believes in something in word is called a believer, and the one who believes in his word in action is called a believer. From this is the saying of God, the Most High: **And you will not believe us, even if we were truthful** (Yusuf 12:17), meaning: And you will not believe us in our words. Fear of God may be included in the meaning of faith, which is believing in words with deeds. Faith is a word that includes acknowledgment of God, His Books, and His Messengers, and believing in acknowledgment with deeds. Since this is the case, what is more appropriate for the interpretation of the verse, and more similar to the description of the people, is that they are described as believing in the unseen in word, belief, and action, since God, the Most High, did not limit them from the meaning of faith to one meaning rather than another, but rather He described them in general with it, without specifying any of its meanings that excluded it from

their description by report or reason.

The statement on the interpretation of the words of God Almighty: **by the unseen**.

Muhammad bin Hamid al-Razi told us: Salamah bin al-Fadi told us, on the authority of Muhammad bin Ishaq, on the authority of Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, on the authority of Ikrimah, or on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **by the unseen**, he said: by what came from Him, meaning: from God, may His praise be exalted.

Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Murrah Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace, **by the unseen**: as for the unseen, it is what is hidden from the servants of the matter of Paradise and the matter of Hell, and what God, the Blessed and Exalted, mentioned in the Qur'an. Their belief in that, meaning the believers among the Arabs, did not come from a book or knowledge that they had.

Ahmad bin Ishaq Al-Ahwazi told us: Abu Ahmad Al-Zubayri told us: Sufyan told us, on the authority of Asim, on the authority of Zur, who said: The unseen is the Qur'an.

Bishr bin Muadh Al-Aqdi told us: Yazid bin Zari' told us, on the authority of Saeed bin Abi Arubah, on the authority of Qatada, regarding his statement, **Those who believe in the unseen**, he said: They believed in Paradise and Hell, and the resurrection after death, and the Day of Resurrection, and all of this is unseen.

It was narrated on the authority of Ammar ibn al-Hasan, who said: Abdullah ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi' ibn Anas, **Those who believe in the unseen**: they believe in God, His angels, His messengers, the Last Day, His Paradise, His Hell, and the meeting with Him, and they believe in life after death. All of this is unseen.

The root of the word *ghayb* is: everything that is absent from you. It is derived from the saying: **So-and-so is absent**.

The people of interpretation differed regarding the people about whom God Almighty revealed these two verses from the beginning of this surah, and regarding their description and the attributes with which He described them, such as their belief in the unseen, and the rest of the meanings that the two verses contained of their attributes other than Him.

Some of them said: They are the believing Arabs in particular, not the other believing People of the Book.

They proved the correctness of their statement and the truth of their interpretation by the verse that follows these two verses, which is the statement of God the Almighty: **And those who believe in what has been revealed to you, [O Muhammad], and what was revealed before you**. They said: The Arabs did not

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Those who believe in the unseen, establish prayer, and spend out of what We have provided them.

have a book before the book that God the Almighty revealed to Muhammad, may God bless him and grant him peace, that they believed in, acknowledged, and acted upon. Rather, the book for the People of the Two Books was other than it. They said: So when God the Almighty related the story of those who believe in what was revealed to Muhammad and what was revealed before him, after relating the story of those who believe in the unseen, we knew that each type of them is different from the other type, and that those who believe in the unseen are a type different from the type who believe in the two books, one of which was revealed to Muhammad, may God bless him and grant him peace, and the other of which was revealed to those who came before the Messenger of God.

They said: Since that is the case, what we said is correct, that the interpretation of the words of God Almighty: **Those who believe in the unseen**, is only those who believe in what is hidden from them of Paradise and Hell, reward and punishment and resurrection, and belief in God and His angels and His books and His messengers, and everything that the Arabs did not believe in during their ignorance, which God Almighty has made obligatory for His servants to believe in and not others.

Who said that?

Musa bin Harun told me: Amr bin Hammad told us: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Murrah Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: As for **those who believe in the unseen**, they are the believers from among the Arabs, **and establish prayer and spend from what We have provided for them**. As for the unseen, it is what is hidden from the servants of the matter of Paradise and Hell, and what God mentioned in the Qur'an. Their belief in that was not based on a book or knowledge that they had. **And those who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain**. These are the believers from among the People of the Book.

Some of them said: Rather, these four verses were revealed specifically for the believers among the People of the Book. Because of their belief in the Qur'an when God, the Most High, informed them in it about the unseen things that they used to hide among themselves and keep secret. So they knew when God, the Most High, revealed that to His Prophet, may God bless him and grant him peace, in His revelation, that it was from God, the Most High, the Almighty. So they believed in the Prophet, may God bless him and grant him peace, and they believed in the Qur'an and what it contained of information about the unseen things that they had no knowledge of, because they had established with them the proof that God, the Most High, provided them with in His Book, of informing them about what they used to conceal from their hearts, that all of that was from God.

Some of them said: Rather, the four verses from the beginning of this Surah were revealed to Muhammad, may God bless him and grant him peace, describing all believers who are like that, from the Arabs and the non-Arabs, the People of the Book and others. But this is only a description of a group of people, and the one who believes in what God revealed to Muhammad, may God bless him and grant him peace, and what was revealed before him, is the one who believes in the unseen.

They said: God described them as having faith in what was revealed to Muhammad and what was revealed to those before him, after His description of them as having faith in the unseen was fulfilled, because His description of them as having faith in the unseen meant that they believe in Paradise, Hell, Resurrection, and all the other matters that God, may His praise be exalted, has commanded them to believe in, which they have not seen and which have not yet come of what is to come, without informing them that they believe in what Muhammad, may God bless him and grant him peace, and the messengers before him and the books brought.

They said: Since the meaning of the Most High's statement: **And those who believe in what was revealed to you and what was revealed before you** is not found in His statement: **Those who believe in the unseen**, the need for the servants to know their description of that was similar to their need to know the description with which they were described of their belief in the unseen, so that they may know what pleases God from the actions of His servants and what He loves from their descriptions, so that they may be, if their Lord guides them to it, *believers*.

Who said that?

Muhammad bin Amr bin Al-Abbas Al-Bahili told me: Abu Asim Al-Dahhak bin Mukhallad told us: Isa bin Maimun Al-Makki told us: Abdullah bin Abi Nujayh told us, on the authority of Mujahid, who said: Four verses of Surat Al-Baqarah describe the believers, two verses describe the disbelievers, and thirteen describe the hypocrites.

Sufyan bin Wakee' told us: My father told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid, something similar.

Al-Muthanna bin Ibrahim told me: Musa bin Masoud told us: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

It was narrated on the authority of Ammar bin Al-Hasan, who said: Abdullah bin Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi' bin Anas, who said: Four verses from the opening of this Surah, meaning Surat Al-Baqarah, are about those who believe, and two verses are about the leaders of the confederates.

The first of the two statements, in my opinion, is more correct and more similar to the interpretation of the Book, and it is the first statement, which is: that those whom God Almighty described as having faith in the unseen, and in what He, the Most High, described

them with in the first two verses, are not those whom He described as having faith in what was revealed to Muhammad and what was revealed to the messengers before him, because of the reasons I mentioned before for those who said that.

What also indicates the correctness of this statement is that it is a genus after describing the believers with the two attributes that He described, and after classifying each type of them as He classified the disbelievers into two types: He made one of them imprinted on his heart, sealed upon him, and hopeless of his return, and the other a hypocrite, showing off by showing faith on the outside, while concealing hypocrisy inwardly. So He made the disbelievers into two types, just as He made the believers into two types at the beginning of the surah. Then He made known to His servants the description of each type of them and their attributes, and what He has prepared for each group of them of reward or punishment, and He condemned those among them who are condemned, and He thanked the efforts of those among them who are obedient.

The statement in the interpretation of the words of God Almighty: **And they establish**.

And its establishment: performing it within its limits and obligations, and the duty in it is according to what was imposed upon them. Just as it is said: The people established their market, if they did not neglect buying and selling in it, and as the poet said:

We held a market for the Iraqis, so they were proud and all of them returned.

And as Muhammad bin Hamid told us, he said: Salamah bin Al-Fadl told us, on the authority of Muhammad bin Ishaq, on the authority of Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, on the authority of Ikrimah, or on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **and they establish prayer**, he said: those who establish prayer with its obligatory duties.

Abu Kuraib told us: Uthman bin Saeed told us, on the authority of Bishr bin Amara, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, **And they establish prayer**. He said: Establishing prayer is the completion of bowing and prostration, recitation and humility, and devotion to it in it.

The statement in the interpretation of the words of God Almighty: *Prayer*.

Yahya bin Abi Talib told me, he said: Yazid told us, he said: Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **Those who establish prayer**: meaning the obligatory prayer.

As for prayer, in the speech of the Arabs it means supplication, as Al-A'sha said:

She has a guard who never leaves her home, and if she is slaughtered, he prays over her and offers Zamzam.

Meaning: He prayed for her, and like what Al-A'sha also said:

The wind met her in her cloak, prayed on her cloak, and was drawn

I believe that the obligatory prayer is called prayer because the one praying exposes himself to the success of his request for reward from God through his work, along with what he asks his Lord for of his needs. The supplicant exposes himself through his supplication to his Lord to the success of his needs and his request.

The statement in the interpretation of the words of God Almighty: **And from what We have provided them they spend**.

The commentators differed in their interpretation of this. Some of them said:

Ibn Hamid told us: Salamah told us, on the authority of Muhammad bin Ishaq, on the authority of Muhammad bin Abi Muhammad, the client of Zayd bin Thabit, on the authority of Ikrimah, or on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, **And from what We have provided them they spend**, he said: They give zakat, hoping for reward from it.

Al-Muthanna told me: Abdullah bin Saleh told us, on the authority of Muawiyah, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, **And from what We have provided for them they spend**, he said: The zakat on their wealth.

Yahya bin Abi Talib told me, he said: Yazid told us, he said: Juwaybir told us, on the authority of Ad-Dahhak, **And from what We have provided for them they spend**, he said: The expenditures were acts of worship by which they drew closer to God according to their means and effort, until the obligatory charity was revealed: seven verses in Surat Bara'ah, in which charity is mentioned, they are the confirmed and abrogating verses.

Some of them said:

Musa bin Harun told me: Amr bin Hammad told us: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Murrah Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace, **and from what We have provided for them they spend**: refers to a man's spending on his family. This was before zakat was revealed.

The first interpretation of the verse and the one most deserving of the description of the people is that they were paying all that was required of them from their wealth, whether it was zakat or spending on those who were obligated to spend on them, from family and children and others, whose expenses are obligatory upon them due to kinship, ownership, or other things. Because God, the Most High, described them comprehensively when He described them as spending from what He provided for them, so He praised them for that from their description. So it was known that since He did not specify their praise and description with a type of spending for which its owner is praised without a type by report or otherwise, they were described with all the meanings of spending for

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which its owner is praised from the good things that their Lord provided for them from their wealth and properties, and that is the lawful part of it that is not similar to the unlawful.

Tafsir al-Qurtubi

God Almighty says: **Those who believe in the unseen, establish prayer, and spend from what We have provided them.**

It contains twenty-six issues:

The first: His saying: *those* is in the accusative case as an attribute of the righteous, and the nominative case is permissible for the purpose of separation, meaning they are the ones, and the accusative case is permissible for praise. **They believe** is they confirm. And belief in the language means belief, and in the revelation: **And you are not a believer in us** meaning a believer, and it is transitive with the prepositions *Ba* and *Lam*, as He said: **And do not believe except him who follows your religion** "So he did not believe in Moses." And Hajjaj bin Hajjaj al-Ahwal - and he is nicknamed **Sack of Honey** - narrated that he heard Qatadah say: O son of Adam, if you do not want to do good except with energy, then your soul is inclined towards boredom, lethargy, and boredom, but the believer is the one who is patient, and the believer is the one who is pious, and the believer is the one who is strict, and the believers are those who are stubborn towards God night and day, and by God, the believer does not cease to say: Our Lord, our Lord, in secret and in public, until He answers them in secret and in public.

The second: The Almighty's saying: **By the unseen.** The unseen in the speech of the Arabs is: everything that is hidden from you. It is from the words with the letter *yaa*. It is said from it: the sun set, it sets. The absence is well-known. The woman is absent, so she is absent if her husband is absent from her. We fell into absence and ghaybah, meaning a depression in the earth. The ghaybah is the thicket, which is a group of trees in which one disappears. The reassured part of the earth is called the unseen, because it is hidden from sight.

Third: The commentators differed in the interpretation of the unseen here. A group said: The unseen in this verse is God, the Most High. Ibn al-Arabi weakened this. Others said: It is fate and destiny. Others said: It is the Qur'an and what is in it of the unseen. Others said: The unseen is everything that the Messenger, peace be upon him, informed us of that the minds cannot be guided to, such as the signs of the Hour, the torment of the grave, the gathering and the resurrection, the path and the scale, Paradise and Hell. Ibn Atiyyah said: These statements do not contradict each other, rather the unseen applies to all of them.

I said: This is the legitimate faith referred to in the hadith of Gabriel, peace be upon him, when he said to the Prophet, may God bless him and grant him peace: **Tell me about faith.** He said: **That you believe in God,**

His angels, His books, His messengers, and the Last Day, and believe in destiny, both its good and its bad. He said: **You have spoken the truth.** And he mentioned the hadith. Abdullah bin Masoud said: **No believer has faith better than faith in the unseen.** Then he recited: **Those who believe in the unseen.**

I said: In the revelation: **And we were not absent**, and He said: **Those who fear their Lord in secret.** So He, glory be to Him, is absent from sight, not visible in this world, not absent by sight and reasoning, so they believe that they have a Lord who is able to reward for deeds, so they fear Him in their secrets and in their solitude in which they are absent from people, because they know that He sees them, and on this the verses agree and do not contradict, praise be to God. And it was said: in secret, meaning in their consciences and hearts, unlike the hypocrites, and this is a good statement. And the poet said:

We believe in the unseen, and our people used to pray to idols before Muhammad.

Fourth: The Almighty's saying: **And they establish prayer** is connected to one sentence after another. Establishing prayer is performing it with its pillars, Sunnahs, and forms at its appointed times, as will be explained. It is said: **The thing stood** meaning it lasted and remained, and it is not from *standing* on a man, but rather it is from your saying: **The truth stood** meaning it appeared and remained, as in the saying of the poet:

The war started against us

Another said

And when it is said, **You have come**, they do not leave until the horses have set up a stabbing market.

It was said: They establish and perpetuate, and to establish it means to perpetuate it, and Omar referred to this meaning by saying: Whoever preserves it and protects it has preserved his religion, and whoever wastes it is more wasteful of everything else.

Fifth: Establishing the prayer is well-known, and it is a Sunnah according to the majority of scholars, and that the one who abandons it does not have to repeat it. According to Al-Awza'i, Ata', Mujahid, and Ibn Abi Laila, it is obligatory, and the one who abandons it must repeat it. This is what the people of the apparent meaning said, and it was narrated from Malik, and Ibn Al-Arabi chose it. He said: Because in the hadith of the Bedouin:

And he commanded him to stand, just as he commanded him to say Allahu Akbar, face the Kaaba, and perform ablution.

He said: As for you now that you have come to know the hadith, it is necessary for you to say one of the two narrations of Malik that agrees with the hadith, which is that the residence is obligatory. Ibn Abd al-Barr said about his saying, may God bless him and grant him peace:

And its prohibition is the takbir is evidence that the one who did not enter into the ihram did not enter into the

prayer. So whatever was before the ihram, its ruling is that the prayer does not have to be repeated unless they agree on something, in which case it is accepted according to the consensus, such as purification, the direction of the qiblah, the time, and so on. Some of our scholars said: Whoever leaves it intentionally must repeat the prayer, but that is not because it is obligatory, because if that were the case, its forgetfulness and its intentional action would be the same. Rather that is due to taking the Sunnah lightly, and God knows best.

Sixth: The scholars differed as to whether someone who hears the call to prayer should hurry up or not. The majority of scholars were of the view that he should not hurry up even if he fears missing the rak'ah, based on the saying of the Prophet, peace be upon him:

"When the prayer is called, do not come running, but come walking and in a calm manner. So pray whatever you catch up with, and make up whatever you miss."

Narrated by Abu Hurairah, narrated by Muslim. It was also narrated by him that the Messenger of God, may God bless him and grant him peace, said:

"If one is called to prayer, one should not rush to it, but walk with calmness and dignity. Pray what you have caught up with and make up what has passed you." This is a clear text. As for the meaning, if one hurries, he will be dazzled and his entry into the prayer, its recitation, and its humility will be disturbed. A group of the early Muslims, including Ibn Umar and Ibn Mas'ud, with some differences from him, said that if one fears missing it, he should hurry. Ishaq said: He should hurry if he fears missing the rak'ah, and something similar was narrated from Malik. He said: There is no problem for someone who is on a horse to move the horse, and some of them interpreted it as a difference between someone walking and someone riding, because someone riding is unlikely to be dazzled as someone is dazzled.

I said: It is better to use the Sunnah of the Messenger of God (peace and blessings of God be upon him) in every situation. So he walks as the hadith says, and he should be calm and dignified, because he is in prayer and it is impossible for his (peace and blessings of God be upon him) report to be contrary to what he reported. Just as the one who enters into prayer must be calm and dignified, so too the one who walks, so that he may imitate him and obtain his reward. What indicates the correctness of this is what we have mentioned from the Sunnah, and what al-Darimi included in his Musnad. He said: Muhammad ibn Yusuf told us, Sufyan told us, on the authority of Muhammad ibn Ajan, on the authority of al-Maqburi, on the authority of Ka'b ibn Ujrah, who said that the Messenger of God (peace and blessings of God be upon him) said:

If you perform ablution and go to the mosque, do not interlock your fingers, for you are in prayer. In this hadith, which is authentic, the Prophet (peace and blessings of God be upon him) forbade anything less than hastening and made it like the one praying. These Sunnahs clarify the meaning of the words of God the Almighty: **So hasten to the remembrance of God,** and

that what is meant by it is not hurrying on foot, but rather it means work and action. This is how Malik interpreted it. And this is the correct view, and God knows best.

Seventh: The scholars differed in the interpretation of his saying, peace be upon him: **And whatever you have missed, complete** and his saying: **And make up what has preceded you.** Do they have the same meaning or not? It was said: They have the same meaning and that making up may be used to mean completion. God the Almighty said: **So when you have completed the prayer** and He said: **So when you have completed your rites.** It was said: Their meanings are different and this is the correct one, and this difference results in a difference of opinion regarding what the one who enters realizes, is it the beginning of his prayer or the end of it? A group of Malik's companions - including Ibn al-Qasim - went with the first, but he makes up what he missed with al-Hamd and a surah, so he is a builder in actions and a judge in words. Ibn Abd al-Barr said: This is the well-known opinion of the school. Ibn Khuwayz Mandad said: This is what our companions are on, and it is the opinion of al-Awza'i, al-Shafi'i, Muhammad ibn al-Hasan, Ahmad ibn Hanbal, al-Tabari, and Dawud ibn Ali. Ashhab narrated, and he is the one mentioned by Ibn Abd al-Hakam, on the authority of Malik, and Isa narrated it on the authority of Ibn al-Qasim on the authority of Malik: That what he catches up with is the last of his prayer, and that he is the judge in actions and words, and this is the opinion of the Kufians. Judge Abu Muhammad Abd al-Wahhab said: And it is the well-known opinion of Malik. Ibn Abd al-Barr said: Whoever considers what he catches up with the first of his prayer, I think that they took into consideration the ihram, because it is only at the beginning of the prayer, and the testimony of faith and the tasleem are only at the end of it, so from here they said: That what he catches up with is the first of his prayer, with what was reported in that from the Sunnah in his saying: Then complete it, and completion is the last.

Others argued with his saying: **Then make it up, and what he makes up is the missed prayer**, except that the narration of the one who narrated: **Then complete it** is more, and it is not correct according to the saying of the one who said: **Whatever catches up with the beginning of his prayer is valid**, except what was said by Abdul Aziz bin Abi Salamah Al-Majshun, Al-Muzani, Ishaq, and Dawud, that he recites with the imam Al-Hamd and a surah if he catches up with that with him, and if he stands up to make it up, he recites Al-Hamd alone, so these people are valid according to their principle, their saying and their actions, may God be pleased with them.

Eighth: The Iqama prevents one from starting a voluntary prayer. The Messenger of God, may God bless him and grant him peace, said: **When the Iqama is given for prayer, there is no prayer except the obligatory one.** Narrated by Muslim and others. But if one starts a voluntary prayer, he should not interrupt it, because God, the Most High, says: **And do not invalidate your deeds**, especially if he has prayed one rak'ah of it. It was said: He should interrupt it, because of the general meaning of the hadith on that. And God knows best.

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Those who believe in the unseen, establish prayer, and spend out of what We have provided them.

Ninth: The scholars differed concerning someone who entered the mosque and did not perform the two rak'ahs of Fajr, then the prayer was called. Malik said: He should enter with the imam and not perform them. If he did not enter the mosque, and he does not fear missing a rak'ah, then he should perform them outside the mosque, and he should not perform them in any of the courtyards of the mosque - where Friday prayers are performed - that are attached to the mosque. If he fears that he will miss the first rak'ah, then he should enter and pray with him, then he should pray them when the sun rises if he likes. Praying them when the sun rises is more beloved to me and is better than not praying them. Abu Hanifah and his companions said: If he fears that he will miss the two rak'ahs and will not catch up with the imam before he rises from bowing in the second, then he should enter with him. If he hopes that he will catch up with a rak'ah, then he should pray the two rak'ahs of Fajr outside the mosque, then he should enter with the imam. Al-Awza'i said the same, except that it is permissible for him to bow them in the mosque as long as he does not fear missing the last rak'ah. Al-Thawri said: If he fears missing a rak'ah, then he should enter with them and not pray them, otherwise he should pray them even if he has entered the mosque. Al-Hasan ibn Hayy, and it is said Ibn Hayyan, said: If the resident begins the Iqama, then there is no voluntary prayer except the two Rak'ahs of Fajr. Al-Shafi'i said: Whoever enters the mosque after the Iqama has been established for prayer, he should enter with the Imam and not perform them outside the mosque or inside it. Al-Tabari said the same, and Ahmad ibn Hanbal said the same, and it was narrated from Malik, and it is the correct view in this regard, because the Prophet (peace be upon him) said: **When the Iqama has been established for prayer, then there is no prayer except the obligatory one.** The two Rak'ahs of Fajr are either Sunnah, or Virtue, or Desirable, and the evidence in the event of a dispute is the evidence of the Sunnah. Among the evidence for the famous opinion of Malik and Abu Hanifa is what was narrated from Ibn Umar that he came while the Imam was praying Fajr prayer, so he prayed them in Hafsa's room, then he prayed with the Imam. Among the evidence for Al-Thawri and Al-Awza'i is what was narrated from Abdullah ibn Mas'ud that he entered the mosque after the Iqama had been established for prayer, so he prayed the two Rak'ahs of Fajr towards a pillar in the mosque, then he entered the prayer in the presence of Hudhayfah and Abu Musa **may God be pleased with them.** They said: If it is permissible for him to be occupied with the voluntary prayer instead of the obligatory prayer outside the mosque, then it is permissible for him to do so in the mosque. Muslim narrated on the authority of Abdullah bin Malik bin Buhaynah who said: "The dawn prayer was called and the Messenger of God, may God bless him and grant him peace, saw a man praying while the muezzin was calling the prayer, so he said: Are you praying the dawn prayer with four rak'ahs?" This is a denunciation from him, may God bless him and grant him peace, of the man praying the two rak'ahs of dawn in the mosque while the imam was praying. It can also be used as evidence that if the two rak'ahs of dawn are performed in that situation, they are valid, because he,

may God bless him and grant him peace, did not interrupt his prayer even though he was able to do so, and God knows best.

Tenth: The root of prayer in the language is supplication, taken from the word *salā* which means to pray, and from it is the word *qawwa* (peace be upon him):

"If one of you is invited to a meal, let him accept. If he is breaking his fast, let him eat, and if he is fasting, let him pray." Some scholars said that what is meant is the well-known prayer, so he prays two rak'ahs and leaves. The first is more famous and is the view of most scholars.

When Asma gave birth to Abdullah bin Al-Zubayr, she sent him to the Prophet, may God bless him and grant him peace. Asma said: Then he stroked him and prayed over him, meaning he supplicated for him. God Almighty said: **And pray for them,** meaning supplicate for them.

Al-A'sha said:

My daughter says as I approach my departure: O Lord, spare my father from descriptions and pain.

You should do as you prayed, so sleep deeply, for there is someone lying on one's side.

Al-A'sha also said:

The wind met her in her cloak, prayed on her cloak, and was drawn

The man was drawn: he grew up and prayed, as stated in As-Sahih. Some people said: It is taken from As-Sala, which is a vein in the middle of the back and separates at the tailbone, enveloping it. From this, the praying person took the lead in racing horses, because he comes in the arena and his head is at the prayer of the one who is ahead, so the prayer was derived from it, either because it came second for faith and was likened to the praying horse, or because the one who kneels has his prayer doubled. As-Sala: the place where the tail is inserted in the horse, and both are As-Salawan. As-Sala: the one who follows the one who is ahead, because his head is at the prayer. Ali, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, outran Abu Bakr and a third of Umar. It was said that it is taken from Adherence, and from this he prayed with fire if he adhered to it, and from it **he prayed with a blazing fire.** Al-Harith ibn Abbad said:

I was not from its gardens, God knows, and I am its sea today

Any adherence to its heat, and it is as if the meaning in this is the adherence of the servants to the limit that God Almighty has commanded. It was said: It is taken from *salayt al-ud bi-an-nar* if you straightened it and softened it with *salaa*. And *salaa*: *salaa al-nar* with a *kasra* on the *sad* and extended, and if you open the *sad* it is shortened, so you say *salaa al-nar*, so it is as if the one praying straightens himself by suffering in it and softens and is humble. Al-Kharzanji said:

Do not rush your matter and continue it, for your stick is not like the one who continues it.

Prayer: supplication. Prayer: mercy, and from it:

O God, bless Muhammad, the hadith. Prayer means worship, and from it the Almighty's saying: **And their prayer at the House was not** the verse, meaning their worship. Prayer means voluntary prayer, and from it the Almighty's saying: **And enjoin prayer upon your family**. Prayer means glorification, and from it the Almighty's saying: **Had he not been of those who glorify God** meaning of those who pray. And from it the word **glorify Him** in the forenoon. It has been said in the interpretation of **We glorify Your praise**: we pray. Prayer means reading, and from it the Almighty's saying: **And do not be loud in your prayer** so it is a common word. Prayer is a house in which one prays, Ibn Faris said. It has been said that prayer is a proper noun that is given for this act of worship, for God the Almighty has not left a time without a law, and no law has left a prayer, narrated by Abu Nasr al-Qushayri.

I said: According to this statement, it has no derivation, and according to the majority, it is:

Eleventh: The two fundamentalists differed as to whether they should remain in their original linguistic and initial established form, as well as faith, zakat, fasting, and pilgrimage, and the Shari'ah only disposes of the conditions and rulings, or whether that addition from the Shari'ah makes them established as the initial establishment by the Shari'ah. Here they differ, and the first is more correct, because the Shari'ah was established in Arabic, and the Qur'an was revealed in it in clear Arabic, but the Arabs have control over the names, just as the word *dabbah* was established for everything that creeps, then custom limited it to beasts, so the custom of the Shari'ah has control over the names, and God knows best.

Twelfth: There is a difference of opinion about what is meant by prayer here. Some say it means the obligatory prayers. Others say it means the obligatory and voluntary prayers together, which is correct, because the wording is general and the pious person performs both.

Thirteenth: Prayer is a cause of provision. God Almighty said: **And enjoin prayer upon your family** [Surah Taha], as will be explained in Taha, God willing. And it is a cure for stomach pain and other ailments. Ibn Majah narrated, "On the authority of Abu Hurayrah, who said: The Prophet, may God bless him and grant him peace, was having intercourse, so I was having intercourse, so I prayed, then I sat down. The Prophet, may God bless him and grant him peace, turned to me and said: I have a sore throat. I said: Yes, O Messenger of God. He said: Get up and pray, for in prayer there is healing." In another narration: **I have a sore throat** means in Persian you have a sore throat.

And peace and blessings be upon him, if something worried him, he would resort to prayer.

Fourteenth: Prayer is not valid except with certain conditions and obligations. Among its conditions is purity, and its rulings will be explained in Surat An-Nisa and Surat Al-Ma'idah. Covering the private parts will be discussed in Al-A'raf, God willing.

As for its obligatory parts: facing the qiblah, making the intention, saying the opening takbir and standing for it, reciting the opening chapter of the Qur'an and standing for it, bowing and being at ease in it, raising the head from bowing and being straight in it, prostrating and being at ease in it, raising the head from prostration, sitting between the two prostrations and being at ease in it, and the second prostration and being at ease in it. The basis for this sentence is the hadith of Abu Hurayrah about the man whom the Prophet, may God bless him and grant him peace, taught when he failed to do it, so he said to him:

If you stand up to pray, perform ablution thoroughly, then face the qiblah, then say Allahu Akbar, then recite whatever you can of the Qur'an, then bow until you are at ease in bowing, then rise until you are standing straight, then prostrate until you are at ease in prostration, then rise until you are at ease in sitting, then do this throughout your prayer. Narrated by Muslim.

And similar to it is the hadith of Rifa'ah ibn Rafi', narrated by Al-Darqutni and others. Our scholars said: So his statement, may God bless him and grant him peace, explained the pillars of prayer, and he was silent about the iqama, raising the hands, the limit of recitation, the takbir of transitions, the tasbih in bowing and prostration, the middle sitting, the tashahhud, the final sitting, and the salutation. As for the iqama and specifying the Fatimah, we have already discussed them. As for raising the hands, it is not obligatory according to the group of scholars and most of the jurists, due to the hadith of Abu Hurayrah and the hadith of Rifa'ah ibn Rafi'. Dawud and some of his companions said that it is obligatory when saying the takbir of ihram. Some of his companions said: Raising the hands when starting ihram, bowing, and rising from bowing is obligatory, and whoever does not raise his hands, his prayer is invalid. This is the statement of Al-Hamidi and a narration from Al-Awza'i. They used as evidence his statement, may God bless him and grant him peace:

Pray as you have seen me praying. Narrated by Al-Bukhari. They said: It is obligatory for us to do as we have seen him do, because he is the one who conveys God's will. As for the takbir other than the takbir of ihram, it is recommended according to the majority of scholars due to the hadith mentioned. Ibn Qasim, the companion of Malik, used to say: Whoever omits the takbir in prayer, or forgets one or two takbirs, he should also prostrate for forgetfulness. If he does not do so, there is nothing wrong with him. It was narrated from him that there is no forgetfulness in one takbir for whoever forgets it. This indicates that the greatness of the takbir and its entirety are obligatory in his view, and that a small amount of it is overlooked. Asbagh ibn al-Faraj and Abdullah ibn Abdul-Hakam said: There is nothing wrong with someone who does not say the takbir in prayer from beginning to end if he says the takbir of ihram. If he omits it out of forgetfulness, he should prostrate for forgetfulness. If he does not prostrate, there is nothing wrong with him. No one should intentionally leave out the takbir, because it is a sunnah of the prayer. If he does so, he has done wrong and there is nothing wrong with him and his prayer is valid.

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Those who believe in the unseen, establish prayer, and spend out of what We have provided them.

I said: This is correct, and it is what the group of jurists of the regions from the Shafi'is and Kufians and the group of the people of hadith and the Malikis are upon, except for those who follow the school of thought of Ibn al-Qasim. Al-Bukhari, may God have mercy on him, entitled **Chapter on completing the takbir in bowing and prostration** and he cited the hadith of Mutraf ibn Abdullah who said:

I prayed behind Ali ibn Abi Talib, along with Imran ibn Husayn. When he prostrated, he would say **Allahu Akbar**, and when he raised his head, he would say **Allahu Akbar**, and when he rose from the two rak'ahs, he would say **Allahu Akbar**. When he finished the prayer, Imran ibn Husayn took the hand and said: "This reminded me of the prayer of Muhammad, may God bless him and grant him peace," or he said: "He prayed with us the prayer of Muhammad, may God bless him and grant him peace." And the hadith of Ikrimah, who said:

I saw a man at the Maqam, saying **Allahu Akbar** with every lowering and raising, and when he stood up and when he lay down. I informed Ibn Abbas, who said: "Isn't that the prayer of the Prophet, may God bless him and grant him peace? May your mother be cursed!" Al-Bukhari, may God have mercy on him, indicated to me through this chapter that the takbir was not practiced by them. Abu Ishaq al-Sabi'i narrated on the authority of Yazid ibn Abi Maryam on the authority of Abu Musa al-Ash'ari, who said: "Ali led us in prayer on the Day of the Camel, a prayer that reminded us of the prayer of the Messenger of God, may God bless him and grant him peace. He used to say "Allahu Akbar" with every lowering and raising, standing and sitting. Abu Musa said: **We either forgot it or left it out intentionally.**

I said: Do you think they repeated the prayer? How can it be said that someone who left out the takbir has invalidated his prayer? If that were the case, there would be no difference between the Sunnah and the obligatory. If the individual parts of something are not obligatory, then all of it is not obligatory. And God is the Grantor of success.

Fifteenth: As for glorifying God during bowing and prostration, it is not obligatory according to the majority, based on the aforementioned hadith. Ishaq bin Rahawayh made it obligatory, and whoever leaves it out must repeat the prayer, based on the saying of the Prophet, peace be upon him:

As for bowing, glorify the Lord in it, and as for prostration, strive in supplication, for it is likely that your supplication will be answered.

Sixteenth: As for sitting and the Tashahhud, the scholars differed on that. Malik and his companions said: The first sitting and the Tashahhud have two Sunnahs. A group of scholars made the first sitting obligatory and said: It is special from among the other obligatory prayers in that prostration can take its place, like the Arayya of Muzabanah, and the Qirad of Ijarah, and like standing after the Ihram for one who finds the Imam bowing. They argued that if it were a Sunnah, the one who intentionally omitted it would not

invalidate his prayer, just as it is not invalidated by omitting the Sunnahs of prayer. Those who did not make it obligatory argued that if it were one of the obligatory prayers, the one who forgot about it would return to it until he performs it, just as if he omitted a prostration or a Rak'ah, and he should observe in it what is observed in bowing and prostration of loyalty and rank, then he should prostrate for his forgetfulness as one who omitted a Rak'ah or a prostration and performed them. In the hadith of Abdullah ibn Buhaynah:

"The Messenger of God, may God bless him and grant him peace, stood up after two rak'ahs and forgot to recite the tashahhud, so the people behind him glorified God so that he would sit down, so he remained standing and they stood up. When he finished his prayer, he performed two prostrations of forgetfulness before the salutation." If sitting was obligatory, forgetfulness and forgetfulness would not have nullified it, because the obligatory parts of prayer are equally neglected by forgetfulness and intentionally, except for the one who is following the imam.

They differed on the ruling on the last sitting in prayer and the purpose of that. They are:

Seventeenth: On five sayings:

One of them: Sitting is obligatory, the Tashahhud is obligatory, and the Salam is obligatory. Among those who said this are Al-Shafi'i and Ahmad ibn Hanbal in one narration, and Abu Mus'ab narrated it in his Mukhtasar on the authority of Malik and the people of Madinah, and Dawud said the same. Al-Shafi'i said: Whoever omits the first Tashahhud and the prayers upon the Prophet, may God bless him and grant him peace, does not have to repeat it, and he has to perform two prostrations of forgetfulness for omitting it. If he omits the final Tashahhud, forgetfully or intentionally, he must repeat it. They argued that the statement of the Prophet, may God bless him and grant him peace, in the prayer is obligatory, because the origin of its obligation is general and needs to be stated, except for what is excluded by evidence. The Prophet, may God bless him and grant him peace, said:

Pray as you have seen me pray.

Tafsir Ibn Kathir

Those who believe in the unseen, Abu Jaafar Al-Razi said on the authority of Al-Ala' bin Al-Musayyab bin Rafi' on the authority of Abu Ishaq on the authority of Abu Al-Ahwas on the authority of Abdullah, who said: Faith is belief. Ali bin Abi Talha and others said on the authority of Ibn Abbas, may God be pleased with them both, that they believe and believe. Muammar said on the authority of Al-Zuhri: Faith is action. Abu Jaafar Al-Razi said on the authority of Al-Rabi' bin Anas that they believe and fear.

Ibn Jarir said: It is better that they be described as having faith in the unseen in word, deed and belief. Fear of God may be included in the meaning of faith,

which is the confirmation of words with deeds. Faith is a comprehensive word for acknowledging God, His Books and His Messengers, and confirming acknowledgment with deeds. **I said** As for faith in the language, it is used to mean pure belief, and it may be used in the Qur'an to mean that, as God the Almighty said: **He believes in God and believes in the believers**, and as the brothers of Joseph said to their father: **But you would not believe us, even if we were truthful**. Likewise, if it is used in conjunction with deeds, as God the Almighty said: **Except those who believe and do righteous deeds**. But if it is used absolutely, then the required religious faith is nothing but belief, words and deeds. This is what most of the imams have said, and it has been narrated by Al-Shafi'i, Ahmad ibn Hanbal, Abu Ubaidah and more than one others unanimously: that faith is words and deeds, and it increases and decreases. Many narrations and hadiths have been reported about it, and we have discussed them individually at the beginning of the commentary on Al-Bukhari. Praise and thanks be to God. Some of them interpreted it as fear, as in the saying of God the Almighty: **Indeed, those who fear their Lord unseen** and His saying: **Whoever fears the Most Merciful unseen and comes with a heart turned in repentance**. Fear is the essence of faith and knowledge, as God the Almighty said: **Only those fear God, from among His servants, who have knowledge**. Some of them said that they believe in the unseen as they believe in the testimony, and they are not like what God the Almighty said about al-Munafiqun 63: **And when they meet those who believe, they say, 'We believe,' but when they are alone with their evil ones, they say, 'Indeed, we are with you; we were only mocking.'** And He said: **When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God.' And God knows that you are His Messenger, and God bears witness that the hypocrites are liars**. Based on this, His saying in the unseen is a state, meaning in the state of their being unseen from the people.

As for the unseen intended here, the expressions of the predecessors differed regarding it, and they are all correct and go back to the fact that all are intended. Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas on the authority of Abu al-'Aliyah regarding the Almighty's statement: **They believe in the unseen**, he said: And they believe in God, His angels, His books, His messengers, the Last Day, His Paradise, His Hell, and the meeting with Him, and they believe in life after death and in the resurrection. So this is all unseen. And this is what Qatada bin Di'amah said, and Al-Suddi said on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Murrah Al-Hamadani on the authority of Ibn Mas'ud and on some of the companions of the Prophet, may God bless him and grant him peace, as for the unseen, it is that which is hidden from the servants of the matter of Paradise and the matter of Hell and what is mentioned in the Qur'an. Muhammad bin Ishaq said on the authority of Muhammad bin Abi Muhammad on the authority of Ikrimah or on the authority of Sa'id bin Jubayr on the authority of Ibn Abbas, with the unseen, he said with what came from Him - meaning from God Almighty - and Sufyan Al-Thawri said on the authority of Asim on Zur, he said: The unseen is the Qur'an. And Ata bin

Abi Rabah said: Whoever believes in God has believed in the unseen. And Ismail bin Abi Khalid said: They believe in the unseen, he said: The unseen of Islam. And Zaid bin Aslam said: Those who believe in the unseen, he said: In destiny. So all of these are close in meaning because all of what was mentioned is from the unseen in which belief is obligatory.

Saeed bin Mansour said: Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Ammarah bin Umair, on the authority of Abd Al-Rahman bin Yazid, who said: We were sitting with Abdullah bin Masoud, and we mentioned the companions of the Prophet, may God bless him and grant him peace, and what they had done before us. Abdullah said: The matter of Muhammad, may God bless him and grant him peace, was clear to whoever saw him, and by Him besides Whom there is no god, no one has ever believed with a faith better than faith in the unseen. Then he recited: "Alif, Lam, Meem. This is the Book about which there is no doubt, a guidance for those conscious of God. Who believe in the unseen, establish prayer, and spend from what We have provided them. And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]. Those are upon guidance from their Lord, and it is those who will be the successful." And this is how Ibn Abi Hatim, Ibn Mardawayh, and Al-Hakim narrated it through various chains of narration on the authority of Al-A'mash. Al-Hakim said: It is authentic according to the criteria of Al-Bukhari and Muslim, but they did not include it. Concerning the meaning of this hadith narrated by Ahmad, Abu al-Mughira told us, al-Awza'i told us, Asad ibn Abd al-Rahman told me, on the authority of Khalid ibn Darik, on the authority of Ibn Muhairiz, who said: I said to Abu Jumah, tell us a hadith that you heard from the Messenger of God, may God bless him and grant him peace. He said: Yes, I will tell you a good hadith: We had lunch with the Messenger of God, may God bless him and grant him peace, and with us was Abu Ubaidah ibn al-Jarrah. He said: O Messenger of God, is there anyone better than us? We submitted to Islam with you and fought jihad with you. He said: **Yes, there are people after you who will believe in me without having seen me**. Another chain of transmission is that Abu Bakr ibn Mardawayh said in his interpretation: Abdullah ibn Ja'far told us, Ismail told us, on the authority of Abdullah ibn Mas'ud, Abdullah ibn Salih told us, Mu'awiyah ibn Salih told us, on the authority of Salih ibn Jubayr, who said: Abu Juma'ah al-Ansari, the companion of the Messenger of God, may God bless him and grant him peace, came to us in Jerusalem to pray there, and with us that day was Raja' ibn Haywah, may God be pleased with him. When he turned away, we went out to see him off, and when he wanted to leave, he said: You have a reward and it is a right that I tell you of a hadith that I heard from the Messenger of God, may God bless him and grant him peace. We said: Bring it, may God have mercy on you. He said: We were with the Messenger of God, may God bless him and grant him peace, and with us was Mu'adh ibn Jabal, the tenth of ten. We said: O Messenger of God, are there people who have a greater reward than you? We believe in God and follow you. He said: "What prevents you from that while the Messenger of God is

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among you, bringing you revelation from heaven? Rather, there will be people after you to whom a book will come from between two covers, who will believe in it and act according to what is in it. They will have a greater reward than you, twice over.” Then he narrated it from the hadith of Damrah ibn Rabi’ah, on the authority of Marzuq ibn Nafi’, on the authority of Salih ibn Jubayr, on the authority of Abu Jumah, in a similar manner. This hadith indicates working with the found, which the people of hadith differed about, as I stated at the beginning of the explanation of al-Bukhari, because he praised them for that and mentioned that they have a greater reward from this aspect, not absolutely. Likewise, the other hadith narrated by al-Hasan ibn Arfa al-Abdi, who told us Ismail ibn Ayyash al-Himsi, on the authority of al-Mughira ibn Qays al-Tamimi, on the authority of Amr ibn Shu’ayb, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, said: **Which creation has the most amazing faith to you?** They said: The angels. He said: **Why do they not believe while they are with their Lord?** They said: **Then the prophets?** He said: **Why do they not believe while the revelation is being sent down to them?** They said: **And we?** He said: **Why do you not believe while I am among you?** He said: “The Messenger of God, may God bless him and grant him peace, said: “Indeed, the creation has the most amazing faith to me is a people who will come after you and will find scrolls in which there is a book, and they will believe in what is in it.” Abu Hatim al-Razi said: al-Mughira ibn Qays al-Basri is a fabricator of hadith. **I said** However, Abu Ya’la narrated in his Musnad, Ibn Mardawayh in his Tafsir, and al-Hakim in his Mustadrak from the hadith of Muhammad ibn Humayd - and it is weak - on the authority of Zayd ibn Aslam narrated on the authority of his father on the authority of Umar on the authority of the Prophet, may God bless him and grant him peace, with something similar or similar to it. Al-Hakim said: Its chain of transmission is authentic, but they did not include it. It was narrated something similar on the authority of Anas bin Malik, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, and God knows best. Ibn Abi Hatim said: My father narrated to us, Abdullah bin Muhammad al-Musnad narrated to us, Ishaq bin Idris narrated to us, Ibrahim bin Ja’far bin Mahmud bin Salamah al-Ansari narrated to me, Ja’far bin Mahmud narrated to me on the authority of his grandmother Nuwaylah bint Aslam, who said: I prayed the noon or afternoon prayer in the mosque of Bani Haritha, and we faced the mosque of Iliya and prayed two prostrations. Then someone came to us to tell us that the Messenger of God, may God bless him and grant him peace, had faced the Sacred House, so the women moved to the place of the men and the men to the place of the women, so we prayed the two remaining prostrations while facing the Sacred House. Ibrahim said: Men from Bani Haritha narrated to me that when that reached the Messenger of God, may God bless him and grant him peace, he said: **Those are people who believe in the unseen.** This is a strange hadith from this source.

And they establish prayer and spend from what We have provided them.

Ibn Abbas said: **And they establish prayer**, meaning they establish prayer with its obligatory parts.

Ad-Dahhak said on the authority of Ibn Abbas:

Establishing prayer means completing bowing, prostration, recitation, humility, and devotion to it.

Qatada said: Establishing prayer means preserving its times, ablution, bowing, and prostration. Muqatil ibn Hayyan said: Establishing it means preserving its times, performing ablution properly, completing bowing, prostration, reciting the Qur’an, the testimony of faith, and sending blessings upon the Prophet, may God bless him and grant him peace. This is establishing it.

Ali bin Abi Talha and others said on the authority of Ibn Abbas, **And from what We have provided them they spend**, meaning the zakat of their wealth. Al-Suddi said on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Marra on the authority of Ibn Masoud and on the authority of some of the companions of the Messenger of God, may God bless him and grant him peace, **And from what We have provided them they spend**, meaning the man’s spending on his family. This was before zakat was revealed. Juwaybir said on the authority of Ad-Dahhak, “Spending was an offering by which they drew closer to God according to their means and effort until the obligatory charity was revealed, seven verses in Surat Bara’ah in which charity is mentioned. They are the abrogating and confirming verses. Qatada said, “And from what We have provided them they spend,” so spend from what God has given you. This wealth is a loan and a deposit with you, O son of Adam, and you are about to part with it.

Ibn Jarir chose that the verse is general in zakat and expenditures, as he said: The most appropriate and most deserving interpretation of the description of the people is that they should pay all that is necessary for them from their wealth - zakat, whether that is or expenditure for those whose expenditure is necessary for them from family or children and others whose expenditure is obligatory for them due to kinship, ownership, and other than that, because God Almighty described them and praised them for that, and both spending and zakat are praised and praised for it. **I said** God Almighty often links prayer with spending from wealth, as prayer is the right of God and His worship, and it includes His oneness, praising Him, glorifying Him, supplicating to Him, praying to Him, and relying on Him, and spending is doing good to the creatures by benefiting them, and the people most deserving of that are relatives, family, and slaves, then foreigners, so both the obligatory expenditures and the obligatory zakat are included in the statement of God Almighty: **And from what We have provided for them they spend.** For this reason, it was proven in the two Sahihs on the authority of Ibn Umar, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, said: “Islam is built on five: the testimony that there is no god but God and that Muhammad is the Messenger of God.”

The Messenger of God, the establishment of prayer, the giving of zakat, the fasting of Ramadan, and the pilgrimage to the House. There are many hadiths on this. The origin of prayer in the speech of the Arabs is supplication. Al-A'sha said:

She has a guard who never leaves her home, and if she is slaughtered, he prays over her and offers Zamzam water.

He also said:

The wind met her in her cloak, prayed on her cloak, and was drawn

Ibn Jarir recited them as evidence for that, and the other, who is also Al-A'sha, said:

My daughter says as she is about to depart: O Lord, spare my father from ailments and pain.

You should do as you prayed, then go to sleep, for there is someone lying on one's side.

He says, **You have to make supplications like the ones you made for me.** This is clear. Then, the word *prayer* was used in the Shari'ah to refer to bowing, prostrating, and specific actions at specific times with their known conditions, characteristics, and well-known types. Ibn Jarir said, "I think that prayer is called prayer because the one who prays exposes himself to the success of his request for reward from God with His knowledge, along with what he asks his Lord for of his needs." It was said that it is derived from **the two prayers** when they move in prayer during bowing and prostration, and they are two veins that extend from the back until they surround the coccyx, and from this the one who follows the one who precedes in the horse race is called **the one who prays**, and there is a view on this. It was said that it is derived from *sala*, which means to stick to something, from the Almighty's saying, **None shall pray it**, meaning none shall adhere to it and remain in it, **except the most wretched**. It was said that it is derived from the sticking of wood in the fire so that it stands straight, just as the one who prays straightens its crookedness with prayer, **Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of God is greater**. Its derivation from supplication is more correct and more famous, and God knows best.

As for zakat, we will discuss it in its proper place, God willing.

Fath al-Qadir

3- Those who believe in the unseen is a description of the pious and revealer. Faith in language means: belief, and in Islamic law it means what will come. The unseen in the speech of the Arabs means: everything that is hidden from you. Al-Qurtubi said: The commentators differed in the interpretation of the unseen here. A group said: The unseen in this verse is God, the Most High, and Ibn Al-Arabi weakened it. Others said: Fate and destiny. Others said: The Qur'an and what is in it of the unseen. Others said: The unseen is everything that the Messenger informed us of that the minds cannot find guidance to, such as the signs of the Hour, the torment of the grave, the gathering and the resurrection, the path and the scale,

Paradise and Hell. Ibn Atiyyah said: These statements do not contradict each other, rather the unseen applies to all of them. He said: This is the legal faith referred to in the hadith of Gabriel when he said to the Prophet, may God bless him and grant him peace: **So tell me about faith?** He said: To believe in God, His angels, His books, His messengers, and the Last Day, and to believe in destiny, both good and bad. He said: You have spoken the truth." End quote. This hadith is authentic in Sahih with the wording: **That you believe in God, His angels, His books, His messengers, and in destiny, both good and bad.** Ibn Abi Hatim, al-Tabarani, Ibn Mandah, and Abu Nu'aym, both of whom narrated in Ma'rifat al-Sahaba, on the authority of Tuwaylah bint Aslam, who said: "I prayed the noon or afternoon prayer in the mosque of Bani Haritha, and we faced the mosque of Ilya and prayed two prostrations. Then someone came to us to tell us that the Messenger of God, may God bless him and grant him peace, had faced the House, so the men moved to the place of the women and the women to the place of the men. We prayed the remaining two prostrations while facing the Sacred House, and the Messenger of God, may God bless him and grant him peace, was informed and said: 'Those are people who believe in the unseen.'" Al-Bazzar, Abu Ya'la and Al-Hakim narrated, and authenticated it, on the authority of Umar ibn Al-Khattab, who said: I was sitting with the Prophet, may God bless him and grant him peace, and he said: "Tell me who have the best faith among the people?" They said: O Messenger of God, the angels. He said: They are like that, and they have the right to do so. What prevents them, since God has given them the status that He has given them?" They said: O Messenger of God, the prophets whom God has honored with His message and prophethood. He said: They are like that, and they have the right to do so. What prevents them, since God has given them the status that He has given them? They said: O Messenger of God, the martyrs who were martyred with the prophets? He said: They are like that, and what prevents them, since God has honored them with martyrdom. They said: Who, O Messenger of God? He said: People in the loins of men who will come after me, who will believe in me even though they have not seen me, and who will believe in me even though they have not seen me. They will find a hanging paper and act according to what is in it. These are the people with the best faith." Its chain of transmission includes Muhammad ibn Abi Hamid, but it is weak. Al-Hasan bin Arafat narrated in his famous party and Al-Bayhaqi in Al-Dala'il on the authority of Amr bin Shu'aib on the authority of his father on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, said, and he mentioned something similar to the first hadith, and in its chain of transmission is Al-Mughira bin Qais Al-Basri, who is a fabricator of hadith. Al-Tabarani narrated something similar to it on the authority of Ibn Abbas, with a chain of transmission traceable back to the Prophet, and Al-Isma'ili narrated something similar to it on the authority of Abu Hurayrah, with a chain of transmission traceable back to the Prophet, and Al-Bazzar narrated something similar to it on the authority of Anas, with a chain of transmission traceable back to the Prophet, and Ibn Abi Shaybah narrated in his Musnad on the authority of Awf ibn

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Those who believe in the unseen, establish prayer, and spend out of what We have provided them.

Malik, who said: The Messenger of God, may God bless him and grant him peace, said: **I wish I had met my brothers.** They said: **O Messenger of God, are we not your brothers?** He said: "Yes, but there will come people after you who will believe in me as you believe, confirm me as you confirm, and support me as you support. I wish I had met my brothers." Ibn Asakir narrated something similar to it in his Forty Seven Hadiths on the authority of Anas, and in its chain of transmission is Abu Hudbah, who is a liar, and he added to it: "Then the Prophet, may God bless him and grant him peace, recited: 'Those who believe in the unseen and establish prayer' the verse." Ahmad, Al-Darimi, Al-Baroudi, Ibn Qani' together in his Dictionary of Companions, Al-Bukhari in his History, Al-Tabarani and Al-Hakim narrated on the authority of Abu Juma'ah Al-Ansari who said: "I said: O Messenger of God, are there people who have a greater reward than us because we believe in you and follow you? He said: What prevents you from doing that while the Messenger of God is among you, bringing you revelation from the heavens? Rather, there will be people who will come after you, to whom the Book of God will come between two covers, and they will believe in me and act according to what is in it. They will have a greater reward than you." Ahmad, Ibn Abi Shaybah and Al-Hakim narrated on the authority of Abu Abd Al-Rahman Al-Juhani who said: "While we were with the Messenger of God, may God bless him and grant him peace, two riders came out. The Messenger of God, may God bless him and grant him peace, said: 'Two Kindis or two Madhhijis.' Until they came, there were two men from Madhhij. One of them approached to pledge allegiance to him. When he took his hand, he said: 'O Messenger of God, what do you think of someone who came to you and believed in you and followed you, and what will happen to him?' He said: 'Blessed is he.' So he stroked his arm and left. Then the other came and took his hand to pledge allegiance to him. He said: 'O Messenger of God, what do you think of someone who believed in you and followed you, and did not see you?' He said: 'Blessed is he.' Then he stroked his arm and left." At-Tayalisi, Ahmad, Al-Bukhari in his history, At-Tabarani and Al-Hakim narrated on the authority of Abu Umamah Al-Bahili who said: The Messenger of God, may God bless him and grant him peace, said: 'Blessed is he who saw me and believed in me, and blessed is he who believed in me but did not see me, seven times.'" Ahmad and Ibn Hibban narrated on the authority of Abu Saeed that a man said: O Messenger of God, blessed is he who saw you and believed in you? He said: Blessed is he who saw me and believed in me, and blessed, then blessed, then blessed is he who believed in me without seeing me. Al-Tayalisi and Abd ibn Humayd narrated something similar on the authority of Ibn Umar. Ahmad, Abu Ya'la and Al-Tabarani narrated on the authority of Anas something similar to the hadith of Abu Umamah Al-Bahili mentioned above. Sufyan ibn Uyaynah, Sa'id ibn Mansur and Ahmad ibn Mani' in his Musnad, Ibn Abi Hatim, Ibn Adh-Dhabari and Al-Hakim narrated - and authenticated it - on the authority of Ibn Mas'ud that he said: By the One other than Whom there is no god, no one has believed better than faith in the

unseen. Then he recited: "Alif, Lam, Meem. This is the Book about which there is no doubt" until His saying: **the successful ones.** The followers have different opinions, and the most correct is what was mentioned above, that the legal faith applies to all of what was mentioned here. Ibn Jarir said: It is better for you to be described as having faith in the unseen in word, belief and action. He said: Fear of God is included in the meaning of faith, which is confirming words with deeds. Faith is a comprehensive word that includes acknowledging God, His books, and His messengers, and confirming the acknowledgment with action. Ibn Kathir said: The required religious faith is nothing but belief, word, and action. This is what most imams have said. In fact, Al-Shafi'i, Ahmad ibn Hanbal, Abu Ubaid, and others have unanimously stated that faith is word and action, and it increases and decreases. Many verses have been reported on this matter. End quote.

And they establish prayer and spend from what We have provided them.

It is connected to **they believe**. Iqama originally means permanence and stability. It is said: **The thing stood up** meaning it lasted and was established. It is not from standing up for a man, but rather it is from your saying **the truth stood up** meaning it appeared and was established. The poet said:

The war started against us

Another said:

If it is said, "Stay," do not leave until the horses have stopped at the market of stabbing.

Establishing prayer is performing it with its pillars, Sunnahs, and forms at its appointed times. The root of prayer in the language is: supplication from the verb **salatu to pray** if he supplicates. This was mentioned by al-Jawhari and others. Some people said: It is taken from as-sala, which is a vein in the middle of the back that splits at the tailbone. From this, the praying person takes the lead in racing horses, because he comes in the ring and his head is at the tailbone of the one who is ahead, so the word prayer was derived from it because it is second to faith, so it was likened to the praying horse. Or because the one who kneels bends his as-sala, and as-sala is the place where the tail of the horse is inserted, and the two are two as-salawan, and the praying person follows the one who is ahead because his head is at his as-sala. Al-Qurtubi mentioned this in his interpretation. The second meaning was mentioned in al-Kashshaf, this linguistic meaning. As for the legal meaning, it is this prayer that has the pillars and remembrances. Scholars differed as to whether it is kept on its linguistic root or was initially established by a legal establishment. It was said: the first, but the law came with additions that are the conditions and fixed obligations in it. Some people said: the second. According to the majority of scholars, provision is what is suitable for benefiting from, whether lawful or unlawful, contrary to the Mu'tazila. They said: What is unlawful is not provision, and there is a place for discussing this issue elsewhere. Spending: taking money out of one's hand, and in bringing the word "partial" here there is a secret point,

which is guidance to abandon extravagance. Ibn Jarir, Ibn Abi Hatim and Ibn Ishaq narrated on the authority of Ibn Abbas regarding his statement, "They establish prayer," he said: the five daily prayers. "And from what We have provided them they spend," he said: the zakat of their wealth. Abd bin Hamid narrated on the authority of Qatadah that establishing prayer means maintaining its times, ablution, bowing and prostration. "And from what We have provided them they spend," he said: they spent in the obligations of God that He has imposed upon them in His obedience and in His path. Ibn al-Mundhir narrated on the authority of Sa'id bin Jubayr and others like him. Ibn Jarir narrated on the authority of Ibn Mas'ud regarding his statement, "And from what We have provided them they spend," he said: it is a man's spending on his family. Ibn Jarir narrated on the authority of Ad-Dahhak who said: "Spending was an act of worship by which they drew closer to God, the Almighty, according to their means and effort, until the obligatory charity was revealed in Surat Bara'ah. They are the clear abrogators." Ibn Jarir chose the view that the verse is general in terms of zakat and spending, which is the truth without differentiating between spending on relatives and others, obligatory charity and voluntary charity. The lack of explicit mention of any of the types to which the term spending applies gives the most complete indication of the generality.

Tafsir al-Baghawi

3. The Almighty's saying: **Those who believe** is in the place of those who are lowered as an attribute of the righteous. They believe: they believe [Abu Amr and Warsh leave out the hamza, and the others leave it out, and they also leave out every silent hamza that is the fa of the verb such as *believe* and *believers* except for a few letters].

The reality of faith is belief in the heart. God Almighty said, **And you will not believe us** 17-Yusuf [meaning you will not believe us]. In the Sharia, it is belief in the heart, acknowledgment with the tongue, and action with the limbs. So acknowledgment and action were called faith, for a reason of appropriateness, because it is one of His laws.

Islam: is submission and obedience. All faith is Islam, but not all Islam is faith if it is not accompanied by belief. God Almighty said: **The desert Arabs say, 'We have believed.' Say, 'You have not believed; but say, 'We have submitted.'**" (al-Hujurat 49:14) This is because a man may be submissive on the outside but not believing on the inside. He may be believing on the inside but not obedient on the outside.

The answer of the Prophet, may God bless him and grant him peace, differed from them when Gabriel, peace be upon him, asked him, and it is what Abu Tahir Muhammad ibn Ali ibn Muhammad ibn Ali ibn Muhammad ibn Buwayh al-Zarrad al-Bukhari told us: I am Abu al-Qasim Ali ibn Ahmad al-Khuza'i, I am Abu Saeed al-Haytham ibn Kulayb al-Shashi, I am Abu Ahmad Isa / ibn Ahmad al-Asqalani, I am Yazid ibn Harun, I am Kahams ibn al-Hasan, on the authority of Abdullah ibn Buraidah, on the authority of Yahya ibn

Ya'mar, who said: The first one to speak about predestination, meaning in Basra, was Ma'bad al-Juhani. So Humayd ibn Abd al-Rahman and I went out intending to go to Mecca, and we said: If we meet one of the companions of the Messenger of God, may God bless him and grant him peace, we will ask him about what these people are saying. So we met Abdullah ibn Umar, may God be pleased with them both, and my companion and I surrounded him, one of us on his right and the other on his left. I knew that he would entrust the speech to me, so I said: O Abu Abd al-Rahman, there have appeared before us people who seek this knowledge and claim that there is no predestination, but rather the matter is a nose. He said: So if you meet those people, tell them that I am innocent of them in any way. Until he believes in destiny, both good and bad. Then he said:

Omar ibn al-Khattab narrated: "While we were with the Messenger of God, may God bless him and grant him peace, a man with very white clothes and very black hair approached, and no trace of travel was visible on him, and none of us recognized him. He approached and sat in front of the Messenger of God, may God bless him and grant him peace, [his knee touching his knee] and said: O Muhammad, tell me about Islam. The Messenger of God, may God bless him and grant him peace, said: You testify that there is no god but God and that Muhammad is the Messenger of God, and you establish prayer, and pay zakat, and fast Ramadan, and perform Hajj to the House if you are able to do so. He said: You have spoken the truth. We were amazed at his question and his confirmation. Then he said: What is faith? He said: To believe in God alone, His angels, His books, His Messenger, and in the resurrection after death, in Paradise and Hell, and in destiny, both good and bad. He said: You have spoken the truth. Then he said: What is ihsan? He said: To worship God as if you see Him, for if you do not see Him, He sees you. He said: You have spoken the truth. Then he said: Then tell me about the Hour. He said: The one who is asked about it knows no better about it than the one who asks. He said: You have spoken the truth. He said: Then tell me about its signs. He said: That the slave girl will give birth to her mistress, and that you will see Barefoot, naked, destitute shepherds of sheep competing in building tall mud bricks. He said: You have spoken the truth. Then he left. After a third time, the Messenger of God, may God bless him and grant him peace, said to me: O Umar, do you know who the man was? I said: God and His Messenger know best. He said: That was Gabriel, who came to teach you the affairs of your religion. He did not come to me in any form except that I recognized him in it, except in this form of his.

The Prophet, may God bless him and grant him peace, made Islam in this hadith a name for the apparent actions, and faith a name for the hidden belief. This is not because actions are not part of faith, nor is belief in the heart part of Islam. Rather, this is a detail of a whole that is all one thing, and its sum is religion. Therefore, he said, "That is Gabriel, who came to you to teach you the matter of your religion."

The evidence that actions are part of faith is what Ahmad ibn Abdullah al-Salihi told us, on the authority of Abu al-Qasim Ibrahim ibn Muhammad ibn Ali ibn

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al-Shah, on the authority of Abu Ahmad ibn Muhammad ibn Quraysh ibn Sulayman, on the authority of Bishr ibn Musa, on the authority of Khalaf ibn al-Walid, on the authority of Jarir al-Razi, on the authority of Sahl ibn Abi Salih, on the authority of Abdullah ibn Dinar, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **Faith has seventy-odd branches, the best of which is the statement, 'There is no god but God,' and the least of which is removing something harmful from the road, and modesty is a branch of faith.**

It was said: Faith is taken from security, so the believer was called a believer because he secures himself from God's punishment, and God Almighty is a believer because He secures the servants from His punishment.

God the Almighty said: **By the unseen:** The unseen is a verbal noun that is used in place of the noun, so the unseen is called *ghaib* [just as the just is called *just* and the visitor is called *falsehood*. The unseen is that which is hidden from the eyes. Ibn Abbas said: The unseen here is everything that you are commanded to believe in regarding what is hidden from your sight, such as the angels, resurrection, Paradise, Hell, the path, and the balance. It was said that the unseen here is God the Almighty, and it was said: the Qur'an. Al-Hasan said: by the Hereafter. Zur ibn Hubaish and Ibn Jurayj said: by revelation. Similar to it is **Does He have knowledge of the unseen? An-Najm 35.** Ibn Kaysan said: by destiny. Abd al-Rahman ibn Yazid said: We were with Abdullah ibn Masoud and we mentioned the companions of Muhammad, may God bless him and grant him peace, [and what they preceded us in], so Abdullah said: The matter of Muhammad was clear to whoever saw him, and by Him besides Whom there is no god, no one has ever believed with a faith better than faith in the unseen. Then he recited: "Alif, Lam, Meem. That is the Book" until His saying: **the successful ones.** Abu Ja'far, Abu 'Amr and Warsh read Ya' manun without the hamza, and so did Abu Ja'far without every silent hamza except in anba' hum, anba' hum and nabi' na. Abu 'Amr leaves them all out unless it is a sign of the jussive mood, such as nabi' hum, anba' hum and tas' uhum, waan nasha', nasa' uha and the like, or it is a departure from one language to another, such as mu' saddah and ru' yan. Warsh leaves out every silent hamza that was the fa' of a verb, except tu' wa and tu' wihu, and he does not leave out the 'ayn of a verb except ru' ya and its chapter, except what is in the pattern fa' l, such as dhi' b.

The Almighty says: **And they establish prayer** meaning they maintain it and preserve it at its appointed times, with its limits, pillars and forms. It is said: he performed the matter, and he established the matter if he performed it, giving it its rights. What is meant by it are the five daily prayers, mentioned with the word *one*, like the Almighty's saying: **So God sent the prophets as bringers of good tidings and warners, and sent down with them the Book in truth 213-Al-Baqarah,** meaning the books.

Prayer in the language: supplication. God Almighty said: **And pray for them 103-Tawbah** meaning pray for them. In the Sharia, it is the name for specific actions such as standing, bowing, prostrating, sitting, supplication and praise. It was said in the Almighty's saying: **Indeed, God and His angels send blessings on the Prophet 56-Al-Ahzab** the verse that the prayer from God in this verse is mercy, from the angels it is seeking forgiveness, and from the believers it is supplication.

God the Almighty said: **And from that which We have provided for them i.e.** We gave them. Provision is the name for everything that is beneficial, even children and slaves. Its root in the language is luck and portion. **They spend** means they give in charity. Qatada said: They spend in the way of God and in His obedience. The root of spending is: taking out from the hand and ownership, and from it is the market's hypocrisy, because the merchandise is taken out of the hand in it, and from it: the animal died if it lost its soul. So this verse is about the believers from the polytheists of the Arabs.

Tafsir al-Baidawi

3- "Those who believe in the unseen" is either connected to the pious as a genitive attribute restricting it if piety is interpreted as leaving what is dependent on it, arranging adornment as purification, and depiction as polishing. Or it is explained if it is interpreted as including doing good deeds and leaving bad deeds, as it includes what is the origin of deeds and the basis of good deeds, such as faith, prayer, and charity, as they are the mothers of psychological deeds and physical and financial worship that follow all other acts of obedience and avoiding sins in most cases. Do you not see the saying of God the Almighty: "Indeed, prayer prohibits immorality and wrongdoing." And his saying, peace and blessings be upon him: "Prayer is the pillar of religion, and zakat is the bridge to Islam." Or it is intended to praise what the pious include. And specifying belief in the unseen, establishing prayer, and giving zakat by mentioning it is a demonstration of its superiority over all other things that fall under the name of piety. Or it is an accusative praise, or a nominative with the estimation of I mean or they are the ones. Or it is separated from it and raised by the beginning and its predicate is those who are on guidance, so the stop at the righteous is complete.

Faith in the language is a form of belief, taken from security, as if the one who believes is secure from the one who believes in denial and opposition, and its transitivity with the letter *ya* is because it includes the meaning of recognition, and it may be used to mean trust, in that the one who trusts in something becomes secure from it, and from it I am secure that I will find companions, and both meanings are good in they believe in the unseen.

As for the Sharia: it is belief in what is known by necessity to be from the religion of Muhammad, may God bless him and grant him peace, such as monotheism, prophethood, resurrection, and reward, and the sum of three matters: belief in the truth, acknowledging it, and acting in accordance with it, according to the majority of the hadith scholars, the Mu'tazila, and the Khawarij. Whoever fails in belief alone is a hypocrite, whoever fails in acknowledgment is a disbeliever, whoever fails in action is a sinner according to consensus, and a disbeliever according to the Khawarij, and outside of faith but not included in disbelief according to the Mu'tazila. What indicates that it is belief alone is that God Almighty added faith to the heart, saying: **Those are the ones in whose hearts He has decreed faith**, "and whose heart is at rest with faith," **and their hearts have not yet believed**, "and faith has not yet entered your hearts," and He connected righteous action to it in countless places and linked it to sins, saying God Almighty: **And if two parties among the believers should fight**, "O you who have believed, prescribed for you is legal retribution for those murdered," **Those who believed and did not mix their belief with injustice**, despite the small amount of change in it, it is closer to the original and is the intended meaning in the verse, since the one transitive with the letter ya' is belief according to consensus. Then there is a difference of opinion as to whether mere belief in the heart is sufficient because it is the intended meaning, or whether it is necessary to add acknowledgment to it for the one who is able to do it. Perhaps the truth is the second because the Almighty has condemned the obstinate more than the ignorant and negligent person, and the one who prevents it is to make the condemnation for denial, not for the lack of acknowledgment for the one who is able to do it.

The unseen is a source, and it is described for exaggeration, like the testimony in the Almighty's saying: **Knower of the unseen and the witnessed**. The Arabs call the peaceful part of the earth and the desert that follows the whole, the unseen, or a light fa'il like qayla, and what is meant by it is the hidden that the senses do not perceive nor the intuition of the mind requires, and it is of two types: a type for which there is no evidence, which is what is meant by the Almighty's saying: **And with Him are the keys of the unseen, none knows them except Him**. And a type that is in the accusative case and has evidence, such as the Creator and His attributes and the Last Day and its conditions, which is what is meant by it in this verse. This is if you make it a connection to faith and place it in the position of the direct object. If you make it a state, assuming that they are entangled in the unseen, then it has the meaning of absence and concealment. The meaning is that they believe while absent from you, not like the hypocrites who, when **they meet those who believe, they say, "We believe**, but when they are alone with their evil ones, they say, **Indeed, we are with you; we were only mocking**. Or about the believer in Him, as it was narrated that Ibn Masoud, may God be pleased with him, said: **By Him besides Whom there is no god, no one has believed better than he who believes in the unseen**. Then he recited this verse. It was said that what is meant by the unseen is the heart because it is concealed, and the meaning is that they believe with their hearts, not like those who say

with their mouths what is not in their hearts. So the ba' on the first is for transitivity. On the second is for accompaniment. And on the third is for instrument.

And they establish prayer meaning they correct its pillars and protect it from deviation in its actions. From *aqama* the stick if they straighten it or they are constant in it. From *qamat* the market if it is flourishing and *aqamatuha* if you make it flourishing. He said:

Ghazal set up a market for the Iraqi people for a whole year

If it is preserved, it is like a hypocrite who is desired, and if it is lost, it is like a sluggish one who is desired. Or they roll up their sleeves to perform it without slackness or hesitation, from their saying, **He performed the matter and established it** if he was serious about it and was patient, and its opposite is **He sat down from the matter** and retired. Or they perform it.

The performance is expressed by the residence because it includes standing, just as it is expressed by supplication, bowing, prostration, and glorification. The first is clearer because it is more famous and closer to the truth and more beneficial, because it includes a warning that the one who deserves praise is the one who observes its apparent boundaries of the obligatory and recommended acts, and its inner rights of humility and turning his heart to God the Most High, not **for those who pray * who are heedless of their prayer**. Therefore, the prayer is mentioned in the context of praise and those who establish it, and in the context of blame, woe to those who pray. Prayer is an action of the one who prays if he supplicates, like the zakat of the one who purifies. They are written with the waw in the emphatic form, and the action designated by it is only called so because it includes supplication.

It was said: The origin of the word *salā* is the movement of the two prayers because the one praying does it in his bowing and prostration. The fact that this word is well-known in the second meaning, while it is not well-known in the first, does not detract from its transmission from him. Rather, the supplicant was called a praying person because of his reverence for the one who bows and prostrates.

"And from what We have provided them, they spend." Provision in the language means luck. God Almighty said: "And you make your provision that you deny." The custom has made it specific to the animal to benefit from it and enable it to do so. As for the Mu'tazila, when they considered it impossible for God Almighty to enable the forbidden because He prevented benefiting from it and ordered to deter from it, they said: The forbidden is not provision. Do you not see that God Almighty attributed provision here to Himself as an indication that they spend the absolutely lawful? Spending the forbidden does not necessitate praise, and the polytheists were blamed for forbidding some of what God Almighty provided them with by His saying: "Say, 'Have you seen what God has sent down to you of provision, then you made of it lawful and unlawful?'" Our companions made the attribution for glorification and incitement to spending, and the blame for forbidding what was not forbidden. And the specificity of what We provided them with the lawful is

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due to the context. They held fast to the comprehensiveness of provision for him, based on the words of the Prophet (peace and blessings of God be upon him) in the hadith of Amr ibn Qurra: **God has provided you with something good, so you chose what God has forbidden you from His provision instead of what God has made lawful for you from His lawful provision.** And that if it were not provision, the one who is nourished by it throughout his life would not be provided for, and this is not the case, based on the words of God the Most High: **And there is no creature on earth but that upon God is its provision.** And spending and implementing something are two brothers, and if you study the words, you will find that everything that has a *nun* in its first letter and a *fa* in its second letter indicates the meaning of going and exiting, and what is apparent from this spending is spending money in the way of good, whether obligatory or voluntary. Whoever interprets it as zakat mentioned its best types and its origin, or he specified it for it because it is linked to what is its brother. And the object is presented to emphasize it and to preserve the beginnings of the verses, and the partitive *min* is introduced to it to prevent the person obligated from the forbidden extravagance. It is possible that it means spending from all the apparent and hidden blessings that God has given them, and this is supported by his saying, peace and blessings be upon him: **Knowledge that is not spoken about is like a treasure from which no one spends.** This is what was agreed upon by those who said: **And from what We have given them of the lights of knowledge they overflow.**

Surat al-Baqarah 2:4

And those who believe in what was revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain.

Tafsir al-Jalalayn

And those who believe in what was revealed to you (i.e. the Qur'an) and what was revealed before you (i.e. the Torah, the Gospel, and others) and of the Hereafter they are certain (i.e. they know).

Tafsir al-Suyuti

Tafsir al-Tabari

The explanation of those described by this description has already been given, and what kinds of people they are. However, we will mention what was narrated in this regard from someone who narrated in his interpretation the saying:

Ibn Hamid told us: Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah, or on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, **And those who believe in what has been revealed to you and what was revealed before you:** meaning they believe in what you have brought from God, the Almighty and Majestic, and what was brought by the messengers before you. They do not differentiate between them, nor do they deny what they brought to them from their Lord.

Musa bin Harun told us: Amr bin Hammad told us: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Messenger of God, may God bless him and grant him peace, **And those who believe in what was revealed to you and what was revealed before you, and of the Hereafter they are certain:** These are the believers from the People of the Book.

The statement in the interpretation of the words of God Almighty: **And of the Hereafter they are certain.**

Abu Ja'far said: As for the Hereafter, it is an attribute of the abode, as God the Most High said: **And indeed, the home of the Hereafter - that is the life, if they only knew** (Al-Ankabut: 64). It was described thus because it becomes the Hereafter of the first that came before it, just as you say to a man: I have bestowed favors upon you time and time again, but you did not thank Me for the first or the last. Rather, it became the Hereafter of the first, so that the first comes before it. Likewise, the Hereafter was called the Hereafter because the first home came before it, so that what follows it became the Hereafter. It may be possible that it was called the Hereafter because it came after creation, just as this world was called the Hereafter because it is close to

creation.

As for what God Almighty described the believers with in what He revealed to His Prophet Muhammad, may God bless him and grant him peace, and what He revealed to the messengers before him, of their certainty in the matter of the Hereafter, it is their certainty in what the polytheists denied: of resurrection, revival, reward, punishment, reckoning, the scale, and other things that God has prepared for His creation on the Day of Resurrection, such as:

Muhammad ibn Hamid narrated to us, he said: Salamah narrated to us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah, or on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, **And of the Hereafter they are certain:** meaning, in the resurrection, the Day of Judgment, Paradise, Hell, the reckoning, and the scales, meaning, not these who claim that they believed in what came before you, and disbelieve in what came to you from your Lord.

This interpretation by Ibn Abbas has stated that the Surah from the beginning, even though the verses at the beginning describe the believers, is an allusion from God Almighty to the condemnation of the disbelievers of the People of the Book, who claimed that they believed in what the Messengers of God Almighty who were before Muhammad, may God's prayers and peace be upon them and him, brought, while they denied Muhammad, may God's prayers and peace be upon him, and denied what he brought of revelation, and they claimed with their denial that they were guided, and that no one will enter Paradise except those who were Jews or Christians. God Almighty refuted that of their claim by saying: "Alif, Lam, Meem. This is the Book about which there is no doubt, a guidance for those conscious of God. Who believe in the unseen, establish prayer, and spend out of what We have provided for them. And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]." And He, the Most High, informed His servants: This book is guidance for the people of faith in Muhammad, may God bless him and grant him peace, and in what he brought, who believe in what was revealed to him and to those before him of His messengers of clear proofs and guidance in particular, not for those who denied Muhammad, may God bless him and grant him peace, and what he brought, and claimed that they believe in the messengers before Muhammad, may God bless him and grant him peace, and in the books he brought. Then He, the Most High, confirmed the matter of the believers from among the Arabs and the People of the Book who believe in Muhammad, may God bless him and grant him peace, and in what was revealed to him and to those before him of the messengers, by His saying: **Those are upon guidance from their Lord, and it is those who are the successful.** So He informed that they are the people of guidance and success in particular, not others, and that others are the people of misguidance and loss.

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And those who believe in what was revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain.

Tafsir al-Qurtubi

God Almighty says: **And those who believe in what was revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain.**

It was said: What is meant are the believers among the People of the Book, such as Abdullah bin Salam, and it was revealed about him, and the first was revealed about the believers of the Arabs. It was said: Both verses are about the believers, and based on that, the parsing of *those* is in the accusative case as a conjunction, and it is correct for it to be in the nominative case as a resumption, meaning they are those. And whoever made it into two categories, the parsing of *those* is in the nominative case as a subject, and its predicate is **those upon guidance**, and it is possible for it to be in the accusative case as a conjunction.

God the Almighty said: **In what has been revealed to you** meaning the Qur'an **and what was revealed before you** meaning the previous books, unlike what the Jews and Christians did according to what God told us about them in His statement: **And when it is said to them, 'Believe in what God has revealed,' they say, 'We believe in what was revealed to us'** the verse. It is said that when this verse was revealed: **Those who believe in the unseen** the Jews and Christians said: We believe in the unseen. Then when He said: **And establish prayer** they said: We establish prayer. Then when He said: **And from what We have provided them they spend** they said: We spend and give in charity. Then when He said: **And those who believe in what has been revealed to you and what was revealed before you** they were repelled by that. In a hadith, Abu Dharr said: I said: O Messenger of God, how many books has God revealed? He said: One hundred and four books. God revealed fifty pages to Seth, thirty pages to Enoch, ten pages to Abraham, and He revealed ten pages to Moses before the Torah, and He revealed the Torah, the Gospel, the Psalms, and the Criterion. The hadith was narrated by Muhammad bin Al-Hussein Al-Ajurri and Abu Hatim Al-Basti.

Here is a question: If someone were to say: How can one believe in all of them while their rulings contradict each other? He would be told two answers: The first is that one must believe that all of them were revealed from God, which is the opinion of those who omit worshipping the previous laws. The second is that one must believe in what was not abrogated, which is the opinion of those who require adherence to the previous laws, as will be explained, God willing.

God the Almighty said: **And of the Hereafter they are certain.** That is, of the Resurrection and the Resurrection they are knowledgeable. Certainty is knowledge without doubt. It is said from it: **يَقِنتُ الْمَرَّ** **with a kasra** يَقِنتُ *certainty*, and ayqannat *certainty*, istiqaannat *certainty*, and yaqannat *certainty* all mean the same thing, and I am certain of it. The ya' becomes a waw in your saying muwqeen *certain* because of the damma before it. If you make it diminutive, you return it

to the original and say mayyaqeen *certain*. The diminutive returns things to their origins, and so does the plural. They may express certainty as conjecture, and from this is the saying of our scholars about a meaningless oath, which is that someone swears by God about a matter that he is certain of, then it becomes clear to him that it is otherwise, so there is nothing wrong with him. The poet said:

I think I am crazy and I am sure that I will be redeemed by someone I will not risk

He says: The lion smells my camel, thinking that I can ransom myself with it, and I bathe myself and leave it to him and do not rush into danger by fighting him. As for the thought in the sense of certainty, it is mentioned in the revelation and it is found frequently in poetry, and it will come. The hereafter is derived from the word *delay* because it is delayed from us and we are delayed from it, just as the world is difficult because of its closeness, as will come.

Tafsir Ibn Kathir

Ibn Abbas said: And those who believe in what has been revealed to you and what was revealed before you, meaning they believe in what you have brought from God and what was brought by the messengers before you. They do not differentiate between them nor do they deny what they brought to them from their Lord. And of the Hereafter they are certain, meaning in the resurrection, the Day of Judgment, Paradise, Hell, the reckoning and the balance. And it was called the Hereafter because it is after this world. And the commentators differed about those described here. Are they those described by what was mentioned previously in the Almighty's saying: **Those who believe in the unseen, establish prayer, and spend out of what We have provided for them.** And who are they? There are three sayings narrated by Ibn Jarir. One of them is that the first described ones are the second described ones, and they are every believer, the believers of the Arabs and the believers of the People of the Book and others. This was said by Mujahid, Abu al-Aaliyah, al-Rabi' ibn Anas and Qatadah. The second is that they are one and the same, and they are the believers of the People of the Book. According to these two, the waw is a conjunction with the attributes, as God Almighty said: **Glorify the name of your Lord, the Most High, Who created and proportioned, Who determined and guided, Who brought forth pasture, Then made it dark stubble.** And as the poet said:

To the venerable king, the son of the hero, and the lion of the battalion in the crowded place

The attributes are connected to each other and the described is one. The third is that the described first are the believers of the Arabs and the described secondly by His saying: **And those who believe in what has been revealed to you and what was revealed before you, and of the Hereafter they are certain** for the believers of the People of the Book. Al-Suddi

transmitted it in his interpretation on the authority of Ibn Abbas, Ibn Masoud and some of the Companions. Ibn Jarir, may God have mercy on him, chose it and he cites as evidence for what he said the saying of God Almighty: **And indeed, among the People of the Book are those who believe in God and what has been revealed to you and what was revealed to them, humbly submissive to God** 1:17 and the saying of God Almighty: "Those to whom We gave the Scripture before it believe in it. And when it is recited to them, they say, 'We believe in it. Indeed, it is the truth from our Lord. Indeed, we were Muslims before it.' Those will be given their reward twice for what they were patient and repel evil with good, and from what We have provided them they spend" 1:17. And what was established in the two Sahihs from the hadith of Al-Sha'bi on the authority of Abu Burdah on the authority of Abu Musa that the Messenger of God, may God bless him and grant him peace, said: "Three will be given their reward twice: a man from the People of the Book who believed in me, a slave who fulfilled the right of God and the right of his masters, and a man who disciplined his female slave and did well." As for Ibn Jarir, he did not cite as evidence for the correctness of what he said except for the occasion, which is that God described the believers and the disbelievers at the beginning of this Surah, so just as He classified the disbelievers into two types: disbeliever and hypocrite, Arab and People of the Book I **said** and the apparent statement of Mujahid in what was narrated by al-Thawri from a man from Mujahid and narrated by more than one from Ibn Abi Nujayh from Mujahid that he said: Four verses from the beginning of Surah al-Baqarah describe the believers and two verses describe the disbelievers and thirteen about the hypocrites. So these four verses are general for every believer who is described by them, from Arabs and non-Arabs and People of the Book, from humans and jinn. And one of these characteristics is not correct without the other, rather each one necessitates the other and is a condition with it. So belief in the unseen and establishing prayer and zakat is not correct except with belief in what the Messenger, may God bless him and grant him peace, brought and what the Messengers before him brought, may God's prayers and peace be upon them all, and certainty in the Hereafter, just as this is not correct except with that, and God has commanded the believers to do that as He said: **O you who have believed.** Believe in God and His Messenger and the Book which He sent down to His Messenger and the Book which He sent down before" *verse*. And God the Almighty said: "And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is One" *verse*. And God the Almighty said: **O you who have been given the Scripture, believe in that which We have sent down confirming that which is with you** *verse*. And God the Almighty said: **Say, O People of the Scripture, you are upon nothing until you uphold the Torah and the Gospel and what has been sent down to you from your Lord** *verse*. And God the Almighty informed about all the believers with that, saying: "The Messenger has believed in what was sent down to him from his Lord, and [so have] the believers.

All of them have believed in God and His angels and His Books and His Messengers. We make no distinction between any of His Messengers" *verse*. And God the Almighty said: **And those who have believed in God and His Messengers and made no distinction between any of them** *verse*. And other verses indicating the entire matter of the believers in believing in God and His Messengers and His Books, but the believers among the People of the Scripture have a special feature, and that is that they believe in what is in their hands in detail, so if they enter Islam and believe in it in detail, they will have a double reward for that, while others only obtain He has faith in what was mentioned above in general, as stated in the Sahih: **If the People of the Book tell you, do not deny them nor believe them, but say, 'We believe in that which was revealed to us and revealed to you.'** However, the faith of many Arabs in the Islam with which Muhammad, may God bless him and grant him peace, was sent may be more complete, perfect, general and comprehensive than the faith of those among them who entered Islam. So, even if they obtained two rewards from that perspective, others obtain from belief what exceeds the reward of the two rewards that they obtained, and God knows best.

Fath al-Qadir

4- **And those who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith].** It was said that they are the believers among the People of the Book, for they combined belief in what God revealed to Muhammad, may God bless him and grant him peace, and what He revealed to those before him, and it was revealed about them. Ibn Jarir preferred this view, and Al-Suddi narrated it in his interpretation on the authority of Ibn Abbas, Ibn Masoud, and some of the Companions. Ibn Jarir cited as evidence for it the words of God the Almighty: **And indeed, among the People of the Book are those who believe in God and in what has been revealed to you and what was revealed to them.** And the words of God the Almighty: "Those to whom We gave the Scripture before it believe in it. And when it is recited to them, they say, "We believe in it. Indeed, it is the truth from our Lord. Indeed, we were Muslims before it." Those will be given their reward twice. " The first verse was revealed about the believers among the Arabs. It was said that both verses are about the believers in general. Therefore, this sentence is connected to the first sentence, describing the righteous after a description, and it is permissible for it to be in the nominative case as a resumption, and it is permissible for it to be connected to the righteous after a description, and it is permissible for it to be in the nominative case as a resumption, and it is permissible for it to be connected to the righteous, so the meaning would be: guidance for the righteous and for those who believe in what has been revealed to you. What is meant by what was revealed to the Prophet, may God bless him and grant him peace, is the Qur'an, and what was revealed before it is the previous books. And certainty is the certainty of knowledge with the absence of doubt and suspicion about it, as stated in Al-Kashshaf, and what is meant is that they are certain of the resurrection and the revival and all matters of the afterlife without doubt.

Surat al-Baqarah 2:4

And those who believe in what was revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain.

And the afterlife is the feminine of the other, which is the opposite of the first, and it is a description of the abode as in the Almighty's saying: "That is the home of the Hereafter. We assign it to those who do not desire exaltation upon the earth or corruption." And in presenting the adverb with the construction of the verb on the aforementioned pronoun, there is an indication of limitation, and that what is other than this matter, which is the foundation and head of faith, is not worthy of certainty in it and certainty of its occurrence. The past tense was used even though only some of it had been revealed at that time, not all of it, in order to give precedence to what was present over what had not been, or to indicate that it had already occurred, as if it were in the position of the one who was revealed before it was revealed. Ibn Ishaq, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the words of God the Almighty: **And those who believe in what has been revealed to you, [O Muhammad], and what was revealed before you** meaning they believe in what you have brought from God and what the messengers before you brought, they do not differentiate between them, and they do not deny what came to them from their Lord. **And of the Hereafter they are certain** belief in the resurrection, the Day of Judgment, Paradise, Hell, the reckoning, and the balance: meaning these are not those who claim that they have believed in what came before you and disbelieve in what came from your Lord. Abd ibn Hamid narrated something similar on the authority of Qatada.

The truth is that this verse is like the one before it about the believers. The mere mention of belief in what was revealed to the Prophet, may God bless him and grant him peace, and what was revealed to those before him does not necessitate making that a description of the believers among the People of the Book. There is nothing that requires contradiction to this, nor does the Qur'anic structure require that. Praise has been established for those believers who combine both matters in more than one verse. Among these is the saying of God Almighty: **O you who have believed, believe in God and His Messenger and the Book which He sent down to His Messenger and the Book which He sent down before** and His saying: **And say, 'We believe in that which was revealed to us and revealed to you'** and His saying: "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in God and His angels and His books and His messengers. We make no distinction between any of His messengers" and He said: **And those who believe in God and His messengers and do not make distinction between any of them.**

Tafsir al-Baghawi

4. The Almighty said: **And those who believe in what has been revealed to you** meaning the Qur'an and **what was revealed before you** of the Torah, the Gospel, and all the other books revealed to the prophets,

peace and blessings be upon them. Abu Ja'far, Ibn Kathir, Qalun **and Abu 'Amr**, the people of Basra, and Ya'qub leave out every period that comes between every two words. The others lengthen it. This verse is about the believers from the People of the Book.

The Almighty's saying, **And of the Hereafter** means of the Hereafter. This world is called **this world** because it is close to the Hereafter, and the Hereafter is called **the Hereafter** because it is delayed and comes after this world. **They are certain** means they are certain that it will happen, from *iqan* which means knowledge. It was said: *iqan* and *yaqeen* are knowledge based on inference. Therefore, God is not called **the One who has certainty** nor is His knowledge based on inference, since His knowledge is not based on inference.

Tafsir al-Baidawi

4- **And those who believe in what has been revealed to you, and what was revealed before you** are the believers among the People of the Book, such as Abdullah bin Salam, may God be pleased with him, and his likes, connected to **those who believe in the unseen**, included with them in the group of the righteous, as they are included in the general category, as those are meant who believed without polytheism and denial, and those are their counterparts, so the two verses were a detail of **the righteous**, which is the saying of Ibn Abbas, may God be pleased with them both. Or on the righteous, as if he said **guidance for the righteous** from polytheism, and those who believed from the people of religions. It is possible that the first ones are meant specifically, and the middle of the conjunction is as it was in his saying:

To the venerable king, the son of the hero, and the lion of the battalion in the crowded place

And he said:

Oh, the longing for the forelock of Al-Harith, the one who shouts, the one who wins, and the one who returns

Meaning that they are the ones who combine faith in what the mind can comprehend as a whole, faith in what it confirms of physical and financial worship, and faith in what cannot be reached through hearing. The relative pronoun was repeated to draw attention to the difference between the two tribes and the divergence of the two paths. Or a group of them, who are the believers among the People of the Book. He mentioned them as special from the whole, like mentioning Gabriel and Michael after the angels, to magnify their status and encourage others like them.

Revelation is the transfer of something from above to below, and meanings are only attached to it by the mediation of its attachment to the entities that carry it. Perhaps the revelation of the divine books to the messengers is that the angel receives it from God

Almighty in a spiritual reception, or he preserves it from the Preserved Tablet and brings it down and conveys it to the messenger. What is meant by **what has been revealed to you** is the entire Qur'an and the entire Shari'ah. It is expressed in the past tense, even though some of it is expected, in order to give precedence to what exists over what does not exist. Or by bringing what is expected down to the status of what is real. Similar to this is the statement of God Almighty: **Indeed, we have heard a Book revealed after Moses**. The jinn did not hear all of it, and the entire Book was not revealed at that time. And what **was revealed before you** is the Torah, the Gospel, and all the previous books, and belief in them as a whole is an individual obligation, and belief in the first without the second in detail, in that we are obligated to follow its details, is an obligation, but it is a communal obligation, because making it obligatory on everyone would cause hardship and ruin one's livelihood.

And of the Hereafter they are certain. That is, they are certain with a pause that removes what they had of the fact that none will enter Paradise except those who are Jews or Christians, and that the Fire will not touch them except for a few days, and their disagreement about the pleasures of Paradise: is it of the same kind as the pleasures of this world or not? And in its vortex and its interruption, and in presenting the connection and building **they are certain** on *they* as a form of training for those other than them from the People of the Book, and that their belief in the matter of the Hereafter is not in accordance with nor does it come from certainty. And certainty: is the perfection of knowledge by negating doubt and suspicion from it by observation and deduction, and therefore the knowledge of the Creator is not described by it, nor the necessary sciences. And the Hereafter is the feminine of the other, and the description of the abode is based on the saying of the Most High: **That is the home of the Hereafter**. So it was prevalent like the world, and from Nafi' that he lightened it by deleting the hamza and throwing its movement on the lam, and it was read **they are certain** by changing the waw to a hamza to add a damma to what precedes it, making it like the damma in faces and timed and its counterpart:

The love of the two fires for Moses and Ja'dah when the fuel lit them

A

Surat al-Baqarah 2:5

Those are upon guidance from their Lord, and it is those who are the successful.

Surat al-Baqarah 2:5

Those are upon guidance from their Lord, and it is those who are the successful.

Tafsir al-Jalalayn

Those) described as mentioned **are on guidance from their Lord, and it is those who are the successful ones** the winners of Paradise and the survivors of Hellfire.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed about whom God Almighty meant when He said: **Those are upon guidance from their Lord.**

Some of them said: He meant by that the people of the two previous attributes, I mean: the believers in the unseen from among the Arabs, and the believers in what was revealed to Muhammad, may God bless him and grant him peace, and to the messengers before him. And all of them were described as being on His guidance, and that they are the successful ones.

Mention of those who said that from the people of interpretation:

Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Murrah Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace, as for **those who believe in the unseen**, they are the believers from among the Arabs, **and those who believe in what has been revealed to you**, the believers from among the People of the Book. Then he gathered the two groups and said: **Those are upon guidance from their Lord, and it is those who are the successful.**

Some of them said: Rather, he meant by that the pious who believe in the unseen, and they are those who believe in what was revealed to Muhammad, and in what was revealed to the messengers before him.

Others said: Rather, he meant by that those who believe in what was revealed to Muhammad, may God bless him and grant him peace, and in what was revealed to those before him, and they are the believers among the People of the Book who believed in Muhammad, may God bless him and grant him peace, and in what he brought, and they were believers before in all the prophets and books.

According to this other interpretation, it is possible that **those who believe in what was revealed to you** is in the accusative case and in the nominative case.

As for the nominative case, it comes from two aspects:

One of them is due to the conjunction with what is in **they believe in the unseen** of the mention of **those who**, and the second is that it is the predicate of a subject, or **those are on guidance from their Lord**, is its nominative case.

As for the genitive case, it is in apposition to *al-muttaqeen*, and if it is in apposition to *alladhina*, then two meanings are applicable to it: One: That it and the first *alladhina* are from the description of the pious. This is according to the interpretation of those who saw that the four verses after **alif, lam, meem** were revealed about one category of believers. The second view: That the second *alladhina* is in apposition in the syntax to *al-muttaqeen* in the sense of genitive case, and they are in meaning a category other than the first category. This is according to the school of thought of those who saw that those about whom the first two verses were revealed from the believers after His statement **alif, lam, meem**, are not those about whom the last two verses were revealed that follow the first two.

It may be possible that the second *alladhina* is raised in this way with the meaning of resuming, since it was the subject of a verse and the end of a story. It may also be permissible to raise it with the intention of resuming, since it was the subject of a verse, even though it is a description of the righteous.

So, the nominative case is valid in four ways, and the genitive case is valid in two ways.

The first interpretation I have of his statement, **Those are upon guidance from their Lord**, is what I mentioned from the statement of Ibn Masoud and Ibn Abbas, and that *those* is a reference to the two groups, I mean: the righteous, and those who believe in what was revealed to you, and that *those* is raised by the pronoun referring to them in his statement, **upon guidance from their Lord**, and that the second *those* is conjoined with what preceded the statement, as we have explained.

We saw that this is the most appropriate interpretation of the verse, because God, the Most High, described both groups with their praiseworthy description, then praised them. God, the Most High, would not single out one group for praise, even though they were equal in the attributes for which they deserved praise. Just as it is not permissible in His justice for them to be equal in the reward for their deeds, so He singles out one group for reward and not the other, and deprives the other of the reward for his deeds. So too is the way of praising one group for deeds, because praise is one of the types of reward.

As for the meaning of his saying, **Those are on guidance from their Lord**, the meaning of that is: that they are on light from their Lord, proof, rectitude, and rightness, by God's guidance and success for them. Like:

Ibn Hamid told me, Salamah ibn al-Fadl told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas,

Those are on guidance from their Lord: meaning, on light from their Lord, and steadfastness in what came to them.

The statement in the interpretation of the words of God Almighty: **And those are the successful ones.**

The interpretation of His statement: **And those are the successful ones** means that those are the successful ones who attain what they sought from God Almighty through their deeds and their faith in God, His books, and His messengers, of winning reward, eternal life in Paradise, and salvation from what God Almighty has prepared for His enemies of punishment. Likewise:

Ibn Hamid told us: Salamah told us: Ibn Ishaq told us, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: **And those are the successful ones**, meaning those who attained what they sought and were saved from the evil from which they fled.

And among the indications that one of the meanings of success is the students' awareness of need, is the saying of Labid bin Rabi'ah:

Be reasonable, if you are not reasonable, and indeed he who is reasonable will succeed.

It means he got what he needed and achieved something good. From this, the rajaz poet said:

I lost a mother who gave birth to winds that brought him joy and happiness

You think that you have given birth to a more successful woman, but that does not increase her success.

Meaning: good and close to her need. Success is a noun derived from the expression: So-and-so succeeded, he succeeds, success, and success. Success also means survival, and from it is the saying of Labid:

We solve all the problems of the country, all of them were solved before us, and we hope for success after Ad and Himyar

He wants: to stay, and from it also the saying of Ubaid:

Succeed in whatever you wish, for the weak may be able to achieve it, and the intelligent may be deceived.

He wants: Live and stay as you wish, and so does the saying of the genius of Banu Dhubyān:

Every young man will have peoples, even if he is rich or successful.

Any success needs it and survival.

Tafsir al-Qurtubi

The Almighty said: **Those are upon guidance from their Lord, and it is those who are the successful.** An-Nahhas said that the people of Najd say: a-lak, and some of them say: a-la-lk, and the kaf is for addressing.

Al-Kisa'i said: Whoever says thaliq, its singular is that, and whoever says thaliq, its singular is that, and a-la-lk is like thaliq, and Ibn al-Sikkit recited:

My people were not young men, and who can preach to the lost except the Alaka?

And perhaps they said: Those are not rational people. The poet said:

Blame the houses after the house of Al-Lawa and life after those days

God Almighty said: **Indeed, the hearing, the sight and the heart - about all those one will be questioned.** Our scholars said: God Almighty's statement: **from their Lord** is a response to the Qadarites who say: They create their faith and their guidance. God is exalted above what they say! If it were as they said, He would have said: from themselves. We have already discussed this and the guidance, so there is no point in repeating it.

And those are the successful ones. "They" may be a second subject and its predicate is **the successful ones**, and the second and its predicate is the predicate of the first. It is also possible that *they* is redundant - the Basrans call it a separator and the Kufians call it a pillar - and **the successful ones** is the predicate of *those*.

The root of the word *falah* in the language is *slit* and *cut*. The poet said:

Iron sharpens iron

Any interesting, and from it the plowing of the land is to split it for burning, said Abu Ubaid. And for this reason the farmer was called a farmer. And it is said of the one whose lower lip was split that he succeeded, and he is between plowing, so it is as if the successful one has overcome difficulties until he achieved what he wanted. And it may be used in victory and survival, and it is also its origin in the language, and from it the man's saying to his wife: **Prosper in your matter**, meaning, **Prosper in your matter**, and the poet said:

If he was alive and aware of the farmer, the spears would have caught up with him.

Al-Adbat bin Qurai' Al-Sa'di said about the ignorant people of pre-Islamic times:

Every worry has its time, but neither evening nor morning brings success.

He says: There is no permanence with the repetition of night and day. Another said:

We solve all the problems of the country before us, and we hope for success after Ad and Himyar

Any survival. Ubaid said:

Succeed in whatever you wish, for it may be achieved by weakness, or it may deceive the intelligent.

That is, stay with whatever you want of wisdom and foolishness, for the fool may be provided for and the wise may be deprived. So the meaning of **and those are the successful ones** is the winners of Paradise and those who remain in it. Ibn Abi Ishaq said: The

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successful ones are those who attained what they sought and escaped from the evil from which they fled, and the meaning is the same. And the word *falah* is used for suhoor, and from it is the hadith:

“Until we almost missed the success with the Messenger of God, may God bless him and grant him peace. I said: What is success? He said: Suhoor.” Narrated by Abu Dawud. So it seems that the meaning of the hadith is that the suhoor is the basis for the continuation of the fast, which is why he called it success. And success **with emphasis on the lam** is the muleteer, as the poet said:

She has a pound to measure oil in and a farmer to drive a donkey for her.

Then success in custom: achieving what is desired, and escaping what is feared.

Question: If someone asks, how did Hamza read: **upon them, to them, and their children**, but did not read **from their Lord**, “in them,” **nor in them**, “nor in their gardens,”? The answer is that **upon them, to them, and their children** has a ya’ that was changed from an alif, and the original form is **upon them, their children**, and **in them**, so the ha’ was left with a damma, and that is not the case in **in them**, “nor in their Lord,” **nor in their gardens**, and Al-Kisa’i agreed with him regarding **upon them, humiliation and love of desires**, based on what is known from their reading.

Tafsir Ibn Kathir

God the Almighty says: *Those* meaning those who are characterized by what was mentioned above of belief in the unseen, establishing prayer, spending from what God has provided for them, belief in what was revealed to the Messenger and the Messengers before him, and certainty in the Hereafter, which entails preparing for it through righteous deeds and abandoning forbidden things. **They are upon guidance** meaning upon light, clarification, and insight from God the Almighty. **And those are the successful** meaning in this world and the Hereafter. Muhammad ibn Ishaq said on the authority of Muhammad ibn Abi Muhammad on the authority of Ikrimah or Saeed ibn Jubayr on the authority of Ibn Abbas. **Those are upon guidance from their Lord** meaning upon light from their Lord and steadfastness in what He brought them. **And those are the successful** meaning those who attained what they sought and were saved from the evil from which they fled. Ibn Jarir said: As for the meaning of God the Almighty’s statement: **Those are upon guidance from their Lord**, the meaning of that is that they are upon light from their Lord and proof, steadfastness, and correctness through His guidance and success for them. The interpretation of God the Almighty’s statement: **And those are the successful** means The successful ones who attain what they sought from God through their deeds and their faith in God, His Books and His Messengers of winning the reward, and eternal life in Paradise, and salvation from what God has prepared for His enemies of punishment.

Ibn Jarir narrated a statement from some of them that he returned the demonstrative pronoun in the words of God the Almighty: **Those are upon guidance from their Lord, and it is those who are the successful ones** to the believers among the People of the Book described by the words of God the Almighty: **And those who believe in what has been revealed to you** *verse*, based on the previous disagreement. Based on this, it is permissible for the words of God the Almighty: **And those who believe in what has been revealed to you** to be disconnected from what preceded it and for it to be raised as a subject and its predicate is **Those are the successful ones**. He chose that it refers to all of the aforementioned believers among the Arabs and the People of the Book, based on what Al-Suddi narrated on the authority of Abu Malik and Abu Salih on the authority of Ibn Abbas and on the authority of Marra Al-Hamadani on the authority of Ibn Masoud and on people from the companions of the Messenger of God, may God bless him and grant him peace. As for those who believe in the unseen, they are the believers among the Arabs, and those who believe in what was revealed to you and what was revealed before you are the believers among the People of the Book. Then he gathered the two groups and said: **Those are upon guidance from their Lord, and it is those who are the successful**. It was previously mentioned that this is a description of the believers in general, and the reference is to them, and God knows best.

It was narrated on the authority of Mujahid, Abu Al-Aaliyah, Al-Rabi’ bin Anas and Qatadah, may God have mercy on them. Ibn Abi Hatim said: My father told us, Yahya bin Uthman bin Salih Al-Masry told us, my father told us, Ibn Lahi’ah told us, Ubayd God bin Al-Mughira told me, on the authority of Abu Al-Haitham, whose name is Sulayman bin Abdullah, on the authority of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace: It was said to him, O Messenger of God, we read from the Qur’an and we hope, and we read from the Qur’an and we almost despair, or something like that. He said: **Shall I not tell you about the people of Paradise and the people of Hell?** They said: Yes, O Messenger of God. He said: “Alif, Lam, Meem. This is the Book about which there is no doubt, a guidance for those conscious of God” - to His saying - **the successful ones** - these are the people of Paradise. They said: We hope to be these. Then he said: **Indeed, those who disbelieve - it is all the same for them** - to His saying - **tremendous** - these are the people of Hell. They said: We are not them, O Messenger of God. He said: Yes.”

Fath al-Qadir

This is a new statement that is a rhetorical resumption, as if it was said: What is the condition of those who combine piety, belief in the unseen, performing the obligatory duties, and belief in what was revealed to the Messenger of God (may God’s prayers and peace be upon him) and the prophets before him (may God’s prayers and peace be upon them), so it was said: 5- **Those are on guidance**. This could be report about those who believe in the unseen, etc., and thus it would be connected to what came before it. It was said

in Al-Kashshaf: The meaning of superiority in His statement: **on guidance** is an example of their ability to attain guidance, their stability upon it, and their adherence to it. Their condition was likened to the condition of someone who ascended something and rode it, and the like: he is on the truth and on falsehood. They have made this clear in His statement: He made misguidance a mount, rode ignorance, and sat on the passion. End. The scholars have spoken at length about this in a way that there is no room for here, and the disagreement on this is well-known between Al-Muhaqqiq, Al-Sa'd, and Al-Muhaqqiq Al-Sharif. And those who came after them differed in preferring the more correct of the two opinions, and I have compiled a treatise on this and named it [The Lofty Mountain in Preferring What Al-Saad Said Over What Al-Sharif Said], so whoever wants to clarify the situation and bring together the parts of the speech in full can refer to it. Ibn Jarir said: The meaning of **those are on guidance from their Lord** is on light from their Lord and proof and rectitude and rightness through God's guidance and success for them, **the successful** means the successful ones who remember what they sought from God through their deeds and their faith in God, His Books and His Messengers. This is the meaning of his words. The root of success in the language is: splitting and cutting, Abu Ubaid said: It is said that the one whose lip was split has succeeded, and from this the farmer was called a farmer because he split the earth by plowing, so it is as if the successful one has cut through the difficulties until he achieved what he wanted. Al-Qurtubi said: It may be used to mean victory and survival, and this is also its root in the language, so the meaning of **those are the successful ones** is the victorious ones in Paradise and the survivors. Al-Kashshaf said: **Al-Muflih is the one who wins the goal, as if he is the one for whom the paths of victory have been opened and not closed to him.** Al-Falah has been used for Suhoor, and from this is the hadith narrated by Abu Dawud: "Until we almost missed Suhoor with the Messenger of God, may God bless him and grant him peace." I said: What is Falah? He said: Suhoor. So it is as if the meaning of the hadith is that Suhoor is the suhoor that keeps the fast going, and that is why it was called Falah. And in the repetition of the demonstrative pronoun there is an indication that both guidance and Falah are independent in that they are distinguished by it from others, such that if one of them were isolated it would be sufficient to distinguish it on its own. The benefit of the separating pronoun is to indicate that the subject is specific to the predicate and not others. Al-Suddi narrated on the authority of Abu Malik and Abu Salih on the authority of Ibn Abbas, and on the authority of Marra al-Hamadani on the authority of Ibn Masoud, and on the authority of some of the Companions that those who believe in the unseen are the believers from the Arabs, who believe in what was revealed to the Messenger of God, may God bless him and grant him peace, and what was revealed to those before him: they, and the believers from the People of the Book. Then he gathered the two groups and said: **Those are upon guidance from their Lord, and those are the successful ones.** We have already indicated this and what is more correct than it, as it is transmitted on the authority of Mujahid, Abu al-Aaliyah, al-Rabi' ibn Anas, and Qatadah. Ibn Abi Hatim narrated from the hadith

of Abdullah bin Amr on the authority of the Prophet, may God bless him and grant him peace, who said: "It was said: O Messenger of God, we read from the Qur'an and we hope, and we read and we almost despair, or something like that. So he said: Shall I not tell you about the people of Paradise and the people of Hell? They said: Yes, O Messenger of God. He said: 'Alif, Lam, Meem. This is the Book about which there is no doubt, a guidance for those conscious of God' until His saying: 'the successful'. These are the people of Paradise. They said: We hope to be these. Then He said: 'Indeed, those who disbelieve - it is all the same for them' until His saying: 'Great'. These are the people of Hell. They said: Are we not them, O Messenger of God? He said: Yes."

There are hadiths about the merits of these noble verses, including what was narrated by Abdullah bin Ahmad in Zawa'id al-Musnad, al-Hakim and al-Bayhaqi on the authority of Abi bin Ka'b, who said: "I was with the Prophet, may God bless him and grant him peace, when a Bedouin came and said: O Prophet of God, I have a brother who is suffering from an illness. He said: What is his illness? He said: He has an affliction. He said: Bring him to me. So he placed him in front of him, and the Prophet treated him with the Opening of the Book and four verses from the beginning of Surat al-Baqarah, and these two verses: "And your God is one God," and the Throne Verse, and three verses from the end of Surat al-Baqarah, and a verse from Al-Imran 3: **God bears witness that there is no god but He**, and a verse from al-A'raf 7: **Indeed, your Lord is God**, and the end of Surat al-Mu'minin 23: **So exalted is God, the True King**, and a verse from Surat al-Jinn 72: **And exalted is He, the Lord of our Lord**, and ten verses from the beginning of Surat al-Saffat, and three verses from the end of Surat al-Hashr, and Qul Huwa Allahu Ahad and the two Mu'awwidhat. Then the man stood up as if he had never complained." Ibn As-Sunni narrated something similar in his book Amal Al-Yawm wa Al-Laylah, on the authority of Abd Al-Rahman bin Abi Ya'la, on the authority of a man, on the authority of Abu, likewise. Ad-Darimi and Ibn Ad-Durais narrated on the authority of Ibn Mas'ud, who said: Whoever recites four verses from the beginning of Surat Al-Baqarah, Ayat Al-Kursi, two verses after Ayat Al-Kursi, and three from the end of Surat Al-Baqarah, no devil will come near him or his family that day, nor will anything he dislikes in his family or his wealth. And do not recite it over a madman except that he will recover. Ad-Darimi, Ibn Al-Mundhir, and At-Tabarani narrated on his authority that he said: Whoever recites ten verses from Surat Al-Baqarah at night, no devil will enter that house that night until morning: four from the beginning, Ayat Al-Kursi, two verses after it, and three at the end of it, the first of which is **To God belongs whatever is in the heavens**. Sa'id bin Mansour, Ad-Darimi, and Al-Bayhaqi narrated something similar on the authority of Al-Mughira bin Subay', who was one of the companions of Abdullah bin Mas'ud. Al-Tabarani and Al-Bayhaqi narrated on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **When one of you dies, do not detain him, but hasten with him to his grave, and let the opening of Surat Al-Baqarah be recited at his head and the end of Surat Al-Baqarah at his feet.** Other than

this has been reported regarding this.

Tafsir al-Baghawi

5. The Almighty's saying: *Those* meaning the people of this attribute. *Those* is a word that means a metaphor for a group, such as: they, and the Kaf is for addressing as in the letter of that **on guidance** meaning right guidance, clarity and insight **from their Lord, and those are the successful ones** meaning the survivors / and the winners won Paradise and were saved from the Fire, and the success can mean remaining, meaning remaining in eternal bliss. The origin of success is cutting and splitting, and from it the farmer was called a farmer because he splits the earth. In the proverb: Iron splits with iron, meaning he splits, so they are **cut off** for good in this world and the hereafter.

Tafsir al-Baidawi

5- **Those are upon guidance from their Lord** The sentence is in the nominative case if one of the relative pronouns is separated from the righteous as a predicate for it, so it is as if when it was said **guidance for the righteous** it was said why are they singled out for that? So answer by saying: **those who believe in the unseen** to the end of the verses. Otherwise, it is a resumption that has no place, so it is as if it is the result of the rulings and attributes. Or the answer to a questioner who said: Why are those described with these attributes singled out for guidance? And similar to it is: You did well to your old friend Zayd with kindness, for the demonstrative pronoun here is like repeating the described with its mentioned attributes, and it is more eloquent than starting anew by repeating the name alone because it contains a clarification of the requirement and its summary, for the ruling on the description is an indication that it is the cause of it. The meaning of superiority in **upon guidance** is to represent their ability to attain guidance and their stability upon it as a state of someone who ascended something and rode it. They have made this clear in their saying: He rode ignorance and went astray and sat on the back of desire. This can only be achieved by exhausting one's thoughts and continuing to look at the arguments that have been set up and persevering in holding oneself accountable in one's actions. And guidance is denied for the great. So it is as if what is meant by it is a type whose nature cannot be exaggerated and whose power cannot be measured. Similar to it is the saying of al-Hudhali:

No, by my father, the bird that flies at noon on Khalid has landed on meat.

He emphasized his glorification by saying that God Almighty is his giver and guide, and the letter *nun* was assimilated into the letter *ra* with or without nasalization.

And those are the successful ones. The demonstrative pronoun is repeated in it, indicating that their being

described by those attributes requires each of the two effects, even if it is sufficient to distinguish them from others. The conjunction is in the middle because the meaning of the two sentences here is different, unlike his statement, "Those are like livestock, rather, they are more astray. Those are the heedless ones." The recording of heedlessness and the likening to animals are one thing, so the second sentence was established for the first, so the conjunction does not fit. And they are: separating the predicate from the attribute, confirming the relation and indicating the specificity of the subject, or a subject and the successful ones are its predicate and the sentence is the predicate of those. And the successful one with the ha and the jim: the one who wins what is desired, as if he is the one for whom the faces of victory have opened. This structure and what shares it in the fa and the ayn, such as falaq, filadh, and falai, indicate the split. The opening and the Arabization of the successful ones are to indicate that the righteous are the people who you have heard are the successful ones in the hereafter. Or to indicate what everyone knows about the reality of the successful ones and their characteristics.

Warning: Consider how God Almighty has alerted to the specialization of the righteous in attaining what not everyone attains from various aspects, and the construction of the speech on the demonstrative pronoun for the purpose of explanation with brevity and repetition and the definition of the report and the middle of the chapter, to show their status and encourage following in their footsteps. The Wahhabis have clung to it regarding the immorality of the wicked among the people of the Qiblah in torment, and it has been responded that what is meant by the successful are those who are complete in success, and it is necessary for the one who is not of their description to not be complete in success, not for him to be completely unsuccessful.

Surat al-Baqarah 2:6

Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe.

Tafsir al-Jalalayn

Indeed, those who disbelieve **such as Abu Jahl, Abu Lahab, and others like them** (it is all the same to them whether you warn them) by realizing the two hamzas and replacing the second with an alif and making it easy and inserting an alif between the easy and the other and leaving it out **or you do not warn them - they will not believe** because God knows that about them, so do not hope for their belief, and warning is information with fear.

Tafsir al-Suyuti

Tafsir al-Tabari

The interpreters differed as to who this verse refers to, and to whom it was revealed. Ibn Abbas used to say, as follows:

Muhammad bin Hamid narrated to us, he said: Salamah bin Al-Fadl narrated to us, on the authority of Muhammad bin Ishaq, on the authority of Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, on the authority of Ikrimah, or on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Those who disbelieve**, meaning in what was revealed to you from your Lord, even if they say, **We have believed in what came to us before you**.

Ibn Abbas believed that this verse was revealed about the Jews who were in the vicinity of Medina during the time of the Messenger of God, may God bless him and grant him peace, as a rebuke to them for their denial of the prophethood of Muhammad, may God bless him and grant him peace, and their disbelief in him, despite their knowledge of him and their understanding that he was the Messenger of God to them and to all people.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, on the authority of Ikrimah or on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: The beginning of Surat Al-Baqarah, up to one hundred verses, was revealed about men whom he named by their names and lineages from the Jewish rabbis, from the hypocrites from the Aws and Khazraj. We disliked lengthening the book by mentioning their names.

Another interpretation of this was narrated on the authority of Ibn Abbas, which is:

Al-Muthanna bin Ibrahim narrated to us, he said: Abdullah bin Saleh narrated to us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe**, he said: The

Messenger of God, may God bless him and grant him peace, was keen for all people to believe and follow him in guidance, so God, may He be glorified and exalted, informed him that no one believes except he for whom God has predestined happiness in the first remembrance, and no one goes astray except he for whom God has predestined misery in the first remembrance.

Others said: It was narrated to me on the authority of Ammar ibn al-Hasan, who said: Abdullah ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi' ibn Anas, who said: There are two verses in the Leaders of the Confederates: "Indeed, those who disbelieve - it is all the same to them whether you warn them or do not warn them - they will not believe. God has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment." He said: They are those whom God mentioned in this verse: **Have you not seen those who exchanged the favor of God for disbelief and settled their people in the home of destruction? Hell, they will burn in it, and wretched is the settlement.** (Ibrahim 14:28-29). He said: They are those who were killed on the day of Badr.

The first of these interpretations of the verse is the interpretation of Ibn Abbas, which was mentioned by Muhammad bin Abi Muhammad, on the authority of Ikrimah, or on the authority of Saeed bin Jubair on his authority. Although each of the statements made by those we mentioned has its own opinion on this matter.

As for the doctrine of those who interpreted what Al-Rabi' bin Anas said in this regard, it is that when God, the Most High, mentioned that some of the disbelievers would not believe, and that warning would not benefit them, then there were some of the disbelievers whom God benefited from the warning of the Prophet, may God bless him and grant him peace, to them, due to their belief in God and in the Prophet, may God bless him and grant him peace, and in what he brought from God after the revelation of this Surah, it is not permissible for the verse to have been revealed except for a specific group of disbelievers. Since that was the case and the leaders of the parties were undoubtedly among those whom God, the Most High, did not benefit from the warning of the Prophet, may God bless him and grant him peace, until God, the Most High, killed them at the hands of the believers on the day of Badr, it is known that they are among those whom God, the Most High, meant by this verse.

As for our reason for choosing the interpretation we chose in this regard, it is that the statement of God, the Most High, **Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe**, follows God's statement about the believers among the People of the Book, and follows His description and description of them and His praise of them for their belief in Him, His Books and His Messengers. So the first thing, according to God's wisdom, is to follow that statement about their disbelievers and their descriptions, and to condemn their causes and conditions, and to show their reviling and disavowal of them. Because their believers and their polytheists, even though their conditions differ due to the difference in their religions,

Surat al-Baqarah 2:6

Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe.

the same race unites them all in that they are the Children of Israel.

God, the Most High, used the beginning of this Surah as evidence for His Prophet, may God bless him and grant him peace, against the polytheists among the Jewish rabbis of the Children of Israel, who, despite their knowledge of his prophethood, denied his prophethood by revealing to his Prophet, may God bless him and grant him peace, what their rabbis had kept secret and concealed, so that the greatness of the Jews would be ignorant of it and their rabbis would learn it so that they would know that the One who informed them of that knowledge was the One who sent down the Book to Moses. Since that was one of the matters that neither Muhammad, may God bless him and grant him peace, nor his people nor his clan knew nor recognized before the revelation of the Criterion to Muhammad, may God bless him and grant him peace, they could claim that there was confusion in his matter, peace be upon him, that he was a prophet, and that what he brought was from God. How can one claim that there is ambiguity in the truthfulness of an illiterate person who grew up among illiterate people who neither wrote nor read nor calculated? It is said that he read books and learned, or calculated and then a star arose among scribes who were readers and writers who had studied books and were leaders of nations, informing them of their hidden faults, their protected knowledge, their concealed report, and the secrets of their affairs that were unknown to those of their scribes who were below them. The matter of one who is like this is not problematic, and his truthfulness is clear.

What indicates the correctness of what we said, that those whom God the Most High meant by His saying: **Indeed, those who disbelieve - it is all the same to them whether you warn them or do not warn them - they will not believe**, are the Jewish rabbis who were killed in disbelief and died in it, is God the Most High's retaliation of their story, and His reminding them of the covenants and agreements He took from them in the matter of Muhammad, peace be upon him, after He the Most High's retaliation of what He took from the matter of the hypocrites, and His objection between that with what He objected with from the report about Satan and Adam in His saying: **O Children of Israel, remember My favor which I have bestowed upon you** (al-Baqarah 2:40 and following), and His argument for His Prophet against them, with what He argued with them in it after their denial of his prophethood. So since the report was first about the believers of the People of the Book, and last about their polytheists, it is more appropriate that it be in the middle about them. Since some of the speech is subordinate to others, unless they receive a clear indication that some of it has deviated from its meanings, then it is known that it has departed from it.

As for the meaning of disbelief in His statement, **Those who disbelieved**, it is denial. That is because the Jewish rabbis of Medina denied the prophethood of Muhammad, may God bless him and grant him peace, and concealed him from the people and concealed his matter, even though they knew him as they knew their

own sons.

The root of the word *kafir* among the Arabs is to cover something. That is why they called the night *kafir* because its darkness covers what it wears, as the poet said:

Then they remembered a heavy burden, after she had cast her right hand on an infidel.

Labid bin Rabi'ah said:

On a night when the stars are covered in clouds

Meaning, he covered it up. Likewise, the Jewish rabbis covered up the matter of Muhammad, may God bless him and grant him peace, and concealed it from the people, despite their knowledge of his prophethood and the existence of his description in their books. So God Almighty said about them: **Indeed, those who conceal what We have sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by God and cursed by those who curse** (al-Baqarah 2:159). They are the ones about whom God Almighty revealed: **Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe**.

The interpretation of *equal* is: moderate. It is taken from equality, like when you say: These two matters are equal to me, and they are equal to me, meaning they are equal to me. From this is the saying of God, the Most High: **Then throw to them on equal terms** (al-Anfal 8:58), meaning: inform them and warn them of the war, until your knowledge and their knowledge of what each group of them is doing is equal to the other group. Likewise, His saying **equal to them** is: moderate to them, meaning the two matters were from you to them, warning or not warning because they do not believe, and their hearts and hearing have been sealed. From this is the saying of Abdullah bin Qais Al-Ruqayyat:

The white-skinned woman feeds me towards Ibn Jaafar, whether it is day or night.

He means by that: It is moderate in its walking, day and night, because there is no slackening in it. And from this is the saying of another:

And a night in which a person says of its darkness, **The eyes are both healthy and blind**.

Because the healthy person can only see weakly due to its darkness.

As for his statement: **Whether you warn them or do not warn them, they will not believe**, the speech appears to be a question, and it is a predicate, because it is in the position of *any*, just as you say: **We do not care whether you stay or sit**, and you are the informant, not the questioner, because that is in the position of *any*. That is because its meaning, when you say that, is: **We do not care which of these two things happened from you**. Likewise, it is in his statement: **It is the same to them whether you warn them or do not warn them**,

since the meaning of the speech is: **It is the same to them**, which of these two things happened from you to them. It is good in its place with **whether you did it or did not do it**.

Some of the grammarians of Basra claimed that the interrogative particle was used with *sawa'a* and was not an interrogative, because when the interrogator asks someone else, saying: **Is Zayd with you or Amr?** he is asking his companion to ascertain which of them he has. So neither of them has more right to the interrogative than the other. So since his statement: **It is the same to them whether you warn them or do not warn them** means equality, this resembles an interrogative, since it resembles it in equality. We have explained the correctness in that.

So the interpretation of the statement is: moderate, O Muhammad, with those who denied your prophethood from the Jewish rabbis of Medina after they knew about it, and concealed the statement of your command to the people that you are My messenger to My creation, and I took a covenant and a pledge from them not to conceal that, and to make it clear to the people, and to inform them that they find your description in their books, whether you warned them or not, then they do not believe, and they do not return to the truth, and they do not believe in you and what you brought them as:

Muhammad ibn Humayd told us: Salamah ibn al-Fadi told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah, or on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **It is the same to them whether you warn them or do not warn them - they will not believe**. That is, they have disbelieved in the knowledge they have of the Reminder, and they have denied the covenant that was taken from them to You. They have disbelieved in what came to You, and in what they have of what others brought them. So how can they hear a warning and a caution from You, when they have disbelieved in the knowledge they have of You?

Tafsir al-Qurtubi

God Almighty says: **Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe**.

When he mentioned the believers and their conditions, he mentioned the disbelievers and their fate. Disbelief is the opposite of faith, which is what is meant in the verse. It may also mean ingratitude for blessings and kindness, as in his saying, peace be upon him, about women in the hadith of the eclipse:

"I saw the Fire, and I have never seen a sight more horrible than today. I saw that most of its inhabitants were women. It was said: Why, O Messenger of God? He said: Because of their disbelief. It was said: Are they disbelievers in God? He said: They are ungrateful to their husbands and ungrateful for kindness. If you were to do good to one of them for your entire life and then she saw something wrong with you, she would say: I have never seen any good from you." Narrated

by Al-Bukhari and others.

The root of the word *kufr* in Arabic is: concealment and covering, and from this the poet said:

On a night when the stars are covered in clouds

That is, to cover it. And from this the night was called Kafir, because it covers everything with its blackness. The poet said:

Then she remembered the heavy burden and the heavy burden after she had cast her oath against an infidel.

Intelligence **with the letter dhal pronounced with a damma and a long vowel**: a name for the sun, and from it the saying of another:

It came before dawn, and the son of intelligence is hidden in Kafr

That is, at night: The unbeliever also: the sea and the great river. The unbeliever: the farmer, and the plural is unbelievers. God Almighty said: **Like a rain whose growth pleases the unbelievers**, meaning the farmers because they cover the grain. And the ash of Makfur: the wind blew the dust on it. The unbeliever of the land: that which is far from people, hardly descends upon it and no one passes by it, and whoever settles in those places are the people of the unbelievers. And it is said that the unbelievers: the villages.

The Almighty's saying: **It is all the same to them** means that it is the same to them whether they warn or leave it off, i.e. it is all the same to them. The question was used for the sake of equality, and similar to it is the Almighty's saying: **It is all the same to us whether you preach or are not among the preachers**. And the poet said:

And a night in which people say, because of its darkness, that both healthy and blind eyes are equal.

The Almighty says: **Did you warn them?** Warning means notification and informing, and it is almost never used except in a frightening situation that requires time to take precautions. If time does not allow time to take precautions, then it is notification and not a warning. The poet said:

I warned Amr while he was still in the morning, but Amr disobeyed.

The Banu Fulan tribe vowed to do this if they feared it among themselves.

Scholars differed in the interpretation of this verse. Some said: It is general but its meaning is specific to those upon whom the word of punishment has been decreed, and it was previously known to God that they would die in disbelief. God wanted to teach that there are people in this state without specifying anyone. Ibn Abbas and Al-Kalbi said: It was revealed about the leaders of the Jews, including Huyayy ibn Akhtab and Ka'b ibn Al-Ashraf and their peers. Al-Rabi' ibn Anas said: It was revealed about those leaders of the confederates who were killed on the day of Badr. The first is more correct, because whoever specifies someone is only giving an example to someone whose unseen was revealed by his death in disbelief, and that

Surat al-Baqarah 2:6

Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe.

is included in the verse.

The Almighty's saying: **They do not believe** is in the nominative case as the predicate of *inna* meaning that those who disbelieved do not believe. It was said: The predicate of *inna* is *sawa* and what follows it takes the place of the relative clause, as stated by Ibn Kaysan. Muhammad ibn Yazid said: *sawa* is in the nominative case as the subject, **Did you warn them or did you not warn them** is the predicate, and the sentence is the predicate of *inna*. An-Nahhas said: That is, they were confused and the warning did not benefit them at all. The reciters differed in the recitation of **did you warn them**. The people of Madinah, Abu Amr, Al-A'mash, and Abdullah ibn Abi Ishaq recited: **I warned them** with emphasis on the first and ease of the second, and Al-Khalil and Sibawayh chose it, and it is the language of Quraysh and Sa'd ibn Bakr, and the poet said about it:

O gazelle, between the mountains and the valleys, are you the mother of Umm Salem?

Spell you a thousand and one. And another said:

I looked up and recognized him, so I said to him, **You are Zaid Al-Aranib**.

It was narrated on the authority of Ibn Muhaisin that he read: **Did you warn them or did you not warn them** with a hamza and no alif after it. So it was deleted because of the meeting of two hamzas, or because *am* indicates a question, as the poet said:

Do you leave the neighborhood or innovate? What's wrong with waiting?

He wanted: Atarooh, so he was satisfied with Umm from Alif. It was narrated on the authority of Ibn Abi Ishaq that he read *A'nthirhum* and he made the two hamzas true and inserted an Alif between them so that they would not be combined. Abu Hatim said: It is permissible to insert an Alif between them and lighten the second one, and Abu Amr and Nafi' do that a lot. Hamzah, Asim and Al-Kisa'i read with the two hamzas true: *A'nthirhum* and this is the choice of Abu Ubaid, but that is far-fetched according to Al-Khalil. Sibawayh said: It resembles in heaviness *Dhannuwa*. Al-Akhfash said: It is permissible to lighten the first of the two hamzas, but that is bad, because they only lighten it after it is heavy, and after one is obtained. Abu Hatim said: It is permissible to lighten both hamzas. So these are seven aspects of readings, and an eighth aspect is permissible other than the Qur'an, because it is contrary to the majority. Al-Akhfash Saeed said: The hamza is replaced by a ha'. You say: *Ha-Anthirhum*, just as you say: *Ha-Yak* and *Iyyak*. Al-Akhfash said regarding the Almighty's statement: **Here you are**, it is actually *A-An-Tum*.

Tafsir Ibn Kathir

God Almighty says: **Those who disbelieved** meaning they covered up the truth and concealed it, and God

Almighty has decreed that for them, it is the same for them whether you warn them or not, for they do not believe in what you have brought them. As God the Almighty said: **Indeed, those against whom the word of your Lord has come into effect will not believe, even if every sign came to them until they see the painful punishment.** And God the Almighty said regarding the obstinate People of the Book: **And if you brought to those who were given the Scripture every sign, they would not follow your direction** *verse*, meaning that whoever God has decreed misery for will have no one to make him happy, and whoever He has led astray will have no one to guide him. So do not let yourself grieve over them and convey the message to them. Whoever responds to you will have the greater portion, and whoever turns away, do not grieve over them and do not worry about that. **For upon you is only the conveyance, and upon Us is the reckoning.** "You are only a warner, and God is Disposer of affairs." And Ali bin Abi Talhah said on the authority of Ibn Abbas regarding the words of God the Almighty: **Indeed, those who disbelieve - it is the same for them whether you warn them or do not warn them - they will not believe.** He said that the Messenger of God, may God bless him and grant him peace, was keen for all people to believe and follow him in guidance, so God the Almighty informed him that no one believes except for whom God has decreed happiness in the first remembrance, and no one goes astray except for whom God has decreed misery in the first remembrance. Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told me on the authority of Ikrimah or Sa'id ibn Jubayr on the authority of Ibn 'Abbas: **Indeed, those who disbelieve** meaning in what was revealed to you, even if they say, **We have believed in what came to us before you**, "it is all the same to them whether you warn them or do not warn them - they will not believe" meaning that they have disbelieved in what they have of Your remembrance and denied what was taken from them of the covenant. They have disbelieved in what came to you and in what they have of what was brought to them by others besides you. So how can they listen to a warning and a caution from you when they have disbelieved in what they have of Your knowledge? Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas on the authority of Abu al-'Aliyah that he said: These two verses were revealed about the leaders of the confederates, and they are the ones about whom God said: **Have you not seen those who exchanged the favor of God for disbelief and settled their people in the home of destruction * Hell, which they will burn?** The meaning that we mentioned first, which is narrated on the authority of Ibn 'Abbas in the narration of 'Ali ibn Abi Talhah, is more apparent, and it is interpreted by the rest of the verses that are in its meaning, and God knows best.

Ibn Abi Hatim mentioned a hadith here and said: My father told us, Yahya bin Othman bin Saleh Al-Masry told us, Ibn Lahi'ah told us, Abdullah bin Al-Mughira told me, on the authority of Abu Al-Haitham, on the authority of Abdullah bin Amr, who said: It was said, O Messenger of God, **We recite from the Qur'an and we**

hope, and we recite and we almost despair, so he said: Shall I not tell you? Then he said: **Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe.** These are the people of the Fire. They said, We are not among them, O Messenger of God. He said, Yes. And the Almighty's statement, **They will not believe** is in its place in terms of grammar as a sentence confirming the one before it, **It is all the same for them whether you warn them or do not warn them**, meaning they are disbelievers in both cases, so this is why He confirmed that with His statement, **They will not believe.** It is possible that **they will not believe** is a predicate because its meaning is that those who disbelieve will not believe, and His statement, **It is all the same for them whether you warn them or do not warn them** is an interjectional sentence, and God knows best.

Fath al-Qadir

The Almighty mentioned the evil group after finishing mentioning the good group, cutting this statement off from the first statement, and addressing it with what indicates that the nature of the disbelievers is that warning them is not beneficial, and that what is required of them in terms of faith is not due to them, and that the existence of that is like its absence. 6- And *sawaa* is a noun meaning istiwa, and it is described with it as it is described with the sources, and the hamza and the am are abstract for the meaning of istiwa, and what is originally intended by them is the question, and it is correct to begin with the verb and to inform about it by saying: *sawaa*, abandoning the aspect of the word for the aspect of the meaning, as if he said: warning and its absence are the same, like their saying: Hearing about Al-Mu'aydi is better than seeing him: meaning hearing about him. The origin of disbelief in the language is: covering and concealment, the poet said:

On a night when the stars are covered in clouds

That is, to cover it, and from this the infidel is called an infidel because he covers with his disbelief what he should have of faith. And warning: informing and notifying.

Al-Qurtubi said: The scholars differed in the interpretation of this verse. It was said: It is general but its meaning is specific to those who have been warned against and God knew beforehand that they would die in disbelief. God wanted to inform people that there are those among them who are in this state without specifying anyone. Ibn Abbas and Al-Kalbi said: It was revealed about the leaders of the Jews, Huyayy ibn Akhtab and Ka'b ibn Al-Ashraf and their peers. Al-Rabi' ibn Anas said: It was revealed about those leaders of the confederates who were killed on the day of Badr. The first is more correct, because whoever specifies someone is like someone who has revealed the unseen by dying in disbelief. His statement: **They do not believe** is the predicate of a deleted subject: meaning they do not believe. It is a new sentence because it is the answer to an implied question as if it was said: What will happen to those whose state is the same with or without warning? It was said: **They do not believe:** meaning they do not believe. Al-Kashshaf

said: It is a sentence confirming the first sentence, or a predicate because the sentence before it is an interjection. The first is what we have mentioned, because the intended meaning is to inform about the lack of consideration for their warning, and that it is of no use at all, but rather is like nothingness. So this sentence is the predicate of *because*, and what follows it of lack of faith is caused by it, not that it is the intended meaning. Al-Zamakhshari and Al-Qurtubi said something similar. Ibn Kaysan said: **The predicate of 'in' is the same, and what follows it takes the place of the relative clause.** Muhammad bin Yazid Al-Mubarrad said: **The same is raised by the subject, and its predicate is 'whether you warned them or not,' and the sentence is the predicate of 'in.'** And the seal is the source of **I sealed something**, and its meaning is: to cover something and to make sure of it so that nothing enters it. From this comes the seal of the book and the door and the like so that what is in it cannot be reached and nothing else can be placed in it. And the veil: the cover, and from it the veil of the lamp, and what is meant by the seal and the veil here are the spiritual, not the sensory: that is, since their hearts were not aware of what reached them, and the ears were not conveying what came to them of the clear signs to the mind in an understandable way, and the eyes were not guided to contemplate His creations and the wonders of His manufactures, they were made like things sealed with a sensory seal, and secured with a real security, and covered with a cover that is perceived metaphorically or figuratively, and the Sunnis used the attribution of the seal to God as evidence against the Mu'tazila, and they tried to refute this argument with something like what the author of Al-Kashshaf mentioned, and the discussion of something like this is established in its places.

Tafsir al-Baghawi

6. His statement, **Indeed, those who disbelieved** means the polytheists of the Arabs. Al-Kalbi said: He means the Jews. Disbelief is denial and its origin is from disbelief which means covering and from it the night was called a disbeliever because it covers things with its darkness and the farmer was called a disbeliever because he covers the seed with dirt and the disbeliever covers the truth with his denial.

And disbelief is of four types: disbelief of denial, disbelief of rejection, disbelief of stubbornness, and disbelief of hypocrisy. Disbelief of denial is: not knowing God at all and not acknowledging Him. Disbelief of rejection is: knowing God Almighty in one's heart but not acknowledging Him with one's tongue, like the disbelief of Iblis and the disbelief of the Jews. God Almighty said: **But when there came to them that which they recognized, they disbelieved in it 89-Al-Baqarah.** Disbelief of stubbornness is: knowing God in one's heart and acknowledging Him with one's tongue but not believing in Him, like the disbelief of Abu Talib when he said:

I have learned that the religion of Muhammad is the best religion of mankind.

If it weren't for blame or fear of insult, you would have

Surat al-Baqarah 2:6

Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe.

found me to be lenient and clear about that.

As for the disbelief of hypocrisy: it is that he acknowledges it with his tongue but does not believe it in his heart, and all of these types are the same in that whoever meets God Almighty with one of them will not be forgiven.

His saying, **It is the same for them** means: it is equal to them. **Have you warned them?** You have frightened them and cautioned them. Warning is informing with intimidation and warning. Every warner is a teacher, but not every teacher is a warner. Ibn Amir, Asim, Hamza, and Al-Kisa'i emphasized the two hamzas in **Have you warned them?** Likewise, every two hamzas that occur at the beginning of the word. The others soften the second one. *Am* is a letter of conjunction for interrogation. *Lam* is a letter of jussive that only follows the verb because jussive is specific to verbs. **You warn them, they will not believe.** This verse is about people upon whom misery was decreed in the foreknowledge of God. Then He mentioned the reason for their abandonment of faith, saying:

Tafsir al-Baidawi

6- **Indeed, those who disbelieved** when he mentioned the specificity of worship, and the essence of the saints with their qualities that qualified them for guidance and success, he followed them with their opposites, the stubborn rebels, for whom guidance does not benefit and for whom signs and warnings do not avail, and he did not connect their story to the story of the believers as he connected in the saying of the Most High, **Indeed, the righteous will be in pleasure *** **And indeed, the wicked will be in Hellfire** because of their difference in purpose, as the first was brought to mention the Book and explain its matter and the other was brought to explain their rebellion and their preoccupation with misguidance, and *in* is one of the letters that resemble the verb in the number of letters and construction on the fat-ha and the necessity of the nouns and giving their meanings, and the transitive especially in its entering into two nouns. Therefore, it informed its subsidiary work which is the accusative of the first part and the nominative of the second as an indication that it is a branch in the work and entered into it.

The Kufians said: The report before its entry was raised by the report, and after it remained requiring the raising, a case for istiṣḥāb, so the letter does not raise it. It was answered that the report requiring the raising is conditional on the separation of it from it in good, and it was removed by its entry, so the works of the letter are determined. Its benefit is to confirm the proportion and its realization, and therefore the oath is received by it and the answers are issued by it, and it is mentioned in the context of doubt, such as the Almighty's saying: "And they ask you about Dhul-Qarnayn. Say: I will recite to you about him a report. Indeed, We established him in the land." **And Moses said, O Pharaoh, indeed I am a messenger**

from the Lord of the worlds. Al-Mubarrad said: (Your saying: Abdullah is standing, is report about his standing, and that Abdullah is standing, is an answer to someone asking about his standing, and that Abdullah is standing, is an answer to someone denying his standing). The definition of the relative pronoun: either for the covenant, and what is meant by it are specific people such as Abu Lahab, Abu Jahl, Al-Walid bin Al-Mughira, and the Jewish rabbis, or for the type, including those who were determined to disbelieve, and others, so he singled out those who were not determined to do what was attributed to them. And disbelief in the language: concealing a blessing, and its origin is disbelief with the fat-ha, which is concealment, and from it the farmer and the night are called disbelievers, and the one who covers the fruit is called camphor. In the Sharia: denying what is known by necessity that the Messenger, may God bless him and grant him peace, came with, and wearing clothes, tightening the belt, and the like are considered disbelief because they indicate denial, for whoever believes in the Messenger, may God bless him and grant him peace, does not dare to do it outwardly, but it is disbelief in and of itself.

The Mu'tazila argued that what came in the Qur'an in the past tense was evidence of its occurrence, as it called for the precedence of what was reported about. It was answered that it is required by the suspension and its occurrence does not necessitate the occurrence of speech as in knowledge.

It is the same for them whether you warn them or do not warn them is the predicate of *in* and *sawa* is a noun meaning *equality*, it is described by it as it is described by the sources. God Almighty said: **Come to a word that is equitable between us and you** is raised by it as a subject, as if it was said: Those who disbelieve are equal to you warning them or not, or that it is the predicate of what comes after it meaning: Your warning them or not is the same for them. And by the verb it is only forbidden to be reported if it is intended to complete what it was established for. However, if it is made general and intended by it is the word, or the absolute event implied by it in the broad sense, then it is like the noun in the addition and the attribution to it as in God Almighty's saying: **And when it is said to them, 'Believe'** and His saying: **The Day when the truthful will benefit from their truthfulness** and their saying: Hearing about Al-Mu'aydi is better than seeing him.

The reason for changing here from the infinitive to the verb is because it gives the impression of renewal and the goodness of the hamza entering, and the mother is on it to confirm the meaning of istiwa and emphasize it, as they were stripped of the meaning of interrogation just because of istiwa, just as the letters of address were stripped of the request just because of specificity in their saying: O God, forgive us, O group.

Warning: Intimidation is intended to frighten from the punishment of God. It was limited to it without good report because it is more effective in the heart and has a greater impact on the soul, in terms of repelling harm

being more important than bringing benefit. If it does not benefit them, then good report of no benefit is more appropriate. It was read *A'anzarhum* with the two hamzas fully pronounced and the second one lightened between them, and its being changed to an alif, which is a mistake because the moving letter is not changed, and because it leads to the two quiescent letters being brought together in a way other than its limit. It was read with an alif between them, fully pronounced, and with its being mediated and the second one being mediated between them, and with the deletion of the interrogative, and with its deletion and its movement being cast on the quiescent letter before it.

They do not believe is an explanatory sentence for the generality of what came before it in what is the equality, so it has no place or a confirming state, or a substitute for it, or the report of *in* and the sentence before it is an interruption with what is the reason for the ruling.

The verse is one of the arguments that were used to permit imposing an unbearable obligation, for He, the Most High, informed about them that they would not believe and ordered them to believe. If they had believed, His statement would have been turned into a lie. Their belief included belief that they would not believe, so opposites would come together. The truth is that imposing an obligation that is enjoyable in itself, even if it is permissible rationally, since rulings do not require a purpose, especially compliance, is not a reality based on induction. And informing about the occurrence or non-occurrence of something does not negate the ability to do it, like His, the Most High, informing about what he or the servant does by his own choice. The benefit of warning after knowing that it will not succeed is to impose the argument, and the Messenger possessing the virtue of conveying, and for this reason He said, **It is the same for them**, and He did not say, **It is the same for you, whether you call upon them or are silent**. And in the verse there is information about the unseen as it is, because the relative pronoun refers to specific individuals, so it is one of the miracles.

Surat al-Baqarah 2:7

God has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.

Surat al-Baqarah 2:7

God has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.

Tafsir al-Jalalayn

God has set a seal upon their hearts) He has imprinted them and secured them so that no good can enter them **and upon their hearing** that is, its places so that they do not benefit from what they hear of the truth **and over their vision is a covering** a cover so that they do not see the truth **and for them is a great punishment** strong and permanent

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The root of the word *khatam* is *imprint*. The word *khatam* means *stamp*. It is said: **I sealed the book**, meaning I printed it.

If someone says to us: How can hearts be sealed, when the seal is only placed on vessels, containers, and foreskins?

It was said: The hearts of the servants are vessels for the knowledge that has been deposited in them, and containers for the knowledge of matters that has been placed in them. So the meaning of sealing them and the ears by which the audibles are perceived, and by which knowledge of the truths of the report about the unseen is reached, is similar to the meaning of sealing all the vessels and containers.

If he said: Is there a description for that that describes it to us so that we can understand it? Is it like a seal that is known when it appears to the eyes, or is it something else?

It was said: The people of interpretation differed about the description of that, and we will tell about its description after we mentioned their statement: Isa bin Othman bin Isa Al-Ramli told me, he said: Yahya bin Isa told us, on the authority of Al-A'mash, he said: Mujahid showed us his hand and said: They used to think that the heart is in something like this, meaning the palm, so if the servant commits a sin, he closes it and says with his little finger like this, then if he sins again, he closes it and says with another finger, then if he sins again, he closes it and says with another finger like this, until he closes all his fingers, he said: Then he seals it with a seal. Mujahid said: And they used to think that it is the rust.

Abu Kuraib told us: Waki' told us, on the authority of Al-A'mash, on the authority of Mujahid, who said: The heart is like the palm of the hand. If a person commits a sin, he closes a finger until he closes all of his fingers. Our companions used to think that it was the rancidity.

Al-Qasim bin Al-Hasan told us: Al-Hussein bin Dawud told us: Hajjaj told me: Ibn Jurayj told us: Mujahid said: I was informed that sins surround the heart from all sides until they meet upon it. Their meeting upon it is the nature, and the nature is the seal. Ibn Jurayj said: The seal is the seal upon the heart and the hearing.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: Abdullah bin Katheer told me, that he heard Mujahid say: The rust is easier than nature, and nature is easier than the locks, and the locks are the most severe of all of them.

Some of them said: The meaning of his saying, **God has set a seal upon their hearts**, is that God, may He be glorified, informs us of their arrogance and their turning away from listening to the truth to which they were called, just as it is said: So-and-so is deaf to this speech, if he refuses to hear it and raises himself above understanding it out of arrogance.

Abu Jaafar said: The truth in this, in my opinion, is what is authenticated with its counterpart from the Messenger of God, may God bless him and grant him peace, which is what:

Muhammad ibn Bashir narrated to us: Safwan ibn Isa narrated to us: Ibn Ajlan narrated to us, on the authority of Al-Qa'qa', on the authority of Abu Salih, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "When a believer commits a sin, a black spot appears on his heart. If he repents, desists, and seeks forgiveness, it polishes his heart. If he increases, it increases until it closes his heart. This is the rust that God, may He be glorified, said: 'No! Rather, that which they were earning has covered their hearts.' " (al-Muttaffin 83:14). So the Messenger of God, may God bless him and grant him peace, informed us that when sins continue to affect hearts, they close them. When they close them, then the seal comes from God, the Almighty, and the stamp, so that faith has no way to reach them, and disbelief has no escape from them. This is the stamp. The seal that God, the Blessed and Exalted, mentioned in His statement: 'God has set a seal upon their hearts and upon their hearing,' is similar to the stamp and seal on what the eyes perceive of vessels and containers, which cannot be reached except by removing that from them and then untying them. Likewise, faith does not reach the hearts of those whom God has described as having sealed their hearts, except after He has broken His seal and loosened His bond from them.

It is said to those who say the second statement, who claim that the meaning of His Most High's statement, **God has set a seal upon their hearts and upon their hearing**, is that He described them as being arrogant and turning away from what they were called to of acknowledging the truth out of arrogance: Tell us about the arrogance of those whom God Most High described with this characteristic, and their turning away from acknowledging what they were called to of faith and all the meanings attached to it, is it an action

from them, or an action from God Most High to them?

If they claim that this was their action, and this is what they say, it will be said to them: God Almighty has informed us that He is the One who has sealed their hearts and their hearing. How can it be possible that the disbeliever's turning away from faith and his arrogance in acknowledging it, which is his action according to you, be a seal from God upon his heart and his hearing, and His seal upon his heart and his hearing, the action of God Almighty and not the action of the disbeliever?

If they claim that it is permissible for this to be so because his arrogance and turning away were due to God's seal on his heart and hearing, and since the seal was the cause of that, it is permissible to name its cause by it, they abandon their statement and make it obligatory that the seal from God on the hearts and hearings of the unbelievers has a meaning other than the unbelief of the unbeliever, and other than his arrogance and turning away from accepting faith and acknowledging it. And that is entering into what they denied.

This verse is one of the clearest proofs of the corruption of the claim of those who deny that it is an obligation that cannot be borne except with the help of God, because God, may He be glorified and exalted, informed us that He sealed the hearts and ears of a group of His disbelieving servants, and then He did not drop the obligation from them, nor did He remove His obligations from any of them, nor did He excuse them for anything that they did in disobeying Him because of what He did to them of sealing and imprinting their hearts and ears. Rather, He informed us that all of them will have a great punishment from Him for abandoning His obedience in what He commanded them to do and forbade them from doing of His limits and obligations, while He inevitably decreed that they do not believe.

The statement in the interpretation of the words of God Almighty: **And over their eyes is a veil.**

Abu Ja'far said: His statement, **And over their eyes is a covering**, is the predicate of a subject after the completion of the report about what God, the Most High, has sealed of the limbs of the disbelievers whose stories have passed. That is because *covering* is raised by His statement, **and over their eyes**, so that is evidence that it is the predicate of a subject, and that His statement, **God has set a seal upon their hearts**, has ended with His statement, **and over their hearing**.

This is the correct reading according to us for two reasons: One: The agreement of the authority among the reciters and scholars on testifying to its correctness, and the isolation of those who disagree with them in that, and its deviation from what they agree upon as being wrong. The agreement of the authority on the error of his reading is sufficient as evidence of its error.

The second: The seal is not used to describe the eyes in any of the Book of God, nor in any report from the Messenger of God, may God bless him and grant him peace, nor is it found in the language of any of the Arabs. God the Most High said in another Surah: **And**

He has set a seal upon his hearing and his heart, then He said: **And He has placed over his vision a covering** (Al-Jathiyah: 23). Thus, sight is not included in the meaning of the seal. This is what is known in the speech of the Arabs, so it is not permissible for us, nor for any of the people, to read with the accusative of the covering, because of the two reasons that were mentioned, even though its accusative has a known way of being pronounced in Arabic.

And with what we have said about that in terms of speech and interpretation, the report was narrated on the authority of Ibn Abbas:

Muhammad bin Saad told me, he said: My father told me, he said: My uncle Al-Hussein bin Al-Hassan told me, on the authority of his father, on the authority of his grandfather, on the authority of Ibn Abbas: **God has set a seal upon their hearts and upon their hearing**, and the covering is over their eyes.

If someone says: What is the reason for the accusative case in it?

It was said to him: To put it in the accusative case by implying *ja'ala*, as if he said: And He put a veil over their eyes, then he dropped *ja'ala*, since there was something at the beginning of the speech that indicated it. It may be possible to put it in the accusative case because it follows the place of hearing, since its place was in the accusative case, even if it is not good to repeat the factor in it on *shawwa*, but on the following of the speech of one part to another, as God Almighty said: **And there will circulate among them immortal youths * With cups and pitchers**, then he said: **And fruit of whatever they choose * And the flesh of fowl of whatever they desire * And wide-eyed maidens**, (Al-Waqi'ah: 17-22), so he lowered the meat and the maidens in the accusative case because of the conjunction with the fruit, following the beginning of the last speech. It is known that the meat is not circulated around, nor are the wide-eyed maidens, but as the poet said describing his horse:

I fed her straw and cold water until her eyes became watery.

It is known that water is drunk and not fed, but he set that up as I described before, and as the other said:

I saw your husband in the battlefield, carrying a sword and a spear.

Ibn Jurayj used to say about the end of the report about the seal to his saying **and in their hearing**, and the beginning of the report after it with something similar to what we said about it, and he interpreted it from the Book of God **If God wills, He will seal your heart Ash-Shura 24.**

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj told us, he said: The seal is on the heart and hearing, and the covering is on the sight. God Almighty said: **If God wills, He will set a seal upon your heart**, and He said: **And He has set a seal upon his hearing and his heart and put over his sight a covering** (al-Jathiyah 45:23).

In Arabic, the word *cloak* means *cover*. From this

Surat al-Baqarah 2:7

God has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.

comes the saying of Al-Harith bin Khalid bin Al-Aas:

I followed you while my eyes were covered with a veil, but when it cleared, I stopped blaming myself.

And from it it is said: **Worry covered him**, if it covered him and overwhelmed him, and from it the saying of the Nabigha of Banu Dhubyān:

Why don't you ask Bani Dhiḥyan what is enough for me when smoke covers the gray-haired woman?

Meaning: cover it and mix with it.

God, the Most High, informed His Prophet Muhammad, may God bless him and grant him peace, about those Jewish rabbis who disbelieved in Him, that He had sealed their hearts and made a mark on them, so that they would not understand the admonition that God, the Blessed and Exalted, had given them, in what He had given them of knowledge in their books, and in what He had specified in His book that He had revealed and sent down to His Prophet Muhammad, may God bless him and grant him peace, and in their hearing. They would not hear from Muhammad, may God bless him and grant him peace, the Prophet of God, any warning, reminder, or proof that he had established against them regarding his prophethood, so that they would remember and beware of the punishment of God, the Almighty, for their denial of him, despite their knowledge of his truthfulness and the correctness of his command. He also informed him that there was a veil over their eyes, preventing them from seeing the path of guidance, so that they would know the ugliness of what they were upon of misguidance and ruin. In a manner similar to what we have said about that, the report was narrated by a group of people of interpretation: Ibn Ḥamid told us, he said: Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah, or on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **God has set a seal upon their hearts and upon their hearing, and over their vision is a veil**, meaning from the guidance that they will never attain it without other than what they denied you of the truth that came to you from your Lord, until they believe in it, even if they believed in everything that came before you.

Musa bin Harun Al-Hamadani told me: Amr bin Hammad told us: Asbat told us, on the authority of Al-Suddi in a report he mentioned on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Murrah Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Messenger of God, may God bless him and grant him peace: **God has set a seal upon their hearts and upon their hearing**, meaning: so they do not understand and do not hear. And He says: **And He has put a veil over their vision**, meaning: over their eyes so they do not see.

As for others, they interpreted that those of the infidels whom God had told about doing this to them were the

leaders of the parties who were killed on the day of Badr.

Al-Muthanna bin Ibrahim told me, he said: Ishaq bin Al-Hajjaj told us, he said: Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, he said: These two verses up to **and for them is a great punishment** are those who **exchanged the favor of God for disbelief and settled their people in the home of destruction** (Ibrahim 14:28), and they are those who were killed on the day of Badr, and none of the leaders entered Islam except two men: Abu Sufyan bin Harb and Al-Hakam bin Abi Al-Aas.

And he narrated on the authority of Ammar bin Al-Hassan, he said: Ibn Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi' bin Anas, on the authority of Al-Hassan, he said: As for the leaders, there is no one among them who answers, nor is there one who is saved, nor is there one who is guided.

We have previously demonstrated that the first of these two interpretations is correct, and we do not want to repeat it.

The statement in the interpretation of the words of God Almighty: **And for them is a great punishment**.

And the interpretation of that, in my opinion, is as Ibn Abbas said and interpreted it: Ibn Ḥamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: And for them, because of their opposition to you, is a great punishment. He said: This is about the rabbis from the Jews, because they denied you the truth that came to you from your Lord after knowing them.

Tafsir al-Qurtubi

God Almighty says: "God has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment."

It has ten issues:

The first: The Almighty's saying: **The Seal of God**. In this verse, the Almighty explained what prevented them from believing by saying: The Seal of God. The seal is the source of the word *khatam* which means to seal something, so it is sealed and sealed. The word is stressed for emphasis, and its meaning is to cover something and to make sure of it so that nothing enters it. From this is: to seal a book or a door and the like, so that what is in it cannot be reached, and nothing can be placed in it other than what is in it.

The scholars of meanings said: God the Almighty described the hearts of the unbelievers with ten descriptions: sealing, imprinting, constriction, disease, rust, death, hardness, turning away, zeal, and denial.

He said about denial: **Their hearts are in denial, and they are arrogant.** He said about zeal: **When those who disbelieved put in their hearts zeal.** He said about turning away: **Then they turned away, God turned their hearts away because they were a people who do not understand.** He said about hardness: **So woe to those whose hearts are hardened against the remembrance of God.** He said: **Then your hearts hardened after that.** He said about death: **Or was he who was dead and We gave him life?** He said: **Only those who listen respond, and God will resurrect the dead.** He said about rust: **No! Rather, the rust has covered their hearts because of what they were earning.** He said about disease: **In their hearts is a disease.** He said about constriction: **And whomsoever He wills to misguide - He makes his breast tight and constricted.** He said about the nature: **So He has sealed their hearts, so they do not understand.** He said: **Rather, God has sealed them because of their disbelief.** He said about the seal: **God has sealed their hearts.** All of these will be explained in their proper places, God willing.

Second: The seal is tangible as we have explained, and its meaning is as in this verse. The seal on the hearts: the lack of awareness of the Truth - Glory be to Him - the meaning of His addresses and thinking about His verses. And on the hearing: their lack of understanding of the Qur'an if it is recited to them or they are called to His Oneness. And on the eYa-Sin 36: their lack of guidance to contemplate His creations and the wonders of His manufactures. This is the meaning of the statement of Ibn Abbas, Ibn Mas'ud, Qatadah, and others.

Third: In this verse is the clearest proof and the most evident path that God, the Exalted, is the Creator of guidance and misguidance, disbelief and faith. So consider, O listeners, and be amazed, O thinkers, at the minds of the Qadarites who say that their faith and guidance are created. For the seal is the stamp, so how can they have faith even if they strive? He has stamped on their hearts and their hearing and placed a veil over their vision. So when will they be guided, or who will guide them after God if He has led them astray, deafened them, and blinded their vision? **And he whom God leaves astray - for him there is no guide.** And God's action was just toward those whom He led astray and forsaken, for He did not prevent them from a right that was due to them, so that the attribute of justice would be removed. Rather, He prevented them from what He should have bestowed upon them, not what was due to them.

If they say: The meaning of the seal, the stamp, and the covering is the naming, the ruling, and the information that they do not believe, not the action. We say: This is invalid, because the reality of the seal and the stamp is only the action by which the heart becomes stamped and sealed. It is not permissible for its reality to be the naming and the ruling. Do you not see that if it is said: So-and-so stamped the book and sealed it, the reality is that he did what made the book become stamped and sealed, not the naming and the ruling. This is something about which there is no disagreement among the people of language, and because the nation is unanimously agreed that God the Most High has described Himself as the seal and

stamp on the hearts of the disbelievers as a punishment for their disbelief, as God the Most High said: **Rather, God has set a seal upon them because of their disbelief.** The Ummah has unanimously agreed that the imprint and seal on their hearts by the Prophet (peace be upon him), the angels and the believers is impossible. If the seal and imprint were the naming and the ruling, then the prophets and believers would not have been prevented from that, because they all call the disbelievers by saying that their hearts are imprinted, that they are sealed and that they are in misguidance and do not believe, and they judge them by that. So it is proven that the seal and imprint is a meaning other than the naming and the ruling, but rather it is a meaning that God creates in the heart that prevents belief in it, as evidenced by the statement of God the Most High: **Thus do We cause it to enter the hearts of the criminals * They will not believe in it.** And He said: **And We have placed coverings over their hearts, lest they understand it.** That is, lest they understand it, and the like.

Fourth: His saying: **upon their hearts** is evidence of the superiority of the heart over all the limbs. The heart is for humans and others, and the purest and most noble of everything is its heart. So the heart is the seat of thought. It is originally a source of the verb **qalbat al-shay' aqlubahu qalban** meaning to return it to its beginning. And **qalbat al-ina'** means to return it to its face. Then this word was transferred and this organ, which is the most noble of animals, was named after it, due to the speed of thoughts coming to it and their recurrence, as it was said:

The heart was named after its changing nature, so beware of the heart changing and turning.

Then, when the Arabs transferred this source to this noble organ, they committed to emphasizing its Qaf, to differentiate it from its original. Ibn Majah narrated on the authority of Abu Musa al-Ash'ari on the authority of the Prophet, may God bless him and grant him peace, that he said:

The heart is like a feather that is tossed by the winds in the desert. For this reason, the Prophet, may God bless him and grant him peace, used to say:

O God, O He who makes hearts steadfast, make our hearts steadfast in Your obedience. If the Prophet, may God bless him and grant him peace, used to say this, despite his great status and majestic position, then we are more deserving of following his example. God Almighty said: **And know that God comes between a man and his heart.** And that will come.

Fifth: The limbs, even though they are subordinate to the heart, may be affected by their actions, even though it is their leader and king, due to the connection between the outward and the inward. The Prophet, may God bless him and grant him peace, said:

"A man may tell the truth, but a white spot appears in his heart. A man may tell a lie, but his heart blackens." Al-Tirmidhi narrated it and authenticated it on the authority of Abu Hurayrah, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace.

"A man may commit a sin and his heart blackens. If he

Surat al-Baqarah 2:7

God has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.

repents, his heart is polished.” He said: It is the rust that God mentioned in the Qur’an in His statement: **Nol Rather, what they were earning has rusted over their hearts.** Mujahid said: The heart is like a hand, with a finger in it for each sin, then it is sealed.

I said: In this statement of Mujahid, and his saying, peace be upon him:

“There is a morsel of flesh in the body, if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt. And that is the heart.” This is evidence that the seal is real, and God knows best. It has been said that the heart is like a pine tree, and this supports the statement of Mujahid, and God knows best.

Muslim narrated on the authority of Hudhayfah who said: The Messenger of God, may God bless him and grant him peace, told us two hadiths, one of which I have seen and I am waiting for the other: He told us that trustworthiness descended into the roots of men’s hearts, then the Qur’an was revealed, so they learned from the Qur’an and learned from the Sunnah. Then he told us about the lifting of trustworthiness, saying: A man would sleep, and trustworthiness would be taken from his heart, and its trace would remain like a spot, then he would sleep, and trustworthiness would be taken from his heart, and its trace would remain like a coal that you rolled over your foot, and it would evaporate and you would see it scattered with nothing in it. Then he took a pebble and rolled it over his foot, and people would come to buy and sell, and hardly anyone would fulfill the trust until it would be said: There is a trustworthy man among the Banu So-and-so, until it would be said about a man: How brave he is, how charming he is, how wise he is, and in his heart there is not even the weight of a mustard seed of faith. A time came upon me when I did not care which of you I pledged allegiance to, if he was a Muslim, he would return him to his religion, and if he was a Christian or a Jew, he would return him to his courier. But today, I would not pledge allegiance to anyone of you except so-and-so. And so-and-so

In his saying: **The mark** which is the slight trace. And it is said of the unripe date if a dot of moisture falls on it: it has been marked, so it is mokkat. And his saying: And his saying: The Majl, which is that there is water between the skin and the flesh, and the Prophet, may God bless him and grant him peace, explained it by saying: Like a hot coal that you rolled, meaning you rolled it on your foot, so it bubbled. So you see it rising, meaning raised - which indicates that all of that is felt in the heart and is done to it, and likewise the seal and the stamp, and God knows best. And in the hadith of Hudhayfah, he said: “I heard the Messenger of God, may God bless him and grant him peace, say: Trials are presented to the hearts like a mat, stick by stick. So whichever heart absorbs them, a black dot is placed in it, and whichever heart rejects them, a white dot is placed in it, until it becomes two hearts, one white like a smooth rock, and no trial will harm it as long as the heavens and the earth endure, and the other black and dusty like an overflowing jug, it does not recognize good nor reject evil except what it

absorbs from its desires.”... And he mentioned the hadith. *Majkhan*: means leaning.

Sixth: The heart may be expressed by the fu’ad and the chest. God Almighty said: **Thus, that We may strengthen thereby your heart.** And He said: **Have We not expanded for you your breast?** meaning in both places your heart. And it may be expressed by the mind. God Almighty said: **Indeed in that is a reminder for whoever has a heart,** meaning a mind, because the heart is the location of the mind according to the majority. And the fu’ad is the location of the heart, and the chest is the location of the fu’ad, and God knows best.

Seventh: The Almighty’s statement: **And over their hearing.** He used it as evidence of the superiority of hearing over sight because it precedes it. The Almighty said: “Say, ‘Have you considered: if God took away your hearing and your sight?’” And He said: **And made for you hearing, sight, and hearts.** He said: Hearing is perceived from the six directions, and in light and darkness, and sight is not perceived except from the opposite direction, and by means of light and radiance. Most theologians said that sight is superior to hearing, because hearing only perceives sounds and speech, while sight perceives all bodies, colors, and forms. They said: Since its connections are more, it is better, and they permitted perception by sight from the six directions.

Eighth: If someone were to say: Why did He put sight in the plural and hear in the singular? It would be said to him: He only put it in the singular because it is a verbal noun that applies to both little and much. It is said: I heard something, I hear it, hearing and listening. Hearing is the verbal noun of I heard, and hearing is also the name of the organ that is heard with, so it was called the verbal noun. It was said: Because He added hearing to the group, it indicated that what is meant by it are the hearings of the group, as the poet said:

It has corpses of sorrow, but its bones are white and its skin is a cross.

He only wanted to flog her, so he singled her out, because he knew that the group would not have one flog. Another said in a similar manner:

Do not deny the killing, we have taken a bone in your throat and we have caused you grief.

He wants to put it in your throats. And the same is said by another:

It is as if the face of two angry Turks is targeted for a stab without a response.

Rather, he meant two faces, so he said two Turkish faces, because he knew that two faces could not have one face, and there are many like it. It was read: **And on their ears,** and it is possible that the meaning is **and on the places of their ears,** because hearing is not sealed, but rather the place of hearing is sealed, so the complement was deleted and the complement to it was put in its place. Hearing may mean listening, it is said: **Your hearing of my speech** - meaning your

listening to my speech - pleases me, and from this is the saying of Dhu al-Rummah describing a bull listening to the sound of a hunter and dogs:

He suspected a desolate, hidden place, with the report of the voice, which he had heard was a lie.

Anything in his listening is a lie, meaning he is honest in his listening. And the secret: the clever. And al-Naba 78: the low voice, and so is the focus. And the hearing **with a broken seen and a silent meem**: mentioning a person with something beautiful, it is said: his hearing went away in, meaning he mentioned it. And the hearing also: the offspring of the wolf from the hyena. And the pause here: and on their hearing. And the covering is a nominative as a subject and what precedes it is a predicate. And the pronouns are in their hearts and what is conjoined to it for those who have previously known in God that he will not believe from the infidels of Quraysh, and it was said from the hypocrites, and it was said from the Jews, and it was said from all of them, and this is more correct, because it is general. So the seal is on the hearts and listening. And the covering is on the eyes. And the covering: the cover. And it is:

Ninth: From it is the word **ghashiyat al-sarj saddle covering** and **ghashiyat al-shay I cover something**. Al-Nabigha said:

Why don't you ask Bani Dhibyan what is enough for me when smoke covers the gray-haired woman?

Another said:

I was with you when my eyes were covered with a veil, but when it lifted, I stopped blaming myself.

Ibn Kaysan said: If you pluralize *ghashawat* you say *ghashawat* without the *ha*. Al-Farra' said: *ghashawi* is like *adawi*. It was read *ghashawat* in the accusative case, meaning **and made**, so it is like his saying:

I fed her straw and cold water.

The other said:

I wish your husband was now wearing a sword and a spear

Meaning: And I gave her water to drink and carried a spear, because the spear is not girded. Al-Farsi said: You hardly find this usage in a situation of ease and choice, so reading in the nominative case is better, and the waw is a conjunction of one sentence to another. He said: I have not heard of a verb from *ghashawa* that is modified by the waw. Some commentators said: The ghashawa is on the ears and eyes, and the stop is on their hearts. Others said: The seal is in all of them, and the ghashawa is the seal, so the stop on this is on ghashawa. Al-Hasan read ghashawa with a damma on the ghain, and Abu Haywah read it with a fatha, and it was narrated on the authority of Abu Amr: ghashawa, returning it to the original source. Ibn Kaysan said: Ghashawa is permissible, and the best of it is ghashawa, likewise the Arabs use it for everything that is covered by something, such as a turban, a quiver, a necklace, a headband, and others.

Tenth: The Almighty said: **And for them** meaning for

the disbelievers who deny **is a great torment** as a description of it. And torment is like whipping, burning with fire, cutting with iron, and other things that cause pain to a person. And in the revelation: **And let a party of the believers witness their torment** It is derived from confinement and prevention. It is said in the language **A'dhabhu 'an kada** meaning I detained him and prevented him, and from this the name of the sweetness of water is derived, because it has been made sweet. And it is made sweet by confining it in a vessel so that it becomes clear and whatever has mixed with it leaves it, and from this is the saying of Ali, may God be pleased with him: **Torture your women from going out**, meaning confine them. And from him, may God be pleased with him, when he sent a raiding party, he said: **Torture yourselves from mentioning women, because that will break you from fighting**. And whoever you prevent something from, you have tormented him. And in the proverb: **I will bridle you with a tormenting bridle**, meaning one that prevents people from riding. And it is said: *A'dhab* meaning he refrained. And torment is more painful than it, for it is transitive and intransitive. So torment is called torment because its owner is held back and prevented from all the report that is appropriate for the body, and its opposites are poured upon him.

Tafsir Ibn Kathir

Al-Suddi said: God's seal means God's stamp. Qatada said about this verse: Satan took control of them when they obeyed him, so God sealed their hearts and their hearing, and over their sight is a veil, so they do not see guidance, nor do they hear, nor do they understand, nor do they reason. Ibn Jurayj said: Mujahid said: God sealed their hearts. He said: The stamp is fixed on the heart, so sins surround it from all sides until they meet upon it, so their meeting upon it is the stamp, and the stamp is the seal. Ibn Jurayj said: The seal is upon the heart and hearing. Ibn Jurayj said: Abdullah bin Katheer told me that he heard Mujahid say: The ran is easier than the stamp, and the stamp is easier than the closure, and the closure is more severe than all of that. Al-A'mash said: Mujahid showed us his hand and said: They used to think that the heart is in something like this, meaning the palm. So if the servant commits a sin, he closes it and says with his little finger like this, then if he sins, he closes it and says with another finger, then if he sins, he closes it and says with another finger like this until he closes all of his fingers, then he said: It is stamped upon it with a seal. And Mujahid said: They used to think that it was the rust, and Ibn Jarir narrated it on the authority of Abu Kurayb on the authority of Wakee' on the authority of Al-A'mash on the authority of Mujahid in a similar manner. Ibn Jarir said: And some of them said: The meaning of the Almighty's saying: **God has set a seal upon their hearts** is a statement from God about their arrogance and their turning away from listening to the truth to which they were called, just as it is said that someone is deaf to this speech if he refuses to hear it and raises himself from understanding it out of arrogance. He said: This is not correct because God the Almighty has informed that He is the One who has set a seal upon their hearts and ears. **I said**

Surat al-Baqarah 2:7

God has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.

Al-Zamakhshari has elaborated in explaining what Ibn Jarir rejected here and interpreted the verse from five aspects, all of which are very weak. What made him do that was his isolation because the seal upon their hearts and preventing them from the truth reaching them is ugly in his view, God is exalted above it in his belief. And if he had understood the Almighty's saying: **So when they deviated, God caused their hearts to deviate** and His saying: **And We will turn their hearts and their eyes away just as they did not believe in it the first time, and We will leave them in their transgression wandering blindly** and similar verses indicating that He, the Almighty, only sealed their hearts and prevented them from guidance as a just recompense for their persistence in falsehood and abandonment of the truth. This is justice from Him, the Almighty, and is good, not ugly. If He had encompassed knowledge of this, He would not have said what He said. And God knows best.

Al-Qurtubi said: The nation agreed that God Almighty described Himself as sealing and imprinting the hearts of the unbelievers as a punishment for their unbelief, as He said: **Rather, God has set a seal on them because of their unbelief.** He mentioned the hadith about turning hearts: **O Turner of hearts, make our hearts firm upon Your religion.** He mentioned the hadith of Hudhayfah, which is in the Sahih, on the authority of the Messenger of God, may God bless him and grant him peace. He said: "Trials are presented to the hearts like a mat, stick by stick. Any heart that absorbs them, a black dot will be placed on it, and any heart that rejects them, a white dot will be placed on it, until there are two hearts: one white like a smooth rock, which will not be harmed by any trial as long as the heavens and the earth endure, and the other black and dusty like an overturned cup, which will not recognize good nor reject evil." The hadith. Ibn Jarir said: The truth, in my opinion, is what is authentically reported from the Messenger of God, may God bless him and grant him peace, which is what Muhammad ibn Bashir narrated to us, Safwan ibn Isa narrated to us, Ibn Ajan narrated to us, from Al-Qa'qa', from Abu Salih, from Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "When a believer commits a sin, a black dot will appear on his heart. If he repents, desists, and seeks forgiveness, his heart will be polished, but if he increases it, it will increase until it covers his heart. This is the rust of which God, the Most High, said: 'No! Rather, that which they were earning has rusted over their hearts.'" This hadith from this source was narrated by Al-Tirmidhi and Al-Nasa'i from Qutaybah and Al-Layth ibn Saad and Ibn Majah on the authority of Hisham bin Ammar on the authority of Hatim bin Ismail and Al-Walid bin Muslim, all three of them on the authority of Muhammad bin Ajan, with it. Al-Tirmidhi said: It is good and authentic. Then Ibn Jarir said: The Messenger of God, may God bless him and grant him peace, informed us that when sins continue to overtake the hearts, they will close them. And when they close them, then the seal and stamp will come to them from God Almighty, so faith will not have a path to them, nor will disbelief escape from

them. This is the seal and stamp mentioned in the words of God Almighty: **God has set a seal upon their hearts and upon their hearing.** It is similar to the seal and stamp on what the eyes perceive of vessels and containers, which cannot be reached except by removing that from them and then untying them. Likewise, faith will not reach the hearts of those whom God described as having set a seal upon their hearts and their hearing except after removing His seal and untying His bond from them.

Know that the complete pause at the words of God Almighty: **God has set a seal upon their hearts and upon their hearing** and His words: **And over their vision is a veil** is a complete sentence, for the seal is upon the heart and upon the hearing, and the veil, which is the covering, is upon the sight, as al-Suddi said in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Murrah al-Hamadani on the authority of Ibn Masoud and on the authority of some of the companions of the Messenger of God, may God bless him and grant him peace, in his words: **God has set a seal upon their hearts and upon their hearing,** meaning that they do not understand or hear, and He has placed a veil over their vision, meaning that it is over their eyes, so that they do not see. Ibn Jarir said: Muhammad ibn Saad told me, my father told us, my uncle al-Husayn ibn al-Hasan told me on the authority of his father on the authority of his grandfather on the authority of Ibn Abbas, God has set a seal upon their hearts and upon their hearing, and the veil is upon their sight. He said: Al-Qasim told us, al-Husayn told us, meaning Ibn Dawud, who is Sanid, told me, Hajjaj, who is Ibn Muhammad al-A'war, told me, Ibn Jurayj said: The seal is upon the heart and hearing, and the veil is upon the sight. God Almighty said: **If God wills, He can set a seal upon your heart,** and He said: **And He has set a seal upon his hearing and his heart, and has placed over his vision a veil.** Ibn Jarir said: Whoever puts a veil in the accusative case from the Almighty's statement, **And over their vision is a veil,** it is possible that he put it in the accusative case by implying a verb, the meaning of which is, **And He has placed over their vision a veil,** it is possible that it was put in the accusative case by following the place of **and over their hearing,** like the Almighty's statement, **And wide-eyed maidens,** and the statement of the poet:

I fed her straw and cold water until her eyes became dry.

The other said:

I saw your husband in the battlefield, carrying a sword and a spear.

His estimation and his giving her cold water and his spear, because the description of the believers in the beginning of the surah was presented in four verses, then he knew the state of the disbelievers with these two verses, the Almighty began to explain the state of the hypocrites who show faith and conceal disbelief, and because their matter is confusing to many people,

he elaborated on mentioning them with multiple characteristics, each of which is hypocrisy, as he revealed Surah Bara'ah about them and Surah Al-Munafiqun about them and mentioned them in Surah An-Nur and other surahs as a definition of their states to avoid and to avoid those who are involved in them as well, so the Almighty said:

Fath al-Qadir

There is a difference of opinion regarding the Almighty's statement: **7- And over their hearing** whether it is included in the ruling of sealing and thus is conjoined with the hearts or in the ruling of covering. It was said: The pause at His statement: **And over their hearing** is complete, and what follows is an independent statement, so the seal is on the hearts and ears, and the covering is on the eyes as a group said. It was read: *covering* in the accusative. Ibn Jarir said: It is possible that he made it accusative by implying a verb, the meaning of which is: And He placed a covering over their eyes. It is possible that it was made accusative by following the place of and over their hearing, like the Almighty's statement: **And beautiful wide-eyed maidens** and the poet's statement:

I fed her straw and cold water.

He united the word *hearing* with the word *hearts* and *eyes* because it is a verbal noun that applies to both little and much. Torment is that which causes pain, and it is taken from *confinement* and *prevention*. In the language, it is said **I punished him for something**: he detained him and prevented him. From this comes the word **the sweetness of water** because it was detained in the vessel until it became clear. Ibn Jarir, Ibn Abi Hatim, Al-Tabarani in Al-Kabeer, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas regarding his statement, **It is the same for them whether you warn them**, that he said: The Messenger of God, may God bless him and grant him peace, was keen for all people to believe and follow him in guidance, so God informed him that no one believes except he for whom God has predestined happiness in the first remembrance, and no one goes astray except he for whom God has predestined misery in the first remembrance. Ibn Ishaq, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas also in his interpretation of the verse: They have disbelieved in what they have of Your remembrance, and denied what was taken from them of the covenant, so how can they hear a warning and caution from You, when they have disbelieved in what they have of Your knowledge?

God has set a seal upon their hearts and upon their hearing, and over their vision is a veil. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Abu al-Aaliyah regarding his statement: **Indeed, those who disbelieved** he said: These two verses were revealed regarding the leaders of the parties, and they are the ones mentioned by God in this verse: **Have you not seen those who exchanged the favor of God for disbelief?**

He said: They are the ones who were killed on the day of Badr, and the leaders did not enter Islam except for two men: Abu Sufyan and Al-Hakam bin Al-Aas. Ibn al-Mundhir narrated from Al-Suddi regarding his statement: **Did you warn them or did you not warn**

them? He said: Did you admonish them or did you not admonish them. Abd bin Hamid narrated from Qatadah regarding this verse, he said: They obeyed Satan, so he took control of them, so God sealed their hearts and their hearing, and over their vision is a veil, so they do not see guidance, nor do they hear, nor do they understand, nor do they reason. Ibn Jarir and Ibn Abi Hatim narrated from Ibn Abbas, he said: The seal is over their hearts and their hearing, and the veil is over their vision. Ibn Jarir narrated from Ibn Masoud, he said: God sealed their hearts and their hearing, so they do not reason or hear, and He put a veil over their vision, meaning their eyes, so they do not see.

Al-Suddi narrated that from a group of the Companions. Ibn Jarir narrated on the authority of Ibn Jurayj, who said: The seal is on the heart and hearing, and the covering is on the sight. God Almighty said: **If God wills, He will set a seal upon your heart.** And He said: **And He has set a seal upon his hearing and his heart, and has placed over his sight a covering.** Ibn Jarir said regarding the meaning of the seal: The truth, in my opinion, is what is similarly authenticated from the Messenger of God, may God bless him and grant him peace. Then he mentioned a chain of transmission connected to Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **When a believer commits a sin, it is a black spot on his face.**

His heart, if he repents, desists and seeks forgiveness, his heart will be polished, and if he increases, it will increase until it closes his heart." This is the rust that God said: **No, but what they were earning has covered their hearts.** Al-Tirmidhi narrated it from this source and authenticated it, and Al-Nasa'i. Then Ibn Jarir said: The Messenger of God, may God bless him and grant him peace, informed us that if sins continue to accumulate on the hearts, they will close them, and if they close them, then the seal comes from God, the Most High, and the stamp, so there will be no path to it and no escape from disbelief. This is the seal that God mentioned in His statement: **God has set a seal upon their hearts and upon their hearing**, similar to the stamp and seal upon what the eyes perceive of vessels and containers, which cannot be reached except by removing that from them and then untying them. This is how faith does not reach the hearts of those whom God described as having set a seal upon their hearts except after removing His seal and untying them.

Tafsir al-Baghawi

7. He said, **God has sealed** God has stamped **upon their hearts** so they do not comprehend or understand good.

The reality of the seal is to ensure that something does not enter it, nor does what is in it exit it. From this is the seal on a door. The Sunnis said: That is, He judged their hearts to be unbelievers, due to His eternal knowledge of them. The Mu'tazila said: He placed a mark on their hearts by which the angels recognize them. **And on their hearing**: That is, on the place of their hearing, so they do not hear the truth nor benefit from it. He meant on their hearing, as He said: **On their**

Surat al-Baqarah 2:7

God has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.

hearts. He only made it singular because it is a source, and a source cannot be dual or plural.

And over their eyes is a veil. This is the beginning of a sentence. A veil means a covering, so they do not see the truth. Abu Amr and Al-Kisa'i read absarhum with imalah. Likewise, every alif followed by a genitive ra' in nouns that had the lam of the verb, they would imalah it, and Hamzah would imalah some of them in which the ra' was repeated, such as qarār and the like. Al-Kisa'i added imalah to jaba'ir, al-jawwār, al-jar, barīkum, min ansārī, naṣarī, and its chapter. Likewise, these people imalah every alif in the position of the lam of the verb, or it was a feminine noun, if it was preceded by a ra', so it is a feminine noun, such as al-kubrā and al-akhrā. And the lam of the verb, such as tara and iftara, they pronounce the ra' in angular form.

And for them is a great punishment meaning: in the Hereafter. It was said: killing and captivity in this world and eternal punishment in the Hereafter. Punishment is everything that concerns a person and is difficult for him. Al-Khalil said: Punishment is what prevents a person from his desires, and from it: fresh water, because it prevents thirst.

Tafsir al-Baidawi

7- God has set a seal upon their hearts and upon their hearing, and over their vision is a veil. This is an explanation of the previous ruling and an explanation of what it requires. The seal is the concealment, it is called the confirmation of something, the seal is applied to it because it is concealed for it, and reaching it is its last in view of it being the last action done to secure it. The concealment is the active participle of the word ghaana if it covers it, it is built for what includes something, like a headband and a turban, and there is no concealment in reality, but what is meant by them is to create in their souls a state that trains them to prefer disbelief and sins, and to despise faith and obedience because of their error, their preoccupation with imitation, and their turning away from correct vision, so their hearts are made to such a degree that it cannot penetrate them, and their ears are averse to hearing it, so it becomes as if it is secured from them by a seal, and their eyes do not see the signs set up for them in their souls and horizons as the eyes of the discerning see them, so it becomes as if they are covered. And a barrier was placed between them and sight, and He called it metaphorically a seal and a covering. Or He likened their hearts and their feelings that are in harmony with them to things that He set a veil between them and benefiting from them as a seal and a covering. And He expressed the creation of this form by sealing in His Almighty saying: **Those are the ones over whose hearts, hearing and sight God has sealed.** And by neglect in His Almighty saying: **And do not obey one whose heart We have made heedless of Our remembrance.** And by hardening in His Almighty saying: **And We have made their hearts hard.** And it is

from the fact that all possibilities are based on God Almighty, occurring by His power, attributed to Him, and from the fact that they are caused by what they committed, as evidenced by His Almighty saying: **Rather, God has set a seal upon them because of their disbelief.** And His Almighty saying: **That is because they believed and then disbelieved, so He sealed upon their hearts.** The verse came to denounce them for the hideousness of their description and the severity of their end. The Mu'tazilah were confused about it, so they mentioned aspects of interpretation:

First: When the people turned away from the truth and it became established in their hearts until it became like nature to them, it was likened to the innate characteristic with which they were created.

Second: What is meant by it is to represent the state of their hearts as the hearts of animals that God Almighty created devoid of intelligence. Or hearts that God has destined to seal. Similar to it is: The valley flowed with him when he perished. And the phoenix flew away with him.

Third: That this is in reality the action of Satan or the infidel, but since it was caused by him by His Almighty's power, He attributed to him the attribution of the action to the cause.

Fourth: When their roots were firmly rooted in disbelief and became so entrenched that there was no way to obtain their faith except by compulsion and coercion, and then He did not compel them in order to maintain the purpose of the obligation, He expressed His abandonment with the seal, for it blocked their faith. In it is a sign of the persistence of their affair in error and the utmost immersion in misguidance and transgression.

Fifth: That it be a narration of what the infidels used to say, such as: **Our hearts are covered from that to which you invite us, and in our ears is deafness, and between us and you is a veil,** mocking and ridiculing them [and] like the Almighty's saying: **Those who disbelieved among the People of the Scripture and the polytheists were not...**

Sixth: That this will happen in the Hereafter, and it was only reported in the past because it was realized and its occurrence was certain, and it is supported by the Almighty's statement: **And We will gather them on the Day of Resurrection on their faces, blind, dumb and deaf.**

Seventh: What is meant by the seal is the marking of their hearts with a mark that the angels recognize, so they hate them and are repelled by them. And based on this approach is our speech and their speech regarding what is attributed to God Almighty of nature, misguidance, and the like.

And **on their hearing** is in apposition to their hearts, because God Almighty said: **And He has set a seal upon his hearing and his heart,** and to agree on stopping on it, and because since they share in perceiving from all sides, what prevents them from

their specific action is the seal that prevents from all sides, and the sight's perception of what is specific to the direction of opposition, what prevents it from its action is the veil specific to that direction, and the preposition was repeated to be more indicative of the severity of the seal in the two places and the independence of each of them in the ruling. And hearing was made singular to avoid confusion and to consider the origin, because it is a source in its origin and sources are not pluralized. Or on the assumption of an addition like and on the senses of their hearing.

The eyes are the plural of sight, which is: the perception of the eye. It may be used metaphorically for the visual faculty, the organ, and also the hearing. Perhaps what is meant by them in the verse is the organ because it is more appropriate for sealing and covering. The heart is what is the place of knowledge, and it may be used to mean the mind and knowledge, as God Almighty said: **Indeed in that is a reminder for whoever has a heart.** It is permissible to make it inclined with the sad because the broken raa' predominates the high one because of the repetition in it. Ghashawa is raised by the beginning according to Sibawayh, and by the preposition and the noun according to Al-Akhfash, and it supports the conjunction with the verbal sentence. It was read in the accusative based on the estimation, and made a covering over their eyes, or by deleting the preposition and connecting the seal itself to it and the meaning. And He sealed their eyes with a covering, and it was read with the damma and the nominative, and with the fatha and the accusative, and they are two languages in it. Ghashawa with the kasra is raised, and with the fatha it is raised and accusative, and `ishawah with the unvoiced `ayn.

And for them is a great punishment. A warning and a statement of what they deserve. And punishment is like punishment in construction, and the meaning of you say: to punish from something and to refrain from it if you hold it back, and from this water because it suppresses thirst and deters it and for this reason it is called a slap and a fresh water, then it was expanded and applied to every spark even if it is not a slap, meaning: a punishment that deters the offender from repeating it, so it is more general than both of them. And it was said that it is derived from torture which is the removal of sweetness like spitting and nursing. And the great is the opposite of the insignificant, and the big is the opposite of the small, so just as the insignificant is below the small, so the great is above the big, and the meaning of describing it is that if it is compared to everything similar to it, it all falls short of it and is insignificant in comparison to it, and the meaning of the indefiniteness in the verse is that over their eyes is a type of veil that is not what people are familiar with, which is blindness to the signs, and for them are great pains whose nature is known only to God.

Surat al-Baqarah 2:8

And among the people are those who say, "We believe in God and the Last Day," but they are not believers.

Surat al-Baqarah 2:8

And among the people are those who say, "We believe in God and the Last Day", but they are not believers.

Tafsir al-Jalalayn

And it was revealed about al-Munafiqun 63: **And among the people is he who says, We believe in God and the Last Day, meaning the Day of Resurrection because it is the last of the days, (but they are not believers.** The meaning of *who* was taken into account in it, and in the pronoun he says its wording

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: As for his saying: **And among the people**, there are two aspects to **the al-Nas 114**: One of them: That it is a plural that has no singular form, but rather their singular is human, and their singular is woman.

The other aspect: that its origin is Anas from which the hamza was dropped due to frequent use of it, then the definite alif and lam entered it, so the lam that entered with the alif in it for the purpose of definiteness was assimilated into the nun, as was said in **But He is God, my Lord** (al-Kahf 18:38) based on what we have explained in the name of God which is God. Some of them have claimed that the language of Nas is not Anas, and that he heard the Arabs make the diminutive of it Naways from Nas, and that if the origin had been Anas, the diminutive would have been said: Anis, so it was returned to its origin.

All the interpreters agreed that this verse was revealed about a group of hypocrites, and that this is their characteristic.

Mentioning the names of those who said that from the people of interpretation: Muhammad ibn Hamid told us: Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: **And among the people are those who say, 'We believe in God and the Last Day,' but they are not believers**, meaning the hypocrites from the Aws and Khazraj and those who followed their example. And in this hadith of Ibn Abbas, their names were mentioned on the authority of Abi ibn Ka'b, except that I left out naming them.

Disliking to prolong the book by mentioning them.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement: **And among the people are those who say, 'We believe in God and the Last Day,' but they are not believers**, until he reached: **But their**

trade has brought them no profit, nor were they guided. He said: This is about the hypocrites.

Muhammad bin Amr Al-Bahili told us: Abu Asim told us: Isa bin Maimun told us: Abdullah bin Abi Nujayh told us, on the authority of Mujahid, who said: This verse up to thirteen, is in describing the hypocrites.

Al-Muthanna bin Ibrahim told me: Abu Hudhayfah told us: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Sufyan told us, he said: My father told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid, the same.

Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Ismail al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **And among the people are those who say, 'We believe in God and the Last Day,' but they are not believers.** They are the hypocrites.

Al-Muthanna told me, he said: Ishaq told us, on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of Al-Rabi' bin Anas, regarding his statement: **And among the people is he who says, 'We believe in God and the Last Day' to So God has increased their disease, and for them is a painful punishment** (al-Baqarah 2:10), he said: These are the people of hypocrisy.

Al-Qasim told us, he said: Al-Husayn bin Dawud told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **And among the people is he who says, 'We believe in God and the Last Day,' but they are not believers**, he said: This is the hypocrite, his words contradict his actions, his secret contradicts his public actions, his entrance contradicts his exit, and his presence contradicts his absence.

The interpretation of this is that when God, the Most High, gathered the matter for His Messenger Muhammad, may God bless him and grant him peace, in the land of his migration, and he settled there, and God made His word manifest there, and Islam spread in the homes of its people, and the Muslims subdued the polytheists who worshipped idols there, and humiliated the People of the Book there, the Jewish rabbis showed their grudges against the Messenger of God, may God bless him and grant him peace, and showed him enmity and hatred, out of envy and malice, except for a few of them whom God guided to Islam and they converted to Islam, as God, the Most High, said: **Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves after the truth has become clear to them** (al-Baqarah 2:109). And they secretly agreed with them in their enmity towards the Prophet, may God bless him and grant him peace, and his companions and their malice, a group of the

Ansar who sheltered the Messenger of God, may God bless him and grant him peace, and supported him, and they had been wicked in their polytheism and ignorance, and they called us by their names. We hated to prolong the book by mentioning their names and lineages, and they supported them in that secretly, not openly, for fear of being killed for themselves, and the captivity of the Messenger of God, may God bless him and grant him peace, and his companions, and they relied on the Jews because of their polytheism and their poor insight into Islam. So when they met the Messenger of God, may God bless him and grant him peace, and the people of faith in him from among his companions, they would say to them, for fear of themselves: We believe in God and His Messenger and in the Resurrection, and they gave them with their tongues the word of truth, to ward off from themselves the judgment of God regarding those who believed what they were established upon of polytheism, if they had revealed with their tongues what they believed of their polytheism. And when they met their brothers from the Jews and the people of polytheism and denial of Muhammad, may God bless him and grant him peace, and what he brought, and they were alone with them, **They said, 'Indeed, we are with you; we were only mocking.'** (al-Baqarah 2:14) So, the Most High meant them when He said: **And among the people are those who say, 'We believe in God and the Last Day,' but they are not believers.** He meant by the Most High's statement, reporting on them: We believe in God: We believe in God.

We have demonstrated that the meaning of faith is belief, in what came before in this book of ours.

His saying: **And on the Last Day**, means: on the Resurrection Day. The Day of Resurrection is called the Last Day because it is the last day, and there is no day after it other than it.

If someone says: How can there be no day after it, no end to the Hereafter, no annihilation, and no disappearance?

It was said: The day among the Arabs was called a day because of the night that preceded it. If the day was not preceded by night, it was not called a day. So the Day of Resurrection is a day after which there is no night, except for the night on the morning of which the Resurrection occurred. That day is the last of the days. Therefore, God, the Most High, called it the Last Day, and described it as barren. He described it as a barren day because there is no night after it.

As for the interpretation of His statement: **And they are not believers**, and His negation of the name of faith from them, may He be glorified, and He informed us about them that they had said with their tongues: We believe in God and the Last Day, then that is from God, may He be glorified and exalted, as a denial of them in what they reported about their belief in faith and acknowledgment of the Resurrection, and an informing from Him to His Prophet, may God bless him and grant him peace, that what they show him with their mouths is contrary to what is in the innermost thoughts of their hearts, and against what is in the resolve of their souls.

This verse clearly indicates the length of what the Jahmites claimed: that faith is belief in words, without

any other meanings. God Almighty informed us about those whom He mentioned in His Book from among the hypocrites, that they said with their tongues: **We believe in God and the Last Day**, then He denied that they were believers, since their belief was not true to what they said.

His saying, **And they are not believers**, means that they are not believing in what they claim to believe.

Tafsir al-Qurtubi

God Almighty says: **And among the people are those who say, 'We believe in God and the Last Day,' but they are not believers.**

It contains seven issues:

First: Ibn Jurayj narrated on the authority of Mujahid who said: Four verses of Surat Al-Baqarah were revealed about the believers, two describing the disbelievers, and thirteen about the hypocrites. Asbat narrated on the authority of Al-Sad regarding His statement: **And among the people**, he said: They are the hypocrites. The Sufi scholars said: People is a generic name, and a generic name is not used to address saints.

Second: Grammarians differed in the pronunciation of *people*. It was said: It is a collective noun, the plural of *insan* and *insanah*, in a different pronunciation, and its diminutive is *nawis*. People comes from *nūs*, which means movement. It is said: **Nas yanūs**, meaning he moved. From this comes the hadith that Zar'a said:

People from my ear adornments. It was said: Its origin is from forget, so the origin of nas is forget, then it became nis. The yaa was moved and what preceded it was opened, so it became an alif, then the alif and lam entered and it was said: people. Ibn Abbas said: Adam forgot the covenant of God, so he was called a human being. And he, peace be upon him, said:

Adam forgot, so his descendants forgot. And in the revelation: **And We had already made a covenant with Adam before, but he forgot.** And it will come. Based on this, the hamza is redundant. The poet said:

Do not forget those covenants, for you are called human because you forget.

Another said:

If you forget your previous promises, then forgive, for the first people are the first people.

It was said: He was called human because of his familiarity with Eve. It was also said: Because of his familiarity with his Lord, so the hamza is original. The poet said:

Man was named so because of his intimacy, and the heart was named so because it changes.

Third: When God, the Almighty, mentioned the believers first, and began with them because of their honor and virtue, He mentioned the disbelievers in contrast to them, since disbelief and belief are two extremes. Then He mentioned the hypocrites after

Surat al-Baqarah 2:8

And among the people are those who say, "We believe in God and the Last Day," but they are not believers.

them and included them with the disbelievers before them, to negate belief from them by His true statement: **And they are not believers.** In this is a refutation of the Karamiyah, who said: Faith is a statement on the tongue even if it is not believed in the heart, and they argued with His statement, the Almighty: **So God rewarded them for what they said,** and He did not say: for what they said and concealed, and with His statement, peace be upon him:

I have been commanded to fight people until they say, 'There is no god but God.' If they say it, their blood and their wealth are protected from me. This is a shortcoming and rigidity on their part, and a neglect of consideration of what the Qur'an and Sunnah have stated in terms of action, words, and belief. The Messenger of God, may God bless him and grant him peace, said:

Faith is knowledge in the heart, statement with the tongue, and action with the limbs. Narrated by Ibn Majah in his Sunan. What Muhammad ibn Karam al-Sijistani and his companions believed in is hypocrisy and the very essence of discord. We seek refuge in God from failure and bad belief.

Fourth: Our scholars, may God have mercy on them, said: The believer is of two types: a believer whom God loves and is loyal to, and a believer whom God does not love or support, but rather hates and is hostile to. So whoever God knows will die with faith, God loves him, is loyal to him, and is pleased with him. And whoever God knows will die with disbelief, God hates him, is angry with him, and is hostile to him, not because of his faith, but because of his disbelief and misguidance with which he will die. And the disbeliever is of two types: a disbeliever who will inevitably be punished, and a disbeliever who will not be punished. So the one who will be punished is the one who will die with disbelief, so God is angry with him and is hostile to him. And the one who will not be punished is the one who will die with faith, so God is not angry with this one nor hates him, but rather loves him and is loyal to him, not because of his disbelief but because of his faith with which he will die. So it is not permissible to say that they are:

Fifth: That the believer deserves reward, and the disbeliever deserves punishment. Rather, it must be restricted to the time of fulfillment. For this reason, we said: God was pleased with Omar at the time when he was worshipping idols, and wanted his reward and entry into Paradise, not for his worship of the idol, but for his faith in it. And God Almighty was angry with Satan in the state of his worship, for his disbelief in it.

The Qadarites disagreed with this and said: God was not angry with Iblis at the time of his worship, nor was He pleased with Umar at the time of his worship of the idol. This is invalid, because it has been proven that God, the Exalted, knows what Iblis, may God curse him, will encounter, and what Umar, may God be pleased with him, will encounter in the past. It has been proven that he was angry with Iblis and loved Umar. This is indicated by the consensus of the

Ummah that God, the Exalted, does not love those who He knows are among the people of Hell, rather He is angry with them, and that He loves those who He knows are among the people of Paradise. The Messenger of God, may God bless him and grant him peace, said:

Actions are judged by their endings. That is why the Sufi scholars said: Faith is not what the servant adorns himself with in word and deed, but faith is the course of happiness in the past of eternity. As for its appearance in the bodies, it may be naked, or it may be true.

I said: This is as proven in Sahih Muslim and others, "On the authority of Abdullah bin Masoud, he said: The Messenger of God, may God bless him and grant him peace, and he is the truthful and believed one, told us: Verily, the creation of one of you is gathered in his mother's womb for forty days, then he is a clot for a similar period, then he is a lump of flesh for a similar period, then God sends the angel who breathes the spirit into him and he is commanded with four words: to write down his provision, his life span, his deeds, and whether he will be wretched or happy. By the One besides Whom there is no god, one of you may do the deeds of the people of Paradise until there is only a cubit between him and it, then the Book will overtake him and he will do the deeds of the people of Hell and enter it. And one of you may do the deeds of the people of Hell until there is only a cubit between him and it, then the Book will overtake him and he will do the deeds of the people of Paradise and enter it." If it is said: They are:

Sixth: Imam Al-Hafiz Abu Muhammad Abdul-Ghani bin Saeed Al-Masry narrated from the hadith of Muhammad bin Saeed Al-Shami, who was crucified for heresy, and he is Muhammad bin Abi Qais, from Sulayman bin Musa, who is Al-Ashdaq, from Mujahid bin Jabr, "from Ibn Abbas, Abu Razin Al-Uqaili told us that the Messenger of God, may God bless him and grant him peace, said to me: You and I, O Abu Razin, will drink from milk whose taste has not changed. I said: How does God revive the dead? He said: Have you not passed by a barren land of yours, then passed by a fertile land, then passed by a barren land, then passed by a fertile land? I said: Yes. He said: This is how the resurrection is. I said: How do I know that I am a believer? He said: There is no one from this nation - Ibn Abi Qais said: or he said from my nation - who does a good deed and knows that it is good and that God will reward it with good or does a bad deed and knows that it is bad and that God will reward it with evil or forgive it except a believer."

I said: Even though the chain of transmission of this hadith is not strong, its meaning is correct and does not contradict the hadith of Ibn Masoud, for that depends on the conclusion, as he, peace be upon him, said:

Actions are judged by their endings. This only indicates that he is a believer at the time, and God knows best.

Seventh: Linguists said: The hypocrite was called a

hypocrite because he shows something other than what he conceals, in imitation of the jerboa. He has a hole called *al-Nafqa'* and another called *al-Qas'aa'*. This is because he digs holes in the ground until he almost reaches the surface of the ground, the thinnest of dirt. If something suspicious happens to him, he pushes that dirt with his head and comes out. The outside of his hole is dirt, but the inside is a hole. Likewise, the hypocrite appears to be a believer, but his inside is disbelief. This meaning has already been mentioned.

Tafsir Ibn Kathir

Hypocrisy is showing goodness and concealing evil. It has two types: belief-based, which will keep its owner in Hell forever. And my work is one of the greatest sins, as will be detailed in its place, God willing. This is as Ibn Jurayj said: The hypocrite's words contradict his actions, his secret contradicts his public, his entrance contradicts his exit, and his appearance contradicts his absence. The characteristics of the hypocrites were revealed in the Medinan surahs because there was no hypocrisy in Mecca, rather the opposite of it was among the people who showed disbelief under duress while they were believers inwardly. So when the Messenger of God, may God bless him and grant him peace, migrated to Medina, there were the Ansar from Aws and Khazraj, and in their ignorance they worshipped idols in the manner of the polytheists of the Arabs, and there were the Jews from the People of the Book in it in the manner of their ancestors, and they were three tribes: Banu Qaynuqa', allies of Khazraj, Banu Nadir, and Banu Qurayzah, allies of Aws. So when the Messenger of God, may God bless him and grant him peace, came to Medina, and those who converted from the Ansar from the tribes of Aws and Khazraj converted to Islam, and few of the Jews converted to Islam except Abdullah ibn Salam, may God be pleased with him, and there was no hypocrisy at that time either, because the Muslims did not yet have a thorn to fear, rather, peace be upon him, Peace be upon the Jews and many tribes of the Arab tribes around Medina. When the Battle of Badr took place and God made His word manifest and Islam and its people were victorious, Abdullah bin Ubayy bin Salul, who was a leader in Medina and was from the Khazraj and was the master of the two sects in the pre-Islamic era, said: They had resolved to make him king over them, but goodness came to them and they converted to Islam and were busy with him, so he remained in his soul from Islam and its people. When the Battle of Badr took place, he said: This is it. God's command has been directed, so he made it clear that he had entered Islam and with him entered sects who were on his path and sect and others from the People of the Book. From there, hypocrisy was found among the people of Medina and the Arabs around it. As for the emigrants, there was not one hypocrite among them because no one emigrated under duress, but rather he emigrated leaving his wealth, children and land, desiring what is with God in the Hereafter. Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told

me on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas: **And among the people is he who says, 'We believe in God and the Last Day,' but they are not believers.** He means the hypocrites from the Aws and Khazraj and those who followed their example. This is how Abu Al-Aaliyah, Al-Hasan, Qatadah, and Al-Suddi interpreted it as the hypocrites from the Aws and Khazraj. For this reason, God, the Exalted, drew attention to the characteristics of the hypocrites so that the believers would not be deceived by their outward appearance, and thus great corruption would occur from not being cautious of them and from believing in their faith while they are disbelievers in reality. This is one of the great prohibitions, to think well of the people of immorality. God, the Exalted, said: **And among the people is he who says, 'We believe in God and the Last Day,' but they are not believers.** That is, they say that as a statement without anything else behind it, as God, the Exalted, said: **When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God.' And God knows that you are His Messenger.** That is, they only say that when they come to you, not in reality. For this reason, they emphasize the testimony with *in* and the *lam* of emphasis in its predicate. They confirmed their matter and said: We believe in God and the Last Day. But the matter is not like that, as God denied them in their testimony and in their report regarding their belief in His Almighty saying: **And God bears witness that the hypocrites are liars** and in His saying: **And they are not believers.**

God the Almighty said: **They deceive God and those who believe** meaning that by showing what they show of faith while concealing their disbelief, they believe in their ignorance that they are deceiving God with that, and that this is beneficial to them with Him, and that it may be beneficial to Him as it may be beneficial to some of the believers, as God the Almighty said: "On the Day when God will resurrect them all, they will swear to Him as they swear to you, and they will think that they are on something. Unquestionably, they are the liars." For this reason, He responded to their belief with His statement: **They deceive none but themselves, and they perceive not.** He said: They are not deceived by their actions, and they are not deceiving anyone but themselves, and they do not perceive this from themselves, as God the Almighty said: **Indeed, the hypocrites deceive God, and it is He who deceives them.** Some of the reciters read: **They deceive none but themselves,** and both readings go back to one meaning. Ibn Jarir said: If someone were to say: How can a hypocrite be a deceiver to God and the believers when he does not show with his tongue anything other than what he believes in, except as a precaution? It was said: The Arabs do not refrain from calling someone who gives with his tongue something other than what is in his heart out of fear in order to escape from what he fears a deceiver. Likewise, the hypocrite is called a deceiver of God and the believers by showing what he shows with his tongue out of fear in order to escape from killing, captivity, and immediate punishment, while he is hidden behind something other than what he shows. This is from his action, even if it is a deception of the believers in this immediate world, but he is a deceiver to himself by his action, because he shows to them by his action that he is

Surat al-Baqarah 2:8

And among the people are those who say, "We believe in God and the Last Day," but they are not believers.

giving them their wish and giving them a cup of their joy, while he is their source of their ruin, their drinker of the cup of their torment, and the one who makes them taste from God's wrath and painful punishment what they cannot bear. This is his deception of himself, thinking, despite his wrongdoing to them in the matter of their return, that he is doing good to them, as God Almighty said: **And they deceive none but themselves, and they perceive [it] not.** This is to inform His believing servants that the hypocrites, by their wrongdoing to themselves in angering their Lord against them, disbelieve in them, and their doubt and denial, are not aware or aware, but they persist in their blindness. Ibn Abi Hatim said: Ali bin Al-Mubarak informed us in what he wrote to me, Zaid bin Al-Mubarak told us, Muhammad bin Thawr told us, on the authority of Ibn Jurayj, regarding the Almighty's statement, **They deceive God**, he said: They show that there is no god but God, wanting thereby to protect their blood and their wealth, but in their souls there is something else. Saeed said on the authority of Qatada, "And among the people is he who says, 'We believe in God and the Last Day,' but they are not believers. They deceive God and those who believe, but they deceive only themselves and perceive [it] not." Many people describe the hypocrite as: He is submissive in his morals, he speaks the truth with his tongue but denies it with his heart, he contradicts it with his actions, he goes to bed in one state and goes to bed in another, he goes to bed in one state and wakes up in another, and he turns over like a ship, whenever the wind blows it blows with it.

Fath al-Qadir

8- **And among the people is he who says, 'We believe in God and the Last Day,' but they are not believers.** God the Almighty mentioned at the beginning of this Surah the sincere believers, then after them He mentioned the sincere disbelievers, then thirdly He mentioned the hypocrites, who were not from either of the two groups, but rather became a third group because they outwardly agreed with the first group and inwardly agreed with the second group, and despite that they are the people of the lowest level of Hell. The origin of the word *nas* was deleted from its hamza for ease, and it is from *nus* which means movement, it is said: **nas yanus** meaning to move, and it is one of the collective nouns, the plural of *insan* and *insanah* in a different form, and the *lam* that precedes it is for the genus, and *min* is a partitive, meaning some people, and *min* is described: meaning some people say. What is meant by the Last Day is the time that does not end, rather it is eternal.

Tafsir al-Baghawi

8. His saying: **And among the people is he who says, 'We have believed in God'** was revealed about the hypocrites Abdullah bin Ubayy bin Salul, Mu'tab bin Qushair, Jad bin Qais and their companions, as they declared the word of Islam in order to surrender to the

Prophet, may God bless him and grant him peace, and his companions, and they believed otherwise, and most of them were Jews. The people are the plural of person, and they were called that because they were entrusted with a covenant and then forgot, as God Almighty said: **And We had already entrusted Adam before, but he forgot 115-Taha.** It was said that it was because it appeared from their saying **I perceived**, meaning I saw, and it was said that it was because they were comforted by it, **and by the Last Day**, meaning the Day of Resurrection. God Almighty said: **And they are not believers**, meaning they disobey God.

Tafsir al-Baidawi

8- **And among the people is he who says, 'We believe in God and the Last Day.'** When God Almighty began by explaining the state of the Book and proceeded to clarify it, He mentioned the believers who sincerely devoted their religion to God Almighty and whose hearts and tongues agreed upon it, and He repeated their opposites who were pure outwardly and inwardly and did not pay any attention at all, a third with the third division wavering between the two divisions, and they are those who believed with their mouths but their hearts did not believe, completing the division, and they are the most wicked and most hated by God because they are disbelievers and they sincerely believed in it as deception and mockery, and for this reason He prolonged the explanation of their wickedness and made them and mocked them, and ridiculed their actions and recorded their blindness and tyranny, and struck examples for them and revealed about them **Indeed, the hypocrites will be in the lowest depths of the Fire.** Their story, to its end, is connected to the story of the Egyptians.

The root of the word *people* is *anas* because they say: *insan human, anas people, and anasi people.* The hamza was deleted as in *luqa* and replaced by the definite article. Therefore, the two are rarely combined. And his saying:

Deaths come upon peaceful people

Anomalous. It is a collective noun like men, as it is not proven in the plural forms. It is taken from *Anas* because they are comforted by their likes. Or *Anas* because they are visible and seeing, and that is why they were called humans. The jinn were called jinn to avoid them. The *lam* in it is for the genus, and *min* is a relative pronoun because there is no covenant, so it is as if he said: And among the people are people who say. Or for the covenant and the covenant: They are those who disbelieved, and *min* is a relative pronoun intended by it is Ibn Abi and his companions and his peers, for since they were determined to be hypocrites, they entered the count of the disbelievers whose hearts are sealed, and their being distinguished by the additions they added to disbelief does not prevent their entry under this genus, for the genus varies by additions in which their parts differ, so on this basis the

verse is a division of the second section.

The specific mention of belief in God and the Last Day is a specification of what is the greatest purpose of belief and a claim that they have passed through belief from both sides and encompassed its two sides, and an indication that they are hypocrites in what they think they are sincere in, so how about what they mean by hypocrisy, because the people were Jews and they believed in God and the Last Day with a belief that is complete belief, because they believed in anthropomorphism and taking sons, and that no one enters Paradise except them, and that the Fire will not touch them except for a few days and other things, and they see the believers as having believed as they have believed. And a statement of the multiplication of their evil and their excess in their disbelief, because what they said, if it had come from them not in a manner of deception and hypocrisy and their belief, would not have been belief, so how about when they said it to deceive the Muslims and mock them. And in the repetition of the letter Baa' is a claim of belief in each one on the basis of originality and solidity.

Saying is uttering something that is beneficial, and it is said in the sense of what is said, and for the meaning imagined in the soul expressed by the word, and for opinion and doctrine metaphorically. What is meant by the Last Day is from the time of gathering until it does not end. Or until the people of Paradise enter Paradise, and the people of Hell enter Hell because it is the last of the limited times.

And they are not believers is a denial of what they claimed and a negation of what they assumed to be proven. Its original form was **and they did not believe** to match their statement in stating the action without the agent, but it was the opposite of an emphasis or an exaggeration in the denial, because removing themselves from the number of believers is more eloquent than denying faith from them in the past. Therefore, the negation was emphasised with the preposition *ba* and faith was used to mean that they are not from faith in anything. It is possible that it is restricted by what they were restricted by because it is its answer.

The verse indicates that whoever claims to have faith but his heart contradicts his tongue in belief is not a believer. Because whoever utters the two testimonies of faith while his heart is empty of anything that agrees with them or contradicts them is not a believer. And disagreement with hatred in the second case does not constitute an argument against them.

Surat al-Baqarah 2:9

They deceive God and those who believe, but they deceive only themselves and perceive [it] not.

Surat al-Baqarah 2:9

They deceive God and those who believe, but they deceive only themselves and perceive [it] not.

Tafsir al-Jalalayn

They deceive God and those who believe) by showing the opposite of what they concealed of disbelief in order to ward off His worldly rulings from them **and they deceive only themselves** because the consequences of their deception will return to them, so they will be disgraced in this world by God informing His Prophet of what they concealed, and they will be punished in the Hereafter **and they do not perceive** they know that their deception is of themselves, and the deception here is from one person like the punishment of the thief, and the mention of God in it is an improvement, and in the reading of what they deceive

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The hypocrite's deception of his Lord and the believers is his showing with his tongue what he says and believes, contrary to what is in his heart of doubt and denial, in order to ward off from himself, by what he shows with his tongue, the judgment of God Almighty that is necessary for someone who is in a similar state of denial, if he did not show with his tongue what he showed of belief and acknowledgment of killing and captivity. That is his deception of his Lord and the people of faith in God.

If someone says: How can a hypocrite be a deceiver to God and the believers, when he does not show with his tongue anything other than what he believes in, except out of dissimulation?

It was said: This does not prevent the Arabs from calling someone who gives with his tongue something other than what is in his heart out of dissimulation in order to escape from what he fears, and thus escapes from what he fears a deceiver of the one from whom he escaped with what he showed him of dissimulation. Likewise the hypocrite is called a deceiver of God and the believers, by showing what he showed with his tongue out of dissimulation, by which he escaped from killing, captivity and immediate punishment, while he is hidden behind something other than what he showed. And that is from his action, even if it is a deception of the believers in this immediate world, he is a deceiver to himself by his action, because he shows to them by his action that he is giving them their wish and giving them a cup of their joy, while he is their source of their ruin, their drink of the cup of their torment, and their vomitor of God's wrath and painful punishment that they cannot bear. This is his deception of himself, thinking that despite his wrongdoing to himself in the matter of his return, he is doing good to him, as God

Almighty said: **They deceive only themselves, and they perceive not**, informing his believing servants that the hypocrites, by their wrongdoing to themselves in angering their Lord with their disbelief, doubt, and denial, are neither aware nor conscious, but rather they persist in their matter blindly.

In a similar manner to what we said in the interpretation of that, Ibn Zayd used to say.

Yunus bin Abdul A'la told me: Ibn Wahb told us: I asked Abdul Rahman bin Zaid about the statement of God Almighty: **They seek to deceive God and those who believe** to the end of the verse. He said: These are the hypocrites. They seek to deceive God and His Messenger and those who believe, that they are believers in what they have shown.

This verse is one of the clearest proofs that God, the Most High, denies those who claim that God does not punish His servants except those who disbelieve in Him out of stubbornness, after knowing His Oneness, and after establishing the truth of what they had been stubborn about in their Lord, the Blessed and Exalted, regarding His Oneness, and acknowledging His Books and Messengers. Because God, the Most High, has informed us about those whom He described as hypocrites, and their deception of Him and the believers, that they do not feel that they are nullifying what they are adhering to of falsehood, and that they are deceived by their deception, by which they think they are deceiving their Lord and the people of faith in Him. Then God, the Most High, informed us that they will have a painful punishment for their denial of what they used to lie about the prophethood of His Prophet, and their belief in disbelief in him, and for what they used to lie about in their claim that they are believers, while they persist in disbelief.

If someone were to say to us: You know that the reciprocal verb can only be from two fa'ls, like when you say: I hit your brother, and I sat with your father, if each one sits with his companion and hits him. But if the action is from one of them, then it is said: I hit your brother, and I sat with your father. So who deceived the hypocrite, so it is permissible to say about him: He deceived God and the believers? It is said: Some of those who are attributed to knowledge of the Arabic language have said: That is a letter that came in this form, I mean yakhada' in the form of yaf'ala, and it has the meaning of yaf'ala, in letters like it that are anomalous in the language of the Arabs, similar to their saying: Qatalaka God, meaning Qatalaka God.

And the statement in this regard is not like what he said, rather it is from the interaction that only occurs from two, like all the known meanings of yaf'al and mafa'al in all the speech of the Arabs. That is: the hypocrite deceives God, the Most High, by lying with his tongue as described above, and God, the Blessed, the Most High, deceives him, by failing him from having good insight into what saves his soul in the Hereafter, as He informed in His statement: "And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite that they may increase in sin" (Al-Imran: 178) and in the meaning that He informed that He will do it

in the Hereafter in His statement: "On the Day that the hypocrites, men and women, will say to those who believed, 'Wait for us that we may borrow some of your light,' it will be said, 'Go back behind you and seek light.' Then a wall will be set up between them having a door, within which is mercy, but outside of it is punishment." (al-Hadid 57:13) So that is similar to all the meanings of speech that come with **yaf'al** and **mafa'al**. Some of the grammarians from Basra used to say: The mufa'ala can only be from two things, but it was said: They deceive God in their minds, by thinking that they will not be punished, but they knew otherwise in themselves, by the argument of God, blessed be His name, which is established upon His creation through His knowledge, and they only deceive themselves. He said: And some of them said: **And they do not deceive**, meaning: They deceive themselves by emptying themselves of it. The mufa'ala can be from one person in many things.

The statement in the interpretation of the words of God Almighty: **And they deceive none but themselves**.

If someone were to say: Did not the hypocrites deceive the believers with what they revealed with their tongues of the truth about themselves, their wealth and their children until their worldly life was safe for them, even though they were deceived in the matter of their afterlife? It would be said: It is a mistake to say that they deceived the believers, because if we say that, we would attribute to them the reality of a deception that was permissible for them to commit against the believers. Just as if we were to say: So-and-so killed so-and-so, we would attribute to him the reality of a killing that he committed against so-and-so. But we say: The hypocrites deceived their Lord and the believers, and they did not deceive them, rather they deceived themselves, as the Most High said, and not others, similar to what you say about a man who killed another, so he killed himself and did not kill his companion: So-and-so fought so-and-so, but he only killed himself, so he is obligated to fight his companion, and it negates his killing of his companion, and it is obligatory for him to kill himself. Likewise, you say: The hypocrite deceived his Lord and the believers, so he only deceived himself. So it is proven that he deceived his Lord and the believers, and it is denied that he deceived anyone other than himself, because the deceiver is the one who was deceived and who actually did it. So the hypocrites only deceived themselves, because whatever wealth and family they had, the Muslims did not own it when they deceived them about it with their hypocrisy, nor before that, so that they could rescue it from them by their deception. Rather, they defended it with their lies and by showing with their tongues something other than what was in their hearts. And God judges for them regarding their wealth, themselves, and children in their outward affairs by the judgment of the religion to which they belong, and God knows what they conceal of their affairs. The deceiver is the one who deceives someone else about something, and the deceived one does not know where the deceiver deceived him. As for the deceiver, he is aware of his companion's deception of him, but he does not seek to deceive him in a way that is reprehensible. Rather, he avoids the one who thinks he is deceiving him, as a means of enticement, so that he may reach a goal in which he

has a complete argument against him for the punishment that he will be subjected to, and when he reaches it, he is not aware of his own state when he is being deceived, nor does he know that he is aware of his conscience, and that the one who is deceiving him is not being punished for his crime, so that the deceiver and deceiver may reach the utmost level of deserving the punishment of the one who is deceiving him, due to his many wrongdoings, his long disobedience to him, and the many pardons and forgiveness of the one being deceived, so that he is deceiving himself, without a doubt, rather than the one who thinks he is being deceived. Therefore, God, the Most High, denied that the hypocrite has deceived anyone other than himself, since the characteristic that we have described is his characteristic.

Since the matter is as we have described, that the hypocrite deceives his Lord and the people of faith in him, and that he does not lead by his deception to a true deception except for himself and not others, because of the destruction and ruin that he involves them with his action, then it is necessary that the correct reading be: **And they deceive none but themselves** rather than **and they do not deceive** because the word *deceiver* does not require confirming the deception as true, and the word *deceiver* requires confirming the deception as true. There is no doubt that the hypocrite has caused the deception of God Almighty for himself by what he has done of deceiving his Lord, His Messenger, and the believers with his hypocrisy, so therefore the correct reading of the one who reads: **And they deceive none but themselves** is necessary.

Another indication that the reading of those who read: **And they do not deceive** is more correct than the reading of those who read: **And they do not deceive**, is that God, may He be glorified and exalted, has informed us about them that they deceive God and the believers at the beginning of the verse. So it is impossible to deny from them what He has established that they have done, because that would be a contradiction in meaning, and that is not permissible from God, may He be glorified and exalted.

The statement in the interpretation of the words of God Almighty: **And they do not perceive**.

What He, the Most High, means by His saying, **And they do not perceive**, is that they do not know. It is said: So-and-so did not perceive this matter, and he does not perceive it if he does not perceive or know poetry and feeling. The poet said:

They were shot with an arrow and no one noticed.
Then they recovered and said: **How wonderful is the clarity**.

Meaning by his saying: He did not feel it, no one was aware of it and did not know. So God the Most High informed about al-Munafiqun 63: that they do not feel that God is deceiving them, by giving them leeway and luring them, which is from God the Most High to convey to them the argument and excuse, and from them to themselves, and it is harmful in the hereafter, like what: Yunus bin Abdul A'la told me, he said: Ibn Wahb told us, he said: I asked Ibn Zayd about his saying: **And they deceive only themselves and they do**

They deceive God and those who believe, but they deceive only themselves and perceive [it] not.

not perceive, he said: They do not perceive that they have harmed themselves, by what they concealed of disbelief and hypocrisy. And he recited the saying of God the Most High: **The Day God will resurrect them all**, he said: They are the hypocrites until he reached **and they think that they are upon something** (Al-Mujadilah: 18), faith used to benefit them with you.

Tafsir al-Qurtubi

God Almighty says: **They seek to deceive God and those who believe, but they deceive only themselves and perceive [it] not.**

Our scholars said: The meaning of **they deceive God** is that they deceive Him in their own minds and according to their assumptions. It was also said: He said that because their actions are the actions of the deceiver. It was also said: There is an omission in the speech, the meaning being: they deceive the Messenger of God, may God bless him and grant him peace, according to Al-Hasan and others. And he made their deception of his Messenger a deception of him, because he called them with his message, and likewise if they deceive the believers then they have deceived God. And their deception is what they showed of faith contrary to what they concealed of disbelief, in order to spare their blood and wealth, and they think that they have been saved and deceived, as was said by a group of interpreters. The linguists said: The root of deception in the speech of the Arabs is corruption, as Tha'lab narrated from Abu Al-A'rabi. And he recited:

White in color, delicious in taste, good in saliva if saliva deceives

I said: They deceive God in this, meaning they corrupt their faith and their deeds between themselves and God Almighty through hypocrisy. This is how it was explained from the Prophet, may God bless him and grant him peace, as follows. In the Qur'an: **They show off to people**. It was said: Its origin is concealment, and from it comes the word *makhdī'* **hidden place** in which something is kept, as narrated by Ibn Faris and others. The Arabs say: The lizard was deceived in its hole.

The Almighty's saying: **And they only deceive themselves** is a negation and an affirmation, meaning that the consequences of deception only befall them. And from their saying: He who deceives someone who cannot be deceived is only deceiving himself. And this is correct, because deception is only with someone who does not know the inner meanings, but as for he who knows the inner meanings, then he who engages in deception with him is only deceiving himself. This indicates that the hypocrites did not know God, because if they knew Him, they would have known that He does not deceive. And it was mentioned before that he, peace be upon him, said:

Do not deceive God, for whoever deceives God, God will deceive him and himself, if he perceives. They said: **O Messenger of God, how can God be deceived?** He said: **You know what God has commanded you to do**

and you seek something other than Him. The explanation of how God deceives will come in His statement: **God mocks them.** Nafi', Ibn Kathir and Abu Amr read: *yukhadhiquun* in both places, so that the two words are consistent. Asim, Hamzah, Al-Kisa'i and Ibn Amir read: *yukhadhiquun* in the second place. The source is khadhi'a **with a kasra on the kha** and khadi'ah, as narrated by Abu Zaid. Waraq Al-Ajli read: **yukhadhiquun God with a damma on the ya', a fatha on the kha' and a shaddah on the dal** for emphasis. Abu Talut, Abd Al-Salam Ibn Shaddad and Al-Jarud read with a damma on the ya', a sukoon on the kha' and a fatha on the dal, meaning they only deceive themselves, so the preposition was omitted, as God the Almighty said: **And Moses chose his people** meaning from his people.

The Almighty said: **And they do not perceive** meaning they do not realize that the consequences of their deception will come back upon them, so they think that they have escaped with their deception and have succeeded, but that is only in this world. In the Hereafter, it will be said to him, **Go back behind you and seek light**, as will come. Linguists said: **I felt something** means I became aware of it, and from this comes the poet for his intelligence, because he becomes aware of strange meanings that others do not. From this comes their saying: **I wish I knew**, meaning I wish I knew.

Tafsir Ibn Kathir

Hypocrisy is showing goodness and concealing evil. It has two types: doctrinal, which will keep its owner in Hell forever. And my work is one of the greatest sins, as will be detailed in its place, God willing. This is as Ibn Jurayj said: The hypocrite's words contradict his actions, his secret contradicts his public, his entrance contradicts his exit, and his appearance contradicts his absence. The characteristics of the hypocrites were revealed in the Medinan surahs because there was no hypocrisy in Mecca, rather the opposite of it was among the people who showed disbelief under duress while they were believers inwardly. So when the Messenger of God, may God bless him and grant him peace, migrated to Medina, there were the Ansar from Aws and Khazraj, and in their ignorance they worshipped idols in the manner of the polytheists of the Arabs, and there were the Jews from the People of the Book in it in the manner of their ancestors, and they were three tribes: Banu Qaynuqa', allies of Khazraj, Banu Nadir, and Banu Qurayzah, allies of Aws. So when the Messenger of God, may God bless him and grant him peace, came to Medina, and those who converted from the Ansar from the tribes of Aws and Khazraj converted to Islam, and few of the Jews converted to Islam except Abdullah ibn Salam, may God be pleased with him, and there was no hypocrisy at that time either, because the Muslims did not yet have a thorn to fear, rather, peace be upon him, Peace be upon the Jews and many tribes of the Arab tribes around Medina. When the Battle of Badr took place and God made His word manifest and Islam and its

people were victorious, Abdullah bin Ubayy bin Salul, who was a leader in Medina and was from the Khazraj and was the master of the two sects in the pre-Islamic era, said: They had resolved to make him king over them, but goodness came to them and they converted to Islam and were busy with him, so he remained in his soul from Islam and its people. When the Battle of Badr took place, he said: This is it. God's command has been directed, so he made it clear that he had entered Islam and with him entered sects who were on his path and sect and others from the People of the Book. From there, hypocrisy was found among the people of Medina and the Arabs around it. As for the emigrants, there was not one hypocrite among them because no one emigrated under duress, but rather he emigrated leaving his wealth, children and land, desiring what is with God in the Hereafter. Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told me on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas: **And among the people is he who says, 'We believe in God and the Last Day,' but they are not believers.** He means the hypocrites from the Aws and Khazraj and those who followed their example. This is how Abu Al-Aaliyah, Al-Hasan, Qatadah, and Al-Suddi interpreted it as the hypocrites from the Aws and Khazraj. For this reason, God, the Exalted, drew attention to the characteristics of the hypocrites so that the believers would not be deceived by their outward appearance, and thus great corruption would occur from not being cautious of them and from believing in their faith while they are disbelievers in reality. This is one of the great prohibitions, to think well of the people of immorality. God, the Exalted, said: **And among the people is he who says, 'We believe in God and the Last Day,' but they are not believers.** That is, they say that as a statement without anything else behind it, as God, the Exalted, said: **When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God.' And God knows that you are His Messenger.** That is, they only say that when they come to you, not in reality. For this reason, they emphasize the testimony with *in* and the *lam* of emphasis in its predicate. They confirmed their matter and said: We believe in God and the Last Day. But the matter is not like that, as God denied them in their testimony and in their report regarding their belief in His Almighty saying: **And God bears witness that the hypocrites are liars and in His saying: And they are not believers.**

God the Almighty said: **They deceive God and those who believe** meaning that by showing what they show of faith while concealing their disbelief, they believe in their ignorance that they are deceiving God with that, and that this is beneficial to them with Him, and that it may be beneficial to Him as it may be beneficial to some of the believers, as God the Almighty said: "On the Day when God will resurrect them all, they will swear to Him as they swear to you, and they will think that they are on something. Unquestionably, they are the liars." For this reason, He responded to their belief with His statement: **They deceive none but themselves, and they perceive not.** He said: They are not deceived by their actions, and they are not deceiving anyone but themselves, and they do not perceive this from themselves, as God the Almighty said: **Indeed, the hypocrites deceive God, and it is He who deceives**

them. Some of the reciters read: **They deceive none but themselves**, and both readings go back to one meaning. Ibn Jarir said: If someone were to say: How can a hypocrite be a deceiver to God and the believers when he does not show with his tongue anything other than what he believes in, except as a precaution? It was said: The Arabs do not refrain from calling someone who gives with his tongue something other than what is in his heart out of fear in order to escape from what he fears a deceiver. Likewise, the hypocrite is called a deceiver of God and the believers by showing what he shows with his tongue out of fear in order to escape from killing, captivity, and immediate punishment, while he is hidden behind something other than what he shows. This is from his action, even if it is a deception of the believers in this immediate world, but he is a deceiver to himself by his action, because he shows to them by his action that he is giving them their wish and giving them a cup of their joy, while he is their source of their ruin, their drinker of the cup of their torment, and the one who makes them taste from God's wrath and painful punishment what they cannot bear. This is his deception of himself, thinking, despite his wrongdoing to them in the matter of their return, that he is doing good to them, as God Almighty said: **And they deceive none but themselves, and they perceive [it] not.** This is to inform His believing servants that the hypocrites, by their wrongdoing to themselves in angering their Lord against them, disbelieve in them, and their doubt and denial, are not aware or aware, but they persist in their blindness. Ibn Abi Hatim said: Ali bin Al-Mubarak informed us in what he wrote to me, Zaid bin Al-Mubarak told us, Muhammad bin Thawr told us, on the authority of Ibn Jurayj, regarding the Almighty's statement, **They deceive God**, he said: They show that there is no god but God, wanting thereby to protect their blood and their wealth, but in their souls there is something else. Saeed said on the authority of Qatada, "And among the people is he who says, 'We believe in God and the Last Day,' but they are not believers. They deceive God and those who believe, but they deceive only themselves and perceive [it] not." Many people describe the hypocrite as: He is submissive in his morals, he speaks the truth with his tongue but denies it with his heart, he contradicts it with his actions, he goes to bed in one state and goes to bed in another, he goes to bed in one state and wakes up in another, and he turns over like a ship, whenever the wind blows it blows with it.

Fath al-Qadir

And deception in the original language: corruption, as Tha'lab narrated on the authority of Ibn al-A' rabi, and he recited:

White in color, delicate in taste, good in saliva if saliva deceives

It was said: Its origin is concealment, and from it comes the word **makhḍib al-bayt the secret chamber in which something is kept**, as narrated by Ibn Faris and others. What is meant by their deception of God is that they acted with Him as deceivers do, even though the All-Knowing, from whom nothing is hidden, is not deceived. The active participle form indicates

They deceive God and those who believe, but they deceive only themselves and perceive [it] not.

participation in the origin of the action, so their deceiving God and those who believe indicates that God, the Exalted, and those who believe deceive them. What is meant by deception from God is that when He implemented the rulings of Islam upon them, even though they are not from Him in anything, it is as if He deceived them with that, just as they deceived Him by showing Islam and concealing disbelief, in conformity with what they did with what He did. What is meant by the believers' deception of them is that they implemented upon them what God commanded them of the rulings of Islam outwardly, even though they knew the corruption of their inner selves, just as the hypocrites deceived them by showing Islam and concealing disbelief. The meaning of the Almighty's saying: 9- **And they only deceive themselves** is to indicate that when they deceived those who cannot be deceived, they were deceiving themselves, because deception is only with those who do not know the inner meanings. As for those who know the inner meanings, and whoever engages in deception with them, he only deceives himself and does not realize that. This is the saying of those who said: **Whoever deceives you and you are deceived, you have been deceived.** Nafi', Ibn Kathir, and Abu Amr read *yukhadhi'un* in both places, while Hamzah, Asim, Al-Kisa'i, and Ibn Amir read *yukhadhi'un* in the second place. What is meant by their deceiving themselves is that they give them false hopes and they do so. Linguists said: **I felt something, so I became aware.** Al-Kashshaf said: "And feeling is the knowledge of something, sensory knowledge, from the symbol - and the feelings of a person: his senses." The meaning is: that the harm that befalls them is like something that is tangible, and they are, due to their continued heedlessness, like someone who has no sense. What is meant by the souls here are their selves, not the other meanings that are included in the term soul such as the spirit, blood, and heart. Ibn Ishaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas that they are the hypocrites from the Aws and Khazraj and those who followed their example. Ibn Jarir narrated on the authority of Ibn Masoud that he said: What is meant by this verse are the hypocrites. Abd al-Razzaq and Ibn Jarir narrated something similar on the authority of Qatadah. Ibn al-Mundhir narrated on the authority of Ibn Sirin that he said: There was nothing more frightening to them than this verse: **And among the people is he who says, 'We believe in God and the Last Day,' but they are not believers.** Ibn Saad narrated on the authority of Hudhayfah that it was said to him: What is hypocrisy? He said: To speak about Islam but not act upon it. Ahmad ibn Mani' narrated in his Musnad with a weak chain of transmission on the authority of a man from the Companions, "A Muslim said: O Messenger of God, what is salvation tomorrow? He said: Do not deceive God. He said: How do we deceive God? He said: To do what God has commanded you to do, intending something other than Him. So beware of showing off, for it is associating partners with God. For the hypocrite will call out on the Day of Resurrection in front of all creation with four names: O disbeliever, O wicked one, O loser, O traitor. Your work has gone astray and your reward has been nullified, for there is no dispute with God on that day. So seek your reward

from the One for whom you were working, O deceiver. And he recited verses from the Qur'an: "So whoever hopes for the meeting with his Lord - let him do righteous work" (al-Baqarah 2:10), and **Indeed, the hypocrites deceive God** (al-Baqarah 2:10). Ibn Jarir narrated on the authority of Ibn Wahb, who said: I asked Ibn Zayd about His statement: **They deceive God and those who believe**, he said: These hypocrites deceive God and His Messenger, and those who believe believe in what they show. And about His statement: **And they deceive none but themselves, and they perceive not**, they harmed themselves with what they concealed of disbelief and hypocrisy. Ibn Abi Hatim narrated on the authority of Ibn Jurayj regarding his statement: **They deceive God**, he said: They show that there is no god but God, wanting to save their blood and money, but in their souls there is something else.

Tafsir al-Baghawi

They deceive God means they disobey God. The root of deception in the language is concealment, and from it comes the word *makhdaa* for the house in which goods are hidden. So the deceiver shows something other than what he conceals. Deception is from God in His saying **And He is the One Who deceives them** *182-An-Nisaa'*, meaning He shows them and hastens for them from the bliss in this world something other than what is hidden from them from the torment of the Hereafter. It was said that the root of deception is corruption, meaning they corrupt what they show of faith with what they conceal of disbelief.

And His statement: **And He is the One Who deceives them** means: He spoils their pleasure in this world with what He will cause them to suffer of the torment of the Hereafter. If it is said, what is the meaning of His statement **they deceive God** and the mutual action is for participation, and God is far above participation in deception? It is said: The mutual action may be used not for the meaning of participation, like when you say: May God grant you well-being, and I punished so-and-so, and I knocked on the sandal. Al-Hasan said: Its meaning is that they deceive the Messenger of God, may God bless him and grant him peace, as God the Most High said: **Indeed, those who annoy God** *57-Al-Ahzab*, meaning the allies of God. It is said: God mentioned here as a favor, and what is meant by deception are those who believe, as God the Most High said: **Then for God is a fifth of it, and for the Messenger** *41- Al-Anfal*. It is said that its meaning is that they do in the religion of God what is deception in their religion. **And those who believe** means and they deceive the believers by saying when they see them that they believe, while they are not believers. **And they do not deceive** Ibn Kathir, Nafi', and Abu Amr read **and they do not deceive** as the first letter and made it from the mutual action that is specific to one. The rest read: **And they do not deceive** according to the original.

Except themselves because the consequences of their deception will return to them, because God Almighty

will inform His Prophet, may God bless him and grant him peace, of their hypocrisy, and they will be disgraced in this world and deserve punishment in the Hereafter. **And they do not perceive** meaning they do not know that they are deceiving themselves and that the consequences of their deception will return to them.

Tafsir al-Baidawi

9- They deceive God and those who believe.

Deception is to make others think something other than what you are hiding of the disliked thing in order to make them come down from what they are in, and from what they are about to do, as they say: The lizard deceived. When it hid in its hole, and the lizard is deceitful and deceived if it made the guard think it was approaching him, then it came out from another door. Its origin is concealment, and from it is the word *makhdaa* for the treasury, and the two *khdaa'an* for two hidden veins in the neck, and deception is between two people. Their deception with God is not as it appears because nothing is hidden from Him, and because they did not intend to deceive. Rather, what is meant is either deceiving His Messenger by deleting the added word, or that treating the Messenger is treating God in that he is His successor, as God the Almighty said: **Whoever obeys the Messenger has obeyed God.** "Indeed, those who pledge allegiance to you are only pledging allegiance to God." Either the image of their actions with God, the Most High, of showing faith and concealing disbelief, and God's actions with them by applying the rulings of Muslims to them, while they are in His eyes the most evil of disbelievers and the people of the lowest level of Hell, as a means of enticement and the obedience of the Messenger (may God's peace and blessings be upon him) and the believers to God's command to conceal their condition and apply the ruling of Islam to them as a punishment for their actions, is the image of the deceivers. It is possible that what is meant by **they deceive** is **they deceive** because it is a statement to say, or a punishment for them with their actions, is the image of the actions of the deceivers. It is possible that what is meant by **they deceive** is **they deceive** because it is a statement to say, or a resumption by mentioning what is the purpose of it, except that it was brought out in the form of *fa'il* for exaggeration, because the form is for exaggeration and the action, when it is overcome in it, is more eloquent than if it came without a corresponding opponent and a rival, it is accompanied by that, and this is supported by the reading of those who read **they deceive**. Their purpose in doing so was to protect themselves from the infidels who were attacking them, and to treat them as believers were treated in terms of honor and giving, and to mix with Muslims so that they could learn their secrets and divulge them to their opponents, among other purposes and goals.

They only deceive themselves. This is the reading of Nafi', Ibn Kathir, and Abu Amr. The meaning is that the circle of deception returns to them and its harm surrounds them. Or that they deceived themselves when they tempted themselves with that. And their

souls deceived them when they told them empty hopes and led them to deceive the One from whom nothing is hidden.

The rest read **and they do not deceive**, because deception is only conceivable between two people. It was also read **and they deceive** from *deceive*, and **they deceive** means they are deceived, and **they deceive** and **they deceive** are in the passive form, and **they** are in the accusative case by removing the preposition, and the soul is the essence of the thing and its reality, then it was said of the spirit because the soul of the living is in it, and of the heart because it is the location of the soul or its relation, and of the blood because its existence is in it, and of water because of its great need for it, and of the opinion in their saying **so-and-so orders his soul** because it emanates from it or resembles a self that orders and advises him. What is meant here is their selves, and it is possible to carry it to their spirits and opinions.

And they do not perceive they do not do so because of their continued negligence. The consequences of deception and the return of its harm to them appear to them as something perceptible that is not hidden except from those who have weak senses. Feeling: sensation, and a person's feelings are his senses, and its origin is poetry, from which comes the slogan.

Surat al-Baqarah 2:10

In their hearts is disease, so God has increased their disease. And for them is a painful punishment because they [habitually] used to lie.

Surat al-Baqarah 2:10

In their hearts is disease, so God has increased their disease. And for them is a painful punishment because they [habitually] used to lie.

Tafsir al-Jalalayn

In their hearts is a disease) doubt and hypocrisy, so it makes their hearts sick, i.e. weakens them. **So God has increased their disease** with what He revealed of the Qur'an due to their disbelief in it. **And for them is a painful punishment** painful **because they used to deny** with emphasis, i.e. the Prophet of God, and with emphasis, i.e. their saying, **We believe**.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The root of disease is illness, and it is also said about bodies and religions. So God, the Most High, informed us that there is a disease in the hearts of the hypocrites, and what He, the Blessed and Most High, meant by His report about the disease of their hearts is the report about the disease of belief in their hearts. However, since it is known by the report about the disease of the heart that it means the disease of belief in which they believe, the report dispensed with the heart in that regard, and it is sufficient to state the report about their consciences and beliefs explicitly, as Omar bin Luja said:

The city swam, do not blame it, it saw the moon in their market during the day

He means: And the people of the city glorified God, so he dispensed with the hearers' knowledge of his report about the city, rather than the report about its people. And similar to it is the saying of Antarah ibn Shaddad:

Why don't you ask the horses, O daughter of Malik, if you are ignorant of what you do not know?

He means: Why don't you ask the owners of the horses? And from this is their saying: O horses of God, ride, meaning: O owners of the horses of God, ride. And the evidence for that is more than can be counted in a book, and what we have mentioned is sufficient for whoever is guided to understand it. Likewise, the meaning of the statement of God, the Most High: **In their hearts is disease** only means: In the belief in their hearts that they believe in the religion, and belief in Muhammad, may God bless him and grant him peace, and in what he brought from God - disease and illness. So he sufficed with the indication of the report about their hearts in its meaning, instead of the explicit statement of the report about their belief.

The disease that God Almighty mentioned is in the belief in their hearts that we have described: it is their doubt about the matter of Muhammad and what he

brought from God, and their confusion about it, so they are neither certain of it with the certainty of faith, nor do they deny it with the denial of polytheism, but rather, as God Almighty described them, they waver between that, neither with these nor with those, as it is said: So-and-so is sick about this matter, meaning his resolve weakens and his vision regarding it is not correct.

And like what we said in the interpretation of that, the interpretation of it was made clear by the commentators.

Mention of those who said that: Muhammad bin Hamid told us, he said: Salamah told us, on the authority of Muhammad bin Ishaq, on the authority of Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, on the authority of Ikrimah, or on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **In their hearts is a disease**, meaning doubt.

Al-Munjab narrated: Bishr bin Amara narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, who said: Illness is hypocrisy.

Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **In their hearts is disease**, meaning: in their hearts is doubt.

Yunus bin Abdul A'la told me, he said: Ibn Wahb told us, he said: Abdul Rahman bin Zaid said, regarding His statement: **In their hearts is disease**, he said: This is a disease in those, and not a disease in the bodies. He said: And they are the hypocrites.

Al-Muthanna bin Ibrahim told me: Suwaid bin Nasr told us: Ibn al-Mubarak told us, on the authority of Saeed, on the authority of Qatada, regarding his statement, **In their hearts is disease**, he said: In their hearts is doubt and suspicion regarding the matter of God, may His praise be glorified.

And he narrated on the authority of Ammar ibn al-Hasan, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi' ibn Anas: **In their hearts is a disease**. He said: These are the people of hypocrisy, and the disease in their hearts is doubt in the matter of God Almighty.

Yunus told me, he said: Ibn Wahb told us, he said: Abd al-Rahman ibn Zayd said: **And among the people is he who says, 'We believe in God and the Last Day,'** until he reached **in their hearts is a disease**. He said: The disease is the doubt that entered them regarding Islam.

The statement in the interpretation of the words of God Almighty: **So God increased their disease**.

We have previously demonstrated that the

interpretation of the disease that God Almighty described as being in the hearts of the hypocrites is doubt in the beliefs of their hearts and their religions, and what they are upon regarding the matter of Muhammad, the Messenger of God, may God bless him and grant him peace, and the matter of his prophethood and what he brought and what they are establishing.

The disease that God, the Most High, spoke about, increased their disease, similar to what was in their hearts of doubt and confusion before the increase. So God increased them with what He introduced of His limits and obligations that were not imposed before the increase that the hypocrites increased of doubt and confusion, as they doubted and were suspicious of what He introduced for them from that to the disease and doubt that was in their hearts in the past, of His limits and obligations that He imposed before that. Just as He increased the believers in Him to their faith that they had before that, with what He introduced for them of the obligations and limits when they believed in Him, to their faith in the previous limits and obligations of His faith. Like what God, the Most High, said in His revelation: "And when a surah is revealed, some of them say, 'Which of you has this increased in faith?' As for those who believe, it increases them in faith, and they rejoice. But as for those in whose hearts is disease, it increases them defilement upon their defilement, and they die while they are disbelievers." (al-Tawbah 9:124-125) The increase that the hypocrites added from filth to their filth is what we have described. And what the believers added to their faith is what we have explained. And that is the interpretation agreed upon.

Some of the people of interpretation who said that mentioned: Ibn Hamid told us, he said: Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad.

Mawla Zaid bin Thabit, on the authority of Ikrimah, or on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **So God increased their disease.** He said: He complained.

Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi, in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **So God increased their sickness**, meaning: So God increased their doubt and suspicion.

Al-Muthanna bin Ibrahim told me: Suwaid bin Nasr told us: Ibn al-Mubarak told us, on the authority of Saeed, on the authority of Qatada: **So God increased their disease**, meaning: So God increased their doubt and suspicion in God's matter.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God: **In their hearts is disease, so God has increased their disease**, he said: He has increased their filth, and he recited the statement of God Almighty: "As for those who believe, it has increased their faith, and they rejoice. But as for

those in whose hearts is disease, it has increased their filth upon their filth" (al-Tawbah 9:124-125), he said: Evil upon their evil, and misguidance upon their misguidance.

And it was narrated on the authority of Ammar ibn al-Hasan, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **So God increased their sickness**, he said: God increased their complaint.

The statement in the interpretation of the words of God Almighty: **And for them is a painful punishment.**

Abu Jaafar said: Al-Alim is the painful. Its meaning is: And for them is a painful punishment. By changing the word *painful* to *painful*, just as it is said: a painful strike meaning painful. And God is the Creator of the heavens and the earth, meaning the Originator. And from this is the saying of Amr ibn Ma'dikarib Al-Zubaidi:

The security of Rayhana, the All-Hearing Supplicant, keeps me awake and my companions awake

Meaning the one who hears. And from it is the saying of Dhu al-Rumma:

And from their chests rise the shamdalat, whose faces reflect a painful glow.

It is narrated that it is pronounced as *Yasik*, and that *alim* is an attribute of the torment, as if he said: **And for them is a painful torment.** It is taken from *alam*, and *alam* means pain. As: Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi', he said: *Alim* means *painful*.

Yaqub told us, he said: Hisham told us, he said: Juwaybir told us, on the authority of Ad-Dahhak, he said: The painful, the hurtful.

And it was narrated on the authority of Al-Munjab bin Al-Harith, who said: Bishr bin Amara narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, regarding His statement, *painful*, he said: It is the painful torment. And everything in the Qur'an that is derived from the word *painful* is painful.

The statement in the interpretation of the words of God Almighty: **Because they used to lie.**

The reading of this differed. Some of them read it: **because they used to lie**, with a light dhal and a fatha on the ya', which is the reading most recited by the people of Kufa. Others read it: **they lie**, with a damma on the ya' and a shaddah on the dhal, which is the reading most recited by the people of Medina, Hijaz, and Basra.

It is as if those who read this, with emphasis on the dhal and a damma on the ya, saw that God, may He be glorified and praised, only made painful punishment obligatory for the hypocrites because they denied His Prophet, may God bless him and grant him peace, and what he brought, and that lying, if not for denial, would not necessitate a slight punishment for anyone, so how about a painful one?

The matter in this regard is not like what they said.

Surat al-Baqarah 2:10

In their hearts is disease, so God has increased their disease. And for them is a painful punishment because they [habitually] used to lie.

That is: God the Almighty informed about the hypocrites at the beginning of the report about them in this Surah, that they lie by claiming to believe, and showing that with their tongues, deceiving God the Almighty, His Messenger, and the believers, so He said: "And among the people are those who say, 'We believe in God and the Last Day,' but they are not believers. They deceive God and those who believe" with that from what they say, while they conceal doubt and suspicion, **and they deceive** with their actions **no one but themselves** not the Messenger of God, may God bless him and grant him peace, and the believers? **And they do not perceive** the place of their deception of themselves, and God the Almighty's luring them by dictating to them, **in their hearts** the doubt and suspicion of hypocrisy, and God increased their doubt and suspicion because they lied about God, His Messenger, and the believers with their tongues, **We believe in God and the Last Day**, while they are liars in their saying that, because they conceal doubt and illness in the beliefs of their hearts regarding the matter of God and the matter of His Messenger, may God bless him and grant him peace. It is more appropriate in the wisdom of God, the Most High, that He threaten them with what He began the report with of their ugly actions and reprehensible morals, rather than what He did not mention of their actions. This is because all the verses of His revelation were revealed with that, which is: to begin mentioning the good deeds of a people, then to conclude that with a promise for what He began mentioning of their actions, and to begin mentioning the bad deeds of others, then to conclude that with a threat for what He began mentioning of their actions. Likewise, the correct statement regarding the verses in which He began mentioning some of the bad deeds of the hypocrites is to conclude that with a threat for what He began mentioning of their bad deeds. This is this, with the other verse indicating the correctness of what we said, and its testimony that what is required of reading is what we chose, and that the correct interpretation is what we interpreted, that God's threat to the hypocrites in this verse is painful punishment for the lie that includes the meaning of doubt and denial, and that is the saying of God Almighty: "When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God.' And God knows that you are His Messenger, and God bears witness that the hypocrites are liars. They have taken their oaths as a shield and averted [people] from the way of God. Indeed, evil is that which they have been doing." (al-Munafiqun 63:1-2). And the other verse in Al-Mujadilah: "They have taken their oaths as a shield and averted [people] from the way of God. So for them is a humiliating punishment." (Al-Mujadilah: 16). So God Almighty informed that the hypocrites, by saying what they said to the Messenger of God, may God bless him and grant him peace, while believing in him what they believed, are liars. Then God Almighty informed that the humiliating punishment is for them, for that of their lie. If the correct reading was as the reciters of Surat Al-Baqarah read: **And for them is a painful punishment because they used to lie**, then the reading in the other surah would have been: **And God**

bears witness that the hypocrites are liars, so that the threat to them that follows that would be a threat for denial, not for lying. And the consensus of the Muslims is that the correct reading in His statement: **And God bears witness that the hypocrites are liars** means lying, and that God's threat to the hypocrites in it of painful punishment for their lying is the clearest evidence that the correct reading in Surat Al-Baqarah is: **because they used to lie**, meaning lying, and that the threat from God Almighty mentioned to the hypocrites in it for lying is true, not for lying, for which there was no mention similar to that in Surat Al-Munafiqun.

Some grammarians of Basra claimed that in the statement of God, the Blessed, the Named, **Because they used to lie**, is a noun of the verbal noun, just as *an* and *fa'* are nouns of the verbal noun in your statement, **I love that you come to me**, and that the meaning is **because of their lie and their denial**. He said: **And he introduced 'kan' to inform that it was in the past, just as one says**, How good it was Abdullah," so you are amazed by Abdullah, not by his being, but rather the amazement is in the wording of his being. Some grammarians of Kufa denied that from his statement and considered it wrong, and said: Kan was omitted in amazement because the verb preceded it, so it is as if he said, "Hasan was Zayd, **and** Hasan was Zayd nullifies kan, **and it works with the nouns and attributes that are in the words of the nouns, if they come before kan, and kan**" comes between them and the nouns. As for the reason for nullifying it if it is nullified in this case, it is because of the similarity of the attributes and nouns to *fa'* and *yaf'al*, **in which the action of kan** does not appear. Do you not see that you say, "Yaqoom kan Zayd, **and the action of kan does not appear in Yaqoom, and likewise** Qa'am kan Zayd." Therefore, he invalidated its function with the agent, as in the example of *fa'al* and *yaf'al*, and it sometimes worked with the agent because it is a noun, as it works with nouns. However, if it comes before the nouns and verbs, and the noun and verb come after it, then he made a mistake in his opinion that *kāna* would be invalid. Therefore, he rejected the statement of al-Basri that we have mentioned, and interpreted the statement of God Almighty, **because they used to lie**, as meaning: that which they lied about.

Tafsir al-Qurtubi

God Almighty says: "In their hearts is disease, so God has increased their disease. And for them is a painful punishment because they [habitually] used to lie."

God the Almighty says: **In their hearts is disease** is a subject and predicate. Disease is a metaphor for the corruption in their beliefs. This could be doubt and hypocrisy, or denial and falsification. The meaning is: Their hearts are diseased due to their lack of protection, guidance, care and support. Ibn Faris, the linguist, said: Disease is everything that takes a person outside the bounds of health, whether due to an illness, hypocrisy or negligence in a matter. The

reciters agree on opening the *ra* of disease, except for what Al-Asma'i narrated on the authority of Abu Amr, who said that he closed the *ra*.

The Almighty's saying: **So God increased their disease.** It was said: It is a supplication against them. The meaning of the statement is: God increased their doubt and hypocrisy as a punishment for their disbelief, and their weakness in defending themselves and their inability to be able, as the poet said:

O sender of the wind south and north, when Zaid becomes angry, increase its anger.

That is, do not guide her to victory in what she is angry about. Based on this, the verse is evidence of the permissibility of supplicating against the hypocrites and expelling them, because they are the worst of God's creation. It was said: It is a statement from God the Most High about the increase in their illness, meaning that God increased their illness to their illness, as He said in another verse: **So God increased their filth to their filth.** The masters of meanings said: **In their hearts is a disease** meaning because of their indifference to the world and their love for it and their neglect of the Hereafter and their turning away from it. And His statement: **So God increased their disease** means that He left them to themselves, and gathered upon them the concerns of the world, so they did not devote themselves to caring about religion. **And for them is a painful punishment** because it destroys what remains. Al-Junayd said: The illness of the hearts is from following desires, just as the illness of the limbs is from the illness of the body.

God Almighty says: **And for them is a painful punishment.** Painful in the speech of the Arabs means painful, like **the All-Hearing** means **the One Who hears.** Dhu al-Rummah said, describing camels:

We raise from the chests of the Shamradals, whose faces are covered with a painful glow

And to cause pain. And to cause pain: to hurt. And pain: to ache. And to suffer pain: to be in pain. And the plural of pain is pain like *kareem* and *karamaa*, and pain like *ashraaf*.

The Almighty's saying: **Because they used to lie** is a source of *ma*, meaning because they lied about the messengers and rejected God Almighty and denied His signs. This was said by Abu Hatim. Asim, Hamza and Al-Kisa'i read it with a light *ma*, and its meaning is because they lied and said **we believe** while they were not believers.

Question: Scholars differed regarding the Prophet's, may God bless him and grant him peace, refraining from killing the hypocrites despite his knowledge of their hypocrisy, with four opinions:

The first statement: Some scholars said: He did not kill them because no one knew their condition except him. The scholars agreed that a judge does not kill based on his knowledge, but they differed on other rulings. Ibn al-Arabi said: This is invalid, because al-Mujadar ibn Ziyad killed al-Harith ibn Suwayd ibn al-Samit, because al-Mujadar killed his father Suwayd on the day of Bu'ath, then al-Harith converted to Islam and took him by surprise on the day of Uhud, so he killed

him. Gabriel informed the Prophet, may God bless him and grant him peace, so he killed him, because his killing was a treachery, and a treachery killing is one of the limits set by God.

I said: This is an oversight on the part of this Imam, because if the aforementioned consensus is proven, it is not invalidated by what was mentioned, because consensus is not established or proven except after the death of the Prophet, may God bless him and grant him peace, and the cessation of revelation. Based on this, this is a case in a specific case of revelation, so it cannot be used as evidence or it is abrogated by consensus. And God knows best.

The second statement: The followers of Al-Shafi'i said: He did not kill them because the *zindiq*, who is the one who conceals disbelief but shows faith, is given the opportunity to repent but is not killed. Ibn Al-Arabi said: This is a mistake, because the Prophet, may God bless him and grant him peace, did not give them the opportunity to repent, and no one reported that, and no one says that giving the *zindiq* the opportunity to repent is obligatory, and the Prophet, may God bless him and grant him peace, turned away from them despite his knowledge of them. This later follower of Al-Shafi'i's who said that giving the *zindiq* the opportunity to repent is permissible said something that no one has confirmed.

The third statement: He did not kill them for the sake of bringing hearts together against him so that they would not be alienated from him. The Prophet, may God bless him and grant him peace, indicated this meaning by saying to Omar:

God forbid that people should say that I kill my companions. Narrated by Al-Bukhari and Muslim. He used to give to those whose hearts were to be reconciled, knowing that they had bad beliefs, in order to reconcile them. This is the opinion of our scholars and others. Ibn Atiyyah said: This is the method of the companions of Malik, may God have mercy on him, in refraining from the hypocrites from the Messenger of God, may God bless him and grant him peace. Muhammad ibn al-Jahm, Qadi Ismail, Al-Abhari, and Ibn al-Majishun stated this explicitly. They cited as evidence the words of God, the Most High: **If the hypocrites and those in whose hearts is disease do not desist until His words: and are killed with a severe killing.** Qatadah said: Its meaning is if they openly declare hypocrisy. Malik, may God have mercy on him, said: Hypocrisy during the time of the Messenger of God, may God bless him and grant him peace, is the heresy among us today. The heretic is killed if he testifies against him without being asked to repent. This is one of the two opinions of Al-Shafi'i. Malik said: The Messenger of God, may God bless him and grant him peace, refrained from the hypocrites to show his nation that the ruler does not rule based on his knowledge, since he did not testify against the hypocrites. Judge Ismail said: No one testified against Abdullah bin Ubay except Zaid bin Arqam alone, and no one testified against Al-Jalas bin Suwaid except Umair bin Saad Rabiba. If two men testified against one of them regarding his heresy and hypocrisy, he would have been killed. Al-Shafi'i, may God have mercy on him, said, supporting the other opinion: The

Surat al-Baqarah 2:10

In their hearts is disease, so God has increased their disease. And for them is a painful punishment because they [habitually] used to lie.

Sunnah regarding someone who is testified against for heresy and he denies it and declares his faith and disavows every religion except Islam is that this prevents his blood from being shed. The People of Opinion, Ahmad, Al-Tabari and others said the same. Al-Shafi'i and his companions said: The Messenger of God, may God bless him and grant him peace, only forbade the killing of the hypocrites who were outwardly Muslim despite the knowledge of their hypocrisy, because what they show nullifies what came before it. Al-Tabari said: God, the Most High, made the rulings between His servants based on what is apparent, and He took charge of ruling in their secrets, not any of His creation. No one has the right to rule contrary to what is apparent, because he ruled based on suspicions. If that had been the case for anyone, the Messenger of God, may God bless him and grant him peace, would have been more deserving of it. He ruled for the hypocrites according to what they showed of Islam, and He entrusted their secrets to God. And God has proven their outward appearance false in His statement: **And God bears witness that the hypocrites are liars.** Ibn Atiyah said: The Malikis separate themselves from what they have committed from this verse in that it did not specify their persons in it, but rather it came in it as a rebuke to everyone who is accused of hypocrisy, and it remains for each one of them to say: I did not mean it, and I am only a believer, and if he specified someone, his lie would not be necessary at all.

I said: This separation is questionable, because the Prophet, may God bless him and grant him peace, knew them, or many of them, by their names and identities through God Almighty informing him, and Hudhayfah knew that through the Prophet, may God bless him and grant him peace, informing him, to the point that Umar, may God be pleased with him, would say about him: O Hudhayfah, am I one of them? He would say to him: No.

The fourth statement: That God Almighty had preserved the companions of His Prophet, peace be upon him, by making them steadfast so that the hypocrites would not corrupt them or corrupt their religion, so there was no harm in keeping them alive. This is not the case today, because we are not safe from the heretics corrupting our common people and our ignorant ones.

Tafsir Ibn Kathir

Al-Suddi said on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Marra Al-Hamadani on the authority of Ibn Masoud and on some of the companions of the Messenger of God, may God bless him and grant him peace, regarding this verse, **In their hearts is a disease**, he said, doubt, so God increased their disease, he said, doubt. Ibn Ishaq said on the authority of Muhammad ibn Abi Muhammad on the authority of Ikrimah or Saeed ibn Jubayr on the

authority of Ibn Abbas, **In their hearts is a disease**, he said, doubt. And Mujahid, Ikrimah, Al-Hasan Al-Basri, Abu Al-Aaliyah, Al-Rabi' ibn Anas, and Qatadah said the same. And on the authority of Ikrimah and Tawus, **In their hearts is a disease**, meaning hypocrisy. And Ad-Dahhak said on the authority of Ibn Abbas, **In their hearts is a disease**, he said, hypocrisy, so God increased their disease, he said, disease. This is like the first. Abdul Rahman bin Zaid bin Aslam said: There is a disease in their hearts. He said: This is a disease in religion, not a disease in their bodies. They are the hypocrites. The disease is the doubt that entered them in Islam, so God increased their disease. He said: It increased their filth. He recited: "As for those who believed, it increased their faith, and they rejoiced. But as for those in whose hearts is disease, it increased their filth upon their filth." He said: Evil to their evil and misguidance to their misguidance. What Abd al-Rahman, may God have mercy on him, said is good, and the reward is of the same kind as the work. The first ones said the same, and it is similar to the Almighty's saying: **And those who are guided - He increases them in guidance and gives them their righteousness.** And His saying: **Because they used to lie.** It was read: **They lie.** They were described by this and that, for they were liars and lied about the unseen, combining this and that. Al-Qurtubi and other commentators were asked about the wisdom of his, may God's prayers and peace be upon him, refraining from killing the hypocrites despite his knowledge of the identities of some of them, and they mentioned answers to that, including what was proven in the two Sahihs that he, may God's prayers and peace be upon him, said to Umar, may God be pleased with him, **I hate for the Arabs to say that Muhammad kills his companions.** The meaning of this is fear that because of that, many of the Arabs would change their minds about entering Islam and they would not know the wisdom of his killing them, and that his killing them was only for disbelief, for they would only accept it as soon as it appeared to them, so they would say: Muhammad kills his companions." Al-Qurtubi said: This is the saying of our scholars and others, as he used to give to the authors with His knowledge of their bad belief. Ibn Atiyyah said: This is the method of the companions of Malik, as stated by Muhammad ibn al-Jahm, Judge Ismail, al-Abhari, and Ibn al-Majishun. Among them: What Malik said: The Messenger of God, may God bless him and grant him peace, refrained from killing the hypocrites to show his nation that the ruler does not rule based on his knowledge. Al-Qurtubi said: The scholars have agreed, one and all, that the judge does not kill based on his knowledge, even though they differed on other rulings. He said: Among them is what al-Shafi'i said: The Messenger of God, may God bless him and grant him peace, only forbade the killing of the hypocrites because they were showing Islam, knowing that they were hypocrites, because what they showed nullifies what came before it. This is supported by his saying, peace and blessings be upon him, in the hadith agreed upon as authentic in the two Sahihs and others: "I have been commanded to fight the people until they say, 'There is no god but God.' If they say it, their blood and their

wealth are protected from me, except for a right, and their reckoning is with God, the Almighty and Majestic.” The meaning of this is that whoever says it, the rulings of Islam will be applied to him outwardly. If he believes it, he will find the reward for that in the Hereafter. If he does not believe it, the ruling will not benefit him in this world. He was mixed with the people of faith. **They will call out to them, 'Were we not with you?' They will say, 'Yes, but you tempted yourselves and waited and doubted, and false desires deceived you until the command of God came.'** The verse. They will mix with them in some of the place of assembly. When the rightful judgment comes true, they will be distinguished from them and will stay behind them. **And they will be prevented from what they desire.** They will not be able to prostrate with them, as stated in the hadiths, including what some of them said, that he did not kill them because he did not fear their evil, despite his presence, peace and blessings be upon him, among them, reciting to them clear verses. As for after him, they will be killed. If they show hypocrisy and the Muslims know about it, Malik said: The hypocrite during the time of the Messenger of God, may God bless him and grant him peace, is the heretic today. **I said** The scholars have differed about killing the heretic if he shows disbelief. Should he be given a chance to repent or not, or should a distinction be made between whether he is a preacher or not, or whether his apostasy is repeated or not, or whether his conversion to Islam and his return is of his own accord or after it has become apparent to him? There are multiple opinions, the place for their expansion, confirmation and attribution is the Book of Rulings.

Note The statement of the one who said that the Prophet, may God bless him and grant him peace, knew the notables of some of the hypocrites is based on the hadith of Hudhayfah ibn al-Yaman in naming those fourteen hypocrites in the Battle of Tabuk who intended to kill the Messenger of God, may God bless him and grant him peace, in the darkness of the night at a pass there. They resolved to frighten the she-camel with him so that he would fall off it, so God revealed their command to him, and Hudhayfah was informed of that. Perhaps the reason for refraining from killing them was due to one of these sources or another, and God knows best.

As for others, God the Almighty said: “And among those around you are hypocrites and among the people of Madinah are those who persist in hypocrisy. You do not know them. We know them.” The verse. God the Almighty also said: “If the hypocrites and those in whose hearts is disease and the agitators in Madinah do not desist, We will surely incite you against them; then they will not remain your neighbors therein except for a little while. Cursed are they. Wherever they are found, they will be seized and killed with a grievous slaughter.” This is evidence that he was not intrigued by them and did not recognize them personally, but rather their characteristics were mentioned to him and he would perceive them in some of them, as God the Almighty said: **And if We willed, We could show them to you, and you would know them by their mark, and you would know them by the tone of their speech.** The most famous of them for hypocrisy was Abdullah ibn Ubayy ibn Salul, and Zayd ibn Arqam testified against him with the words that

were previously mentioned in the characteristics of the hypocrites. Despite this, when the Prophet (peace and blessings of God be upon him) died and witnessed his burial as he did with the rest of the Muslims, Umar ibn al-Khattab **may God be pleased with him** rebuked him for it, saying: **I hate for the Arabs to say that Muhammad kills his companions.** In a narration in Sahih, **I was given a choice and I chose.** In another narration, “If I knew that if I increased it to seventy, he would be forgiven, I would have increased it.”

Fath al-Qadir

Illness: Anything that takes a person out of the bounds of health, such as illness, spending, or negligence in a matter. Ibn Faris said that it is pain. According to this, it is borrowed from the corruption in their beliefs, either doubt and hypocrisy, or denial and falsification. The report is presented to indicate that the illness is specific to them, exaggerating the attachment of this disease to those hearts due to their intense envy and extreme enmity. What is meant by his saying: 10- “So God increased their illness” is to inform them that they are like that due to the blessings that are renewed for the Messenger of God, may God bless him and grant him peace, and the worldly and religious blessings that are repeated for him. It is possible that it is a supplication against them for increased doubt, recurring regret, and extreme hypocrisy. The painful and painful: meaning the painful, and what is in His statement: “because they used to lie” is a source: meaning because of their denial, which is their statement: “We believe in God and the Last Day, but they are not believers.” The reciters are unanimous in opening the *ra'* of His statement: disease, except for what Al-Asma'i narrated from Abu Amr that he read with a sukoon on the *ra'*, and Hamza, Asim, and Al-Kisa'i read “they lie” with a light pronunciation, and the rest with a heavy pronunciation. Ibn Ishaq, Ibn Jarir, and Ibn Abi Hatim narrated from Ibn Abbas regarding His statement: “In their hearts is a disease,” he said: doubt, “So God increased their disease,” he said: doubt. Ibn Jarir and Ibn Abi Hatim narrated from him regarding His statement: “In their hearts is a disease,” he said: hypocrisy, “And for them is a painful punishment,” he said: a painful punishment, “because they used to lie,” he said: they change and distort. Ibn Jarir narrated from Ibn Mas'ud the same as Ibn Abbas said at first. Ibn Abi Hatim narrated from Ibn Abbas, he said: Everything in the Qur'an that is painful is the painful. He also narrated from Abu Al-'Aliyah the same. Ibn Jarir narrated on the authority of Ad-Dahhak the same. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada, **In their hearts is a disease,** meaning doubt and suspicion about the matter of God. **So God has increased their disease,** doubt and suspicion. **And for them is a painful punishment because they used to lie.** He said: Beware of lying, for it is the door to hypocrisy. Ibn Jarir narrated on the authority of Ibn Zayd, who said: This is a disease in the religion, not a disease in the bodies, and they are the hypocrites. The disease is the doubt that entered Islam. It was narrated on the authority of Ikrimah and Tawus that the disease is showing off.

Surat al-Baqarah 2:10

In their hearts is disease, so God has increased their disease. And for them is a painful punishment because they [habitually] used to lie.

Tafsir al-Baghawi

10. "In their hearts is a disease." Doubt and hypocrisy. The root of disease is weakness. Doubt in religion is called a disease because it weakens religion just as disease weakens the body.

"So God increased their disease" because the verses were revealed one after the other, verse after verse, whenever they disbelieved in a verse they increased in disbelief and hypocrisy and that is the meaning of the Almighty's saying: "And as for those in whose hearts is disease, it will increase their disease upon their disease" *125-At-Tawbah*. Ibn Amir and Hamza read "So God increased them **with imala and Hamza added imala to the word Zaad wherever it occurred and Zagha and Khaba and Taaba and Haqq and Daq**" and the others do not incline it with it. "And for them is a painful punishment **painful whose pain reaches their hearts** because they used to lie" what is for the source meaning because of their lie towards God and His Messenger in secret. The Kufians read "Yakdhibun **with a lightened meaning because of their lie when they said we believe while they are not believers.**"

Tafsir al-Baidawi

10- In their hearts is disease, so God has increased their disease." Disease is a reality that affects the body, taking it out of its normal moderation and causing imbalance in its actions. It is a metaphor for psychological symptoms that impair its perfection, such as ignorance, bad faith, envy, malice, and the love of sins, because they prevent one from attaining virtues, or lead to the disappearance of true, eternal life. The noble verse addresses them both, for their hearts were pained by deviation from what they had missed of leadership, and envy of what they saw of the steadfastness of the matter of the Messenger, may God bless him and grant him peace, and the elevation of his status day by day. God increased their grief by what He increased in the elevation of his matter and the praise of his mention, and their souls were described as disbelief, bad faith, and hostility to the Prophet, may God bless him and grant him peace, and the like, so God, the Most High, increased that naturally. Or by increasing the costs, repeating the revelation, and doubling the victory. The increase was attributed to God Almighty in that it is caused by His action, and it was attributed to the surah in His Almighty's saying, **So it increased them in filth**, because it is a cause.

It is possible that what is meant by the disease is the cowardice and weakness that entered their hearts when they saw the thorns of the Muslims and God Almighty's support for them with angels, and the casting of terror into their hearts and its increase and weakening with what increased for the Messenger of God, may God bless him and grant him peace, victory over the enemies and ease in the country.

And for them is a painful punishment. That is, pain, so it is painful, like pain, so it is painful. It is used to

describe the punishment for emphasis, as in His saying:

Greetings between them are painful

As they say: very, very old.

"Because they used to lie **Asim, Hamza and Al-Kisa'i read it, and the meaning is because of their lie, or because of it as a reward for them, which is their saying**, We believe. **The rest read** they lie, **from the word lie**" because they used to lie about the Messenger, peace and blessings be upon him, in their hearts, and when they were alone with their devils. Or from the word "lie **which is for exaggeration or multiplication, like** between something **and** the animals die. **Or from the word lie**" of a wild animal when it runs a distance and stops to look at what is behind it, because the hypocrite is confused and hesitant. Lying is reporting something in a way that is contrary to what it is. It is all forbidden because it is used to justify deserving punishment, as it was arranged for it. And what was narrated that Ibrahim, peace and blessings be upon him, lied three times, the intended meaning is an insinuation. But because it resembles lying in its form, it was called that.

Surat al-Baqarah 2:11

And when it is said to them, "Do not cause corruption on the earth", they say, "We are only reformers".

Tafsir al-Jalalayn

And when it is said to them (i.e. to these people) **Do not cause corruption on the earth** by disbelief and hindering faith **they say, We are only reformers** and what we are in is not corruption.

Tafsir al-Suyuti

Tafsir al-Tabari

The interpreters differed in their interpretation of this verse: It was narrated on the authority of Salman al-Farsi that he used to say: These people have not come yet.

Abu Kuraib told us: Uthman bin Ali told us: Al-A'mash told us: I heard Al-Munhal bin Amr narrating, on the authority of Ibad bin Abdullah, on the authority of Salman, who said: These people did not come after, those who **And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers.'**

Ahmad bin Othman bin Hakim told me: Abd al-Rahman bin Sharik told us: My father told us: Al-A'mash told me, on the authority of Zaid bin Wahb and others, on the authority of Salman, that he said regarding this verse: **And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers.'** He said: These people have not come yet.

Others said: Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers,'** they are the hypocrites. As for **Do not cause corruption on the earth**, corruption is disbelief and committing sins.

And he narrated on the authority of Ammar ibn al-Hasan, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers.'** He said: So their corruption was disobedience to God, may He be glorified, because whoever disobeys God on the earth or orders disobedience to Him has corrupted the earth, because reforming the earth and the heavens is through obedience.

The first of the two interpretations of the verse is the interpretation of those who said: The statement of God,

Blessed be His Name: **And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers,'** was revealed about the hypocrites who were at the time of the Messenger of God, may God bless him and grant him peace, even though it is meant for all the hypocrites who were like them after them until the Day of Resurrection.

It may be possible that Salman's statement when reciting this verse: **These have not come yet** means that he said it after the demise of those who had this description during the time of the Messenger of God, may God bless him and grant him peace, as report from him about those who came from them after them and who have not yet come, not that he meant that no one with this description had passed away.

We said that the more correct of the two interpretations of the verse is what we have mentioned, because of the consensus of the jurists among the people of interpretation that this is a description of the hypocrites who were among the companions of the Messenger of God, may God bless him and grant him peace, during the time of the Messenger of God, may God bless him and grant him peace, and that these verses were revealed about them. The interpretation agreed upon is more correct in interpreting the Qur'an than a statement whose authenticity is not proven by any source or analogue.

Corruption on earth means doing what God, the Most High, has forbidden, and neglecting what God has commanded to be preserved. This is the sum total of corruption, as God, the Most High, said in His Book, informing us of what His angels said: **They said, 'Will You place therein one who will cause corruption therein and shed blood?'** (al-Baqarah 2:30). They meant by that: Will You place therein one who will disobey You and oppose Your command? Likewise, the description of the hypocrites is: they cause corruption on earth by disobeying their Lord therein, and by doing what He has forbidden them to do, and by neglecting His obligations, and by doubting the religion of God, which does not accept any action from anyone except by believing in it and being certain of its truth, and by belying the believers with their claim that they are not established upon, of doubt and suspicion, and by supporting the people who deny God, His Books, and His Messengers against the friends of God, if they find a way to do so. This is the corruption of the hypocrites on God's earth, and they think that by doing so they are reforming it. God, the Most High, did not drop His punishment from them, nor did He lighten for them the painful punishment He had prepared for those who disobeyed Him, because they thought that they were reformers in their disobedience to God. Rather, He made obligatory for them the lowest level of His Hellfire, the most painful of His torments, and the immediate disgrace because of God's cursing and insulting them. God, the Most High, said: **Indeed, they are the corrupters, but they perceive [it] not.** (al-Baqarah 2:12). This is from the ruling of God, the Most High, regarding them. The clearest evidence of His denial of the statement of those who say that God's punishments are only deserved by those who defy their Lord in what is obligatory upon them of His rights and obligations, after his knowledge and the proof established against him by his knowledge of that

Surat al-Baqarah 2:11

And when it is said to them, "Do not cause corruption on the earth," they say, "We are only reformers."

being obligatory upon him.

The statement in the interpretation of the words of God Almighty: **They said, 'We are only reformers.'**

The interpretation of this is like that which Ibn Abbas said, who said: Muhammad bin Hamid told us, he said: Salamah bin al-Fadl told us, on the authority of Muhammad bin Ishaq, on the authority of Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, on the authority of Ikrimah, or on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, his statement: **We are only reformers**, meaning they said: We only want to reform between the two groups of believers and the People of the Book. And others disagreed with him on this.

Al-Qasim bin Al-Hasan told us: Al-Hussein bin Dawud told us: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And when it is said to them, 'Do not cause corruption on the earth,'** he said: If they commit a sin against God and it is said to them, **Do not do such and such**, they say, **We are only on the right path, reformers**.

Abu Ja'far said: Which of the two matters was theirs in that, I mean in their claim that they were reformers, for there is no doubt that they thought that in what they did of that they were reformers. So it was the same between the Jews and the Muslims, whether their claim was reform, or in their religions, and in what they committed of disobedience to God, and their lying to the believers in what they showed them of saying while they were not showing what they showed inwardly? Because in all of that of their affair they were good in their eyes, but they were evil in the eyes of God, and they were disobedient to the command of God. Because God, the Most High, had imposed on them enmity towards the Jews and their war with the Muslims, and He obligated them to believe in the Messenger of God, may God bless him and grant him peace, and in what he brought from God, just as He obligated the believers in that. Their encounter with the Jews was on the basis of their allegiance to them, and their doubt in the prophethood of the Messenger of God, may God bless him and grant him peace, and in what he brought that it was from God, was the greatest corruption, even if that was for them a reform and guidance: in their religions or between the believers and the Jews, so God Almighty said about them: **Indeed, they are the corrupters** without those believers who forbade them from corruption on earth, **but they do not perceive**.

Tafsir al-Qurtubi

God Almighty says: **And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers.'**

If it is in the accusative case as a circumstance and the agent in it is they said, and it indicates the occurrence of the expected action. Al-Jawhari said: If is a noun

that indicates a future time, and it is only used as an addition to a sentence, you say: I will come to you when the dates turn red, and when so-and-so arrives. What indicates that it is a noun is that it occurs in the place of your saying: I will come to you on the day so-and-so arrives, so it is a circumstance and it has the meaning of recompense. The recompense of a condition is three: the verb, the fa', and if. The verb is like your saying: If you come to me, I will come to you. And the fa' is: If you come to me, then I will be good to you. And if is like the saying of God Almighty: **And if evil befalls them for what their hands have put forth, at once they despair**. And among the recompenses that came with if in poetry is the saying of Qays ibn al-Khatim:

If our swords are short, our steps will reach our enemies and we will fight

So he connected *fa-mudarib* in the subjunctive mood to *kāna* because it is subjunctive. If it were not subjunctive, he would have said *fa-mudarib* in the accusative. It may be added to *idha* for emphasis, so it is also subjunctive. An example of this is the saying of Al-Farazdaq:

Abu Laila Ibn Zalim went to him and whenever he drew his sword he would strike.

Sibawayh said: The good thing is what Ka'b bin Zuhair said:

And if you wish, you can send it out from the sunset, active and terrified.

It means that it is good not to make the word *if* in the subjunctive mood, as it was not made in the subjunctive mood in this verse. It was narrated from Al-Mubarrad that in your saying in the case of surprise: **I went out and then Zayd was present**, it is a circumstance of place, because it includes a corpse. This is rejected, because the meaning is **I went out and then then Zayd was present**, so it only includes the infinitive as required by all other circumstances of time, such as their saying: **Today is wine and tomorrow is a matter**, which means the presence of wine and the occurrence of a matter.

His saying: **It was said** from the word *qawl* and its origin is *qawl*. The kasrah of the *waw* was moved to the *qaf* and the *waw* became a *ya*. It is also permissible to say: **It was said to them** by assimilating the *lam* into the *lam*. It is also permissible to combine two quiescent letters, because the *ya* is a long vowel and soft letter. Al-Akhfash said: It is also permissible to say: *Qayl* by adding a *damma* to the *qaf* and the *ya*. Al-Kisa'i said: It is permissible to make the *qaf* sound with a *damma* to indicate that since its agent is not named, it is the language of Qais. Likewise, *ja'i* and *ghaydh* and *hayl* and *sayyiq* and *say'it*. Hisham narrated likewise from Ibn 'Amir and Ruways from Ya'qub. Nafi' especially *sayyi* and *say'it* are more pronounced. Ibn Dhakwan added: *hayl* and *sayyiq*, and the rest broke all of them. As for Hudhayl and Banu Dubayr from Asad and Banu Faq'as, they say: *qawl* with a silent *waw*.

His saying: **Do not cause corruption** is not a prohibition. Corruption is the opposite of righteousness, and its reality is turning away from righteousness to its opposite. Something becomes corrupt, corrupted, and corrupted, and it is corrupt and corrupted. The meaning of the verse is: Do not cause corruption on the earth through disbelief and befriending its people, and dividing people from belief in Muhammad, may God bless him and grant him peace, and the Qur'an. It was said: Before the Prophet, may God bless him and grant him peace, was sent, there was corruption on the earth, and sins were committed on it. When the Prophet, may God bless him and grant him peace, was sent, corruption was lifted and the earth was made good. So if they committed sins, they have caused corruption on the earth after it had been set right, as God says in another verse: **And do not cause corruption on the earth after its reformation.**

His saying: **On the earth:** The earth is feminine, and it is a generic noun. It would have been right for the singular to say *Ardhu his land*, but they did not say *Ardah he land*. The plural is *Ardhat lands*, because they sometimes pluralized the feminine that does not have the feminine *ha* with the *ta* like they say *'arsat weddings*. Then they said *Ardun lands*, so they pluralized with the *waw* and the *nun*. The feminine is not pluralized with the *waw* and the *nun* unless it is defective like *Kathbah* and *Dhabbah*. However, they made the *waw* and the *nun* a substitute for their deletion of the *alif* and the *ta* and left the *fatha* of the *ra* as it was, and sometimes it is quiescent. It is pluralized as *arudh*. Abu al-Khattab claimed that they say *ardh* and *ardh*, just as they said *ahl* and *ahaal*. The lands are also not according to analogy, as if they pluralized *ardh*. And everything that is lower is *ardh*. And *ardhah land*, meaning pure lands. And *ardh areed'* (wa-r-dh-t-h-a-d ... Amr said: We settled in a spacious land, meaning one that is pleasing to the eye. It is said: You have no land, just as it is said: You have no mother. And the land is the lower part of the animal's legs. Hamid said this describing a horse.

The veterinarian did not turn over its land, nor did the ink squid in it.

Any trace. And the earth: the shaking and the tremor. Hammad bin Salamah narrated on the authority of Qatada on the authority of Abdullah bin Al-Harith who said: The earth shook in Basra, and Ibn Abbas said: By God, I do not know! Did the earth shake or did I have an earth? That is, or did I have a tremor? And Dhu Al-Rummah said, describing a hunter:

If he feels a trace of her hooves or if the owner of the land or someone is afflicted with a calamity

The land: the common cold. God made him irdaan, meaning He made him suffer from a cold, so he is tamed. A young shoot is mustarada, and a mustarada wadiyya (with a kasra on the ra') is when it has a root in the ground. As for if it grows on the trunk of a palm tree, it is the rider. And irda' **with a kasra**: a huge rug of wool or hair: and a man who is aridha, meaning humble and worthy of goodness. Al-Asma'i said, it is said: He is the most aridha of them to do that, meaning the most well-mannered of them. And something wide and aridha is following it, and some of them separate it and say: my grandfather is aridha, meaning fat.

His saying: *We*: The root of *we* is *we*, the vowel of the *ha* was changed to the *nun* and the *ha* was made quiescent, said Hisham bin Muawiyah the grammarian. Al-Zajaj said: *We* is for a group, and the sign of the group is the *waw*, and the *damma* is from the same type as the *waw*, so when they were forced to move *we* due to the meeting of two quiescent letters, they moved it with what is for a group. He said: For this reason, they made a damma on the *waw* of the plural in the words of God Almighty: **Those are the ones who purchased error.** Muhammad bin Yazid said: *We* is before and after because it is related to reporting on behalf of two or more, so /is for the singular and *we* is for the dual and the plural, and the speaker may report on himself with it in his saying: **We stood up**, God Almighty said: **We divided their livelihood among them.** The feminine in this, if she is speaking, is like the masculine. A woman says: **I stood up and went, We stood up and went, I did that, and We did.** This is the speech of the Arabs, so know.

The Almighty said: *reformers* is an active participle of the verb *aslaha*. "Salah" is the opposite of *corruption*. "Salah" **with a damma or fatha on the lam** is two languages, as Ibn al-Sikkit said. *Saluh with a damma on the sad* is the source of *salh with a damma on the lam*. The poet said:

How about my limbs if you insult me? And after insulting parents, there is no reconciliation.

Salah is one of the names of Mecca. As-Salh **with a kasra on the sad**: a river.

They only said that based on their assumption, because their corruption was considered reform, meaning that what We gave to the disbelievers was only intended to reform between them and the believers. This was said by Ibn Abbas and others.

Tafsir Ibn Kathir

Al-Suddi said in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Marra Al-Tayyib Al-Hamdani on the authority of Ibn Masoud and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers.'** He said: They are the hypocrites. As for **Do not cause corruption on the earth**, he said: Corruption is disbelief and committing sin. Abu Jaafar said on the authority of Al-Rabi' bin Anas on the authority of Abu Al-Aaliyah regarding the words of God Almighty: **And when it is said to them, 'Do not cause corruption on the earth,'** he said: It means do not disobey on the earth. And their corruption was disobeying God because whoever disobeys God on the earth or orders disobedience to Him has corrupted on the earth because the reformation of the earth and heaven is through obedience. And this is what Al-Rabi' bin Anas and Qatadah said. Ibn Jurayj said on the authority of Mujahid: **And when it is said to them, 'Do not cause corruption on the earth,'** he said: If they commit a sin against God and it is said to them, **Do not do such and**

Surat al-Baqarah 2:11

And when it is said to them, "Do not cause corruption on the earth," they say, "We are only reformers."

such, they say, **We are only reformers upon guidance.** Waki' and 'Isa bin Yunus and 'Uthman bin 'Ali said on the authority of Al-A'mash on the authority of Al-Munhal bin 'Amr on the authority of 'Ibad bin 'Abdullah Al-Azdi on the authority of Salman Al-Farsi: **And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers.'**

Salman said: The people of this verse have not come yet. Ibn Jarir said: Ahmad bin Othman bin Hakim told me, Abd Al-Rahman bin Sharik told us, my father told me, on the authority of Al-A'mash, on the authority of Zaid bin Wahb and others, on the authority of Salman Al-Farsi, regarding this verse. He said: What brought these people? Ibn Jarir said: It is possible that Salman, may God be pleased with him, meant by this that those who come with this description are more corrupt than those who were in the time of the Prophet, may God bless him and grant him peace, not that he meant that no one with that description has passed away. Ibn Jarir said: So the hypocrites are corruptors on earth by their disobedience to their Lord therein, and by doing what He forbade them from doing therein, and by neglecting His obligations, and by their doubts about His religion, which does not accept any action from anyone except by believing in it and being certain of its truth, and by their lying to the believers with their claim that is not what they are established upon, of doubt and suspicion, and by their supporting the people who deny God, His books, and His messengers against the friends of God if they find a way to do so. That is the corruption of the hypocrites on earth, and they think that by doing that they are reforming it. And what Hassan said is that corruption on earth includes taking the believers as allies of the unbelievers, as God Almighty said: "And those who disbelieve are allies of one another. If you do not do so, there will be fitnah on earth and great corruption." So God cut off the alliance between the believers and the unbelievers, as God Almighty said: "O you who believe, do not take the disbelievers as allies rather than the believers. Do you want to make for God a clear authority over you?" Then He said: "Indeed, the hypocrites will be in the lowest depths of the Fire. And never will you find for them a helper." So since the hypocrite appears to be a believer, his affair is confused for the believers, so it is as if corruption on the part of the hypocrite has occurred, because he is the one who deceived the believers with his words that have no truth, and he befriended the unbelievers over the believers. If he had continued in his first state, his evil would have been less, and if he had sincerely worked for God and his words and deeds were in agreement, he would have succeeded and prospered. For this reason God Almighty said: **And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers.'** That is, we want to accommodate the two groups of believers and unbelievers and reconcile with these and those, as Muhammad ibn Ishaq said on the authority of Muhammad ibn Abi Muhammad on the authority of Ikrimah or Sa'id bin Jubair on the authority of Ibn Abbas: **And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers.'** That is, we only want to reform between the two groups of believers and the People of the Book.

God says: **Indeed, they are the corrupters, but they perceive [it] not.** He says: Indeed, what they rely on and claim is reform is corruption itself, but due to their ignorance they do not perceive that it is corruption.

Fath al-Qadir

11- *If* is in the accusative case as a circumstance and the factor in it is said: the one mentioned after it. It has the meaning of condition. Corruption is the opposite of righteousness, and its reality is the deviation from righteousness to its opposite. The thing is corrupted, corrupted and corrupted, so it is corrupt and corrupted. What is meant in the verse: **Do not cause corruption on the earth** by hypocrisy, befriending the infidels, and dividing people from belief in Muhammad, peace be upon him, and the Qur'an, because if you do that, what is on the earth will be corrupted by the destruction of bodies, the ruin of homes, and the invalidation of means, as is seen when seditions and disputes arise. It is only from the tools of restriction as explained in the science of meanings. Righteousness is the opposite of corruption. When God forbade them from corruption, which was their habit, they responded with this broad claim, and transferred themselves from being described as they really are, which is corruption, to being described as the opposite of that, which is righteousness. They did not stop at this pure lie and sheer falsehood until they made the attribute of righteousness exclusive to them and purely theirs. God responded to them with the most eloquent response to what the letter of warning indicates of the realization of what comes after it, and to what is in *inna* of emphasis, and what is in the definition of the report with the mediation of the separating pronoun of exaggerated restriction by combining two matters that are useful for it, and He returned them to the attribute of corruption that they are described with in reality, an emphatic and exaggerated response in addition to what their false claim included of the mere restriction derived from *inna*. As for denying their awareness, it is possible that since they were showing righteousness while knowing that they were purely corrupt, they thought that this would be spent on the Prophet (peace and blessings of God be upon him) and the falsehood of what they concealed would be concealed from him, and they did not feel that he knew about it, and that the report would come to him from the sky, so denying their awareness was from this perspective, not from the fact that they did not feel that they were corrupt. It is possible that their corruption was, in their view, righteousness because of what had settled in their minds of love for disbelief and enmity towards Islam. Ibn Jarir narrated from Ibn Mas'ud that he said: Corruption here is disbelief and committing sins. Ibn Ishaq, Ibn Jarir and Ibn Abi Hatim narrated from Ibn 'Abbas regarding his statement: **We are only reformers** meaning that we only want to reform between the two groups of believers and the People of the Book. Ibn Jarir narrated from Mujahid in his interpretation of this verse, he said: If they commit a sin and it is said to them: Do not do such and such, they say: We are only on guidance. Ibn Ishaq, Ibn Jarir

and Ibn Abi Hatim narrated on the authority of Salman that he read this verse and said: The people of this verse have not yet come. Ibn Jarir said: It is possible that Salman meant by this that those who come with this description are more corrupt than those who were at the time of the Prophet, may God bless him and grant him peace, and it is not that he is in need of anyone who has that description. It is possible that Salman sees that this verse is not about the hypocrites, but rather he applies it to people like the people of sedition whose people believe in putting the sword to the Muslims, such as the Khawarij and all those who believe that their corruption is a remedy for the false doubts that come to them.

Tafsir al-Baghawi

11. **And if it is said**, Al-Kisa'i read: (*Qa'il*) and (*Ghayd*) and (*Ja'il*) and (*Hail*) and (*Sayq*) and (*Sa'iyyat*) with the first letters of each letter being dammah - and Ibn 'Amir agreed with (*Sayq*) and (*Hail*) and (*Sa'iyyat*) - and the people of Medina agreed with: Sayy and Sayyat because its origin is Qawl with a dammah on the qaf and a kasrah on the waw, like Qatal and likewise in its sisters, so the dammah was indicated to indicate the changed waw, and the rest read with a kasrah on the first letters of each, they found the movement on the waw too heavy, so they transferred its kasrah to the fa' of the verb and the waw was changed to a ya' because of the kasrah of what preceded it / **And when it is said to them** meaning to the hypocrites, and it is said to the Jews meaning the believers said to them **Do not cause corruption on the earth** with disbelief and preventing people from believing in Muhammad, may God bless him and grant him peace, and the Qur'an. It was said that its meaning is do not disbelieve, and disbelief is the most severe corruption in religion. **They said, 'We are only reformers.'** They say this statement falsely, just as they say, **We believe**, and they are liars.

Tafsir al-Baidawi

11-**And when it is said to them, 'Do not cause corruption on the earth,'** is in apposition to **they lie or say**. What was narrated from Salman, may God be pleased with him, that the people of this verse have not yet come, perhaps he meant by it that its people are not only those who were, but also those who will come after will be in the same state as them, because the verse is connected to what precedes it by the pronoun in it. Corruption: is the departure of something from moderation. Righteousness is its opposite, and both include everything harmful and beneficial.

Among their corruption on earth was the incitement of wars and sedition by deceiving the Muslims and conspiring with the infidels against them by revealing secrets to them. This led to the corruption of the people, animals, and crops on earth.

This includes displaying sins and insulting religion, as violating the laws and turning away from them leads to chaos and disorder and disrupts the order of the world. The speaker is God Almighty, or the Messenger, may

God bless him and grant him peace, or some of the believers. Al-Kisa'i and Hisham read *qayla* with the first letter pronounced with a dammah.

They said, **We are only reformers**. This is an answer to *if* which was given to the advisor by way of exaggeration. The meaning is that it is not right to address us in this way, for our concern is nothing but reform, and our state is purely free of impurities of corruption, because *namma* indicates that what it is used for is restricted to what comes after it. For example: **Nama Zaid is only leaving**, and **Nama Zaid is only leaving**. They only said that because they imagined corruption as goodness due to the sickness in their hearts, as God Almighty said: **Then is he to whom the evil of his deed has been made attractive so he regards it as good?**

Surat al-Baqarah 2:12

Unquestionably, it is they who are the corrupters, but they perceive [it] not.

Surat al-Baqarah 2:12

Unquestionably, it is they who are the corrupters, but they perceive [it] not.

Tafsir al-Jalalayn

God Almighty said in response to them:

Unquestionably to warn **that they are the corrupters, but they do not perceive** that.

Tafsir al-Suyuti

Tafsir al-Tabari

This statement from God, the Most High, is a refutation of the hypocrites in their claim. When they are commanded to obey God in what God has commanded them to do, and are forbidden from disobeying God in what God has forbidden them to do, they say: We are only reformers, not corrupters, and we are on the right path and guidance in what you have condemned us for, not you, and we are not astray. So God, the Most High, the Most Great, refuted their claim, saying: Indeed, they are the corrupters who disobey the command of God, the Most High, the transgressors of His limits, the riders of His disobedience, and the abandoners of His obligations, and they do not feel nor realize that they are like that, not those who command them to be just from the believers, and forbid them from disobeying God on His earth from the Muslims.

Tafsir al-Qurtubi

God Almighty says: **Indeed, they are the corrupters, but they perceive [it] not.**

The Almighty said: **Indeed, they are the corruptors** in response to them and as a refutation of their statement. The masters of meanings said: Whoever makes the claim outwardly is lying. Don't you see that God the Almighty says: **Indeed, they are the corruptors?** This is correct. And *in* was broken because it is a subject, as Al-Nahhas said. Ali bin Sulayman said: It is permissible to open it, as Sibawayh permitted: Truly, you are departing, meaning *not*. And *they* may be the subject and **the corruptors** its predicate, and the subject and its predicate are the predicate of *in*. And it is permissible for *they* to be an emphasis of the *ha* and *mim* in *indeed*. And it is permissible for it to be its separator - and the Kufians say *Imad* - and **the corruptors** is the predicate of *in*, and the meaning is *not* they are the corruptors, as mentioned previously in His statement: **And those are the successful ones.**

God the Almighty said: **But they perceive not.** Ibn Kaysan said: It is said: There is no blame upon the one who does not know that he is a corrupter. He is only blamed if he knows that he is a corrupter and then

commits corruption knowingly. He said: There are two answers to this: One of them is that they knew corruption secretly and showed righteousness, but they did not realize that their matter was apparent to the Prophet, may God bless him and grant him peace. The other aspect is that their corruption was righteousness in their view, but they did not realize that it was corruption. They disobeyed God and His Messenger by not clarifying the truth and following it. But is a letter of emphasis and correction, and it must contain negation and affirmation. If there is a negation before it, then there is an affirmation after it, and if there is an affirmation before it, then there is a negation after it. It is not permissible to economize after it on one name if the affirmation precedes, but you mention a sentence that contradicts what precedes it as in this verse, and your saying: Zaid came to me but Amr did not come, and it is not permissible to say Zaid came to me but Amr and then pause, because they have dispensed with but in such a place, and it is only permissible if the negation precedes as in your saying: Zaid did not come to me but Amr.

Tafsir Ibn Kathir

Al-Suddi said in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Marra Al-Tayyib Al-Hamdani on the authority of Ibn Masoud and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers.'** He said: They are the hypocrites. As for **Do not cause corruption on the earth**, he said: Corruption is disbelief and committing sin. Abu Jaafar said on the authority of Al-Rabi' bin Anas on the authority of Abu Al-Aaliyah regarding the words of God Almighty: **And when it is said to them, 'Do not cause corruption on the earth,'** he said: It means do not disobey on the earth. And their corruption was disobeying God because whoever disobeys God on the earth or orders disobedience to Him has corrupted on the earth because the reformation of the earth and heaven is through obedience. And this is what Al-Rabi' bin Anas and Qatadah said. Ibn Jurayj said on the authority of Mujahid: **And when it is said to them, 'Do not cause corruption on the earth,'** he said: If they commit a sin against God and it is said to them, **Do not do such and such**, they say, **We are only reformers upon guidance.** Waki' and 'Isa bin Yunus and 'Uthman bin 'Ali said on the authority of Al-A'mash on the authority of Al-Munhal bin 'Amr on the authority of 'Ibad bin 'Abdullah Al-Azdi on the authority of Salman Al-Farsi: **And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers.'** Salman said: The people of this verse have not come yet. Ibn Jarir said: Ahmad bin Othman bin Hakim told me, Abd Al-Rahman bin Sharik told us, my father told me, on the authority of Al-A'mash, on the authority of Zaid bin Wahb and others, on the authority of Salman Al-Farsi, regarding this verse. He said: What brought

these people? Ibn Jarir said: It is possible that Salman, may God be pleased with him, meant by this that those who come with this description are more corrupt than those who were in the time of the Prophet, may God bless him and grant him peace, not that he meant that no one with that description has passed away. Ibn Jarir said: So the hypocrites are corruptors on earth by their disobedience to their Lord therein, and by doing what He forbade them from doing therein, and by neglecting His obligations, and by their doubts about His religion, which does not accept any action from anyone except by believing in it and being certain of its truth, and by their lying to the believers with their claim that is not what they are established upon, of doubt and suspicion, and by their supporting the people who deny God, His books, and His messengers against the friends of God if they find a way to do so. That is the corruption of the hypocrites on earth, and they think that by doing that they are reforming it. And what Hassan said is that corruption on earth includes taking the believers as allies of the unbelievers, as God Almighty said: "And those who disbelieve are allies of one another. If you do not do so, there will be fitnah on earth and great corruption." So God cut off the alliance between the believers and the unbelievers, as God Almighty said: "O you who believe, do not take the disbelievers as allies rather than the believers. Do you want to make for God a clear authority over you?" Then He said: "Indeed, the hypocrites will be in the lowest depths of the Fire. And never will you find for them a helper." So since the hypocrite appears to be a believer, his affair is confused for the believers, so it is as if corruption on the part of the hypocrite has occurred, because he is the one who deceived the believers with his words that have no truth, and he befriended the unbelievers over the believers. If he had continued in his first state, his evil would have been less, and if he had sincerely worked for God and his words and deeds were in agreement, he would have succeeded and prospered. For this reason God Almighty said: **And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers.'** That is, we want to accommodate the two groups of believers and unbelievers and reconcile with these and those, as Muhammad ibn Ishaq said on the authority of Muhammad ibn Abi Muhammad on the authority of Ikrimah or Sa'id bin Jubair on the authority of Ibn Abbas: **And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers.'** That is, we only want to reform between the two groups of believers and the People of the Book. God says: **Indeed, they are the corrupters, but they perceive [it] not.** He says: Indeed, what they rely on and claim is reform is corruption itself, but due to their ignorance they do not perceive that it is corruption.

Fath al-Qadir

12- **Indeed, they are the corrupters, but they perceive [it] not.**

Tafsir al-Baghawi

12. *Ala* is a word of warning with which the addressee is alerted. **They are the ones who are corrupting**

themselves by disbelief and the people by preventing them from believing. **But they do not perceive** meaning they do not know that they are corrupting because they think that what they are doing from their hidden disbelief is good. It was said: They do not know what punishment God has prepared for them.

Tafsir al-Baidawi

12- **Indeed, they are the corrupters, but they perceive not.** A response to what I claim is the most eloquent response to resume with it and to introduce it with the two letters of emphasis: *ala* which alerts to the realization of what comes after it, for the interrogative hamza of denial when it enters into negation indicates realization, and its counterpart is **Is not that able?**, and therefore the sentence after it hardly comes except initiated by what meets the oath, and its sister, either, which is one of the pioneers of the oath: and *in* which determines the relation, and defines the report and mediates the separation to respond to what is in their saying **We are only reformers** of allusion to the believers, and the correction with **they do not perceive.**

Surat al-Baqarah 2:13

And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the fools have believed?" Unquestionably, it is they who are the fools, but they do not know.

Surat al-Baqarah 2:13

And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the fools have believed?" Unquestionably, it is they who are the fools, but they do not know.

Tafsir al-Jalalayn

And when it is said to them, **Believe as the people have believed**, the companions of the Prophet, may God bless him and grant him peace, they say, **Shall we believe as the fools have believed?** The ignorant, meaning that we shall not do as they did. God Almighty said in response to them: **Unquestionably, they are the fools, but they do not know.** That

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The interpretation of His statement: **And when it is said to them, 'Believe as the people have believed'** means: And when it is said to those whom God described and described as saying, **We believe in God and the Last Day, but they are not believers** (al-Baqarah 2:8), they believe in Muhammad and what he brought from God, just as the people believed in him. And by the people he means the believers who believed in Muhammad and his prophethood and what he brought from God, as Abu Kurayb told us, he said: Uthman bin Saeed told us, on the authority of Bishr bin Ammarah, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding His statement: **And when it is said to them, 'Believe as the people have believed'**, he says: And when it is said to them, 'Believe as the companions of Muhammad believed', say: He is a prophet and a messenger, and that what was revealed to him is true, and believe in the Hereafter, and that you will be resurrected after death.

The definite article was inserted in *al-Nas people*, which refers to some people, not all of them, because they were known to those who were addressed by this verse specifically. Rather, its meaning is: Believe as the people whom you know, who are people of certainty and belief in God and in Muhammad (peace and blessings of God be upon him) and in what he brought from God and in the Last Day, believed. For this reason, the definite article was inserted in it, just as it was inserted in His statement: **Those to whom the people said, 'Indeed, the people have gathered against you, so fear them'** (Al-Imran: 173), because its insertion was indicated to people who were known to those who were addressed by this.

The statement in the interpretation of the words of God Almighty: **They said, 'Shall we believe as the fools have believed?'**

Abu Jaafar said: "Fools is the plural of foolish, just as scholars is the plural of knowledgeable, and wise men is the plural of wise. A fool is an ignorant person, weak-willed, with little knowledge of where benefits and harms lie. That is why God, the Almighty, called women and children foolish, as He, the Almighty, said: "And do not give to the foolish your property which God has made a means of support for you" (An-Nisa': 5). Most of the people of interpretation said: They are women and children, because of the weakness of their opinions and their little knowledge of where benefits and harms lie in the way that money is spent.

The hypocrites meant by their statement: Shall we believe as the fools believed when they were called to believe in Muhammad, may God bless him and grant him peace, and in what he brought from God, and to acknowledge the resurrection? So it was said to them: Believe as the people believed, the companions of Muhammad and his followers from the believers who believed in him, from the people of faith and certainty, and belief in God, and in what He imposed upon them on the tongue of His Messenger Muhammad, may God bless him and grant him peace, and in His Book, and in the Last Day. So they said in response to the one who said that to them: Shall we believe as the ignorant believed, and believe in Muhammad, may God bless him and grant him peace, as these people who have no minds or understanding believed in him? Like the one who:

Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas - and on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: "They said: Shall we believe as the fools believed?" They meant the companions of the Prophet, may God bless him and grant him peace.

Al-Muthanna bin Ibrahim told me: Ishaq bin Al-Hajjaj told us: Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi' bin Anas: "They said: Shall we believe as the fools believed?" They meant the companions of Muhammad, may God bless him and grant him peace.

Yunus bin Abdul A'la told me, he said: Ibn Wahb told us, he said: Abdul Rahman bin Zaid bin Aslam told us regarding his statement: "They said: Shall we believe as the fools have believed?" He said: This is the statement of the hypocrites, meaning the companions of the Prophet, may God bless him and grant him peace.

Abu Kuraib told us: Uthman bin Saeed told us, on the authority of Bishr bin Amara, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: "They said: Shall we believe as the fools have believed?" They said: Shall we say as the fools say? They meant the companions of Muhammad, may God bless him and grant him peace, because of their

opposition to their religion.

The statement in the interpretation of the words of God Almighty: **Indeed, they are the fools, but they do not know.**

Abu Ja'far said: This is report from God Almighty about the hypocrites whom He described previously, and described them with what He described them with of doubt and denial, that they are the ignorant in their religions, weak in their opinions in their beliefs and the choices they chose for themselves, of doubt and suspicion in the matter of God and the matter of His Messenger and the matter of his prophethood, and in what he brought from God, and the matter of the resurrection, because they harmed themselves with what they did of that while they thought that they were doing good to them. This is the very definition of foolishness, because the foolish person corrupts when he thinks he is reforming, and wastes when he thinks he is preserving. So too is the hypocrite: he disobeys his Lord when he thinks he is obeying Him, and disbelieves in Him when he thinks he is believing in Him, and harms himself when he thinks he is doing good to himself, as our Lord, may He be glorified and exalted, described them when He said: **Indeed, they are the corrupters, but they perceive [it] not.** He said: **Indeed, they are the foolish ones,** not the believers who believe in God, His Book, and His Messenger, and His reward and punishment, **but they do not know.** Ibn Abbas interpreted this verse in this way.

Abu Kuraib told us: Uthman bin Saeed told us, on the authority of Bishr bin Amara, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, that God Almighty says: **Indeed, they are the fools,** meaning: the ignorant, **but they do not know,** meaning: but they do not understand.

As for the reason for the alif and lam in *al-sufha'*, it is similar to the reason for their inclusion in *al-nas*, in His statement: **And when it is said to them, 'Believe as the people have believed,'** and we have explained the reason for their inclusion there, and the reason for their inclusion in *al-sufha'* is similar to its inclusion in *al-nas* there, the same.

The indication that this verse indicates of the error of the statement of those who claim that punishment from God is only deserved by those who oppose their Lord, after knowing the truth of what they opposed Him in, is similar to the indication of the other verses whose interpretation we have previously mentioned in His statement, **But they do not perceive,** and similar ones.

Tafsir al-Qurtubi

God Almighty says: **And when it is said to them, 'Believe as the people have believed,' they say, 'Should we believe as the fools have believed?' Unquestionably, it is they who are the fools, but they do not know.**

The Almighty said: **And when it is said to them,** meaning the hypocrites according to Muqatil and others, **Believe as the people have believed,** meaning believe in Muhammad, may God bless him and grant

him peace, and his law, as the immigrants and the scholars of Yathrib believed. The alif in *believe* is an alif of separation, because you say: believes, and the kaf is in the accusative case, because it is an attribute of a deleted source, meaning like the belief of the people.

God the Almighty said: "They said: 'Shall we believe as the fools have believed?'" Meaning the companions of Muhammad, peace and blessings be upon him, on the authority of Ibn Abbas. And on his authority also:

The believers among the People of the Book. This statement of the hypocrites was only said in secret and in mockery, so God informed His Prophet and the believers of that, and decided that foolishness, softness of mind, and corrupted insight are in their domain and description, and He informed that they are the fools, but they do not know because of the rust on their hearts. Al-Kalbi narrated on the authority of Ibn Salih on the authority of Ibn Abbas that it was revealed concerning the Jews, meaning that when it was said to them - meaning the Jews - believe as the people believed: Abdullah bin Salam and his companions, they said: Shall we believe as the fools have believed! Meaning the ignorant and the clumsy. The origin of foolishness in the speech of the Arabs is: lightness and delicacy. It is said: a foolish garment if it is poorly woven and light, or if it is worn out and thin. And the wind made the tree sway: it swayed it. Dhu al-Rumma said:

Walking as spears shake, their tops are blown away by the passing winds

And you burned something: you burned it. Foolishness is the opposite of patience. It is said that foolishness is when a man drinks a lot of water and is not satisfied. There are four possible ways for the two hamzas of fools, the best of which is to make the first one full and change the second one to a pure waw, and this is the reading of the people of Medina and the well-known reading of Abu Amr. If you wish, you can lighten them both, so you put the first one between the hamza and the waw and make the second one a pure waw. If you wish, you can lighten the first one and make the second full. If you wish, you can make them both full.

The Almighty's saying: **But they do not know** is like: **But they do not perceive,** which has already been mentioned. Knowledge is knowing the known thing as it is. You say: I knew the thing, I know it, I recognized it. I knew the man, so I taught him, I knew him **with the dammah in the future tense:** I overcame him with knowledge.

Tafsir Ibn Kathir

God Almighty says: **And when it is said to the hypocrites, Believe as the people have believed,** meaning as the people believe in God, His angels, His books, His messengers, the resurrection after death, Paradise, Hell, and other things that the believers have been informed of and about, and obey God and His Messenger in complying with the commands and abandoning the prohibitions, **They say, 'Shall we believe as the fools have believed?'** They mean - may

Surat al-Baqarah 2:13

And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the fools have believed?" Unquestionably, it is they who are the fools, but they do not know.

God curse them - the companions of the Messenger of God, may God bless him and grant him peace, may God be pleased with them. Abu al-Aaliyah and al-Suddi said this in his interpretation on the authority of Ibn Abbas, Ibn Masoud, and more than one of the companions. Al-Rabi' ibn Anas, Abd al-Rahman ibn Zayd ibn Aslam, and others say this, saying: Are we and these people in the same position and on the same path, and they are fools? Fools is the plural of foolish, just as wise men are the plural of wise man and forbearing men are the plural of forbearing. A fool is an ignorant person who is weak in opinion and has little knowledge of what is beneficial and harmful. For this reason, God called women and children foolish in His statement, **And do not give the foolish your property which God has made a means of support for you**. Most scholars of interpretation said that they are women and children. God, the Exalted, took it upon Himself to answer them in all of these situations, saying, **Indeed, they are the foolish ones**. So He emphasized and limited the foolish ones to them. **But they do not know**. That is, part of their complete ignorance is that they do not know their state of misguidance and ignorance, and that is worse for them and more effective in blindness and distance from guidance.

Fath al-Qadir

That is, when it is said to al-Munafiqun 63: Believe as the companions of Muhammad, may God bless him and grant him peace, from the Muhajireen and Ansar believed, they answer with the most foolish answer, the furthest from the truth and right, and they attribute foolishness to the believers in mockery and contempt, and thus they cause God to record foolishness against them in the most eloquent expression and emphatic statement. And He confined foolishness, which is soft-heartedness, corrupted insight, and foolish minds, to them, even though they do not know that they are like that, either literally or metaphorically, to reduce their insistence on foolishness to the level of not knowing that they are like that and that they are characterized by it. And when God mentioned foolishness here, it was appropriate to deny them knowledge, because only an ignorant person would be foolish. And the kaf is in the accusative case because it is an attribute of a deleted source: that is, faith like the faith of people. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: 13- **And when it is said to them, 'Believe as the people have believed,'** meaning, believe as the companions of Muhammad believed that he is a prophet and messenger, and that what was revealed to him is true, **they say, 'Shall we believe as the fools have believed,'** meaning the companions of Muhammad. **Unquestionably, it is they who are the fools**, meaning, the ignorant. **But they do not know**, meaning, they do not understand. It was narrated on the authority of Ibn Asakir in his history with a weak chain of transmission that he said: Abu Bakr, Umar, Uthman, and Ali believed as the people believed. Ibn Jarir narrated on the authority of Ibn Masoud regarding his statement:

as the fools have believed, meaning, the companions of the Prophet, may God bless him and grant him peace. Al-Rabi' and Ibn Zayd narrated something similar. Al-Kalbi narrated on the authority of Abu Salih on the authority of Ibn Abbas that it was revealed concerning the Jews, meaning, when it is said to them, meaning, the Jews, **Believe as the people have believed**, Abdullah ibn Salam and his companions, **they say, 'Shall we believe as the fools have believed?'**

Tafsir al-Baghawi

13. **And when it is said to them** meaning to the hypocrites and it is said to the Jews **Believe as the people have believed** Abdullah bin Salam and others from the believers of the People of the Book and it is said as the Muhajireen and Ansar believed **they say**, Shall we believe as the fools have believed" meaning the ignorant. If it is said, how is hypocrisy correct with **the Muhajireen** by their saying "Shall we believe as the fools have believed" it is said that they were showing this saying among themselves and not to the believers. So God informed His Prophet, may God bless him and grant him peace, and the believers of that, so God responded to them and said, "Indeed, they are the fools, but they do not know" that they are like that. So the foolish person is light-minded and delicate in patience from their saying: a foolish garment meaning thin. And it is said that the foolish person is the liar who deliberately *lies* contrary to what he knows.

The people of Kufa and Ash-Sham read **as-sufha'a ala** with the emphasis on both hamzas, and so on for every two hamzas that occur in two words that are the same or different. The others emphasize the first and soften the second in the two that are different, seeking lightness. If they are the same, such as: these, guardians, those, and the matter of your Lord came - Abu Amr and Al-Bazzi read it on the authority of Ibn Kathir with one hamza. Abu Ja'far, Warsh, Al-Qawwash, and Ya'qub read with the emphasis on the first and softening the second. Qaloon read with the softening of the first and the emphasis on the second, because what is renewed is more deserving of the hamza than what is silent on.

Tafsir al-Baidawi

13- "And when it is said to them, 'Believe,'" is a complete advice and guidance, for the perfection of faith is achieved by the combination of two matters: turning away from what is not appropriate, which is what is meant by His saying, "Do not cause corruption, **and doing what is appropriate, which is what is required by His saying**, Believe.

As people believed **in the accusative case as a source, and ma is a source or a collective noun like it in** perhaps, **and the lam in people**" is for the genus and what is meant by it are those who are complete in

humanity and who work with the issue of reason, for the name of the genus, as it is used for its name absolutely, is used for what gathers the meanings specific to it and intended by it, and for this reason it is taken away from others and it is said: Zaid is not a human being, and from this chapter is the saying of the Most High: "Deaf, dumb, blind" and the like, and the poet gathered them in his saying:

People are people and time is time

Or for the covenant, meaning the Messenger, may God bless him and grant him peace, and those with him. Or those who believed from their own people, such as Ibn Salam and his companions, and the meaning is that they believed with a faith coupled with sincerity, pure and free from the impurities of hypocrisy, similar to their faith, and it was used as evidence for accepting the repentance of the heretic and that the confession with the tongue is faith even if the restriction does not benefit.

They said, "Shall we believe as the fools have believed?" The hamza in it is for denial, and the lam is referring to the people, or the entire race, which they claim is included in it. They only called them fools because they believed in the corruption of their opinion, or to belittle their status, for most of the believers were poor and among them were clients, such as Suhayb and Bilal. Or it is to show patience and indifference to those among them who believed, if the people are interpreted as Abdullah bin Salam and his followers. Foolishness is frivolity and foolishness of opinion that are required by a lack of reason, and the opposite of it is patience.

"Indeed, they are the fools, but they do not know." This is a response and an exaggeration in their ignorance. The ignorant person, with his absolute ignorance contrary to reality, is more misguided and more ignorant than the one who hesitates and admits his ignorance. He may be excused and the signs and warnings may benefit him. The verse was separated by "they do not know **and the one before it by** they do not perceive" because it is more in line with the mention of foolishness, and because understanding the matter of religion and distinguishing between truth and falsehood requires consideration and thought. As for hypocrisy and the trials and corruption it entails, it can only be perceived with the slightest insight and contemplation of what is seen of their words and actions.

Surat al-Baqarah 2:14

And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mocking."

Surat al-Baqarah 2:14

And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mocking."

Tafsir al-Jalalayn

And when they meet **its original form is liqaywa**, the damma was dropped due to the heaviness, then the ya' because it meets silently with the waw **those who believe, they say, We believe. But when they are alone with them and return (to their devils** their leaders **they say, Indeed, we are with you** in religion **we were only mocking** at them for showing faith.

Tafsir al-Suyuti

The Almighty said: And when they meet those who believe, Al-Wahdai and Al-Tha'labi narrated on the authority of Muhammad bin Marwan and Al-Saddi Al-Saghir on the authority of Al-Kalbi on the authority of Abi Salih on the authority of Ibn Abbas, who said: This verse was revealed about Abdullah bin Ubayy and his companions. They went out one day and were met by a group of the companions of the Messenger of God, may God bless him and grant him peace. Abdullah bin Ubayy said: Look how I will repel these fools from you. So he went and took Abu Bakr's hand and said: Welcome to the truthful one, the master of Banu Taym and the Sheikh of Islam and the second of the Messenger of God in the cave, who sacrificed himself and his wealth for the Messenger of God. Then he took Umar's hand and said: Welcome to the master of Banu Adi bin Ka'b Al-Faruq, the strong one in the religion of God, who sacrificed himself and his wealth for the Messenger of God. Then he took Ali's hand and said: Welcome to the cousin of the Messenger of God and his son-in-law, the master of Banu Hashim except for the Messenger of God. Then they parted. Abdullah said to his companions: How did you see me do it?

If you see them, do as I did and praise him well. The Muslims returned to the Prophet, may God bless him and grant him peace, and told him about that, so this verse was revealed. This chain of transmission is very weak, for al-Suddi al-Saghir is a liar, and so is al-Kalbi, and Abu Salih is weak.

Tafsir al-Tabari

Abu Ja'far said: This verse is similar to the other verse in which God Almighty informed us about the hypocrites and their deception of God, His Messenger, and the believers. God Almighty said: **And among the people is he who says, 'We believe in God and the Last Day'** (al-Baqarah 2:8), then God Almighty denied them by saying: **But they are not believers**, and that by saying that they are deceiving God and those who believe. And likewise He informed about them in this verse that they say to the believers who believe in God,

His Book, and His Messenger with their tongues: We believe and we believe in Muhammad and what he brought from God, deceiving them about their blood, their wealth, and their children, and warding them off from them, and that when they are alone with their rebellious ones and the people of insolence, evil, and wickedness among them and the rest of the polytheists, who are like them in disbelief in God, His Book, and His Messenger, and they are their devils, and we have shown in what has passed of our Book that the devils of every rebellious thing say to them: **We are with you**, meaning we are with you in your religion, and your supporters against those who oppose you in it, and your allies without the companions of Muhammad, may God bless him and grant him peace, **We are only mocking** at God, His Book, His Messenger, and his companions, like that: Muhammad ibn al-Ala' told us, he said: Uthman ibn Sa'id told us, he said: Bishr ibn 'Amara told us, on the authority of Abu Rawq, on the authority of al-Dahhak, on the authority of Ibn 'Abbas, regarding His statement: **And when they meet those who believe, They said, "We believe.** He said: When some of the Jews met the companions of the Prophet, may God bless him and grant him peace, or some of them, they said, **We follow your religion.** And when they were alone with their companions, who were their devils, they said, **We are with you; we were only mocking.**

Ibn Humayd told us: Salamah ibn al-Fadl told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah, or on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And when they meet those who believe, they say, 'We believe.'** But when they are alone with their devils, he said: When they are alone with their devils from among the Jews, who order them to deny and oppose what the Messenger brought, **they say, 'Indeed, we are with you,'** meaning, we are on the same as you are. **We were only mocking.**

Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Messenger of God, may God bless him and grant him peace: **And when they are alone with their devils**, as for their devils, they are their leaders in disbelief.

Bishr bin Muadh Al-Aqdi told us: Yazid bin Zari' told us, on the authority of Saeed, on the authority of Qatada, regarding his statement: **And when they are alone with their devils**, meaning their leaders in evil, **they say, 'Indeed, we are with you; we were only mocking.'**

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us on the authority of Qatada regarding his statement, **And when they are alone with their devils**, he said: the polytheists.

Muhammad bin Amr al-Bahili told me: Abu Asim told

us: Isa bin Maimun told us: Abdullah bin Abi Nujayh told us, on the authority of Mujahid, regarding the words of God Almighty: **And when they are alone with their devils**, he said: When the hypocrites are alone with their companions from among the infidels.

Al-Muthanna bin Ibrahim told me: Abu Hudhayfah told us, on the authority of Shibl bin Abbad, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid: **And when they are alone with their devils**, he said: their companions from among the hypocrites and polytheists.

Al-Muthanna told me: Ishaq bin Al-Hajjaj told us, on the authority of Abdullah bin Abi Jaafar, on the authority of his father, on the authority of Al-Rabi' bin Anas: **And when they are alone with their devils**, he said: their brothers from the polytheists, **they say, 'Indeed, we are with you; we were only mocking.'**

Al-Qasim bin Hassan told us: Al-Hussein bin Dawud told us: Hajjaj told me: Ibn Jurayj said regarding His statement: **And when they meet those who believe, they say, 'We believe,'** that when the believers are granted ease, they say: We are with you, we are your brothers. But when they are alone with their devils, they mock the believers.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: And Mujahid said, their devils: their companions from among the hypocrites and polytheists.

If someone were to say to us: What do you think of His statement, **And when they are alone with their devils**, how is it said, **They are alone with their devils**, and not **They were alone with their devils**? You have learned that what is common among people in their speech is, **I was alone with so-and-so**, more often and more widespread than, **I was alone with so-and-so**. And from your saying that the Qur'an is the most eloquent of expressions.

It was said: The scholars of the Arabic language differed on this. Some of the grammarians of Basra used to say: It is said, **I was alone with so-and-so** if what is meant by it is: I was alone with him for a special need. If it is said thus, it does not mean anything other than being alone with him to fulfill a need. However, if it is said, **I was alone with him**, it has two possible meanings: one is being alone with him for a need, and the other is mocking him. According to this statement, **And when they were alone with their devils**, is undoubtedly more eloquent than if it were said, **And when they were alone with their devils**, because the statement of the speaker, **When they were alone with their devils**, is confusing to the listeners, which is not the case with his statement, **And when they were alone with their devils**. This is one of the statements.

The other statement: The meaning of His statement, **And when they are alone with their devils**, is directed to when they are alone with their devils, since the letters of the attributes punish each other. As God said, informing about Jesus, son of Mary, that he said to the disciples: **Who will be my helpers to God?** (al-Saff 61:114), meaning: with God. And as *ala* is placed in the place of *min* and *fi* and *an* and *ba'*, and as the poet said:

If Banu Qushair were pleased with me, by God, I would be pleased with their satisfaction.

Meaning about me.

As for some of the grammarians of Kufa, he interpreted that it means: And when they meet those who believe, they say, **We believe**, and when they turn their private parts to their devils. He claims that what brings *to* to the meaning indicated by the speech is: the hypocrites turning away from meeting the believers to their devils, being private with them, not his saying, **they were private**. According to this interpretation, it is not suitable in a place other than it, because the speech changes with the entry of other letters in its place.

This statement is more correct in my opinion, because each letter of the letters of meaning has a face that it is more deserving of than others, so it is not appropriate to change that from it to another except with an argument that must be accepted. And with *to* in every place it enters in speech there is a ruling, and it is not permissible to deprive it of its meanings in its places.

The statement in the interpretation of the words of God Almighty: **We were only mocking**.

The people of interpretation have unanimously agreed, without any disagreement, that the meaning of His statement, **We are only mocking** is: We are only mocking. So the meaning of the statement is: And when the hypocrites turn away alone to their apostates from among the hypocrites and polytheists, they will say: We are with you in what you are upon of denying Muhammad, may God bless him and grant him peace, and what he brought, and opposing him and his followers. We are only mocking the companions of Muhammad, may God bless him and grant him peace, by saying to them when we meet them: **We believe in God and the Last Day**, as Muhammad ibn al-Ala' told us, he said: Uthman ibn Sa'id told us, he said: Bishr ibn 'Amara told us, on the authority of Abu Rawq, on the authority of al-Dahhak, on the authority of Ibn 'Abbas: They said: **We are only mocking**, mocking the companions of Muhammad, may God bless him and grant him peace.

Ibn Hamid told us: Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: **We are only mocking**, meaning: We are only mocking the people and playing with them.

Bishr bin Muadh Al-Aqdi told us: Yazid bin Zari' told us, on the authority of Saeed, on the authority of Qatada: **We are only mocking**, we are only mocking these people and making fun of them.

Al-Muthanna told me: Ishaq bin Al-Hajjaj told us, on the authority of Abdullah bin Abi Jaafar, on the authority of his father, on the authority of Al-Rabi': **We are only mocking**, meaning we are mocking the companions of Muhammad, may God bless him and grant him peace.

Surat al-Baqarah 2:14

And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mocking."

Tafsir al-Qurtubi

God Almighty says: **And when they meet those who believe, they say, 'We believe'; but when they are alone with their evil ones, they say, 'Indeed, we are with you; we were only mocking.'**

God the Almighty said: **And when they meet those who believe, they say, 'We believe.'** This verse was revealed in reference to the hypocrites. The root of laqa is laqiwa **they met**. The damma was transferred to the qaf and the ya' was deleted due to the meeting of two quiescent letters. Muhammad ibn al-Sumaiqa' al-Yamani read: laqawa al-dinhi amanu **they met those who believed**. The root is laqiwa **they met**. The ya' was moved and before it was a fatha which turned into an alif. Two quiescent letters met, the alif and the waw, so the alif was deleted due to the meeting of two quiescent letters, then the waw was moved with a damma.

If it is said: Why was the waw in laqa with a damma in al-idraj and deleted from laqa? The answer is: There is a damma before the waw in laqa, so if the waw had been moved with a damma, it would have been difficult for the tongue to pronounce it, so it was deleted because of its heaviness. It was moved in laqa because there was a fatha before it.

God Almighty said: **And when they are alone with their devils, they say, 'Indeed, we are with you.'** If it is said: Why did you connect *khalwa* to *ila* and know that it is connected to *ba*? It is said to him: Khalaw here means they went and departed, and from this is the saying of Al-Farazdaq:

How do you see me as a crazy person who turns his back on me?

God killed Ziyad for me

Because He put it in the position of a saffron. Some people said: *To* means *with*, and this is weak. Some people said: *To* means *with*, and this is rejected by Al-Khalil and Sibawayh. It was said: The meaning is: **And when the believers are alone with their devils**, so *to* is in its proper form. *Devils* is the plural of *devil* in the broken form, and the statement about its derivation and meaning in seeking refuge has been presented. The commentators differed about what is meant by *devils* here. Ibn Abbas and Al-Suddi said: They are the leaders of disbelief. Al-Kalbi said: They are the devils of the jinn. A group of commentators said: They are the soothsayers. The word *devilry* which means being far from faith and goodness includes all of those mentioned. And God knows best.

God Almighty says: **We are only mocking**. That is, we are denying what we are called to. It was also said: mocking. Mocking means mockery and play. It is said: he mocked him and made fun of him. The rajaz poet said:

Umm Taisalah mocked me and said, I **see him as poor and without money**.

It was said: The origin of mockery is revenge, as

another said:

They mocked them with two thousand armed men, their leaders crouching in the middle of the desert.

Tafsir Ibn Kathir

God the Almighty says: And when these hypocrites meet the believers, they say: We believe, and they show them faith, loyalty and friendship, to deceive the believers and out of hypocrisy, flattery and dissimulation, and to share with them what they have attained of good and spoils. **And when they are alone with their devils** means when they turn away and depart and are alone with their devils. So the word **they were alone** implies that they turned away because it is transitive with *to* to indicate the implied action and the spoken action. Some of them said *to* here means *with*, and the first is better, and this is what Ibn Jarir's speech revolves around. Al-Suddi said on the authority of Abu Malik: **They were alone** means they went away, and their devils are their masters and leaders from the rabbis of the Jews and the leaders of the polytheists and hypocrites. Al-Suddi said in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Murrah Al-Hamadani on the authority of Ibn Masoud and on the authority of some of the companions of the Prophet, may God bless him and grant him peace. **And when they are alone with their devils** means they are their leaders in disbelief. Ad-Dahhak said on the authority of Ibn Abbas: **And when they are alone with their companions, who are their devils**. Muhammad ibn Ishaq said on the authority of Muhammad ibn Abi Muhammad on the authority of Ikrimah or Saeed ibn Jubayr on the authority of Ibn Abbas: **And when they are alone with their devils**, from the Jews who order them to deny and oppose what the Messenger, may God bless him and grant him peace, came with. Mujahid said: **And when they are alone with their devils**, to their companions from the hypocrites and polytheists. Qatada said: **And when they are alone with their devils**, meaning to their leaders and chiefs in polytheism and evil. Abu Malik, Abu al-Aaliyah, As-Suddi, and Ar-Rabi' ibn Anas interpreted it similarly. Ibn Jarir said: The devils of every thing are its rebels, and the devil is from among mankind and jinn as God Almighty said: **And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion**. And in Al-Musnad on the authority of Abu Dharr, he said: "The Messenger of God, may God bless him and grant him peace, said: We seek refuge in God from the devils of mankind and jinn. I said: O Messenger, do mankind have devils? He said: Yes." And His statement: "They said: We are with you," Muhammad ibn Ishaq said on the authority of Muhammad ibn Abi Muhammad on the authority of Ikrimah or Saeed ibn Jubayr on the authority of Ibn Abbas, meaning: We are on the same as you are. **We are only mocking**, meaning: We are only mocking the people and playing with them. Ad-Dahhak said on the

authority of Ibn Abbas: They said: We are only mocking and ridiculing the companions of Muhammad, may God bless him and grant him peace. And Ar-Rabi' ibn Anas and Qatadah said the same. And the Almighty said in response and response to their actions: **God mocks them and prolongs their transgression while they wander blindly.** Ibn Jarir said: God informed us that He will do that to them on the Day of Resurrection in His statement: "On the Day when the hypocrites, men and women, will say to those who believe, 'Wait for us that we may take from your light.' It will be said, 'Go back behind you and seek light.' So a wall will be set up between them with a door, inside of which will be mercy, but outside of which will be punishment." And the statement of God: "And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite so that they may increase in sin." He said: This and what is similar to it is the mockery, ridicule, deception, and trickery of God, the Most High, to the hypocrites and the polytheists with Him, according to the one who said this statement and interpreted this interpretation. He said: And others said: Rather, His mockery of them is His rebuke and censure of them for the sins and disbelief they committed with Him. He said: Others said this and similar things as a way of answering, like a man saying to someone he deceives when he gets hold of him, **I am the one who deceived you.** There was no deception on his part, but he said that when the matter was up to him. They said: And likewise the saying of God Almighty, **And they plotted, and God plotted, and God is the best of plotters, and God mocks at them,** as an answer, and God does not plot or mock. The meaning is that deceit and mockery befell them. Others said that the Almighty's statement, "We were only mockers. God mocks at them," and His statement, **They deceive God, but He deceives them,** and His statement, **So they mock at them, God mocks at them, and They forgot God, so He forgot them,** and what is similar to that is information from God, the Almighty, that He will reward them with the reward of mockery and punish them with the punishment of deception. So He brought out His report about His reward and punishment of them in a way that He brought out His report about their action for which they deserved punishment in wording, even though the two meanings differed, as God, the Almighty, said, "The recompense for an evil is an evil like it. But whoever pardons and makes reconciliation, his reward is upon God," and His statement, **But whoever transgresses against you, transgress against him,** so the first is injustice and the second is justice, so they understand that even if their wording is the same, their meaning differs. He said, **And to this meaning they directed everything in the Qur'an that is similar to that.** He said: Others said that the meaning of this is that God informed about the hypocrites that when they enter their apostates they will say: We are with you in your religion in denying Muhammad, may God bless him and grant him peace, and what he brought, and we are only mocking what we show them of what we say to them. So God informed that He mocks them and shows them from His rulings in this world, meaning the protection of their blood and wealth, other than what He has in the Hereafter, meaning from punishment and chastisement. Then Ibn Jarir began to explain this

statement and support it because deceit, trickery, and mockery in the form of play and frivolity are absent from God, the Almighty, by consensus. As for in the form of revenge and retaliation with justice and recompense, that is not impossible. He said, and similar to what we said about it, the report was narrated on the authority of Ibn Abbas, who said: Abu Kurayb told us, who said: Abu Uthman told us, who said: Bishr bin Abi Rawq told us, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding his statement, **God mocks them,** he said: He mocks them to take revenge on them. And the statement of the Most High, **And prolongs their transgression, wandering blindly,** As-Suddi said on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: He prolongs them, He gives them respite. And Mujahid said: He increases them. And the Most High said: **Do they think that what We provide them with of wealth and children? * We hasten to them in good things? Rather, they do not perceive.** And He said: **We will gradually lead them on from where they do not know.** Some of them said: Every time they committed a sin, He created for them a blessing, which is in reality a punishment. And the Most High said: "So when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing until, when they rejoiced in that which they had been given, We seized them suddenly, and at once they were in despair. So He cut off the root of the people who did wrong. And praise be to God, Lord of the worlds." Ibn Jarir said: The correct is: We increase them in a way. Dictation and leaving them in their insolence and rebellion as God Almighty said: **And We will turn away their hearts and their eyes just as they did not believe in it the first time and leave them in their transgression wandering blindly.** Transgression is going beyond something as God Almighty said: **Indeed, when the water overflowed, We carried you in the moving ship.** Ad-Dahhak said on the authority of Ibn Abbas regarding their transgression, **They wander blindly in their disbelief, wavering.** And this is how As-Suddi interpreted it with his chain of transmission on the authority of the Companions, and Abu Al-Aaliyah, Qatadah, Ar-Rabi' bin Anas, Mujahid, Abu Malik, and Abd Al-Rahman bin Zaid say this regarding their disbelief and misguidance. Ibn Jarir said: **And blindness** means misguidance. It is said that someone is blind, he is amahu, he is amahu, he is amahu, he is amahu, he is amahu, he is amahu, he is amahu, he is amahu, his uncle, his plural is amahu, and his saying in their transgression they are blind in their misguidance and their disbelief whose filth has overwhelmed them and whose impurity has covered them, they wander around confusedly in misguidance and they do not find a way out of it because God has sealed their hearts and blinded their sight from guidance and covered it so they do not see right guidance nor are they guided to a path. Some of them said: Blindness is in the eye and blindness is in the heart, and blindness is also used in the heart, God the Almighty said: **For indeed, it is not the eyes that are blinded, but blinded are the hearts which are within the breasts** and you say that a man is amahu, he is amahu, his ama, and his plural is amahu, and his camels went

Surat al-Baqarah 2:14

And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mocking."

blind if he did not know where they went.

Fath al-Qadir

14- *لاَقُوْا* is originally *yalqaw*, the damma was moved to the qaf and the ya was deleted due to the meeting of two sukoon letters. The meaning of *lqaytuhu* and *lqaytuhu* is: I met him soon. Muhammad ibn al-Samif al-Yamani and Abu Hanifa read *laqaw*, and its original form is *laqiwu*, the ya was moved and the letter before it was opened, so it turned into an alif. Then the alif was deleted due to the meeting of two sukoon letters. Khalawat bi-fulan wa-ilaih: if you were alone with him. It is transitive with *ila* and it is transitive with *ba*, so he said: I was alone with him, not *khalwat ilaihi*, because it includes the meaning they went and turned away. *Shayatin* is the plural of *shaytan* in the broken form. Sibawayh's speech differed regarding the noon of *shaytan*, so he made it original in one place in his book and extra in another, so according to the first it is from *shatna* meaning far from the truth, and according to the second it is from *shat*: meaning far away or *shat*: meaning invalid, *shat*: meaning burned, and *ashaat*: if he perished. He said:

And the hero may strike our spears

That is, he perishes. Another said:

And a white crown, our spears were kindled for the battle between the knights, the darkest

That is, he destroyed. Sibawayh narrated that the Arabs say: **So-and-so became devilish** if he did the actions of devils. If it were from *shata* they would have said: *tashita*, and from this is the saying of Umayya ibn Abi al-Salt:

Any devil who disobeys his orders, he will throw him into prison and chains.

His saying: **We are with you** means we are your companions in your religion and agree with you on it. Mocking means mockery and play. The rajaz poet said:

Umm Taisalah mocked me and said, **I see him as poor and without money.**

He said in *Al-Kashshaf*: The origin of the word *al-Khafa* is from *al-Haz'*, which means a quick killing. *Hazā* means to die on the spot. Some Arabs said: **I walked and was absent-minded, so I thought I would be mocking on the spot.** His she-camel *Tahza'a* means to hurry and hurry. It was said: Its origin is revenge. The poet said:

They mocked them with two thousand armed men, their leaders crouching in the middle of the desert.

Their saying, **We are with you**, indicates that they are steadfast in disbelief, and their saying, **We are only mocking**, indicates that they have rejected Islam and rejected the truth. It is as if it were an answer to an implied question arising from their saying, **We are with you**, meaning, if you are with us, then what about when you meet the Muslims and agree with them?

They said, **We are only mocking them in that agreement**, and our inner selves were not in agreement with them or inclined toward them.

Tafsir al-Baghawi

14. **And when they meet those who believe** meaning these hypocrites when they meet the Muhajireen and Ansar **they say, 'We believe' as you believe and but when they are alone** they return. It is possible that from seclusion *to* means *with* meaning with their devils and it was said: *to* means with as God said **the Most High and do not consume their wealth with your wealth** *2-An-Nisa* meaning with your wealth **their devils** meaning their leaders and priests Ibn Abbas **may God be pleased with him** said: They are five men from the Jews Ka'b bin Al-Ashraf in Madinah, Abu Burdah in Banu Aslam and Abd Al-Dar in Juhayna, Awf bin Amir in Banu Asad, and Abdullah bin Al-Sawda in Ash-Sham. And there is no priest except that there is a devil with him who follows him. And the devil is the rebellious, stubborn one from the jinn and mankind and from everything and its origin is distance, it is said the well of Shatoon meaning: of great depth, the devil was called a devil because of his extension in evil and his distance from good. Mujahid said: To their companions from the hypocrites and polytheists, "They said, 'We are with you,' meaning, on your religion. 'We are only mocking' Muhammad, may God bless him and grant him peace, and his companions because of what we show of Islam."

Tafsir al-Baidawi

14-**And when they meet those who believe, they say, 'We believe.'** This is a statement of their treatment of the believers and the infidels. The story began with a statement of their doctrine and a prelude to their hypocrisy, so it is not a repetition. It was narrated that Ibn Abi and his companions were met by a group of companions, so he said to his al-Nas 114: Look how I repel these fools from you. So he took the hand of Abu Bakr, may God be pleased with him, and said: Welcome to the truthful one, the master of Banu Taym, the Sheikh of Islam, and the second of the Messenger of God, may God bless him and grant him peace, in the cave, who sacrificed himself and his wealth for the Messenger of God, may God bless him and grant him peace. Then he took the hand of Umar, may God be pleased with him, and said: Welcome to the master of God, Adi Al-Faruq, the strong in his religion, who sacrificed himself and his wealth for the Messenger of God, may God bless him and grant him peace. Then he took the hand of Ali, may God be pleased with him, and said: Welcome to the cousin of the Messenger of God, may God bless him and grant him peace, and his son-in-law, the master of Banu Hashim, except for the Messenger of God, may God bless him and grant him

peace. So it was revealed. A chance encounter is said, **I met him**, if you encountered him and met him. It is also derived from **I threw him**, if you threw him away, for by throwing him away you made him where he could be met.

And when they are alone with their devils from the verb **khalwat bi-fulan** and *ilahi* means to be alone with him. Or from *khadhal* meaning to go beyond you and pass away from you, and from it the previous centuries. Or from **khalwat bi-hi** if you mocked him, and the preposition *ila* is used to include the meaning of ending, and what is meant by their devils are those who resemble Satan in their rebellion, and they are those who show their disbelief, and their addition to them is to participate in disbelief. Or the great hypocrites and those who say their small ones. Sibawayh made the *nun* sometimes original on the basis that it is from *shatan* if he is far from righteousness, and their saying *tashitan* testifies to this. And other times it is additional on the basis that it is from *shata* if he is invalid, and one of his names is *al-Batil*.

They said, **We are with you**, meaning in religion and belief. They addressed the believers with the verbal sentence, and the devils with the nominal sentence, emphasizing *that*, because they intended with the first to claim to create faith and with the second to confirm their steadfastness in what they were upon, and because they had no motive of belief and sincerity, desiring what they addressed the believers with, nor did they expect the claim of perfection in faith to be widespread among the believers from the Muhajireen and Ansar, unlike what they said with the disbelievers.

We were only mocking is an emphasis on what came before it, because the one who mocks the thing that is belittled persists in its opposite. Or instead of it, because the one who belittles Islam has magnified disbelief. Or it is a resumption, as if the devils said to them when **they said, We are with you** if that is true, then what is the matter with you that you agree with the believers and claim faith? So they responded with that. Mocking is ridicule and belittling. It is said: **I mocked** and **I mocked** meaning like **I answered** and **I responded**, and its origin is lightness from mockery, which is a quick killing. It is said: **So-and-so mocked** if he died in his place, and his camel mocked him, meaning it hurried and lightened.

Surat al-Baqarah 2:15

God mocks them and prolongs them in their transgression while they wander blindly.

Surat al-Baqarah 2:15

God mocks them and prolongs them in their transgression while they wander blindly.

Tafsir al-Jalalayn

God mocks them) He rewards them for their mockery **and prolongs them** He gives them respite **in their transgression** by exceeding the limit in disbelief **they wander blindly** they hesitate in confusion

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: There is a difference of opinion regarding the description of the mockery of God, the Most High, which He mentioned that He will do to the hypocrites, whose characteristics He described. Some of them said: His mockery of them is like what He, the Blessed, the Most High, informed us that He will do to them on the Day of Resurrection in His statement, the Most High: **On the Day when the hypocrites, men and women, will say to those who have believed,** Wait for us, that we may take from your light. **It will be said,** Go back behind you and seek light." Then a wall will be set up between them, having a door, within which will be mercy, but outside of it will be punishment. They will call out to them, "Were we not with you? **They will say,** Yes." (al-Hadid 57:13-14) and the verse. And like what He informed us that He did to the disbelievers in His statement, "And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite that they may increase in sin; and for them is a humiliating punishment." (Al-Imran: 178). This and what is similar to it is the mockery, ridicule, deceit, and deception of God Almighty and Exalted, of the hypocrites and those who associate partners with Him, according to those who say this statement and interpret this interpretation.

Others said: Rather, his mockery of them is his rebuke and blame of them for the sins they committed against God and their disbelief in Him, just as it is said: So-and-so has been mocking and ridiculing him since today. What is meant by this is the people's rebuke and blame of him, or his destruction and devastation of them through them, just as Ubayd ibn al-Abrash said:

Ask us about Hajar Ibn Umm Qatam, while the young girls were playing with him.

They claimed that the samar, which is the spear, is not a game, but when it killed them and scattered them, it made its action a game with the one to whom it did that. They said: So is the mockery of God, the Most High, of those who mocked Him from among the hypocrites and disbelievers in Him: either by destroying them and ruining them, or by granting them respite to take them suddenly in a state of security with themselves, or by rebuking them and blaming them. They said: And so is

the meaning of deceit, trickery, and mockery from Him.

Others said that His statement, **They deceive God, but He is the One who deceives them** (An-Nisa': 142) is an answer, like a man saying to someone he deceives when he gets hold of him: I am the one who deceived you, and it was not from him to deceive, but he said that when the matter was up to him. They said: And similarly His statement, **And they plotted, and God plotted, and God is the best of plotters** (Aal 'Imran: 54), **God mocks them**, is an answer, and God does not plot or mock, and the meaning is that the plot and mockery befell them. Others said: His statement, **We were only mocking, God mocks them**, and His statement, **They deceive God, but He is the One who deceives them** (An-Nisa': 142), and His statement, **So they mock at them, God mocks at them** (al-Tawbah 9:79), **They forgot God, so He forgot them** (al-Tawbah 9:67), and the like, is a statement from God that He will reward them with the reward for mockery and punish them with the punishment for deception. So He brought forth His report about His reward and punishment of them, bringing forth His report about their action for which they deserved punishment in wording, even though the two meanings differ, as the Most High said: **And the recompense for an evil is an evil like it** (al-Shura 42:40). It is known that the first is an evil from its doer, since it was a sin from him towards God, the Blessed and Exalted, and that the second is justice, because it is a recompense from God to the sinner for the sin. So even if their wording is the same, their meaning is different. Likewise His statement: **But whoever transgresses against you, transgress against him** (al-Baqarah 2:194). The first transgression is injustice, and the second is a recompense, not injustice, rather it is justice, because it is a punishment for the wrongdoer for his injustice, even if its wording is the same as the first.

To this meaning they directed everything in the Qur'an that is similar to that, which is report of God Almighty's deception of a people, and the like.

Others said: The meaning of this is that God, the Almighty, informed us about the hypocrites that when they are alone with their rebels, they say: We are with you in your religion in denying Muhammad, peace be upon him, and what he brought. We are only mocking what we show them of our saying to them: We believe in Muhammad, peace be upon him, and what he brought. They mean: We show them what is false to us, neither truth nor guidance. They said: This is one of the meanings of mockery. So God informed us that He mocks them, so He shows them from His rulings in this world that which are different from what they have with Him in the Hereafter, just as they showed to the Prophet, peace be upon him, and the believers in religion what they were different from in their hearts.

The correct interpretation and statement in this regard, according to us, is that the meaning of mockery in Arabic is the mocker showing to the one being mocked what he says or does that outwardly pleases him, and in doing so, what he says and does to him causes him inward harm. The same is true of deception, mockery, and cunning.

If that is the case, and God, the Most High, has made for the hypocrites in this world rulings based on what they have shown with their tongues, of acknowledging God and His Messenger and what came from God, which will include them among those who are included in the name of Islam, even if for other reasons they have internalized the rulings of the believing Muslims, acknowledging that with their tongues, in the secrets of their hearts, and the soundness of their resolve, and the praiseworthy deeds that confirm for them the soundness of their faith, with God, the Most High, knowing their lies, and being aware of the evil of their belief, and their doubt in what they claimed with their tongues that they believed in, until they thought in the Hereafter, when they are gathered among those who were among them in this world, that they will enter their place and enter their place. And God, the Most High, the Majestic, while revealing to them what He has revealed of the rulings that will include them in this worldly life and the Hereafter until He distinguishes between them and His friends, and separates between them and them together, He has given them His painful punishment and the most grievous torment, which He has prepared for His most hostile enemies and the worst of His servants, until He distinguishes between them and His friends, and includes them in the lowest levels of His Hellfire, it was known that He, the Most High, did that to them, even if it was a punishment for their actions, and justice for what He did to them because they deserved it from Him by their disobedience to Him, it was with them because of what He revealed to them of the matters that He revealed to them: of linking their rulings in this world with the rulings of His friends while they were His enemies, and gathering them in the Hereafter with the believers while they were among the deniers of Him until He distinguished between them and them - mocking, and ridiculing them, and deceiving them, and plotting against them. Since the meaning of mockery, ridicule, cunning and deception is what we described before, without that meaning being in a situation in which the one mocking his companion is unjust to him, or is unjust to him, rather that is its meaning in all of its situations, if the qualities that we mentioned earlier are found in the meaning of mockery and what is similar to it from its counterparts.

And in what we said about it, the report was narrated on the authority of Ibn Abbas:

Abu Kuraib narrated: Uthman bin Saeed narrated: Bishr bin Ammarah narrated: Abu Rawq narrated: Ad-Dahhak narrated: Ibn Abbas, regarding His statement, **God mocks them**, said: He mocks them to take revenge on them. As for those who claimed that God's statement, **God mocks them**, is only in the form of an answer, and that there was no mockery, deceit, or trickery from God, then they deny from God, the Almighty, what God, the Almighty, has affirmed for Himself and made obligatory for Him. It is the same for someone to say: There was no mockery, deceit, deception, or mockery from God, the Almighty, of those He informed that He mocks, ridicules, and deceives, or to say: God did not cause the earth to swallow up those nations He informed that He caused to swallow up, nor did He drown those nations He informed that He drowned.

It is said to the one who says this: God, may He be glorified, informed us that He plotted against a people who had passed before us whom we had not seen, and He informed us about others that He caused the earth to swallow them up, and about others that He drowned them. So God, may He be glorified, has confirmed what He told us about that, and we did not differentiate between any of it. So what is your proof for your differentiation of what you differentiated between, by your claim: that He drowned and caused the earth to swallow up the one whom He informed that He drowned and caused the earth to swallow up, and He did not plot against the one whom He informed that He had plotted against?

Then we reverse the statement on him in that, and he will not say anything about one of them except that he will be obligated to do the same about the other.

If he resorts to saying: Mocking is frivolity and play. And that is denied of God Almighty.

It was said to him: If the matter is as you described, meaning mockery, then would you not say, **God mocks them**, and **God mocked them**, and **God deceived them**, even if you do not think that God is mocking or mocking you?

If he says: No, he has lied about the Qur'an and left the religion of Islam.

If he says: Yes, it will be said to him: Do you say, from the perspective you said: **God mocks them**, and **God mocks them**, that God plays with them and trifles, and there is no play or trifling from God?

If he says: Yes, he described God with what the Muslims have agreed to deny about Him, and to find fault with the one who described Him with it, and he added to Him what the minds have established as evidence of the error of the one who attributed it to Him.

And if he said: I do not say: God plays with them and does not trifle, and I may say: He mocks them and ridicules them.

It was said: You have differentiated between the meaning of play and fooling around, mockery and ridicule, and cunning and deception. From the perspective that it is permissible to say this and not permissible to say this, their meanings are different. So it is known that each one of them has a meaning other than the meaning of the other. There is a place for speaking about this type other than this, and we did not want to prolong the book by examining it thoroughly. What we have mentioned is sufficient for whoever is guided to understand it.

The statement in the interpretation of the words of God Almighty: **And He provides them**.

Abu Ja'far said: The people of interpretation differed in their interpretation of His statement: **And He provides for them**. Some of them leaned towards what Musa bin Harun told me. He said: Amr told us. He said: Asbat told us, on the authority of al-Suddi in a report he mentioned, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra, on the authority of Ibn

Surat al-Baqarah 2:15

God mocks them and prolongs them in their transgression while they wander blindly.

Mas'ud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **He provides for them**, means He gives them time.

Others said: Al-Muthanna bin Ibrahim told me, he said: Suwaid bin Nasr told us, on the authority of Ibn Al-Mubarak, on the authority of Ibn Jurayj, reading on the authority of Mujahid: **He provides them**, he said: He increases them.

Some of the grammarians of Basra interpreted this to mean that it means **their mother**, and he claimed that it is similar to the Arabs' saying: **The boy plays with heels**, meaning he plays with heels. He said: This is because they might say: **I extended for him** and **I extended for him** in a meaning other than this, and this is the saying of God the Most High: **And we extended them** (al-Tur 52:22), and this is from: **We extended them**. He said: It is also said: **The sea has extended, so it is extended**, and **I extended the wound, so it is extended**. It was narrated from Yunus al-Jarmi that he used to say: **Whatever was evil, it is extended**, and whatever was good, it is extended. Then he said: It is as I explained to you, if you meant that you left it, then you extended it for it, and if you meant that you gave it to it, you said: **I extended it**.

As for some of the grammarians of Kufa, he used to say: Every increase that occurred in a thing from itself is called *amdad* without an alif, just as you say: *madd al-har cat* and *maddah nahr river* another *ghayr other than it*, if it connected to it and became part of it. And every increase that occurred in a thing from something other than it is called *amdad al-jarh the wound*, because the *maddah* is from something other than the wound, and *amdad al-jaysh* with *maddah*.

The first of these sayings is correct in his saying: **And He gives them extension**: that it means He increases them, in the sense of giving them time and leaving them in their insolence and rebellion, as our Lord described what He did with their counterparts in His saying: **And We will turn their hearts and their eyes away just as they did not believe in it the first time, and We will leave them in their transgression wandering blindly** (al-An'am 6:110), meaning He will give them time and leave them in it, and We will give them time so that they will increase in sin upon sin.

There is no basis for the statement of those who said: This means that He extends to them, because there is no contradiction between the Arabs and those who know their language, that they would accept the statement of the one who said: The river extended another river, meaning: it connected to it so that the water of the connected one became additional to the water of the connected one without any interpretation on their part. That is because its meaning is: The river extended another river. So it is the same in the statement of God: **And He extends them in their transgression, wandering blindly**.

The statement in the interpretation of his saying: **in their transgression**.

Abu Ja'far said: "Taghyan is a verb, from your saying:

So-and-so transgressed, *yutaghan taghyan*, meaning he exceeded his limits in a matter and transgressed. From this is the saying of God: "No indeed! Man transgresses, because he sees himself self-sufficient" (Al-'Alaq: 6-7), meaning he exceeds his limits. From this is the saying of Umayyah ibn Abi al-Salt:

And he called upon God with a call that did not come here after his tyranny, so he remained pointing

God Almighty meant by His statement, **And prolongs their transgression**, that He gives them respite and leaves them to go astray in their misguidance and disbelief, confused and hesitant. Like:

It was narrated on the authority of Al-Munjab, who said: Bishr narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, regarding his statement: **In their transgression they wander blindly**, he said: In their disbelief they hesitate.

Musa bin Harun told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **In their transgression**, in their disbelief.

Bishr bin Muadh told us: Yazid bin Zari' told us, on the authority of Saeed, on the authority of Qatada, **In their transgression they wander blindly**, meaning in their misguidance they wander blindly.

It was narrated on the authority of Ammar bin Al-Hasan, who said: Abdullah bin Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi': **In their transgression**, in their misguidance.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding his statement, **in their transgression**, he said: Their transgression, their disbelief and their misguidance.

The statement in the interpretation of his saying: **They wander blindly**.

Abu Jaafar said: The word *Amma* itself means: going astray. It is said: **So-and-so went astray** means he went astray.

And from it is the saying of Ru'bah ibn al-'Ajaj, describing a misty mountain:

And he fails from time to time from a mission that he avoids in a mission

Blind guidance to the ignorant blind

The word *blindness* is the plural of *general*, and they are those who are lost in it and are confused. So the meaning of His statement, **In their transgression they wander blindly** is: in their misguidance and disbelief, whose filth has overwhelmed them and whose impurity has overcome them, they wander around confusedly in misguidance, not finding a way out of it, because God has sealed and sealed their hearts, and has blinded

their eyes from guidance and covered them, so they do not see right guidance nor are they guided to a path.

And in the same way as we said about the turban, the interpretation of the interpreters came.

Musa bin Harun told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **They are blind**, they persist in their disbelief.

Al-Muthanna bin Ibrahim told me: Abdullah bin Saleh told us, on the authority of Muawiyah bin Saleh, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **They are going blindly**, he said: They are persisting.

It was narrated on the authority of Al-Munjab, who said: Bishr narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, regarding his statement: **They wander blindly**, he said: They hesitate.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajaj told me, on the authority of Ibn Jurayj, he said: Ibn Abbas said: **They are blind**: the one who is confused.

Muhammad bin Amr al-Bahili told us: Abu Asim told us: Isa bin Maimun told us: Ibn Abi Nujayh told us, on the authority of Mujahid, regarding the statement of God: **In their transgression they wander blindly**, he said: They hesitate.

Al-Muthanna told me: Abu Hudhayfah told us: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Sufyan bin Wakee' told us: My father told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid, the same.

Al-Muthanna told me: Suwaid bin Nasr told us, on the authority of Ibn al-Mubarak, on the authority of Ibn Jurayj, reading, on the authority of Mujahid, the same.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of: Al-Rabi' **They wander blindly** he said: They hesitate.

Tafsir al-Qurtubi

God Almighty says: **God mocks them and prolongs them in their transgression, wandering blindly.**

The Almighty says: **God mocks them** meaning He takes revenge on them, punishes them, mocks them and repays them for their mockery. So He called the punishment by the name of the sin. This is the opinion of the majority of scholars, and the Arabs use this a lot in their speech. An example of this is the saying of Amr ibn Kulthum:

Let no one be ignorant of us, lest we become more ignorant than the ignorant.

He called his victory ignorance, and ignorance is not something a rational person would boast about. Rather, he said it to double the words and make it easier on the tongue than the contradiction between them. When the Arabs used a word to respond to another word and recompense it, they would mention it with the same wording even if it differed in meaning. This is how the Quran and Sunnah came. God the Almighty said: **The recompense for an evil is an evil like it.** And He said: **So whoever transgresses against you, transgress against him in proportion to his transgression against you.** The recompense is not an evil. And retaliation is not an aggression, because it is a right that must be fulfilled. Similar to this is: **And they planned, and God planned.** And **Indeed, they are plotting a plot, and I am plotting a plot.** And **We are only mocking.** "God mocks at them." There is no plotting, mockery, or deception from Him, but it is a recompense for their plotting, mockery, and recompense for their plotting. Similarly, **They deceive God, and He is the One Who deceives them.** "So they mock at them, God mocks at them." The Messenger of God, may God bless him and grant him peace, said:

God does not get tired until you get tired, nor does He get bored until you get tired. It was said that *until* has the meaning of *and*, meaning get tired. It was also said that it means **and you get tired**. It was also said that it means **and you get tired**. It was also said that it means **He will not cut off the reward for your deeds until you stop working**. Some people said that God does to them actions that, in human contemplation, are mockery, deception, and cunning, according to what was narrated: **The fire freezes just as oil freezes, so they walk on it thinking it is a means of salvation, but it swallows them up.** Al-Kalbi narrated on the authority of Abu Salih on the authority of Ibn Abbas regarding the words of God the Almighty: **And when they meet those who believe, they say, 'We believe,'** they are the hypocrites of the People of the Book. He mentioned them and mentioned their mockery, and that when they are alone with their devils, meaning their leaders in disbelief - as mentioned above - they say: We are with you in your religion, we are only mocking the companions of Muhammad, may God bless him and grant him peace. God mocks them in the Hereafter. He opens for them the gate of Hell from Paradise, then it is said to them: Come, so they come and glorify God in the Fire, and the believers are on couches - which are the beds - in the bridal chambers looking at them. When they reach the door, it is closed to them, and the believers laugh at them. That is the saying of God the Almighty: **God mocks at them**, meaning in the Hereafter, and the believers laugh at them when the gates are closed to them. That is the saying of God the Almighty: **So today those who believe laugh at the disbelievers, on couches, looking on.** at the people of the Fire. **Is the garment of the disbelievers what they used to do?** Some people said: The deception and mockery from God is His luring them by bestowing worldly blessings upon them. God Almighty shows them goodness in this world that is different from what is hidden from them, and conceals from them the torment of the Hereafter, so they think that He is pleased with them, while He, the Almighty, has

God mocks them and prolongs them in their transgression while they wander blindly.

decreed their torment. This, according to human contemplation, is like mockery, deceit, and trickery. This interpretation is indicated by the saying of the Prophet, may God bless him and grant him peace:

If you see God the Almighty giving a servant what he loves while he persists in his sins, then that is only an attempt to lure him in. Then He recited this verse: "But when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in that which they had been given, We seized them suddenly, and at once they were in despair. So He eliminated the root of the people who did wrong. And praise be to God, Lord of the worlds." Some scholars said about the words of God the Almighty: **We will lead them on gradually from where they do not know.** Every time they commit a sin, He creates a blessing for them.

God the Almighty said: **And He prolongs their time** meaning He extends their time and gives them respite and gives them time, as He said: **We only grant them respite that they may increase in sin.** Its original form is increase. Yunus ibn Habib said: It is said He prolongs their evil and He prolongs their good. God the Almighty said: **And We provided you with wealth and children.** And He said: **And We provided them with fruits and meat, whatever they desired.** It was narrated from Al-Akbfash: **I provided for him** if you left him, and **I provided for him** if you gave him. Al-Farra' and Al-Lahyani said: **I provided** when its increase was from something similar to it. It is said **the river provided and the river**, and in the revelation: **and the sea, after it, is replenished by seven more seas.** And **I provided** when its increase was from something other than it, like you say: **I provided** the army with reinforcements, and from it: **Your Lord will provide you with five thousand angels.** And **I provided** means the wound, because the period is from something other than it, meaning it became a period in it.

The Almighty said: **In their transgression** in their disbelief and misguidance. The root of transgression is to exceed the limit, and from this is the Almighty's saying: **When the water overflowed** meaning it rose and became high and exceeded the amount that the reservoirs had estimated. And His saying about Pharaoh: **Indeed, he transgressed** meaning he went too far in his claim when he said: **I am your highest lord.** The meaning of the verse is: He extends their lives until they increase in transgression, so He increases their punishment.

God the Almighty said: **They are blind.** They are blind. Mujahid said: That is, they hesitate, seeking to disbelieve. The linguists have said: A man is blind, he is blind and confused, and he is blind and confused. It is said that a man is blind and confused, and the plural is blind. His camels went blind if he does not know where they went. Blindness is in the eye, and blindness is in the heart. In the Qur'an: **For indeed, it is not the eyes that are blind, but blind are the hearts which are within the breasts.**

Tafsir Ibn Kathir

God the Almighty says: And when these hypocrites meet the believers, they say: We believe, and they show them faith, loyalty and friendship, to deceive the believers and out of hypocrisy, flattery and dissimulation, and to share with them what they have attained of good and spoils. **And when they are alone with their devils** means when they turn away and depart and are alone with their devils. So the word **they were alone** implies that they turned away because it is transitive with *to* to indicate the implied action and the spoken action. Some of them said *to* here means *with*, and the first is better, and this is what Ibn Jarir's speech revolves around. Al-Suddi said on the authority of Abu Malik: **They were alone** means they went away, and their devils are their masters and leaders from the rabbis of the Jews and the leaders of the polytheists and hypocrites. Al-Suddi said in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Murrah Al-Hamadani on the authority of Ibn Masoud and on the authority of some of the companions of the Prophet, may God bless him and grant him peace. **And when they are alone with their devils** means they are their leaders in disbelief. Ad-Dahhak said on the authority of Ibn Abbas: **And when they are alone with their companions, who are their devils.** Muhammad ibn Ishaq said on the authority of Muhammad ibn Abi Muhammad on the authority of Ikrimah or Saeed ibn Jubayr on the authority of Ibn Abbas: **And when they are alone with their devils**, from the Jews who order them to deny and oppose what the Messenger, may God bless him and grant him peace, came with. Mujahid said: **And when they are alone with their devils**, to their companions from the hypocrites and polytheists. Qatada said: **And when they are alone with their devils**, meaning to their leaders and chiefs in polytheism and evil. Abu Malik, Abu al-Aaliyah, As-Suddi, and Ar-Rabi' ibn Anas interpreted it similarly. Ibn Jarir said: The devils of every thing are its rebels, and the devil is from among mankind and jinn as God Almighty said: **And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion.** And in Al-Musnad on the authority of Abu Dharr, he said: "The Messenger of God, may God bless him and grant him peace, said: We seek refuge in God from the devils of mankind and jinn. I said: O Messenger, do mankind have devils? He said: Yes." And His statement: "They said: We are with you," Muhammad ibn Ishaq said on the authority of Muhammad ibn Abi Muhammad on the authority of Ikrimah or Saeed ibn Jubayr on the authority of Ibn Abbas, meaning: We are on the same as you are. **We are only mocking**, meaning: We are only mocking the people and playing with them. Ad-Dahhak said on the authority of Ibn Abbas: They said: We are only mocking and ridiculing the companions of Muhammad, may God bless him and grant him peace. And Ar-Rabi' ibn Anas and Qatadah said the same. And the Almighty said in response and response to their actions: **God mocks them and prolongs their transgression while they wander blindly.** Ibn Jarir said: God informed us that He will do that to them on the

Day of Resurrection in His statement: "On the Day when the hypocrites, men and women, will say to those who believe, 'Wait for us that we may take from your light.' It will be said, 'Go back behind you and seek light.' So a wall will be set up between them with a door, inside of which will be mercy, but outside of which will be punishment." And the statement of God: "And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite so that they may increase in sin." He said: This and what is similar to it is the mockery, ridicule, deception, and trickery of God, the Most High, to the hypocrites and the polytheists with Him, according to the one who said this statement and interpreted this interpretation. He said: And others said: Rather, His mockery of them is His rebuke and censure of them for the sins and disbelief they committed with Him. He said: Others said this and similar things as a way of answering, like a man saying to someone he deceives when he gets hold of him, **I am the one who deceived you.** There was no deception on his part, but he said that when the matter was up to him. They said: And likewise the saying of God Almighty, **And they plotted, and God plotted, and God is the best of plotters,** and **God mocks at them,** as an answer, and God does not plot or mock. The meaning is that deceit and mockery befell them. Others said that the Almighty's statement, "We were only mockers. God mocks at them," and His statement, **They deceive God, but He deceives them,** and His statement, **So they mock at them, God mocks at them,** and **They forgot God, so He forgot them,** and what is similar to that is information from God, the Almighty, that He will reward them with the reward of mockery and punish them with the punishment of deception. So He brought out His report about His reward and punishment of them in a way that He brought out His report about their action for which they deserved punishment in wording, even though the two meanings differed, as God, the Almighty, said, "The recompense for an evil is an evil like it. But whoever pardons and makes reconciliation, his reward is upon God," and His statement, **But whoever transgresses against you, transgress against him,** so the first is injustice and the second is justice, so they understand that even if their wording is the same, their meaning differs. He said, **And to this meaning they directed everything in the Qur'an that is similar to that.** He said: Others said that the meaning of this is that God informed about the hypocrites that when they enter their apostates they will say: We are with you in your religion in denying Muhammad, may God bless him and grant him peace, and what he brought, and we are only mocking what we show them of what we say to them. So God informed that He mocks them and shows them from His rulings in this world, meaning the protection of their blood and wealth, other than what He has in the Hereafter, meaning from punishment and chastisement. Then Ibn Jarir began to explain this statement and support it because deceit, trickery, and mockery in the form of play and frivolity are absent from God, the Almighty, by consensus. As for in the form of revenge and retaliation with justice and recompense, that is not impossible. He said, and similar to what we said about it, the report was narrated on the authority of Ibn Abbas, who said: Abu Kurayb told us, who said: Abu Uthman told us, who

said: Bishr bin Abi Rawq told us, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding his statement, **God mocks them,** he said: He mocks them to take revenge on them. And the statement of the Most High, **And prolongs their transgression, wandering blindly,** As-Suddi said on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: He prolongs them, He gives them respite. And Mujahid said: He increases them. And the Most High said: **Do they think that what We provide them with of wealth and children? * We hasten to them in good things? Rather, they do not perceive.** And He said: **We will gradually lead them on from where they do not know.** Some of them said: Every time they committed a sin, He created for them a blessing, which is in reality a punishment. And the Most High said: "So when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing until, when they rejoiced in that which they had been given, We seized them suddenly, and at once they were in despair. So He cut off the root of the people who did wrong. And praise be to God, Lord of the worlds." Ibn Jarir said: The correct is: We increase them in a way. Dictation and leaving them in their insolence and rebellion as God Almighty said: **And We will turn away their hearts and their eyes just as they did not believe in it the first time and leave them in their transgression wandering blindly.** Transgression is going beyond something as God Almighty said: **Indeed, when the water overflowed, We carried you in the moving ship.** Ad-Dahhak said on the authority of Ibn Abbas regarding their transgression, **They wander blindly in their disbelief, wavering.** And this is how As-Suddi interpreted it with his chain of transmission on the authority of the Companions, and Abu Al-Aaliyah, Qatadah, Ar-Rabi' bin Anas, Mujahid, Abu Malik, and Abd Al-Rahman bin Zaid say this regarding their disbelief and misguidance. Ibn Jarir said: **And blindness** means misguidance. It is said that someone is blind, he is amahu, he is amahu, he is amahu, he is amahu, he is amahu, he is amahu, he is amahu, he is amahu, his uncle, his plural is amahu, and his saying in their transgression they are blind in their misguidance and their disbelief whose filth has overwhelmed them and whose impurity has covered them, they wander around confusedly in misguidance and they do not find a way out of it because God has sealed their hearts and blinded their sight from guidance and covered it so they do not see right guidance nor are they guided to a path. Some of them said: Blindness is in the eye and blindness is in the heart, and blindness is also used in the heart, God the Almighty said: "For indeed, it is not the eyes that are blinded, but blinded are the hearts which are within the breasts" and you say that a man is amahu, he is amahu, his ama, and his plural is amahu, and his camels went blind if he did not know where they went.

Fath al-Qadir

God responded to them by saying: 15- "God mocks them" meaning He brings down humiliation and contempt upon them, takes revenge on them and belittles them as a way to avenge His believing

servants against them. God, the Almighty, made what happened from Him mockery, even though it was a punishment and a similar reward. When the Arabs used a word to respond to another word as a response or recompense, they would mention it with the same word, even if it differed from it in meaning. This was mentioned in the Quran a lot, including "And the recompense for an evil is an evil like it So whoever transgresses against you, transgress against him in proportion to his transgression against you" and the recompense is not an evil. And retaliation is not an aggression because it is true, including "And they planned, and God planned Indeed, they are planning a plan * And I am planning a plan They deceive God and those who believe They deceive God, and He is the deceiver You know what is in my soul, and I do not know what is in your soul". It is found frequently in the Sunnah, such as the saying of the Prophet (peace and blessings of God be upon him): **God does not get tired until you get tired**. He only said, **God mocks them** because it indicates renewal from time to time, which is more severe on them, more painful for their hearts, and more painful for them than the permanent, fixed mockery derived from the nominal sentence, because it is tangible that the punishment that occurs from time to time, and is renewed from time to time, is more severe for the one upon whom it befalls than the permanent, ongoing torment because he becomes accustomed to it and accustoms himself to it. And extension means increase. Yunus ibn Habib said: It is said to extend in evil and to extend in good, and from this: **And We provided you with wealth and children, and And We provided them with fruits and meat**. Al-Akhfash said: I extended for him if I left him, and I extended: if I gave him. Al-Farra and Al-Laythani said: "I extended what was increased by an increase of its like. It is said: he extended the river, and from this is "and the sea will be replenished by seven more seas after it." And I extended what was increased by something else, and from this is **your Lord will reinforce you with five thousand angels**. And tyranny is exceeding the limit and exaggeration in disbelief, and from this is **When the water overflowed**, meaning it exceeded the amount estimated by the treasurers, and his saying about Pharaoh: **He has transgressed**, meaning he went too far in his claim when he said: **I am your highest Lord**. And the blind and the general: the confused and hesitant, and his camels went to his uncle: if he does not know where they went, and blindness in the heart is like blindness in the eye. It was said in Al-Kashshaf: Blindness is like blindness, except that blindness is in sight and opinion, and blindness is in opinion specifically. End. What is meant is that God, the Most High, extends the period for them and gives them respite as He said: **We only grant them respite so that they may increase in sin**. Ibn Jarir said: **They wander blindly in their transgression** in their misguidance and disbelief that has overwhelmed them, wandering around confusedly in misguidance, not finding a way out of it, because God has set a seal on their hearts and has blinded their eyes from guidance and covered them, so they do not see right guidance nor are they guided to a path. Al-Wahidi and Al-Tha'labi narrated with a weak chain of transmission, because it includes Muhammad ibn Marwan, who is

rejected, on the authority of Ibn Abbas, who said: This verse was revealed about Abdullah ibn Ubayy and his companions, and he mentioned a story that happened to them with Abu Bakr, Umar, and Ali, may God be pleased with them. Ibn Jarir and Ibn Abi Hatim narrated on his authority that he said: When some of the Jews met the companions of the Prophet, may God bless him and grant him peace, or some of them, they would say: **We follow your religion**. But when they were alone with their devils, who were their brothers, they would say: **We are with you**, on the same basis as you. **We are only mocking**, at the companions of Muhammad. **God mocks them**, he said: He mocks them to take revenge on them. **And prolongs them in their transgression**, he said: in their disbelief. **They wander blindly**, he said: they hesitate. Al-Bayhaqi narrated in Al-Asma' wa'l-Sifat on his authority with a similar meaning and longer. Ibn Ishaq, Ibn Jarir and Ibn Abi Hatim narrated on his authority something similar to the first. Ibn Jarir narrated on the authority of Ibn Mas'ud regarding his statement: **And when they are alone with their devils**, he said: their leaders in disbelief. Ibn Abi Hatim narrated on the authority of Abu Malik that he said: **And when they are alone**, meaning they go on. And Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada something similar to what Ibn Masoud said. And Ibn Jarir narrated on the authority of Ibn Masoud regarding his statement: **And He gives them respite** he said: He gives them time. **In their transgression they wander blindly** he said: In their disbelief they persist. And Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas something similar to what Ibn Masoud said regarding the interpretation of **They wander blindly**. And Al-Faryabi, Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Mujahid **He gives them respite** he said: He increases them. **In their transgression they wander blindly** he said: They play and hesitate in misguidance. And Ahmad narrated in Al-Musnad on the authority of Abu Dharr who said: The Messenger of God, may God bless him and grant him peace, said: We seek refuge in God from the devils of mankind and jinn. So I said: O Messenger of God, are there devils among mankind? He said: Yes.

Tafsir al-Baghawi

Abu Jaafar read: mustahazin and yathahazin and say they mocked and li-tafu and li-watawa and yastathanabuka and khatatin and khatun and mutakun and mutakun and malawun and munshun without the hamza in them.

15. **God mocks them** meaning He punishes them for their mockery. The punishment is called by its name because it is in response to it, as God the Most High said: **And the recompense for an evil is an evil like it 40-Ash-Shura**. Ibn Abbas said: It is that a door to Paradise is opened for them, and when they reach it, it is closed to them and they are returned to the Fire. It was said that it is that a light is struck for the believers by which they walk on the path, and when the

hypocrites reach it, a barrier is placed between them and the believers, as God the Most High said: **And a barrier will be placed between them and what they desire** 54-Saba. God the Most High said: **So a wall will be set up between them with a door** 13-Al-Hadid.

Al-Hasan said that its meaning is that God exposes the believers to their hypocrisy. **And He gives them respite** He leaves them and gives them respite. The word **and provision** and *provision* are the same, and its origin is an increase, except that provision is more common in evil and provision in good. God the Most High said about provision: **And We will prolong for him a provision of punishment** 79-Maryam. He said about provision: **And We provided you with wealth and children** 6-Al-Isra. And We provided them with fruits 22-At-Tur in their transgression meaning in their misguidance. Its origin is exceeding the limit. And from it the water overflowed **they are wandering blindly** meaning they are wandering in misguidance, confused.

Tafsir al-Baidawi

15- "God mocks them" He punishes them for their mockery. The punishment for mockery is called by its name, just as the punishment for a bad deed is called a bad deed, either because the word is matched by the word, or because it is similar to it in degree, or the consequences of mockery return to them and they are like those who mock them, or they are brought down with contempt and humiliation which is the necessary consequence of mockery, or the purpose of it, or He treats them as one who mocks. As for in this world, it is by applying the rulings of the Muslims to them, and luring them with respite and an increase in blessings in order to persist in their transgression. As for in the Hereafter, it is by opening for them while they are in the Fire a door to Paradise so that they can hasten towards it, but when they reach it, the door is closed on them. This is the saying of God the Most High: "So today those who believe laugh at the disbelievers." It was only resumed and not conjoined to indicate that God the Most High took charge of punishing them, and did not require the believers to oppose them, and that their mockery is not taken into account in contrast to what God does. He exalted them, and perhaps he did not say: God is mocking them, to match their words, hinting that mockery occurs from time to time and is renewed from time to time, and thus were God's punishments upon them, as God Almighty said: **Do they not see that they are tested every year once or twice?**

"And He extends them in their transgression, they wander blindly. **From the verb mudd to increase and strengthen an army, and from it muddat I extended the lamp and the earth if you improve them with oil and fertilizer, not from mudd to extend in life, for it is transitive with the preposition lam like amla lahu**". This is indicated by Ibn Kathir's reading **and He extends them**. When the Mu'tazilah were unable to take the statement literally, they said: When God, the Most High, prevented them from the kindness that He bestows upon the believers and let them down because of their disbelief and insistence, and blocked

the paths of success for themselves, so their hearts became increasingly dark and oppressed, the hearts of the believers became increasingly open and enlightened, and Satan was able to mislead them, so he increased their transgression. This was attributed to God, the Most High, as an action is attributed to a cause, metaphorically, and transgression was added to them so that it would not be imagined that the action is attributed to Him in reality. The proof of this is that when He attributed the extension to the devils, He released the error and said: "And their brothers extend them in error." Or its origin is extending them in the sense of giving them time and extending their lives so that they would be alert and obey, but they only increased in transgression and blindness, so the lam was deleted and the verb was transitive by itself as in the Almighty's saying: **And Moses chose his people**. Or the meaning is extending them in order to reform them, and they are still blind in disbelief. And transgression with dammah and kasrah is like luqyan, and transgression: exceeding the limit in insolence, and extremism in disbelief, and its origin is exceeding the limit in something from its place. God Almighty said: **When the water overflowed, We carried you**. And blindness in insight is like blindness in sight, and it is: confusion in a matter. It is said a man is blind and blind, and a land is blind without lights. He said:

Blind guidance to the ignorant blind

Surat al-Baqarah 2:16

Those are the ones who have purchased error at the price of guidance, so their transaction has brought them no profit, nor were they guided.

Surat al-Baqarah 2:16

Those are the ones who have purchased error at the price of guidance, so their transaction has brought them no profit, nor were they guided.

Tafsir al-Jalalayn

Those who have purchased error in place of guidance **i.e., they have exchanged it for guidance** (so their transaction has brought no profit) i.e., they have not gained from it, but rather they have lost because of their destination to the eternal Fire **and they were not guided** in what they did.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: If someone were to say: How did these people buy misguidance in exchange for guidance, when they were hypocrites whose hypocrisy was not preceded by faith, then it would be said about them that they sold their guidance that they were upon for their misguidance that they exchanged for it? You know that the meaning of the understood purchase is: exchanging something for something else in its place, and the hypocrites whom God described with this characteristic were never upon guidance, so they abandoned it and exchanged it for disbelief and hypocrisy.

It was said: The people of interpretation differed about the meaning of that, so we will mention what they said about it, then we will explain the correct interpretation of that, God willing: Muhammad bin Hamid told us, he said: Salamah bin al-Fadl told us, on the authority of Muhammad bin Ishaq, on the authority of Muhammad bin Abi Muhammad, the client of Zayd bin Thabit, on the authority of Ikrimah, or on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **Those are the ones who have purchased error in exchange for guidance**, meaning disbelief in exchange for faith.

Musa bin Harun told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **Those are the ones who purchased misguidance in exchange for guidance**. He said: They took misguidance and abandoned guidance.

Bishr bin Muadh told us: Yazid told us, on the authority of Saeed, on the authority of Qatada: **Those are the ones who have purchased error in exchange for guidance**, they preferred error over guidance.

Muhammad ibn Amr told me, he said: Abu Asim told

us, he said: Isa ibn Maymun told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Those are the ones who have purchased error in exchange for guidance**, they believed then disbelieved. Al-Muthanna told us, he said: Abu Hudhayfah told us, he said: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Abu Ja'far said: It is as if those who said in their interpretation of that: They took misguidance and abandoned guidance, directed the meaning of the purchase to the fact that the purchaser took the place of the price with which it was purchased, so they said: Likewise the hypocrite and the disbeliever, they took disbelief in place of faith, so that was a purchase from them for the disbelief and misguidance that they took by leaving what they left of guidance, and the guidance that they left was the price that they made in exchange for the misguidance that they took.

As for those who interpreted the meaning of His statement **they bought** as preferring, then when they found that God Almighty had described the disbelievers in another place, and attributed to them their preference for disbelief over guidance, and said: **As for Thamud, We guided them, but they preferred blindness over guidance** (Fussilat 41:17), they turned His statement **they bought misguidance over guidance** to that and said: The preposition *ba* may be used in place of *ala* and *ala* in place of the preposition *ba*, just as it is said: I passed by so-and-so, and I passed by so-and-so, with one meaning, and like the statement of God Almighty: **And among the People of the Scripture is he who, if you entrust him with a great amount of wealth, he will return it to you** (Al-Imran: 75), meaning for a great amount. So the interpretation of the verse was according to the meaning of these: those who chose misguidance over guidance. And I think that they directed the meaning of God Almighty's statement **they bought** to the meaning of they chose, because the Arabs say: I bought such-and-such for such-and-such, and I bought it, meaning I chose it over it.

Among the examples of showing off is the saying of A'sha Bani Tha'laba:

He brought the veiled maiden out of her chamber and spread gambling.

It means the chosen one.

Dhu al-Rummah said, regarding purchasing in the sense of choosing:

He defends the issues of the buyers as if they were crowds under the meadows of the mountains

By *buyers* means: the chosen one.

Another said something similar:

Buyers are the softness of money and the heart is the choice of money

Abu Ja'far said: Even if this is a way of interpretation, I do not have a choice in it. Because God Almighty said:

So their trade has brought them no profit, and with that he indicated that the meaning of His statement, **Those are the ones who have purchased error in place of guidance**, is the meaning of the purchase that people are familiar with, of exchanging one thing for another, and taking compensation for compensation.

As for those who said: The people were believers and then disbelieved, then there is no burden on them, if the matter was as they described the people. Because if the matter was like that, then they abandoned faith and replaced it with disbelief instead of guidance. That is the meaning understood from the meanings of buying and selling, but the evidence of the beginning of the verses in describing them to the end, indicates that the people were never illuminated by the light of faith, nor entered the religion of Islam. Have you not heard God, the Most High, from the time He began describing them until He came to their description? He only described them by showing lies with their tongues: by their claim to believe in our Prophet Muhammad, may God bless him and grant him peace, and in what he brought, deceiving God, His Messenger, and the believers in their own eyes, and mocking the believers in their souls, while they were not what they showed, inwardly. God the Almighty says: **And among the people is he who says, 'We believe in God and the Last Day,' but they are not believers.** (al-Baqarah 2:8) Then He related their story until His statement: **Those are the ones who have purchased error in exchange for guidance.** So where is the evidence that they were believers and then disbelieved? If the one who said this thought that His statement, **Those are the ones who have purchased error in exchange for guidance**, is evidence that the people had been believers and then moved from it to disbelief, and that is why they were told, **they purchased**, then this is an interpretation that is not acceptable to him, since purchasing, according to his opponents, may mean taking something by leaving something else, or it may mean choosing, and other meanings. If a word has multiple meanings, no one can change its meaning to some of its meanings and not others, except with an argument that must be accepted.

Abu Ja'far said: What I think is more appropriate in the interpretation of the verse is what we have narrated from Ibn 'Abbas and Ibn Mas'ud regarding their interpretation of the statement, **They have purchased error in place of guidance**: They took error and abandoned guidance. This is because every disbeliever in God has exchanged faith for disbelief, by acquiring the disbelief that he found in him, instead of the faith that he was commanded to have. Have you not heard God, the Most High, say about the one who acquired disbelief in Him instead of faith in Him and His Messenger: **And whoever exchanges faith for disbelief has certainly strayed from the right path** (al-Baqarah 2:108). This is the meaning of purchasing, because every buyer of something is exchanging what he took from him for something else instead of it. Likewise the hypocrite and the disbeliever, they exchanged guidance for misguidance and hypocrisy, so God led them astray and took away the light of guidance, so He left them all in darkness, unable to see. The statement in the interpretation of His statement, **Then their trade has brought them no profit.**

Abu Ja'far said: The interpretation of this is that the hypocrites, by purchasing misguidance for guidance, lost and did not profit, because the profit among the merchants is the one who exchanges his owned goods for something more valuable than his owned goods or better than the price at which he bought them. As for the one who exchanges his goods for something less than them and less than the price at which he bought them, he is the loser in his trade without a doubt. Likewise the disbeliever and the hypocrite, because they chose confusion and blindness over guidance and right conduct, and fear and terror over preservation and security, and they exchanged confusion for guidance in the immediate life, misguidance for guidance, fear for preservation, and terror for security, along with what has been prepared for them in the hereafter of painful punishment and severe torment. So they failed and lost, that is the clear loss.

Qatada used to say something similar to what we said about that.

Bishr bin Muadh told us: Yazid bin Zari' told us, on the authority of Saeed, on the authority of Qatada, **So their trade brought them no profit, nor were they guided.** By God, you have seen them depart from guidance to misguidance, from unity to division, from security to fear, and from the Sunnah to innovation.

Abu Ja'far said: If someone says: What is the meaning of his saying: **So their trade did not profit**, is trade something that brings profit or loss, so it is said: it brought profit or loss?

It was said: The reason for that is not what you thought. Rather, the meaning of that is: They did not profit from their trade, neither in what they bought nor in what they sold. But God, the Most High, addressed the Arabs in His Book, so He followed in His address to them and His explanation to them the same approach as they address one another and their common explanation. Since it was eloquent to them to say to another: Your efforts were in vain, your night slept, your sale was lost, and similar speech in which it is not hidden from the listener what the speaker intends, He addressed them with what is in their logic of speech, and He said: **They did not profit from their trade**, since it was reasonable to them that profit is only in trade, like sleeping at night. So He was satisfied with the understanding of those addressed by the meaning of that, rather than saying: They did not profit from their trade, even though that was its meaning, as the poet said:

The worst of deaths is a dead person among his family, like the death of a young girl who surrenders to his family while he is alive.

He meant by that: The worst of deaths is the death of a person who dies among his family. So he was satisfied with the listener understanding what he meant by that, rather than revealing what he left out, as Ru'bah ibn al-'Ajaj said:

Harith, you have relieved my worries, so I can sleep at night and my sorrow has been dispelled.

He described the night as sleeping, meaning that he is the one who slept, as Jarir ibn al-Khatfi said:

Surat al-Baqarah 2:16

Those are the ones who have purchased error at the price of guidance, so their transaction has brought them no profit, nor were they guided.

A one-eyed man from Nabhan, he is blind during the day, but sees at night.

He added blindness and sight to night and day, and he meant to describe Al-Nabhani with that.

The statement in the interpretation of his saying: **And they were not guided.**

What He, the Most High, means by His saying, **And they were not guided**, is that they were not rightly guided in their choice of misguidance over guidance, their replacement of faith with disbelief, and their purchase of hypocrisy in exchange for belief and acknowledgment.

Tafsir al-Qurtubi

God Almighty says: "Those are the ones who have purchased error in exchange for guidance. So their transaction has brought no profit, nor were they guided."

God the Almighty said: **Those are the ones who have purchased error at the price of guidance.** Sibawayh said: The waw was added to the word *ishtaraw* in order to differentiate it from the original waw, like: **And if they had remained straight on the path.** Ibn Kaysan said: The damma in the waw is lighter than in others because it is of the same type. Al-Zajaj said: It was moved with the damma as he did in *nahnu*. Ibn Abi Ishaq and Yahya ibn Ya'mar read the waw with a kasra based on the principle of two quiescent letters meeting. Abu Zayd al-Ansari narrated on the authority of Qanab Abi al-Samal al-'Adawi that he read the waw with a fatha because of the lightness of the fatha even if what preceded it was a fatha. Al-Kisa'i permitted the hamza and damma of the waw like *ad'ur*. And *ishtaraw* is from *shira'*. Here *shira'* is borrowed. The meaning is that they preferred disbelief over faith, like he said: **So they preferred blindness over guidance.** He expressed it as *shira'* because buying is only in what its buyer loves. As for the meaning of buying being in exchange, no, because the hypocrites were not believers, so they would sell their faith. Ibn Abbas said: They took misguidance and abandoned guidance. Its meaning is that they exchanged and chose disbelief over faith. And he only used the wording of buying as an extension, because buying and trading go back to exchange, and the Arabs use that for everyone who exchanges one thing for another. Abu Dhu'ayb said:

If you claim that I was the most ignorant among you, then I bought patience after you with ignorance.

The root of error is confusion. Forgetfulness is called error because of the confusion it causes. God Almighty said: **I did it then, while I was among the astray**, meaning the forgetful. Destruction is called error, as God Almighty said: **And they said, 'Shall we then be lost in the earth?'**

The Almighty said: **So their trade did not profit them.** The Almighty attributed the profit to the trade, as is the custom of the Arabs when they say: **Your sale profited**, and **Your deal lost**, and when they say: **You stood in**

prayer at night and fasted during the day. The meaning is: **You profited and lost in your trade, and you stood in prayer at night and fasted during the day**, meaning: **So they did not profit in their trade.** The poet said:

Your day is wandering and your night is sleeping, so do the animals live in this world

Ibn Kaysan: It is permissible to trade and commerce, and to misguide and misguidance.

God Almighty says: **And they were not guided** in their purchase of misguidance. It was said: in God's prior knowledge. Guidance is the opposite of misguidance, and it has been mentioned previously.

Tafsir Ibn Kathir

Al-Suddi said in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on Marra on the authority of Ibn Masoud and on some of the Companions, **Those are the ones who have purchased error in exchange for guidance**, meaning they took error and abandoned guidance. Ibn Ishaq said on the authority of Muhammad ibn Abi Muhammad on the authority of Ikrimah or Saeed ibn Jubayr on the authority of Ibn Abbas, **Those are the ones who have purchased error in exchange for guidance**, meaning disbelief in exchange for faith. Mujahid said they believed then disbelieved. Qatada said: They preferred error over guidance. What Qatada said is similar in meaning to what God Almighty said about Thamud, **As for Thamud, We guided them, but they preferred blindness over guidance.** The gist of what the commentators said in what preceded is that the hypocrites turned away from guidance to error and exchanged guidance for error, and this is the meaning of God Almighty's saying, **Those are the ones who have purchased error in exchange for guidance**, meaning they gave guidance in exchange for error, and it is the same for those among them who had faith then turned back to disbelief, as He said. God the Almighty said about them: **That is because they believed and then disbelieved, so their hearts were sealed**, or that they preferred misguidance to guidance, as is the case with another group of them, for they are types and divisions. For this reason God the Almighty said: **So their trade did not profit them, nor were they guided.** That is, their deal in this pledge did not profit them, nor were they guided, that is, they were rightly guided in their actions. Ibn Jarir said: Bashir told us: Yazid told us: Saeed told us, on the authority of Qatada: **So their trade did not profit them, nor were they guided.** By God, you have seen them depart from guidance to misguidance, from community to division, from security to fear, and from the Sunnah to innovation. Ibn Abi Hatim narrated it in the same manner from the hadith of Yazid ibn Zari' on the authority of Saeed on the authority of Qatada.

Fath al-Qadir

Sibawayh said: The waw is correct in 16- *Ishtara* to differentiate it from the original waw in the words **Walu istaqamau**. Al-Zajjaj said: It is moved with damma as is done in *Nahnu*. Yahya bin Ya'mar read with kasra on the waw based on the principle of two quiescent letters meeting. Abu Al-Sammak Al-Adwa read with fatha because of the lightness of the fatha. Al-Kisa'i permitted the hamza of the waw. Here, buying is borrowed for substitution: i.e. they exchanged misguidance for guidance, as in the Almighty's saying: **So they preferred blindness over guidance**. As for the meaning of buying being exchange as is its original meaning, it is not true, because the hypocrites were not believers, so they would sell their faith, and the Arabs use that for anyone who exchanges one thing for another. Abu Dhu'ayb said:

If you claim that I am the most ignorant among you, then I will buy the dream after you with ignorance

The root of misguidance is confusion, deviation from the intended goal, and loss of guidance. It is used to refer to forgetfulness, as in the saying of God the Almighty: **He said, 'Then I would have done it, while I was among those astray.'** And to destruction, as in His saying: **And they said, 'Shall we then be lost in the land?'** The root of profit is surplus. Trade is the trade of a merchant, and profit is attributed to it according to the Arabs' custom in saying: **Your sale is profitable, and your deal is a loss**. This is from metaphorical attribution, which is attributing an action to a thing that accompanies the doer, as is established in the science of semantics. What is meant is: they profited and lost. Guidance has been previously established: that is, they were not guided in their purchase of misguidance. It was said: in God's prior knowledge. Ibn Ishaq, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: **They purchased misguidance in exchange for guidance**. Abd bin Hamid, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Qatada, who said: They preferred misguidance over guidance. By God, you have seen them depart from guidance to misguidance, from unity to division, from security to fear, and from the Sunnah to innovation.

Tafsir al-Baghawi

16. **Those are the ones who have purchased error in place of guidance** meaning they exchanged disbelief for faith. **Their trade has brought them no profit** meaning they have not made any profit in their trade. He added the profit to the trade because profit is in it, as the Arabs say: your sale is profitable and your deal is a loss. **And they were not guided** from error, and it was said that they were correct in their trade.

Tafsir al-Baidawi

16- **Those who have purchased misguidance in place of guidance** they chose it over it and exchanged it for it, and its origin is the giving of a price to obtain what is sought from the objects, so if one of the two

exchanges is ripe, it is necessary, since it is not sought for its object, that it be a price and its giving is a purchase, otherwise whichever of the two exchanges you imagined in the form of a price, then its giver is a buyer and its taker is a seller, and for this reason the two words were considered opposites, then it was used as a metaphor for turning away from what is in one's hand, obtaining something else with it, whether it is from the meanings or the objects, and from this is the saying of the poet:

I took the whole head with a bald head and clear folds of dandruff

And with a long life, a long life is given to a Muslim, just as he bought a Christian.

Then it was expanded and used to denote a desire for something in order to desire something else. The meaning is that they neglected the guidance that God made for them based on the nature that He created people with, obtaining the misguidance that they went to. Or they chose misguidance and preferred it over guidance.

So their trade did not profit them. This is a metaphor, because when buying was used in their dealings, it was followed by something similar to it as a representation of their loss, and something similar to it:

When I saw the eagle, Ezz bin Daba, nesting in his nest, my chest was filled with joy.

Trade: seeking profit through buying and selling. Profit: the surplus over capital, and that is why it is called *shafa*. It is attributed to trade and is for its owners in general because it is associated with the agent, or because it is similar to it in that it is the cause of profit and loss.

And they were not guided to the paths of trade, because the purpose of it is the safety of capital and profit. These people have lost both goals because their capital was sound nature and pure reason. When they believed in these errors, their readiness was lost, their reason was disturbed, and they had no capital left to use to attain the truth and achieve perfection. So they remained losers, despairing of profit and lacking the origin.

Surat al-Baqarah 2:17

Their example is like that of one who kindled a fire; but when it illuminated what was around him, God took away their light and left them in darkness [so] they could not see.

Surat al-Baqarah 2:17

Their example is like that of one who kindled a fire; but when it illuminated what was around him, God took away their light and left them in darkness [so] they could not see.

Tafsir al-Jalalayn

Their example their description in their hypocrisy **is like the example of one who kindled** lit a fire in darkness **and when it illuminated** illuminated **what was around him** so he could see and warm himself and felt safe from the one he feared **God took away their light** extinguished it, and the pronoun was pluralized in consideration of the meaning of who **and left them in darkness, not seeing** what was around them, confused about the path, afraid. So likewise these people believed by declaring the word of faith, and when they died, fear and punishment came to them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: If someone were to say to us: How was it said, **Their likeness is like the one who kindled a fire**, when you know that the ha and the mim in His saying, **Their likeness**, are a metaphor for a group of men or men and women, and *who* refers to one of the males? How could the report about one person be made an example for a group? Why not say: Their likeness is like the one who kindled a fire? And if it is permissible for you to use the group as an example, then would you permit someone who saw a group of men and was impressed by their appearance, the perfection of their creation, and their bodies, to say: As if these, or as if the bodies of these, were a palm tree? It was said: As for the place where our Lord, may He be glorified, likened a group of hypocrites to the one person whom He made an example of for their actions, then it is permissible and good, and in similar cases, as He, may He be glorified, said in a similar case: **Their eyes will roll like one who is fainting from death** (al-Ahzab 33:19), meaning like the rolling of the eye of one who is fainting from death, and as He said: **He did not create you and resurrect you except as a single soul** (Luqman 31:28), meaning: except as the resurrection of a single soul.

As for representing the bodies of a group of men, in height and perfection, with a single palm tree, this is not permissible, nor is it in its counterparts, due to the difference between them.

As for the comparison of the group of hypocrites with a single fire, this is permissible because what is meant by the report about the example of the hypocrites is the report about the example of their illumination with what they showed with their tongues of acknowledgment while they concealed other bad

beliefs, and their mixing of their inner hypocrisy with the acknowledgment of apparent faith. And illumination, even if the persons of its people differ, has one meaning, not different meanings. So the example for it is in the meaning of the example for a single person, from things with different persons.

The interpretation of this is: Like the hypocrites being illuminated by what they showed of acknowledging God and Muhammad, may God bless him and grant him peace, and what he brought, in word, while they deny it in belief, is like the lighting of a fire in a stove. Then the mention of lighting was omitted, and the example was attributed to them, as Nabigha Bani Ja'dah said:

How do you communicate with someone who has become like Abu Marhab?

He means: like the khallalah of Abu Marhab, so he omitted Halalah, since it was, in what appeared from the speech, an indication to his listeners of what was omitted from it. So the same is said in his saying: **Their example is like the example of one who kindled a fire**, since it was known to his listeners from what appeared from the speech, that the example was only given for the people's illumination by the acknowledgment and not their bodies, it was good to omit the mention of the illumination, and to add the example to its people. What is meant by the example is what we mentioned. So when we described, it was permissible and good to say: **Their example is like the example of one who kindled a fire**, and the example of the group is similar in wording to one, since what was meant by the example is one in meaning.

But if it is intended to liken a group of human beings or beings of forms and bodies to something, then the correct way to say it is to liken a group to a group, and one to one, because the essence of each one of them is not the essence of the others.

Therefore, from the meaning, the statement differed in likening actions and nouns. It is permissible to liken the actions of a group of people and others if they have the same meaning to the action of one person, then delete the names of the actions and add the example and likeness to those who have the action. So it is said: Your actions are nothing but like the action of a dog. Then it is deleted and it is said: Your actions are nothing but like a dog or like dogs, and you mean: except like the action of a dog, except like the action of dogs. It is not permissible to say: They are nothing but a palm tree, and you mean to liken their bodies to palm trees in length and perfection.

As for his saying: **Light a fire**, it is interpreted as: ignite, as the poet said:

Farewell supplication: O He who responds to the generosity, but no one responds to Him at that time

He meant: So he did not answer him, so the meaning of the speech was: Like the illumination of these hypocrites in their showing to the Messenger of God, may God bless him and grant him peace, and to the

believers with their tongues, from their saying: We believe in God and the Last Day, and we believe in Muhammad and what he brought, while they are concealing disbelief in what God will do to them, like the illumination of a kindler with his fire, until the fire illuminates what is around him, meaning: what is around the kindler.

Some of the Arabists from Basra claimed that *who* in His statement: **Like the one who kindled a fire**, means those, as God Almighty said: **And he who brought the truth and believed in it - those are the righteous** (al-Zumar 39:33), and as the poet said:

Those whose blood was shed in Falaj are the people,
all the people, O Umm Khalid.

Abu Ja'far said: The first statement is the statement, for what we have described of the reason. And the one who said that has overlooked the difference between that in the two verses and in the verse. Because that in His statement: **And he who brought the truth**, the indication has come that its meaning is the plural, which is His statement: **Those are the righteous**, and likewise that in the verse, which is His statement: **their bloods**. And this indication is not in His statement: **Like the one who kindled a fire**. So that is the difference between *that* in His statement: **Like the one who kindled a fire**, and the rest of his evidence that he cited as evidence that the meaning of *that* in His statement: **Like the one who kindled a fire** is the meaning of sexual intercourse. And it is not permissible for anyone to transfer the word that is most commonly used by the Arabs from one meaning to another, except with an argument that must be accepted.

Then the people of interpretation differed in the interpretation of that. It was narrated from Ibn Abbas that there are sayings about it: One of them is: What

Muhammad ibn Humayd narrated to us: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah, or on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: God gave an example of the hypocrites, saying: **Their likeness is that of one who kindled a fire, but when it illuminated what was around him, God took away their light and left them in darknesses [so that they could not see]**. That is, they see the truth and speak it, but when they emerge with it from the darkness of disbelief, they extinguish it with their disbelief in it and their hypocrisy in it, so He left them in the darkness of disbelief, so they do not see guidance nor do they remain steadfast in the truth.

The other: What Al-Muthanna bin Ibrahim narrated to us, he said: Abu Salih narrated to us, he said: Muawiyah bin Salih narrated to us, on the authority of Ali bin Abi Talhah, on the authority of Ibn Abbas: **Their example is like that of one who kindled a fire** to the end of the verse: This is a parable that God gave to the hypocrites, that they used to take pride in Islam, so the Muslims would marry them, inherit from them, and share the spoils with them. But when they died, God took away that pride from them, just as the owner of the fire took away his light. **And left them in darkness** means: in torment.

The third: What Musa bin Harun narrated to me, he said: Amr narrated to us, he said: Asbat narrated to us, on the authority of Al-Suddi, in a report he mentioned, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **Their example is like that of one who kindled a fire, but when it illuminated what was around him, God took away their light and left them in darknesses where they could not see**. He claimed that some people entered Islam when the Prophet, may God bless him and grant him peace, entered Medina, then they became hypocrites, so their example was like that of a man who was in darkness, so he kindled a fire and it illuminated what was around him in dirt or harm, so he could see it until he knew what to avoid. While he was like that, his fire was extinguished, so he came forward not knowing what harm to avoid. So the same is the case with the hypocrite: he was in the darkness of polytheism, then he became Muslim, so he knew what was permissible from what was forbidden, and good from evil, but while he was like that, he disbelieved, so he no longer knew what was permissible from what was forbidden, or good from evil. As for the light, it is the belief in what Muhammad, may God bless him and grant him peace, brought. And the darkness was their hypocrisy.

The other: What Muhammad ibn Sa'd told me, he said: My father Sa'd ibn Muhammad told me, he said: My uncle told me, on the authority of his father, on the authority of his grandfather, on the authority of Ibn Abbas: His statement: **Their example is like that of one who kindled a fire, to so they will not return**, God made it an example for the hypocrite. And His statement: **God has taken away their light**, he said: As for the light, it is their faith that they speak of. As for the darkness, it is their misguidance and disbelief that they speak of, and they are a people who were on guidance then it was taken away from them, so they rebelled after that.

Others said: What Bishr ibn Muadh narrated to me, he said: Yazid ibn Zari' narrated to us, on the authority of Saeed, on the authority of Qatada, regarding his statement: **Their example is like that of one who kindled a fire, but when it illuminated what was around him, God took away their light and left them in darknesses [so] they could not see**, and that the hypocrite spoke, **There is no god but God**, and it illuminated him in this world, so he married Muslims with it, fought Muslims with it, inherited from Muslims with it, and protected his blood and wealth with it. Then when he was about to die, the hypocrite took it away, because it had no basis in his heart, nor any reality in his knowledge.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada: **Their example is like that of one who kindled a fire, but when it illuminated what was around him**, meaning: There is no god but God. It illuminated for them, so they ate and drank with it, and felt safe in this world, and married women, and protected their blood with it, until when they died, God took away their light and left them in darkness, unable to see.

Surat al-Baqarah 2:17

Their example is like that of one who kindled a fire; but when it illuminated what was around him, God took away their light and left them in darkness [so] they could not see.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Tamila told me, on the authority of Ubaid bin Sulayman, on the authority of Al-Dahhak bin Muzahim, regarding his statement: **Like the example of one who kindled a fire, but when it illuminated what was around him**, he said: As for the light, it is their faith that they speak of, and as for the darkness, it is their misguidance and disbelief.

Others said: Muhammad ibn Amr al-Bahili told me, he said: Abu Asim told us, he said: Isa ibn Maimun told us, he said: Ibn Abi Nujayh told us, on the authority of Mujahid, regarding the statement of God: **Their example is like that of one who kindled a fire, but when it illuminated what was around him**, he said: As for the lighting of the fire, it is their turning toward the believers and guidance, and the disappearance of their light is their turning toward the disbelievers and misguidance.

Al-Muthanna bin Ibrahim told me: Abu Hudhayfah told us, on the authority of Shibl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Their example is like that of one who kindled a fire, but when it illuminated what was around him**. As for the lighting of the fire, it is their turning toward the believers and guidance, and the disappearance of their light is their turning toward the disbelievers and misguidance.

Al-Qasim told me, he said: Al-Hussein told me, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, the same.

Al-Muthanna told me: Ishaq bin Al-Hajjaj told us, on the authority of Abdullah bin Abi Ja'far, on the authority of his father, on the authority of Al-Rabi' bin Anas, who said: He gave an example of the hypocrites, saying: **Their example is like that of one who kindled a fire**. He said: The light and glow of the fire is only what you kindled, so when it goes out, its light goes away. This is also the case with the hypocrite. Whenever he speaks a word of sincerity, it lights up for him, but when he doubts, he falls into darkness.

Yunus ibn Abd al-A'la told me: Ibn Wahb told us: Abd al-Rahman ibn Zayd told me, regarding His statement: **Like one who kindled a fire**, to the end of the verse, he said: This is the description of the hypocrites. They had believed until faith shone in their hearts, just as the fire shone for those who kindled it. Then they disbelieved, so God took away their light and snatched it away, just as He took away the light of this fire, leaving them in darkness where they could not see.

The first interpretation of the verse is what Qatada, Ad-Dahhak, and what Ali ibn Abi Talha narrated on the authority of Ibn Abbas. That is: God, the Most High, only gave this example for the hypocrites, whose characteristics He described and whose stories He related, from the moment He began mentioning them with His saying: **And among the people is he who says, 'We believe in God and the Last Day,' but they are not believers**, not those who openly declare their disbelief and openly associate partners with God. If the example were for those who believed with true faith and then declared their disbelief with true declaration,

as the interpreter thought, God's saying, the Most High, **Like the example of one who kindled a fire, then when it illuminated what was around him, God took away their light and left them in darknesses [so] they could not see**, would be that the light of the fire is an example of their faith, which they had in His view was sound, and the loss of their light is an example of their apostasy and their declaration of their disbelief with soundness. There would have been no deception, mockery, or hypocrisy on the part of the people. How can there be deception and hypocrisy from someone who has not shown you any word or action except that which requires you to know his state of affairs and his firm resolve? This is undoubtedly far from hypocrisy and innocent of deception. Since the people had only two states: a state of apparent faith and a state of apparent disbelief, the name of hypocrisy has dropped from them. Because in their state of true faith they were believers, and in their state of true disbelief they were disbelievers. There is no third state in which they were hypocrites.

In the description of God, the Most High, of them as hypocrites, there is what indicates that the statement is not the statement claimed by the one who claimed: that the people were believers, then they apostatized to disbelief and remained upon it, unless the one who said that meant that they moved from their faith that they had, to the disbelief that is hypocrisy. And that is a statement, if he said it, its authenticity would not be known except by a widespread report, or by some meanings that necessitate its authenticity. As for the apparent meaning of the Book, there is no indication of its authenticity, because it is open to interpretation that is more appropriate than it.

If the matter is as we have described in that, then the most appropriate interpretation of the verse is the verse: like the hypocrites' illumination by what they showed with their tongues to the Messenger of God, may God bless him and grant him peace, of acknowledging him, and their saying to him and to the believers: We believe in God, His Books, His Messengers, and the Last Day, until He ruled for them in this worldly life with the ruling of the Muslims: in the preservation of blood and wealth, and the security of the offspring from captivity, and in marriage and inheritance, like the lighting of the fire by the fire, until when he is comforted by its light and sees what is around him, illuminated by its light from the darkness, the fire is extinguished and goes out, so his light is gone, and the one who is illuminated by it returns to darkness and confusion.

This is because the hypocrite continues to be illuminated by the light of the statement that he defended in his life, killing and captivity, while he internalizes what would have required killing and the theft of money if he had expressed it with his tongue. He thus imagines to himself that he is mocking and deceiving God, His Messenger, and the believers, until his soul tempts him, when he comes to his Lord in the Hereafter, that he will be saved from Him by the same means that he was saved by in this world, from lying and hypocrisy. Or do you not hear God, the Most High,

say when He described them, then informed them of their story when they came to Him: "On the Day when God will resurrect them all, they will swear to Him as they swear to you, and they will think that they are on something. Unquestionably, they are the liars." (Al-Mujadalah: 18) The people thought that their salvation from God's punishment in the Hereafter would be like the salvation from killing, captivity, and the theft of wealth in this world: from lies and slander, and that their deception would benefit them there as it would benefit them in this world, until they witnessed from God's command what they were certain of, that they were in their assumptions of delusion and misguidance, and mockery of themselves and deception, when God extinguished their light on the Day of Resurrection, so they waited for the believers to take from their light, but it was said to them: Go back behind you, seek light, and enter the Blaze. That is when God took away their light and left them in darkness, unable to see, just as the fire of a kindled fire was extinguished after it had illuminated it, and he remained in its darkness, confused and lost. God Almighty says: "On the Day when the hypocrites, men and women, will say to those who believed, 'Wait a moment for us, that we may borrow some of your light.' It will be said, 'Go back behind you and seek light.' Then a wall will be set up between them, having a door, within which is mercy, but outside of it is punishment. They will call out to them, 'Were we not with you?' They will say, 'Yes, but you tempted yourselves and waited and doubted, and wishful thinking deceived you until the command of God came, and the Deceiver deceived you about God.' So this Day no ransom will be taken from you, nor from those who disbelieved. Your refuge is the Fire; it is your protector, and wretched is the destination." (al-Hadid 57:13-15)

If someone were to say to us: You mentioned that the meaning of God Almighty's statement, **Like one who kindled a fire, but when it illuminated what was around him**, is that it went out and was extinguished, and this is not found in the Qur'an. So what is your proof that this is its meaning?

It was said: We have said that it is the nature of the Arabs to be brief and concise, if what they say is sufficient evidence of what they have omitted and left out, as Abu Dhu'ayb al-Hudhali said:

I disobeyed her heart, I hear her command, so I do not know how to guide her seekers

He meant by that: I do not know whether her students were guided or misguided. He omitted mentioning Umm Ghayy, since what he said indicated her, as Dhu al-Rumma said in describing Himyar:

When they were dressed at night, she set up a curtain of her ears for him while he was leaning forward.

Meaning: Or when night falls, there are many similar examples, we disliked making the book longer by mentioning them. So too is his statement: **Like the example of one who kindled a fire, but when it illuminated what was around him**, because of what was in it and what came after it from his statement: **God took away their light and left them in darkness [so] they could not see**, indicating what was left out sufficiently, and from mentioning it, he shortened the

speech in order to be brief.

Likewise, what was omitted and what was abbreviated was abbreviated from the report about the example of the hypocrites after it, similar to what was abbreviated from the report about the example of the fire kindled. Because the meaning of the speech is: Likewise, the hypocrites, God took away their light and left them in darkness, unable to see after the light they were in in this world because of what they used to show with their tongues of acknowledging Islam while they were concealing something other than it, just as the light of the fire of this kindled was taken away, by the extinguishing of its fire and its dying out, so it remained in darkness, unable to see.

The ha and the mim in his statement, **God took away their light**, refer to the ha and the mim in his statement, **their like**.

Tafsir al-Qurtubi

God Almighty says: **Their example is that of one who kindled a fire, but when it illuminated what was around him, God took away their light and left them in darkness [so] they could not see**.

The Almighty said: **Their example is like that of one who kindled a fire**. Their example is raised by the subject and the predicate is in the kaf, so it is a noun, as it is in the saying of Al-A'sha:

You will stop, but those who are extravagant will not stop, like stabbing, in which oil is lost, and killing.

And the saying of Imru' al-Qais:

We went with the water tank to the side of us, the eye sometimes shooting at it and sometimes rising

He meant like a stab, and like the son of water. It is possible that the report is omitted, its meaning is like them, established like like, so the kaf in this case is a letter. And like, like and like are one and the same and their meaning is similar. And the identical: the similar, this is what the linguists said.

His saying: *who* is used for both singular and plural. Ibn Al-Shajari said: Hibat God bin Ali said: Some Arabs use the singular form for the plural, as he said:

Those whose blood was shed in Falaj are the people, all the people, O Umm Khalid.

It was said about the statement of God the Most High: **And he who brought the truth and believed in it, those are the righteous**: that it is in this language, and likewise his statement: **Their likeness is like that of** It was said: the meaning is like that of those who kindled, and for this reason he said: **God took away their light**, so he made the beginning of the statement refer to the singular, and the end to the plural. As for the statement of God the Most High: **And you plunged like those who plunged**, then *that* here is a description of a deleted source, the meaning of which is **and you plunged like the plunge that they plunged**. It was said: The reason for making *that* and *lit* singular is because the one who kindled was one of a group who took charge of lighting

Surat al-Baqarah 2:17

Their example is like that of one who kindled a fire; but when it illuminated what was around him, God took away their light and left them in darkness [so] they could not see.

the fire for them, so when the light went out, he returned to them all and said: with their light. And *lit* means *lit*, like *responded* means *answered*, so the sin and the ta are extra, said by Al-Akhfash, and from it is the saying of the poet:

Farewell, he called, O He who answers to the generosity, but no one answered him at that time.

That is, he answers it. The grammarians differed in his answer to *when* and in the pronoun referring back to **their light**. It was said: It is an answer to what was omitted, which is **was extinguished**. The pronoun in **their light** in this case refers to the hypocrites, and the report of this is about a state that will be in the Hereafter, as God Almighty said: **So a wall was set up between them with a gate**. It was said: Its answer is it **went away**, and the pronoun in **their light** refers back to *who*. According to this statement, the hypocrite is represented by the one who kindles the fire, because the one who kindles the fire remaining in darkness and cannot see is like the hypocrite remaining in his confusion and hesitation. The intended meaning of the verse is to give an example of the hypocrites, that the faith they show, which establishes for them the rulings of Muslims, such as marriages, inheritance, spoils of war, and security for themselves, their children, and their wealth, is like someone who lights a fire on a dark night, finds light from it, sees what he should avoid, and feels safe from it. But when it is extinguished or disappears, harm reaches him and he remains confused. Likewise, the hypocrites, when they believe, are deceived by the word of Islam, then after death they are sent to the painful torment - as the revelation has informed us: **Indeed, the hypocrites will be in the lowest depths of the Fire** - and their light is lost. That is why they say: **Wait for us, that we may take from your light**. It has been said that the hypocrites' approach to the Muslims and their talk with them is like fire, and their turning away from their friendship and their retreating towards them is like its disappearance. Others have been said.

His saying: *Nara*: Nar is feminine and it comes from light which is also illumination. It comes from the letter waw, because you say in the diminutive: nawira, and in the plural: light, lights, and fires. The waw was changed to a ya because of the kasra before it. Dhaha'at and ada'at are two languages. It is said: the moon dhaha'a yadhu'a daw'an yadhi'a, it can be intransitive and transitive. Muhammad ibn al-Sumaiqa' read: dhaha'at without an alif, but the general reading is with an alif. The poet said:

Their lineage and faces illuminated the darkness of the night until the piercing grief was organized.

Ma Hawluhu is an emphatic redundant particle. It was said: It is the object of illumined. Hawluhu is an adverb of place, and the ha is in the accusative case because of its addition to it. *Dhahaba* and *Adhaba* are two languages from *dhaba*, which means the disappearance of something. *Warkahum* means he left them. **Fi dhalamat** is the plural of *dhalamah*. Al-A'mash read: *dhalamat* with a sukoon on the lam according to

the original. Whoever reads it with a damma, it is to differentiate between the noun and the adjective. Ashhab Al-Uqaili read: with a fatha on the lam. The Basrans said that the damma was replaced with a fatha because it is lighter. Al-Kisa'i said: *Dalmat* is the plural of the plural, the plural of *Dhulm*. **La yubsiroon** is a future tense verb in the place of the state, as if he said: not seeing, so it is not permissible to stop on this on *dhalamat*.

Tafsir Ibn Kathir

It is also said, *Mithl*, *Mithl*, and *Mithil*, and the plural is *Amthal*. God Almighty said: **And these examples We present to the people, but none will grasp them except those of knowledge**. The meaning of this example is that God Almighty likened them in their purchase of misguidance for guidance, and their becoming blind after insight, to someone who kindled a fire, and when it illuminated what was around him and he benefited from it and saw what was to his right and left and found comfort in it, while he was like that, his fire was extinguished and he was in intense darkness, unable to see or find his way, and he was deaf, unable to hear, mute, unable to speak, blind. If there had been light, he would not have seen. For this reason, he does not return to what he was like before that. So too are these hypocrites in their substitution of misguidance for guidance and their preference for error over right guidance. In this example there is evidence that they believed then disbelieved, as God Almighty informed us about them in other places, and God knows best.

Al-Razi narrated what we have said in his interpretation on the authority of Al-Suddi, then he said: The comparison here is extremely correct because through their faith they first acquired light, then through their hypocrisy they nullified that and fell into great confusion, for there is no confusion greater than the confusion of religion.

Ibn Jarir claimed that those who are being parableed here did not believe at any time and he argued with the words of God Almighty: **And of the people is he who says, 'We believe in God and the Last Day,' but they are not believers**. The correct view is that this is a statement about them in their state of hypocrisy and disbelief. This does not negate the fact that they had faith before that and then it was taken away and their hearts were sealed. Ibn Jarir did not recall this verse here, which is the words of God Almighty: **That is because they believed and then disbelieved, so their hearts were sealed so they do not understand**. For this reason, this parable was directed to them being illumined by what they had shown of the word of faith, i.e. in this world, then darkness followed them on the Day of Resurrection. He said: It is correct to parse the group with the individual, as He said: **I saw them looking at you, their eyes rolling like one who is fainting from death**. That is, like the rotation of one who is fainting from death. God Almighty said: **He did not create you and resurrect you except as a single soul**.

God Almighty also said: **The example of those who were entrusted with the Torah and then did not uphold it is like that of a donkey carrying volumes.** Some of them said that the interpretation of the speech is like the story of those who kindled a fire. Fire, and some of them said that the one who kindles the fire is one for a group with him, and others said that which here means those, as the poet said:

Those whose blood was shed in Falaj are the people,
all the people, O Umm Khalid.

I said, and I have shifted during the parable from the singular to the plural in the Almighty's saying: "So when it illuminated what was around it, God took away their light and left them in darknesses [so that they could not see]. Deaf, dumb, and blind, so they will not return." This is more eloquent in speech and more expressive in darkness. The Almighty's saying, **God took away their light**, means He took away from them what benefits them, which is the light, and left for them what harms them, which is the burning and smoke. **And left them in darknesses**, which is what they are in of doubt, disbelief, and hypocrisy. **They cannot see**, they are not guided to the path of goodness and do not know it, and they are, in addition to that, *deaf*, they do not hear good, *dumb*, they do not speak of what benefits them, *blind*, in misguidance and blindness of insight, as the Almighty said: **For indeed, it is not the eyes that are blind, but blind are the hearts which are within the breasts.** For this reason, they do not return to what they were upon of guidance that they sold for misguidance.

Mentioning the sayings of the early commentators in a manner similar to what we have mentioned.

Al-Suddi said in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Marra Al-Hamadani on the authority of Ibn Masoud and on some of the Companions regarding the words of God Almighty: **And when it illuminated what was around him**, he claimed that some people entered Islam when the Prophet of God, may God bless him and grant him peace, arrived in Medina, then they became hypocrites. Their example was like that of a man who was in darkness and lit a fire. When it illuminated what was around him of dirt or harm, he saw it until he knew what to avoid. While he was like that, his fire was extinguished and he came forward not knowing what harm to avoid. That hypocrite was in the darkness of polytheism, then he became Muslim and knew what was permissible and what was forbidden, good and evil. While he was like that, he disbelieved and no longer knew what was permissible and what was forbidden, nor good and evil. Al-Awfi said on the authority of Ibn Abbas regarding this verse: As for the light, it is their faith that they spoke of, and as for the darkness, it is their misguidance and disbelief that they spoke of. They were people who were on guidance, then it was taken away from them and they rebelled after that. Mujahid said: **When it illuminated what was around him.** As for the lighting of the fire, it is their turning to the believers and guidance. Ata' al-Khurasani said about the Almighty's statement: **Their example is like that of one who kindled a fire.** He said: This is like the hypocrite who sometimes sees

and sometimes knows, then blindness of heart overtakes him. Ibn Abi Hatim said: It was narrated from Ikrimah, al-Hasan, al-Suddi, and al-Rabi' ibn Anas something similar to what Ata' al-Khurasani said. Abd al-Rahman ibn Zayd ibn Aslam said about the Almighty's statement: **Their example is like that of one who kindled a fire**, to the end of the verse. He said: This is the description of the hypocrites. They had believed until faith shone in their hearts just as fire shone for those who lit a fire, then they disbelieved, so God took away their light and snatched it away just as He took away the light of this fire, leaving them in darkness where they cannot see. As for the statement of Ibn Jarir, it is similar to what Ali bin Abi Talhah narrated on the authority of Ibn Abbas in the words of God the Almighty: **Their example is like that of one who kindled a fire.** He said: This is a parable that God gave for the hypocrites, that they were proud of Islam, so Muslims would marry them, inherit from them, and share the spoils with them. Then when they died, God took away that pride from them just as the owner of the fire took away his light. Abu Ja'far al-Razi said on the authority of al-Rabi' bin Anas on the authority of Abu al-'Aliyah: **Their example is like that of one who kindled a fire.** The light of the fire is only what it lit, so when it goes out, its light goes away. Likewise, the hypocrite, whenever he speaks the word of monotheism, **There is no god but God**, it shines for him, but when he doubts, he falls into darkness. Ad-Dahhak said: **God took away their light.** As for their light, it is their faith. Which they spoke about, and Abd al-Razzaq said on the authority of Muammar on the authority of Qatada: **Their example is like that of one who kindled a fire, and when it illuminated what was around him**, so it is **There is no god but God**, and it illuminated for them, so they ate and drank with it and believed in this world and married women and spared their blood until when they died, God took away their light and left them in darkness, unable to see. Saeed said on the authority of Qatada regarding this verse: The meaning is that the hypocrite spoke, **There is no god but God**, and it illuminated him in this world, so he married Muslims with it, fought them with it, inherited from them with it, and protected his blood and wealth with it. Then when he was about to die, the hypocrite took it away because it had no basis in his heart or reality in his actions. **And left them in darkness, not seeing.** Ali bin Abi Talhah said on the authority of Ibn Abbas: **And left them in darkness, not seeing** means in torment when they died. Muhammad bin Ishaq said on the authority of Muhammad bin Abi Muhammad on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas: **And left them in darkness** means they see the truth and speak it until when they emerge from the darkness of disbelief, they extinguish it with their disbelief and hypocrisy in it. So he left them in the darkness of disbelief, so they do not see guidance, nor do they follow the truth. Al-Suddi said in his interpretation with his chain of transmission: **And left them in darkness**, so the darkness was their hypocrisy. Al-Hasan Al-Basri said: And He left them in darkness, not seeing. That is when the hypocrite dies, his evil deeds will be darkened for him, and he will not find any good deeds that he has done to confirm his saying, **There is no god but God.** "Deaf, dumb, and blind." Al-Suddi said on the authority of his chain of transmission: **Deaf, dumb, and blind**, meaning they will

Surat al-Baqarah 2:17

Their example is like that of one who kindled a fire; but when it illuminated what was around him, God took away their light and left them in darkness [so] they could not see.

not hear the guidance, nor will they see it, nor will they understand it. Abu Al-Aaliyah and Qatadah bin Di'amah said the same: **So they will not return.** Ibn Abbas said: meaning they will not return to guidance. Al-Rabi' bin Anas said the same. Al-Suddi said on the authority of his chain of transmission: **Deaf, dumb, and blind, so they will not return** to Islam. Qatadah said: **So they will not return**, meaning they will not repent, nor will they remember.

Fath al-Qadir

17- **Like them** is raised by the beginning, and its predicate is either the kaf in his saying: **Like like** because it is a noun: meaning like like like as in the saying of Al-A'sha:

You will not stop, you who are so extravagant as to stab, in which the oil and the twist are lost.

And the saying of Imru' al-Qais:

We went with the water tank to the side of us, the eye sometimes shooting at it and sometimes rising

He meant like a stab and like the son of water. It is possible that the report is omitted: that is, like them is illuminated like like, so the kaf in this case is a letter. And like: the resemblance, and likes: the two similar ones. **And who** is the subject of those: that is, like those who kindled a fire, and this is found in the speech of the Arabs like the saying of the poet:

Those whose blood was shed in Falaj are the people, all the people, O Umm Khalid.

And from it is: **And you plunged like those who plunged**, and from it is: **And he who brought the truth and believed in it, those are the righteous.** And the fuel of the fire: its brightness and the height of its flame. *Istawaqed* means *lit* like *istijaba* means *answered*, so the sin and the ta are extra, as Al-Akhfash said. And from it is the saying of the poet:

Farewell, O He who answers the call, but no one answers him at that time.

That is, he answers it. Illumination is excessive illumination, and its verb can be intransitive or transitive. It was said that **what is around him** is redundant. It was also said that it is a relative pronoun in the accusative case as the object of *illuminated*, and **around him** is accusative as an adverbial phrase. **He went** is from **going away**, which is the disappearance of something. **He left them** means he kept them in **darkness**, plural of darkness. Al-A'mash read it with a sukoon on the lam as per the original. Ashhab Al-Uqayli read it with a fatha on the lam, which is the absence of light.

Tafsir al-Baghawi

17. **Like them** means they are likened, or it was said their description. The example is a common saying in

the common usage of people by which the meaning of a thing is known, and it is one of the seven divisions of the Qur'an. **Like the one who** means those, as indicated by the context of the verse. And similar to it is **And he who brought the truth and believed in it, those are the righteous** 33-Az-Zumar. **He lit** or *lit* a fire, then when it *lit* the fire **around him** meaning around the one who lit it. And *lit* intransitive and transitive. It is said that something lit itself and someone else lit it, and here it is transitive. **God took away their light and left them in darkness, unable to see.** Ibn Abbas, Qatadah, Muqatil, Ad-Dahhak, and As-Suddi said that it was revealed about the hypocrites.

He said: Their hypocrisy is like a man who lit a fire on a dark night in a desert. He warmed himself and saw what was around him, so he avoided what he feared. While he was like that, his fire was extinguished and he remained in darkness, wandering around confused. So too are the hypocrites. By showing the word of faith, they feel secure regarding their wealth and children, and they marry the believers and inherit from them and share the spoils with them. That is their light. But when they die, they return to darkness and fear. It was said: Their light will go away in the grave. It was also said: On the Day of Resurrection, when they will say to those who believed: Wait for us, so that we may learn from your light. It was also said: Their light will go away by showing their belief on the tongue of the Prophet (peace and blessings of God be upon him). So he used fire as an example, then he did not say that God extinguished their fire, but rather he expressed that the light went away from it, because fire is light and heat, so their light goes away and the heat remains on them. Mujahid said: Lighting the fire is their turning towards the Muslims and guidance, and the going away of their light is their turning towards the polytheists and misguidance. Ata' and Muhammad ibn Ka'b said: It was revealed about the Jews. And they were waiting for the Prophet, may God bless him and grant him peace, to come out and open the way for him against the polytheists of the Arabs. So when he came out, they disbelieved in him. Then God described them and said:

Tafsir al-Baidawi

17- **Their example is like that of one who kindled a fire.** When he came with the truth of their situation after that, the example is used to increase clarification and confirmation, because it is more effective in the heart and suppresses the most stubborn opponent, and because it shows you the imaginary as realized and the rational as tangible, and the matter is that God has multiplied the examples in His books, and they are widespread in the speech of the prophets and the wise. The example originally means the counterpart, it is said: a parable, a parable, and a counterpart like similarity, similarity, and similarity, then it was said for the common saying that is represented by its source, and it is only used for what is strange, and for that reason it was preserved from change, then it was used

as a metaphor for every situation, story, or description that has a matter and in it is strange, like the Almighty's saying: **The example of Paradise which the righteous have been promised** and His saying: **And to God belongs the highest example.**

The meaning is that their strange state is like the state of someone who kindled a fire, and *who* means those as in the Almighty's saying: **And you plunged like those who plunged** if the reference of the pronoun in **their light** is made, and this is permissible and it is not permissible to put *al-Qa'im* in place of *al-Qa'imin* because it is not intended by the description, but rather the sentence which is its connection and it is a connection to the description of knowledge with it because it is not a complete name but rather it is like a part of it, so it is right that it is not pluralized as we do not pluralize its sisters, and the singular and plural are equal in it and *who* is not the corrected plural, but rather it has an addition that was added to increase the meaning and therefore it came with the *ya* always according to the eloquent language upon which the revelation is based, and because it is extended by its connection it deserved to be lightened, and therefore it was exaggerated so its *ya* was deleted then broken then it was limited to the *lam* in the names of the active and passive participles, or it was intended by it the type of those who kindled, or the group that kindled. And kindling: seeking fuel and striving to obtain it, and it is the brightness of the fire and the rise of its flame. The derivation of fire is from: a fire that lights a light if it flees because there is movement and disturbance in it.

When it lit up what was around it meaning: the fire, what was around the stove if you make it transitive, otherwise it could be attributed to what, and the feminine is because what was around it were things and places or to the pronoun of the fire, and what: is a relative pronoun in the sense of places, accusative as a circumstance, or an additional one, and around it is a circumstance and the composition of the year is for rotation. And it was said for the year because it rotates.

God took away their light is the answer to *when*, and the pronoun refers to *who*, and its plural is to carry the meaning. Based on this, he said: **with their light** and did not say: **with their fire** because what is meant is its lighting. Or it is a new sentence that responds to a previous objection that says: Why did you compare their state to the state of a kindling whose fire has been extinguished? Or it is a substitute for the sentence of comparison by way of clarification. The pronoun in both cases refers to the hypocrites, and the answer is omitted as in the Almighty's saying: **So when they took him away** for brevity and to avoid confusion. And he attributed the going to God Almighty either because everything is due to His action, or because the transgression occurred due to a hidden cause, or a heavenly matter such as wind or rain, or for exaggeration. Therefore, the verb is transitive with the preposition *ba* without the hamza because it has the meaning of presumption and retention. It is said: **The sultan took his money** if he took it, and what God took and retained has no sender. Therefore, he changed from the light that is required by the word to the light. If it was said: **God took their light**, it would imply that what is in the light of excess was taken away and what

is called light remained, and the purpose is to remove the light from them completely. Do you not see how he decided and confirmed that by saying: **And left them in darknesses where they could not see?** So he mentioned the darkness which is the absence of light, and its complete disappearance, and he pluralized it and denied it and described it as pure darkness in which no two shadows can be seen. And he left the original meaning is to throw away and empty, and it has one object so it included the meaning of making, so it ran the course of the actions of the heart like the saying of God Almighty: **And left them in darknesses.**

And the poet said:

So the lions left him, picking at his beautiful fingertips and wrist.

Darkness is taken from their saying: What prevented you from doing such and such? That is, what prevented you? Because it blocks the sight and prevents seeing. Their darkness is the darkness of disbelief, the darkness of hypocrisy, and the darkness of the Day of al-Qiyamah 75: **The day you will see the believing men and believing women, their light proceeding before them and on their right.** Or the darkness of misguidance, the darkness of God's wrath, the darkness of eternal punishment, or intense darkness as if it were accumulated darkness. The object of **they do not see** is from the category of the abandoned and neglected, so it is as if the verb is intransitive.

The verse is an example that God has given to someone who has been given a form of guidance but then he has lost it and has not attained eternal bliss by it, so he remains confused and regretful, as a confirmation and clarification of what the first verse includes. These hypocrites fall under its generality, for they have lost what their tongues have spoken of the truth by concealing disbelief and showing it when they are alone with their devils. And those who prefer misguidance over guidance that is unknown to them by nature, or who have apostatized from their religion after having believed. And those who have sound states of will and claim states of love, so God has taken away from them the lights of will that had shone upon them. Or an example of their faith in that it returns to them, sparing bloodshed, keeping wealth and children safe, and sharing in the spoils of war with the Muslims. And the rulings are like a lit fire for illumination, and for the disappearance of its effect and the extinguishing of its light by their destruction and the disclosure of their condition by God the Most High extinguishing it and taking away its light.

Surat al-Baqarah 2:18

Deaf, dumb, and blind, so they will not return.

Surat al-Baqarah 2:18

Deaf, dumb, and blind, so they will not return.

Tafsir al-Jalalayn

They are *deaf* to the truth, so they do not hear it with acceptance, *dumb* to goodness, so they do not say it, *blind* to the path of guidance, so they do not see it, **so they do not turn back** from misguidance.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: Since the interpretation of the words of God, may He be glorified: **God has taken away their light and left them in darkness, unable to see**, is what we have described, that it is report from God, may He be glorified, about what He will do to the hypocrites in the Hereafter,

When their veils are torn, and their secrets are exposed, and the light of their lights is taken away, who left them in the darkness of the terrors of the Day of Resurrection, wandering about, and in its darkness they do not see? So it is clear that His statement, may He be glorified and exalted: **Deaf, dumb, and blind, so they will not return**, is from the deferred meaning of the forward, and that the meaning of the speech is: Those are the ones who purchased misguidance in exchange for guidance, so their trade did not profit them, nor were they guided. Deaf, dumb, and blind, so they will not return. Their example is like the example of one who kindled a fire, but when it illuminated what was around him, God took away their light and left them in darkness, not seeing, or like a downpour from the sky.

Since this is the meaning of the statement, it is known that his saying: **Deaf, dumb, and blind** can be in the nominative case in two ways, and in the accusative case in two ways. As for one of the two ways of the nominative case, it is for resumption, because of what it contains of blame. The Arabs may do that in praise and blame, so they put the accusative and nominative cases, even if it is report of a definite noun, as the poet said:

Do not distance my people, who are the poison of the enemy and the scourge of the islands.

Those who are in every arena and are good at all times

It is narrated: **those who descend** and **those who descend**, as well as **the good ones** and **the good ones**, based on what I have described of praise. The other aspect: with the intention of repetition from *those*, so the meaning then is: those who purchased misguidance in exchange for guidance, so their trade did not profit them, nor were they guided. Those are deaf, dumb, and blind, so they will not return. As for one of the two aspects of the accusative: it is to be a

severance from what is in *guided* of the mention of *those*, because what is mentioned in it of them is definite, and the deaf is indefinite.

The other: that it is definitely from **those who**, because **those who** is definite and the deaf are indefinite.

It may also be permissible to use the accusative case as a form of blame, and this would be a third form of accusative.

As for the interpretation of what we have narrated from Ibn Abbas from other sources, such as the narration of Ali bin Abi Talha from him, then the nominative case is not permissible except in one way, which is resumption. As for the accusative case, it may be permissible in two ways: one of them is blame, and the other is the severance from the ha' and the mim that are in leaving them out, or from mentioning them in **they do not see**.

We have explained the most correct interpretation of this. The reading, which is the reading, is the nominative, not the accusative, because no one has a different way of reading than the scripts of the Muslims' Qur'ans. If it is read in the accusative, it is a reading that is contrary to the scripts of their Qur'ans.

Abu Ja'far said: This is report from God, may He be glorified, about al-Munafiqun 63: that by purchasing misguidance in exchange for guidance, they were not guided to guidance and truth. Rather, they are deaf to them and do not hear them, due to the overwhelming abandonment of God over them. They are mute and do not speak about them. Dumb means mute, and it is the plural of mute and blind, unable to see them and understand them, because God has sealed their hearts with their hypocrisy, so they are not guided.

And just as we said about that, the scholars of interpretation said:

Muhammad bin Hamid told us: Salamah told us, on the authority of Muhammad bin Ishaq, on the authority of Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, on the authority of Ikrimah, or on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Deaf, dumb, and blind**, on the authority of Al-Khair.

Al-Muthanna bin Ibrahim told me: Abdullah bin Saleh told us: Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **Deaf, dumb, and blind**, meaning: they do not hear the guidance, nor do they see it, nor do they understand it.

Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **With mutes**, they are the mute.

Bishr bin Muadh told us: Yazid bin Zari' told us, on the authority of Saeed, on the authority of Qatada, regarding his statement, **Deaf, dumb, and blind**: deaf to the truth so they do not hear it, blind to the truth so

they do not see it, dumb to the truth so they do not speak it.

The statement in the interpretation of his saying: **They will not return.**

Abu Ja'far said: His statement, **They will not return**, is a statement from God, the Most High, about these hypocrites whom God described as purchasing misguidance in place of guidance, and making them deaf to hearing goodness and truth, and dumb to what is said about them, and blind to seeing them, that they will not return to abandoning their misguidance, nor will they repent to turning back from their hypocrisy. So the believers have despaired of these people seeing the right path, or speaking the truth, or hearing a caller to guidance, or being reminded and repenting from their misguidance, just as He has despaired of the repentance of the leaders of the infidels of the People of the Book and the polytheists and their rabbis, whom He described as having sealed their hearts and their hearing and covered their sight.

And similar to what we said in interpreting that, the people of interpretation said:

Who said that?

Bishr bin Muadh told us: Yazid bin Zurai' told us, on the authority of Saeed, on the authority of Qatada: **They will not return**, meaning: they will not repent or remember.

Musa bin Harun told me: Amr bin Hammad told us: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **They will not return**: they will not return to Islam.

It was narrated on the authority of Ibn Abbas that a statement is contrary to the meaning of this hadith, which is:

Ibn Hamid told us: Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: **They will not return**, meaning: they will not return to guidance or to goodness, and they will not attain salvation as long as they are upon what they are upon.

This is an interpretation of the apparent meaning of the recitation, which is contrary to it. That is because God, the Most High, informed about the people that they will not return from their purchase of misguidance in exchange for guidance to seeking guidance and seeing the truth, without Him, the Most High, limiting that of their condition to one time rather than another and one state rather than another. This report that we mentioned from Ibn Abbas, indicates that that of their description is limited to a time, which is what they were continuing in their matter, and that they have the way to return from it. That is an interpretation that is a false claim, for which there is no evidence from the apparent meaning or from a report that can be used as evidence,

so it is accepted.

Tafsir al-Qurtubi

God Almighty says: **Deaf, dumb, and blind, so they will not return.**

The Almighty said: **Deaf, dumb, and blind.** Deaf means they are deaf, so it is the predicate of an implied subject. In the reading of Abdullah Ibn Masoud and Hafsa: Deaf, dumb, blind. So the accusative case is permissible for blame, as the Almighty said: **Cursed wherever they are found**, and as He said: **And his wife, the carrier of firewood**, and as the poet said:

They gave me wine to drink, then surrounded me with the enemies of God with lies and falsehood.

So, the enemies of God were put in the accusative case for blame. So, stopping at **they see** according to this doctrine is correct and good. And it is permissible to put *deaf* in the accusative case by **leaving them**, as if he said: And leaving them deaf, dumb, and blind. So, according to this doctrine, it is not good to stop at **they see**. Deafness in the speech of the Arabs means: blockage. It is said: a deaf channel if it is not hollow. And the bottle is deaf if you block it. So, the deaf is the one whose hearing holes are blocked. And the mute is the one who does not speak or understand, if the mute understands. And it was said: the mute and the mute are one. And it is said: a man and a mute, meaning a mute between mute and dumb. He said:

I wish my tongue was half in the air and half in the orbit of the planets.

Blindness: loss of sight. He became blind, so he is blind. People are blind, and God made him blind. A man became blind: I see that from himself. A matter became blind to him if it became confusing. From this is the saying of God Almighty: **So the report was blinded to them that Day**. The purpose of what we mentioned is not to deny perceptions from their senses altogether, but rather the purpose is to deny them from some aspect. You say: So-and-so is deaf to treachery. The poet did well when he said:

Deaf to what displeases him, yet all-hearing

Another said:

And the blindness of speech is deafening, even if I wish it, He hears it

Al-Darimi said:

Blind if my neighbor goes out until my neighbor is hidden by the walls

Some of them said in his advice to a man who frequently visits kings:

Enter blind and exit mute

Qatada said: Deaf to hearing the truth, mute to speaking it, blind to seeing it. I said: This meaning is what is intended in the description of the Prophet, may God bless him and grant him peace, of the rulers of the end times in the hadith of Gabriel:

Surat al-Baqarah 2:18

Deaf, dumb, and blind, so they will not return.

And if you see the barefoot, naked, deaf and dumb kings of the earth, then that is one of its signs. And God knows best.

The Almighty says: **So they will not return** meaning to the truth because of the previous knowledge of God the Almighty about them. It is said: He returned by himself, and someone else returned him, and Hudhayl says: someone else returned him. And the Almighty says: **Some of them return to the statement of others** meaning they blame each other, according to what was explained in the revelation in Surat Saba.

Tafsir Ibn Kathir

It is also said, *Mithl, Mithl, and Mithil*, and the plural is *Amthal*. God Almighty said: **And these examples We present to the people, but none will grasp them except those of knowledge.** The meaning of this example is that God Almighty likened them in their purchase of misguidance for guidance, and their becoming blind after insight, to someone who kindled a fire, and when it illuminated what was around him and he benefited from it and saw what was to his right and left and found comfort in it, while he was like that, his fire was extinguished and he was in intense darkness, unable to see or find his way, and he was deaf, unable to hear, mute, unable to speak, blind. If there had been light, he would not have seen. For this reason, he does not return to what he was like before that. So too are these hypocrites in their substitution of misguidance for guidance and their preference for error over right guidance. In this example there is evidence that they believed then disbelieved, as God Almighty informed us about them in other places, and God knows best.

Al-Razi narrated what we have said in his interpretation on the authority of Al-Suddi, then he said: The comparison here is extremely correct because through their faith they first acquired light, then through their hypocrisy they nullified that and fell into great confusion, for there is no confusion greater than the confusion of religion.

Ibn Jarir claimed that those who are being parableed here did not believe at any time and he argued with the words of God Almighty: **And of the people is he who says, 'We believe in God and the Last Day,' but they are not believers.** The correct view is that this is a statement about them in their state of hypocrisy and disbelief. This does not negate the fact that they had faith before that and then it was taken away and their hearts were sealed. Ibn Jarir did not recall this verse here, which is the words of God Almighty: **That is because they believed and then disbelieved, so their hearts were sealed so they do not understand.** For this reason, this parable was directed to them being illuminated by what they had shown of the word of faith, i.e. in this world, then darkness followed them on the Day of Resurrection. He said: It is correct to parse the group with the individual, as He said: **I saw them looking at you, their eyes rolling like one who is fainting from death.** That is, like the rotation of one who is fainting from death. God Almighty said: **He did not**

create you and resurrect you except as a single soul.

God Almighty also said: **The example of those who were entrusted with the Torah and then did not uphold it is like that of a donkey carrying volumes.** Some of them said that the interpretation of the speech is like the story of those who kindled a fire. Fire, and some of them said that the one who kindles the fire is one for a group with him, and others said that which here means those, as the poet said:

Those whose blood was shed in Falaj are the people,
all the people, O Umm Khalid.

I said, and I have shifted during the parable from the singular to the plural in the Almighty's saying: "So when it illuminated what was around it, God took away their light and left them in darknesses [so that they could not see]. Deaf, dumb, and blind, so they will not return." This is more eloquent in speech and more expressive in darkness. The Almighty's saying, **God took away their light**, means He took away from them what benefits them, which is the light, and left for them what harms them, which is the burning and smoke. **And left them in darknesses**, which is what they are in of doubt, disbelief, and hypocrisy. **They cannot see**, they are not guided to the path of goodness and do not know it, and they are, in addition to that, *deaf*, they do not hear good, *dumb*, they do not speak of what benefits them, *blind*, in misguidance and blindness of insight, as the Almighty said: **For indeed, it is not the eyes that are blind, but blind are the hearts which are within the breasts.** For this reason, they do not return to what they were upon of guidance that they sold for misguidance.

Mentioning the sayings of the early commentators in a manner similar to what we have mentioned.

Al-Suddi said in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Marra Al-Hamadani on the authority of Ibn Masoud and on some of the Companions regarding the words of God Almighty: **And when it illuminated what was around him**, he claimed that some people entered Islam when the Prophet of God, may God bless him and grant him peace, arrived in Medina, then they became hypocrites. Their example was like that of a man who was in darkness and lit a fire. When it illuminated what was around him of dirt or harm, he saw it until he knew what to avoid. While he was like that, his fire was extinguished and he came forward not knowing what harm to avoid. That hypocrite was in the darkness of polytheism, then he became Muslim and knew what was permissible and what was forbidden, good and evil. While he was like that, he disbelieved and no longer knew what was permissible and what was forbidden, nor good and evil. Al-Awfi said on the authority of Ibn Abbas regarding this verse: As for the light, it is their faith that they spoke of, and as for the darkness, it is their misguidance and disbelief that they spoke of. They were people who were on guidance, then it was taken away from them and they rebelled after that. Mujahid said: **When it illuminated what was around him.** As for the lighting of the fire, it is their turning to the believers and guidance. Ata'

al-Khurasani said about the Almighty's statement: **Their example is like that of one who kindled a fire.** He said: This is like the hypocrite who sometimes sees and sometimes knows, then blindness of heart overtakes him. Ibn Abi Hatim said: It was narrated from Ikrimah, al-Hasan, al-Suddi, and al-Rabi' bin Anas something similar to what Ata' al-Khurasani said. Abd al-Rahman ibn Zayd ibn Aslam said about the Almighty's statement: **Their example is like that of one who kindled a fire,** to the end of the verse. He said: This is the description of the hypocrites. They had believed until faith shone in their hearts just as fire shone for those who lit a fire, then they disbelieved, so God took away their light and snatched it away just as He took away the light of this fire, leaving them in darkness where they cannot see. As for the statement of Ibn Jarir, it is similar to what Ali bin Abi Talhah narrated on the authority of Ibn Abbas in the words of God the Almighty: **Their example is like that of one who kindled a fire.** He said: This is a parable that God gave for the hypocrites, that they were proud of Islam, so Muslims would marry them, inherit from them, and share the spoils with them. Then when they died, God took away that pride from them just as the owner of the fire took away his light. Abu Ja'far al-Razi said on the authority of al-Rabi' bin Anas on the authority of Abu al-'Aliyah: **Their example is like that of one who kindled a fire.** The light of the fire is only what it lit, so when it goes out, its light goes away. Likewise, the hypocrite, whenever he speaks the word of monotheism, **There is no god but God,** it shines for him, but when he doubts, he falls into darkness. Ad-Dahhak said: **God took away their light.** As for their light, it is their faith. Which they spoke about, and Abd al-Razzaq said on the authority of Muammar on the authority of Qatada: **Their example is like that of one who kindled a fire, and when it illuminated what was around him, so it is There is no god but God,** and it illuminated for them, so they ate and drank with it and believed in this world and married women and spared their blood until when they died, God took away their light and left them in darkness, unable to see. Saeed said on the authority of Qatada regarding this verse: The meaning is that the hypocrite spoke, **There is no god but God,** and it illuminated him in this world, so he married Muslims with it, fought them with it, inherited from them with it, and protected his blood and wealth with it. Then when he was about to die, the hypocrite took it away because it had no basis in his heart or reality in his actions. **And left them in darkness, not seeing.** Ali bin Abi Talhah said on the authority of Ibn Abbas: **And left them in darkness, not seeing** means in torment when they died. Muhammad bin Ishaq said on the authority of Muhammad bin Abi Muhammad on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas: **And left them in darkness** means they see the truth and speak it until when they emerge from the darkness of disbelief, they extinguish it with their disbelief and hypocrisy in it. So he left them in the darkness of disbelief, so they do not see guidance, nor do they follow the truth. Al-Suddi said in his interpretation with his chain of transmission: **And left them in darkness,** so the darkness was their hypocrisy. Al-Hasan Al-Basri said: And He left them in darkness, not seeing. That is when the hypocrite dies, his evil deeds will be darkened for him, and he will not find any good deeds that he has done to confirm his

saying, **There is no god but God.** "Deaf, dumb, and blind." Al-Suddi said on the authority of his chain of transmission: **Deaf, dumb, and blind,** meaning they will not hear the guidance, nor will they see it, nor will they understand it. Abu Al-Aaliyah and Qatadah bin Di'amah said the same: **So they will not return.** Ibn Abbas said: meaning they will not return to guidance. Al-Rabi' bin Anas said the same. Al-Suddi said on the authority of his chain of transmission: **Deaf, dumb, and blind, so they will not return** to Islam. Qatadah said: **So they will not return,** meaning they will not repent, nor will they remember.

Fath al-Qadir

18- *Deaf* and what follows is the predicate of a deleted subject: i.e. they. Ibn Masoud read deaf, dumb, blind in the accusative case as a censure, and it is permissible to make it accusative by saying he left them. Deafness: blockage, it is said a deaf channel: if it is not hollow, and the bottle is deaf: if you block it, and so-and-so is deaf: if the holes in his ears are blocked. The mute: is the one who does not move or understand, and if he understands, he is the mute. It was said: the mute and the mute are one. Blindness: the loss of sight. What is meant by his saying: **they do not return** is to the truth, and the answer to what is in his saying then when it was illuminated, it was said: **God took away their light** and it was said: it was deleted and its estimate is: it was extinguished and they remained confused. According to the second, his saying: **God took away their light** is a new statement or a substitute for the estimated one.

God gave this example of the hypocrites to show that the faith they show, while they conceal hypocrisy, does not establish the rulings of Islam for them. It is like the fire of a bonfire that was lit and then extinguished. It returns to darkness and that slight illumination does not benefit it. Thus, the fire of the bonfire remaining in darkness and not seeing is like the hypocrite remaining in his confusion and hesitation. This fire was described as being lit despite being the fire of falsehood because falsehood is also capable of flaring up its flames for a moment and then fading. From this is their saying: Falsehood has a surge and then fades away. Scholars of rhetoric have established that the use of examples plays a great role in revealing hidden meanings and lifting the veils of veiled details. For this reason, he used this a lot in his Noble Book, and the Messenger of God (blessings and peace of God be upon him) used to use this a lot in his addresses and sermons. Ibn Jarir said: Those for whom the example is given here never believed at any time, and he provided evidence with the words of God the Almighty: **And among the people are those who say, 'We believe in God and the Last Day,' but they are not believers.** Ibn Kathir said: The correct view is that this is a description of them in their state of hypocrisy and disbelief. This does not negate the fact that they had faith before that, then it was taken away and their hearts were sealed, as is indicated by the words of God the Almighty: **That is because they believed and then disbelieved, so their hearts were sealed, so they do not understand.** Ibn Jarir said: It is correct to use the example of a group as an individual, as in the saying: **You saw them looking at you, their eyes rolling**

Surat al-Baqarah 2:18

Deaf, dumb, and blind, so they will not return.

like one who is overcome by death, meaning like the eyes of one who is overcome by death. God the Almighty said: **The example of those who were entrusted with the Torah and then did not uphold it is like that of a donkey carrying volumes.** Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the words of God the Almighty: **Their likeness is that of one who kindled a fire**, he said: This is a likeness that God gave for the hypocrites. They used to take pride in Islam, so Muslims would marry them, inherit from them and share the spoils with them. But when they died, God stripped them of their pride, just as the owner of the fire had his light stripped away. **And left them in darkness, not seeing**, meaning in torment. **Deaf, dumb and blind**, so they do not hear the guidance, nor do they see it, nor do they understand it. Ibn Jarir narrated on the authority of Ibn Masoud and some of the Companions regarding the words of God the Almighty: **Their likeness is that of one who kindled a fire**, they said: Some people entered Islam when the Prophet (blessings and peace of God be upon him) came to Medina, then they became hypocrites. Their likeness was like that of a man who was in darkness, so he lit a fire, and it illuminated the dirt and harm around him, so he could see it and knew what to avoid. While he was like that, his fire was extinguished and he came back, not knowing what harm to avoid. Likewise, the hypocrite was in the darkness of polytheism, then he converted to Islam and knew what was lawful from what was unlawful, and good from evil. While he was like that, he disbelieved and no longer knew what was lawful from what was unlawful, nor good from evil. They are deaf, dumb, and mute, so they do not return to Islam. Ibn Jarir narrated from Ibn Abbas regarding his statement, **Like one who kindled a fire**, that God made him an example for the hypocrite. And his statement, **God has taken away their light**, that he said, as for the light, it is their faith that they speak with, and as for the darkness, it is their misguidance. Ibn Jarir and Ibn Abi Hatim narrated something similar from Ibn Abbas. Abd ibn Hamid and Ibn Jarir narrated something similar from Mujahid. They also narrated something similar from Qatadah. Ibn Abi Hatim narrated something similar from Ikrimah, al-Hasan, al-Suddi, and al-Rabi' ibn Anas.

Tafsir al-Baghawi

18. *Deaf* means they are deaf to the truth and do not accept it. If they do not accept it, it is as if they have not heard. *Dumb* means they are mute to the truth and do not say it. Or because they concealed something other than what they revealed, it is as if they did not speak the truth. *Blind* means they have no insight. And he who has no insight is like he who has no sight. **So they do not return** from misguidance to the truth.

Tafsir al-Baidawi

18- **Deaf, dumb and blind** When they blocked their

ears from listening to the truth and refused to utter it with their tongues and perceive the verses with their eyes, they made it as if their feelings were lost and their powers were absent, as in His saying:

They are deaf when you mention something good to them, but when you mention something bad to them, they listen.

And as he said:

I am deaf to what I do not want, but I hear God's creation when I want.

And its application to them is in the manner of representation, not metaphor, since one of its conditions is that the mention of the thing borrowed be omitted, such that the speech can be interpreted as the thing borrowed from were it not for the context, like Zuhair's saying:

A lion with a weapon has a sling and his claws are not trimmed.

Then you see the magicians ignoring the notion of likening, as Abu Tammam al-Ta'i said:

And he ascends until the ignorant thinks that he has a need in heaven

Here, even though he omitted the subject, it is still considered to be the subject of what is omitted. Similar to it is:

A lion in battles, but a shy ostrich that is frightened by the whistle of the whistle.

This is if you make the hypocrites as the summary of the example and its result, and if you make it for those who kindle, then it is as it is. The meaning is: When they kindled a fire, God took away their light, and left them in tremendous darkness that astonished them so that their senses were disturbed and their powers diminished, and all three of them were read in the accusative case as a state of the object of the verb He left them. Deafness: its origin is hardness from the accumulation of parts, and from it was said a deaf stone and a deaf canal, and the valve of a bottle, and the loss of the sense of hearing was named after it because its cause is that the interior of the eardrum is dense and has no cavity in it, so it contains air that hears the sound by its waves. And dumbness is muteness. Blindness: the lack of sight from what is meant to be seen, and it may be said for the lack of insight.

They will not return. They will not return to the guidance they sold and lost: or from the misguidance they bought, or they are confused, not knowing whether to advance or to fall back, and how to return to where they started. The *fa* indicates that their being described by the previous rulings is the reason for their confusion and being detained.

Surat al-Baqarah 2:19

Or like a downpour from the sky, in which is darkness and thunder and lightning. They put their fingers in their ears to avoid the thunderclaps, fearing death. And God encompasses the disbelievers.

Tafsir al-Jalalayn

Their example **is like a downpour** i.e. like the people of rain, and its root is *Sayyub* from *Sab* which means it descends **from the sky** the clouds **in it** i.e. the clouds **there is darkness dense and thunder** he is the angel assigned to him and it was said his voice **and lightning** the brightness of his voice with which he rebukes him **they put** i.e. the people of the downpour **their fingers** i.e. their fingertips **in their ears because of** (the thunderbolts) the intensity of the sound of thunder so that they do not hear it **warning fear of death** from hearing it, likewise these people when the Qur'an is revealed and in it is mention of disbelief likened to darkness and the threat against it likened to thunder and the arguments and evidence likened to lightning, they block their ears so that they do not hear it and are inclined to faith and abandon their religion which is, in their view, death **and God encompasses the disbelievers** with knowledge and power so that they do not escape Him

Tafsir al-Suyuti

The Almighty said, or like a downpour, the verse K Ibn Jarir narrated on the authority of Al-Suddi Al-Kabir on the authority of Abu Malik and Abu Salih on the authority of Ibn Abbas and on the authority of Marra on the authority of Ibn Masoud and some of the companions, they said, there were two hypocrites from the people of Medina who fled from the Messenger of God to the polytheists, and this rain in which God mentioned severe thunder, lightning and thunderbolts struck them, so whenever the thunderbolts struck them, they put their fingers in their ears out of fear that the thunderbolts would enter their ears and kill them. And when the lightning flashed, they walked towards its light, and if it did not flash, they could not see, so they came to their place and walked, and they began to say, **If only we had become so that we could go to Muhammad and put our hands in his hand.** So they went to him and became Muslim and put their hands in his hand, and their Islam was good. So God made the matter of these two outgoing hypocrites an example for the hypocrites in Medina. And whenever the hypocrites attended the gathering of the Prophet, may God bless him and grant him peace, they put their fingers in their ears out of fear that the words of the Prophet, may God bless him and grant him peace, would be revealed. There is something in them or they are mentioned with something and they are killed, just as those two hypocrites who came out used to put their fingers in their ears and when it was light for them they would walk in it. Then when their wealth and children increased and they obtained booty or a conquest they would walk in it and say that the religion of Muhammad at that time is true and they would adhere to it, just as those two hypocrites used to walk when the lightning

was light for them and when it was dark for them they would stand. And when their wealth and children were destroyed and afflicted with calamity they would say this is for the sake of the religion of Muhammad and they would apostatize as those two hypocrites said when the lightning was dark for them.

Tafsir al-Tabari

Abu Jaafar said: The word *saib* is derived from the verb *saab* **the rain poured down** meaning it descended and came down, as the poet said:

I am not for human beings, but for angels who descend from the sky and aim

As Alqamah bin Abdah said:

As if a cloud of lightning struck them, causing their birds to crawl.

Do not treat me as equal to Mughmar, who waters the rivers of rain when they rain down.

Meaning: when it descends. It is originally *Sayyub*, but when the *waw* was preceded by a silent *ya*, they both became a double *ya*, just as it was said: *sayyid*, from **sada yasuwud**, and *jayyid*, from **jada yajud**. The Arabs do the same with the *waw* if it is moving and before it is a silent *ya*, they both become a double *ya*.

And what we have said about that, the people of interpretation have said.

Who said that?

Muhammad bin Ismail Al-Ahmasi told me: Muhammad bin Ubaid told us: Harun bin Antara told us, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Or like a downpour from the sky**, he said: rain.

Abbas bin Muhammad told me, he said: Hajjaj told us, he said: Ibn Jurayj said: Ata' told me: Al-Sayyib is the rain.

Al-Muthanna told me, he said: Abu Salih told us, he said: Muawiyah bin Salih told me, on the authority of Ali, on the authority of Ibn Abbas, he said: As-Sayb is the rain.

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: Al-Sayb is the rain.

Muhammad bin Saad told me: My father Saad told me: My uncle Al-Hussein told me, on the authority of his father, on the authority of his grandfather, on the authority of Ibn Abbas, the same.

Bishr bin Muadh told us: Yazid told us, on the authority of Saeed, on the authority of Qatada: Or like a downpour, he says: rain.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, the same.

Surat al-Baqarah 2:19

Or like a downpour from the sky, in which is darkness and thunder and lightning. They put their fingers in their ears to avoid the thunderclaps, fearing death. And God encompasses the disbelievers.

Muhammad bin Amr al-Bahili and Amr bin Ali told me: Abu Asim told us: Isa bin Maimun told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: As-Sayyib is the spring.

Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: As-Sayyib is the rain.

Al-Muthanna told me: Ishaq told us, on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of Al-Rabi' bin Anas: As-Sayyib is the rain.

It was narrated on the authority of Al-Munjab, who said: Bishr bin Amara narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, who said: Al-Sayyib is the rain.

Yunus told me, he said: Ibn Wahb told us, he said: Abd al-Rahman ibn Zayd said: **Or like a downpour from the sky**. He said: Or like rain from the sky.

Suwar bin Abdullah Al-Anbari told us: Sufyan said: Al-Sayyib is the one in which there is rain.

Amr bin Ali told us: Abu Muawiyah told us: Ibn Jurayj told us, on the authority of Ata', regarding his statement: **Or like a downpour from the sky**, he said: rain.

Abu Ja'far said: The interpretation of that is: Like the hypocrites being illuminated by the light of their acknowledgment of Islam, while they conceal their disbelief, like the lighting of a fire by the light of its fire, as God Almighty described its description, or like dark, fine rain descending from the sky, carried by a dark cloud on a dark night. And that is the darkness that God Almighty informed us is in it.

If someone were to say to us: Tell us about these two parables: Are they parables for the hypocrites, or one of them? If they are parables for the hypocrites, how can it be said: or like a loss, and or comes with the meaning of doubt in the speech, and it was not said and like a loss with the *waw* that connects the second parable to the first parable, or the parable of the people is one of them, then what is the point of mentioning the other with or and you know that or if it is in the speech, then it only enters into it in the way of doubt from the informant in what he informed about, like the saying of the speaker: Your brother or your father met me, and only one of them met him, but he did not know the exact person he met from them, while he knew that one of them had met him. And it is not permissible for doubt to be attributed to God, may He be glorified and praised, in anything, or the absence of knowledge of something about Him, in what He informed or left out of informing about.

It was said to him: The matter in this is contrary to what you have gone to. And even if the letter *aw* in some speech comes with the meaning of doubt, it may come indicating something similar to what the letter *waw* indicates, either by what precedes the speech before it,

or by what comes after it, like the saying of Tawbah ibn al-Humayr:

Laila claimed that I was immoral for my own sake, or that I was immoral for her sake.

It is known that this is from repentance without any doubt in what he said, but since the word *or* in this place indicates something similar to what the word *and* would have indicated if it had been in its place, he put it in its place, and likewise the saying of Jarir:

He attained the caliphate or it was a destiny for him as his Lord gave Moses according to destiny.

As the other said:

If crying could bring something back, I would have cried for Bujair or Afaq.

As the two women went on their way, sad and longing.

He indicated by his saying about the two women, since they both passed away, that his crying, which he wanted to make him cry, did not mean to target one of them without the other, but rather he wanted to make them both cry. Likewise in the statement of God, the Most High, **or like a rainstorm from the sky**. Since it is known that *or* indicates in that the like of what the *and* would have indicated if it had been in its place, it would have been the same whether he said it with *or* or with the *and*. Likewise, the reason for deleting the example from his statement, **or like a rainstorm**. Since his statement, **like the one who kindled a fire**, indicates that its meaning is like a rainstorm, he deleted the example, and was satisfied with the indication of what had preceded from the statement in his statement, **like the one who kindled a fire**, that its meaning is or like a rainstorm. By repeating the example, he sought brevity and abbreviation.

Abu Jaafar said: As for darkness, it is a plural, the singular of which is darkness.

As for thunder, scholars differed about it:

Some of them said: He is an angel who drives the clouds. Those who said that were mentioned:

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of al-Hakam, on the authority of Mujahid, who said: Thunder is an angel who drives the clouds with his voice.

Muhammad bin Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Al-Hakam, on the authority of Mujahid, the same.

Yahya bin Talha Al-Yarboui told me: Fadil bin Ayyad told us, on the authority of Laith, on the authority of Mujahid, the same.

Yaqub bin Ibrahim told me, he said: Hisham told us, he said: Ismail bin Salem told us, on the authority of Abu Saleh, he said: Thunder is an angel who glorifies God.

Nasr bin Abdul Rahman Al-Azdi told me: Muhammad bin Ya'la told us, on the authority of Abu Al-Khattab Al-Basri, on the authority of Shahr bin Hawshab, who said: Thunder is an angel assigned to the clouds, driving them as a driver drives camels, glorifying God. Whenever a cloud opposes another cloud, he shouts at it. When his anger becomes intense, fire flies from his mouth, and they are the thunderbolts that you saw.

It was narrated on the authority of Al-Munjab bin Al-Harith, who said: Bishr bin Amara narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, who said: Thunder is an angel named Al-Raad, and he is the one whose voice you hear.

Ahmad bin Ishaq Al-Ahwazi told us: Abu Ahmad told us: Abdul Malik bin Hussein told us, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Ibn Abbas, who said: Thunder is an angel who drives the clouds away with glorification and magnification.

Al-Hasan bin Muhammad told us: Ali bin Asim told us, on the authority of Ibn Jurayj, on the authority of Mujahid, on the authority of Ibn Abbas, who said: Thunder is the name of an angel, and this sound of his is his glorification. When he becomes intense, he rebukes the clouds, and the clouds become disturbed and clash. Then thunderbolts come out from between them.

Al-Hasan told us, he said: Affan told us, he said: Abu Awana told us, on the authority of Musa al-Bazzar, on the authority of Shahr ibn Hawshab, on the authority of Ibn Abbas, he said: Thunder is an angel who drives the clouds with glorification, just as a camel driver drives camels with his song.

Al-Hasan bin Muhammad told us: Yahya bin Abbad and Shababah told us: Shu'bah told us, on the authority of Al-Hakam, on the authority of Mujahid, who said: Thunder is an angel who drives the clouds away.

Ahmad bin Ishaq told us: Abu Ahmad Al-Zubayri told us: Atab bin Ziyad told us, on the authority of Ikrimah, who said: Thunder is an angel in the clouds, gathering the clouds as a shepherd gathers camels.

Bishr told us: Saeed told us, on the authority of Qatada, who said: Thunder is one of the creations of God, the Almighty, the Majestic, hearing and obeying God, the Almighty, the Majestic.

Al-Qasim bin Al-Hasan told us: Al-Hussein bin Dawud told us: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ikrimah, who said: Thunder is an angel who is commanded to drive the clouds and bring them together, and that sound is his glorification.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: Thunder is an angel.

Al-Muthanna told me: Al-Hajjaj bin Al-Munhal told us: Hammad bin Salamah told us, on the authority of Al-Mughirah bin Salem, on the authority of his father, or someone else, that Ali bin Abi Talib said: Thunder is an angel.

Al-Muthanna told us, he said: Hajjaj told us, he said: Hammad told us, he said: Musa bin Salim Abu Jahdam, the client of Ibn Abbas, told us, he said: Ibn Abbas wrote to Abu al-Jild asking him about thunder, and he said: Thunder is an angel.

Al-Muthanna told us: Muslim bin Ibrahim told us: Omar bin Al-Waleed Al-Shani told us, on the authority of Ikrimah, who said: Thunder is an angel who drives the clouds as a shepherd drives camels.

Saad bin Abdullah bin Abdul Hakam told me: Hafis bin Omar told us: Al-Hakam bin Abaan told us, on the authority of Ikrimah, who said: When Ibn Abbas heard thunder, he would say: Glory be to Him whom it glorifies. He said: And he used to say: Thunder is an angel who calls for rain as a shepherd calls for his sheep.

Others said: Thunder is a wind that suffocates under the clouds and then rises, and that sound comes from it.

Who said that?

Ahmad bin Ishaq told us: Abu Ahmad Al-Zubayri told us: Bishr bin Ismail told us, on the authority of Abu Katheer, who said: I was with Abu Al-Jild when the messenger of Ibn Abbas came to him with a letter to him. He wrote to him: You wrote asking me about thunder, and thunder is the wind.

Ibrahim bin Abdullah told me: Imran bin Maysarah told us: Ibn Idris told us, on the authority of Al-Hasan bin Al-Furat, on the authority of his father, who said: Ibn Abbas wrote to Ibn Abi Al-Jild asking him about thunder, and he said: Thunder is a wind.

Abu Ja'far said: If thunder is as Ibn 'Abbas and Mujahid mentioned, then the meaning of the verse is: Or like a downpour from the sky in which is darkness and the sound of thunder. Because if thunder is an angel driving the clouds, then it does not exist in downpour, because downpour is what descends from the direction of the clouds, and thunder is in the atmosphere of the sky driving the clouds. However, if it was in it and it did not have an audible sound, then there would be no terror that would terrify anyone. Because it has been said that with every drop of rain there is an angel, so the angel whose name is thunder, if he was with the downpour, if his voice was not audible, would not be more than one of those angels who descend with the rain to the earth, in that there is no terror for anyone because he is in it. So it is known, since the matter is as we have described from the statement of Ibn 'Abbas, that the meaning of the verse is: Or like a rain descending from the sky in which is darkness and the sound of thunder, if thunder is what Ibn 'Abbas said, and that he sufficed with the indication of mentioning thunder by its name to what is meant in the speech by mentioning its sound. If thunder is what Abu al-Jild said, then there is nothing in his saying, **Therein is darkness and thunder**, that should be ignored. Because the meaning of the statement then is: Therein is darkness and thunder, which is what we have described.

As for lightning, scholars differed about it. Some of them said:

Surat al-Baqarah 2:19

Or like a downpour from the sky, in which is darkness and thunder and lightning. They put their fingers in their ears to avoid the thunderclaps, fearing death. And God encompasses the disbelievers.

Matar bin Muhammad al-Dhabi told us: Abu Asim told us, and Muhammad bin Bashir told me: Abd al-Rahman bin Mahdi told me, and Ahmad bin Ishaq al-Ahwazi told us: Abu Ahmad al-Zubayri told us, they all said: Sufyan al-Thawri told us, on the authority of Salamah bin Kuhail, on the authority of Saeed bin Ashwa', on the authority of Rabia bin al-Abyad, on the authority of Ali, who said: Lightning is the lightning bolts of the angels.

Ahmad bin Ishaq told us: Abu Ahmad Al-Zubayri told us: Abdul Malik bin Al-Hussein told us, on the authority of Abu Malik, on the authority of Al-Suddi, on the authority of Ibn Abbas: Lightning is whips in the hands of the angels, with which they drive the clouds.

Al-Muthanna told me: Al-Hajjaj told us: Hammad told us, on the authority of Al-Mughira bin Salim, on the authority of his father, or someone else, that Ali bin Abi Talib said: Thunder is the king, and lightning is struck by the clouds with an iron awl.

Others said: It is a whip of light with which the angel drives the clouds.

Who said that?

It was narrated on the authority of Al-Munjab bin Al-Harith, who said: Bishr bin Amara narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, that.

Others said: It is water.

Who said that?

Ahmad bin Ishaq Al-Ahwazi told us: Abu Ahmad Al-Zubayri told us: Bishr bin Ismail told us, on the authority of Abu Katheer, who said: I was with Abu Al-Jild when the messenger of Ibn Abbas came to him with a letter. He wrote to him: You wrote to me asking me about lightning, and lightning is water.

Ibrahim bin Abdullah told us: Imran bin Maysarah told us: Ibn Idris told us, on the authority of Al-Hasan bin Al-Furat, on the authority of his father, who said: Ibn Abbas wrote to Abu Al-Jild asking him about lightning, and he said: Lightning is water.

Ibn Hamid told us: Jarir told us, on the authority of Ata', on the authority of a man from the people of Basra, one of their reciters, who said: Ibn Abbas wrote to Abu al-Jild, a man from the people of Hajar, asking him about lightning. So he wrote to him: You wrote to me asking me about lightning, and it is from water.

Others said: It is a king's palace.

Muhammad bin Bashir told us: Abd al-Rahman bin Mahdi told us: Sufyan told us, on the authority of Uthman bin al-Aswad, on the authority of Mujahid, who said: Lightning is the striking of an angel.

Al-Muthanna told me, he said: Ishaq told us, he said: Hisham told us, on the authority of Muhammad ibn Muslim al-Ta'ifi, he said: It has reached me that lightning is an angel with four faces: the face of a

human, the face of a bull, the face of an eagle, and the face of a lion. When it strikes with its wings, that is lightning.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Wahb bin Sulayman, on the authority of Shu'ayb al-Jubba'i, who said: In the Book of God: The angels are the bearers of the Throne, each angel among them has the face of a human, a bull, and a lion, and when they move their wings it is lightning.

Umayyah bin Abi Al-Salt said:

A man with a bull under his right foot, an eagle under the other, and a lion in his sights.

Al-Husayn bin Muhammad told us: Ali bin Asim told us, on the authority of Ibn Jurayj, on the authority of Mujahid, on the authority of Ibn Abbas: Lightning is an angel.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: Thunderbolts are an angel who strikes the clouds with awls, striking whomever he wishes.

Abu Ja'far said: It is possible that what Ali ibn Abi Talib, Ibn Abbas and Mujahid said has one meaning. That is, the whips that Ali **may God be pleased with him** mentioned as lightning are the whips that are made of light, with which the king drives the clouds, as Ibn Abbas said. And the king drives the clouds with them is whipping them. That is because the origin of the word **sword whip** among the Arabs is: combat with swords, then it is used for everything that is used in war and otherwise, as A'sha of Banu Tha'labah said, describing female slaves playing with their jewelry and combating with it:

If they are descending their peers and the struggle is with what is in the jinn

It is said from it: **Mas'ahu Mas'aan**. It is as if Mujahid only said: **Mas'a Malik**, since the clouds do not **Mas'a Malik**, but rather the thunder is what **Mas'a Malik**, so he made it a source from **Mas'ahu yas'ahu Mas'aan**.

We have mentioned what Shahr bin Hawshab said in the past about the meaning of thunderbolt.

As for the interpretation of the verse, the people of interpretation differ on it:

It was narrated on the authority of Ibn Abbas that there are several sayings about this: One of them is: What...

Muhammad ibn Humayd narrated to us, he said: Salamah narrated to us, he said: Muhammad ibn Ishaq narrated to us, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah, or on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: "Or like a rainstorm from the sky in which is darkness and thunder and lightning. They put their fingers in their ears because of the thunderbolts, for fear of death."

That is, they are from the darkness of what they are in of disbelief and fear of being killed because of what they are upon of disagreement and fear of you because of what he described, from the one who is in the darkness of the rainstorm, so he put his fingers in his ears because of the thunderbolts, for fear of death, the lightning almost snatches away their sight, that is, because of the intensity of the light of the truth, whenever it shines for them they walk in it, and when it becomes dark for them they stand still, that is, they know the truth and speak it, so they are on the right path from their saying it, but when they regress from it to disbelief they stand still bewildered.

The other: what

Musa bin Harun narrated to me, he said: Amr narrated to us, he said: Asbat narrated to us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace, **Or like a downpour from the sky in which is darkness and thunder and lightning to Indeed, God is over all things competent.** As for the downpour, it is rain. There were two hypocrites from the people of Medina who fled from the Messenger of God, may God bless him and grant him peace, to the polytheists, and this rain that God mentioned struck them, in which there was severe thunder, lightning and thunderbolts, so whenever the thunderbolts flashed for them, they put their fingers in their ears, for fear that the thunderbolts would enter their ears and kill them. When the lightning flashed, they walked in its light, and when it did not flash, they could not see and stood where they were, not walking, so they said: If only we had become morning so we could go to Muhammad and put our hands in his hand. So they came to him in the morning and became Muslims, and put their hands in his, and their Islam was good. So God made the affair of these two outgoing hypocrites an example for the hypocrites in Medina. When the hypocrites attended the gathering of the Prophet, may God bless him and grant him peace, they would put their fingers in their ears, fearing that something would be revealed about them or that they would be mentioned in something and be killed, just as those two outgoing hypocrites would put their fingers in their ears, and when the light was on them, they would walk in it. Then when their wealth increased, and they had children, or they obtained booty or a conquest, they would walk in it, and they would say, 'The religion of Muhammad, may God bless him and grant him peace, is the religion of truth.' So they adhered to it, just as those two hypocrites used to walk. When the lightning flashed for them, they would walk in it, and when it became dark for them, they would stand. So when their wealth was lost, or they had children, or a calamity befell them, they would say, 'This is for the sake of the religion of Muhammad.' So they apostatized as infidels, just as those two hypocrites stood when the lightning was dark for them.

The third: what

Muhammad ibn Sa'd narrated to me, saying: My father narrated to me, saying: My uncle narrated to me, on

the authority of his father, on the authority of his grandfather, on the authority of Ibn Abbas: **Or like a downpour from the sky, like rain, in which is darkness and thunder and lightning,** to the end of the verse. He is like the hypocrite in the light of what he spoke of what he had of the Book of God and did, showing off to the people. But when he is alone, he acts otherwise. So he is in darkness as long as he remains in that. As for darkness, it is misguidance, and as for lightning, it is faith, and they are the People of the Book. And when darkness befalls them, he is a man who takes the edge of the truth and is unable to go beyond it.

Fourth: What

Al-Muthanna narrated to me, he said: Abdullah bin Saleh narrated to us, he said: Muawiyah bin Saleh narrated to me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **Or like a downpour from the sky,** which is rain, he gave an example of it in the Qur'an. He says: **Therein is darkness,** he says: a test, **and thunder,** he says: there is intimidation, **and lightning,** "the lightning almost snatches away their sight," he says: the decisive Qur'an almost points to the weaknesses of the hypocrites, **whenever it lights up for them, they walk therein.** He says: whenever the hypocrites attain honor from Islam, they are reassured, and if a calamity befalls Islam, they stand up to return to disbelief. He says: **and when darkness falls upon them, they stand up,** like His statement: "And among mankind is he who worships God on the edge. If good befalls him, he is reassured by it, but if a trial befalls him, he turns back on his face. He loses this world and the Hereafter. That is what is the manifest loss." (al-Hajj 22:11)

Then the rest of the people of interpretation differed after that, similar to what was narrated from Ibn Abbas regarding the difference: Muhammad bin Amr al-Bahili told me, he said: Abu Asim told us, on the authority of Isa bin Maimun, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: The lighting of lightning and its darkness, is similar to that example.

Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Amr bin Ali told us, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

And Bishr bin Muadh told us, he said Yazid bin Zari' told us, on the authority of Saeed, on the authority of Qatada, regarding the statement of God: **In it is darkness and thunder and lightning** until His statement, **And when darkness descends upon them, they stand up,** so the hypocrite, when he sees in Islam ease or peace or consolation of life, says: I am with you and I am of you, and if a hardship befalls him, he is overwhelmed by it, and he is cut off from it, so he is not patient with its affliction, nor does he expect its reward, nor does he hope for its outcome.

Al-Hasan bin Yahya narrated to us, saying: Abd al-Razzaq informed us, saying: Muammar informed us, on the authority of Qatada: **Therein is darkness, thunder, and lightning,** meaning: The most cowardly people, who do not hear anything unless they think

Surat al-Baqarah 2:19

Or like a downpour from the sky, in which is darkness and thunder and lightning. They put their fingers in their ears to avoid the thunderclaps, fearing death. And God encompasses the disbelievers.

they are going to perish in it, fearing death, and God encompasses the disbelievers. Then He gave them another example, saying: "The lightning almost snatches away their sight. Whenever it lights up for them, they walk therein," meaning: This hypocrite, when his wealth increases, his livestock increases, and he is afflicted with health, he says: Nothing has befallen me since I entered this religion of mine except good. **And when darkness covers them, they stand up,** meaning: When their wealth is gone, their livestock perish, and afflicted with calamity, they stand up, bewildered.

Al-Muthanna told me: Ishaq bin Al-Hajjaj told us, on the authority of Abdullah bin Abi Jaafar, on the authority of his father, on the authority of Al-Rabi bin Anas: **Therein is darkness, thunder, and lightning.** He said: Their example is like that of people who walked on a dark night, and there was rain, thunder, and lightning on a road. When it flashed, they saw the road and continued on it. But when the lightning went away, they became confused. And so is the hypocrite. Whenever he spoke the word of sincerity, it lit up for him. But when he doubted, he became confused and fell into darkness. So is His statement: **Whenever it lit up for them, they walked therein, but when darkness fell upon them, they stood still.** Then He said: In their hearing and sight by which they lived among the people. **And if God had willed, He could have taken away their hearing and their sight.**

Abu Ja'far said: Al-Qasim told us, he said: Al-Husayn told us, he said: Abu Tamila told us, on the authority of Ubayd ibn Sulayman al-Bahili, on the authority of al-Dahhak ibn Muzahim, **In it are darknesses,** he said: As for the darknesses, they are misguidance, and the lightning is faith.

Yunus told me, he said: Ibn Wahb told us, he said: Abd al-Rahman ibn Zayd told me, regarding His statement: **In it is darkness, thunder, and lightning,** and he recited until he reached: **Indeed, God is over all things competent,** he said: This is also a parable that God gave for the hypocrites, who had been enlightened by Islam, just as this one was enlightened by the light of this lightning.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, he said: Ibn Jurayj said: There is nothing on earth that a hypocrite hears except that he thinks that it is intended for him, and that it is death, out of hatred for it. And the hypocrite is the most hateful of God's creation to death, just as if they were in the rain, fleeing from lightning.

Amr bin Ali told us: Abu Muawiyah told us: Ibn Jurayj told us, on the authority of Ata', regarding his statement: **Or like a rainstorm from the sky in which there is darkness, thunder, and lightning,** he said: A parable for the disbeliever.

These sayings that we have mentioned from those from whom we have narrated them, even if the words of those who said them differ, are close in meaning,

because they all indicate that God struck the downpour as an example for the outward faith of the hypocrite, and the example of what is in it of darkness for his misguidance, and the example of what is in it of lightning for the light of his faith, and his protection from the thunderbolts by placing his fingers in his ears, for the weakness of his mind and the fear of his heart from the arrival of God's punishment in his courtyard, and his walking in the light of lightning for his steadfastness in the light of his faith? And his standing in the darkness for his confusion in his misguidance and his sinking into his blindness.

The interpretation of the verse, then, if the matter is as we have described: Or like what the hypocrites found light in, from their saying to the Messenger of God, may God bless him and grant him peace, and to the believers with their tongues: We believe in God and the Last Day and in Muhammad and what he brought, until they had the rulings of the believers in this world, and while they show with their tongues what they show in God and in His Messenger, may God bless him and grant him peace, and what he brought from God and the Last Day, they are disbelievers, and in the opposite of what they show with their tongues they believe in their hearts, despite their blindness and ignorance of what they are upon of misguidance, not knowing which of the two matters that were legislated for them, guidance: in the disbelief that they were upon before God sent Muhammad, may God bless him and grant him peace, with what He sent him with to them, or in what Muhammad, may God bless him and grant him peace, brought to them from their Lord? So they are afraid of God's threat to them on the tongue of Muhammad, may God bless him and grant him peace, and despite their fear of that, they are in reality doubtful, in their hearts is a disease, so God has increased their disease. Like a rain that flows at night in a dark cloud and a dark night, driven by thunder, and flying at its edges with lightning of intense brilliance, very dangerous, the flash of its lightning almost takes away the sight and snatches it from the intensity of its light and the brightness of its beam, and from it sometimes thunderbolts fall, almost leaving souls to perish from the intensity of its terrors.

The downpour is an example of what the hypocrites showed with their tongues of acknowledgment and belief, and the darkness that is in it is the darkness of what they conceal of doubt, denial and disease of the hearts. As for the thunder and lightning, it is because of their fear of God's threat to them through the tongue of His Messenger, may God bless him and grant him peace, in any of His Books, either in the immediate or the future, that it will befall them, with their doubt about that: Will it happen or not? And does it have a reality or is it a lie and falsehood? An example. They understand from their fear that it is true, they avoid it by acknowledging what Muhammad, may God bless him and grant him peace, brought with their tongues, fearing for themselves destruction and the descent of punishments. This is the interpretation of the words of God Almighty: **They put their fingers in their ears**

against the thunderbolts, fearing death. By that, He means: They fear the threat of God that He revealed in His Book on the tongue of His Messenger, may God bless him and grant him peace, by what they express with their tongues of apparent acknowledgment, just as one who is afraid fears the sounds of thunderbolts by covering his ears and putting his fingers in them, fearing for himself from them.

We have mentioned the report narrated on the authority of Ibn Masoud and Ibn Abbas that they used to say: When the hypocrites attended the gathering of the Messenger of God (peace and blessings of God be upon him), they would put their fingers in their ears out of fear that the words of the Messenger of God (peace and blessings of God be upon him) would be revealed about them, or that they would be mentioned in something and be killed. If that is true, and I do not know it to be true, as I have doubts about its chain of transmission, then the statement narrated on their authority is the statement. If it is not true, then what we have said is more appropriate for the interpretation of the verse, because God only told us about their story at the beginning of their story: that they deceive God, His Messenger, and the believers by saying: We believe in God and the Last Day, while their hearts were doubtful and their hearts were sick about the truth of what they claimed to believe in, of what the Messenger of God (peace and blessings of God be upon him) brought to them from their Lord. And thus He described them in all the verses of the Qur'an in which He mentioned their description. And so it is in this verse.

God made their putting their fingers in their ears an example of their protection from the Messenger of God (peace and blessings of God be upon him) and the believers, as we mentioned that they protect themselves from them, just as someone who hears the sound of thunderbolts protects himself by putting his fingers in his ears. This is an example similar to God's example of what He revealed about them of threats in the verses of His Book with the sounds of thunderbolts. Likewise, His statement, **Beware of death**, made it an example of their fear and dread of the imminent destructive punishment that they were threatened with in their courtyard, just as someone who hears the sounds of thunderbolts puts his fingers in his ears, fearing destruction and death for himself, lest he perish from its severity.

The word **wary of death** is in the accusative case in the same way that the word *honor* is in the accusative case in your saying: **I visited you as an honor to you**, meaning: **because of honoring you**, and as God Almighty said: **And they call upon Us in hope and fear** (Al-Anbiya': 90), as an explanation of the verb.

It was narrated on the authority of Qatada that he interpreted his saying: **Beware of death** as being a warning against death.

Al-Hasan bin Yahya told us that. He said: Abd al-Razzaq told us. He said: Muammar told us, on his authority.

This is a weak interpretation, because the people did not put their fingers in their ears out of fear of death, so its meaning is what he said it meant: out of fear of

death, but rather they put them in their ears out of fear of death.

Qatada and Ibn Jurayj interpreted his statement, **They put their fingers in their ears against the thunderbolts, fearing death**, as meaning that this is from God, the Most High, as a description of the hypocrites, with their panic, weak hearts, and hatred of death. They interpreted in this regard his statement, **They think that every shout is against them** (al-Munafiqun 63:4).

In my opinion, the matter is not like what they said. That is because there were among them those whose bravery and courage could not be denied, such as Quzman, whose place no believer could take, or anyone less than him. Rather, their reluctance to witness the scenes with the Messenger of God, may God bless him and grant him peace, and their abandonment of helping him against his enemies was because they were not insightful in their religions, nor did they believe in the Messenger of God, may God bless him and grant him peace. So they were reluctant to attend his scenes with him, except by discouraging him from them. But that is a description from God, may He be glorified, of them out of fear of God's punishment coming upon them for their hypocrisy, either sooner or later. Then He, the Most High, informed us that the hypocrites whom God described with the description He mentioned, and for whom He gave the examples He described, even if they feared His punishment and feared His torment with the fear of one who places his fingers in his ears, fearing the occurrence of the threat that He threatened them with in any of His Book, He will not save them from its descent upon their punishment and its occurrence in their courtyard, either immediately in this world or later in the Hereafter, because of what is in their hearts of disease and doubt in their belief. So He said: **And God encompasses the disbelievers**, meaning He encompasses them, so He will bring His punishment upon them.

Mujahid interpreted this as follows: Muhammad bin Amr al-Bahili told me, he said: Abu Asim told us, on the authority of Isa bin Maimun, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And God encompasses the disbelievers**, he said: He will gather them in Hell.

As for Ibn Abbas, it was narrated from him regarding that: Ibn Hamid told me, he said: Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the freed slave of Zayd ibn Thabit, on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: **And God encompasses the disbelievers**, meaning: God sent down that punishment upon them.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **And God encompasses the disbelievers**, he said: He gathers them.

Then He, the Most High, returned to describing the hypocrites' confession with their tongues, and the report about Him, them, and their hypocrisy, and completing the example that He began by giving to

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Or like a downpour from the sky, in which is darkness and thunder and lightning. They put their fingers in their ears to avoid the thunderclaps, fearing death. And God encompasses the disbelievers.

them and their doubts and the sickness of their hearts, saying: **The lightning almost strikes**, meaning by the lightning the confession that they showed with their tongues in God and in His Messenger and what he brought from their Lord. So He made the lightning an example for Him, as we have already described it.

It steals their sight, meaning: it takes it away, steals it, and dazzles it with the intensity of its light and the brightness of its beam.

It was also narrated on the authority of Al-Munjab bin Al-Harith, who said: Bishr bin Amara narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, regarding his statement: **The lightning almost snatches away their sight**, he said: Their sight flashes but it does not yet do so.

Abu Ja'far said: "Khatf is theft, and from this is the report narrated on the authority of the Prophet, may God bless him and grant him peace, that he forbade snatching, meaning by it plunder. And from this is the name given to the hook that is used to pull the bucket out of the well, because it snatches and takes away what is stuck to it. And from this is the saying of the Nabigha of Banu Dhubyān:

Hooks of Hajj in strong ropes, hands extending to you with desires

So He made the light of lightning and the intensity of its ray of light, like the light of their confession with their tongues of God and His Messenger, and what he brought from God and the Last Day and the ray of its light, an example.

Then the Almighty said: "Whenever it lights up for them," meaning that the lightning lights up for them, and He made the lightning an example of their faith. What He meant by that is that whenever faith lights up for them, and its lighting up for them is that they see in it what pleases them in their immediate worldly life, such as victory over enemies, obtaining spoils in battles, many conquests and their benefits, wealth in money, and safety in bodies, family and children, then that is its lighting up for them, because they only show with their tongues what they show of acknowledgment, seeking that, and defending themselves, their money, family and children, and they are as God, the Most High, described them in His saying: "And of the people is he who worships God on the edge. If good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face." (al-Hajj 22:11)

What he means by his saying, **They walked in it**, is that they walked in the light of lightning. This is an example of their affirmation of what we have described. Its meaning is: whenever they saw in faith something that pleased them in their immediate worldly life, as we have described, they remained steadfast in it and remained in it, just as a traveler walks in the darkness of the night and the darkness of the downpour that the Most High described, when a flash of lightning flashes in it, he sees his way in it.

And when it becomes dark means: the light of lightning disappears from them.

By His saying, **upon them**, He means those who walk in the path that the Most High described. This is for the hypocrites, for example. The meaning of the darkness of that is that whenever the hypocrites do not see in Islam what pleases them in their worldly life when God tests the believing servants of His with hardship and tests them with difficulties and tribulations, such as their failure in their mission, the defeat of their enemy among them, or the turning away of those in their worldly life from them, they persist in their hypocrisy and remain steadfast in their misguidance, just as the one who walks in the path that the Most High described does when it becomes dark and the light of lightning dims, so he becomes confused on his way and does not know his path.

The statement in the interpretation of his saying: **And if God had willed, He could have taken away their hearing and their sight**.

Abu Ja'far said: The Almighty mentioned hearing and sight, that if He willed, He could take them away from the hypocrites, without the rest of their body parts, because of what was mentioned in the two verses, I mean His statement: **They put their fingers in their ears against the thunderbolts** and His statement: "The lightning almost snatches away their sight. Whenever it lights up for them, they walk therein." So they were mentioned in the two verses as an example. Then the Almighty followed up by mentioning that if He willed, He could take them away from the hypocrites as a punishment for their hypocrisy and disbelief, and as a threat from God to them, as He threatened them in the verse before it in His statement: **And God encompasses the disbelievers**, describing Himself with that as the One who has power over them and over their entirety, to bring down His wrath upon them, and to send down His vengeance upon them, and to warn them with that of His power and to frighten them with His punishment, so that they may fear His wrath and hasten to Him in repentance.

Ibn Hamid also told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: **And if God had willed, He could have taken away their hearing and their sight**, because they abandoned the truth after knowing it.

Al-Muthanna told me, he said: Ishaq told us, he said: Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, he said: Then he said, meaning God said about their hearing, meaning the hearing of the hypocrites, and their sight with which they lived among the al-Nas 114: **And if God had willed, He could have taken away their hearing and their sight**.

Abu Ja'far said: The meaning of his statement, **He would have taken away their hearing and their sight**, is

He would have taken away their hearing and their sight. However, when the Arabs insert the preposition *ba* in such a case, they say: **He took away his sight.** And if they omit the preposition *ba*, they say: **He took away his sight,** just as God, the Most High, said: **Bring us our lunch Al-Kahf 62.** If the preposition *ba* had been inserted in *lunch*, it would have been said: **Bring us our lunch.**

Abu Ja'far said: If someone were to say to us: How is it that it was said: **He would have taken away their hearing** and made it singular, and said: **and their sight** and made it plural? And you know that the report about hearing is report about the hearing of a group, just as the report about sight is report about the sight of a group?

It was said: The Arabists differed on this. Some grammarians of Kufa said: He made the word *hearing* singular because he meant the source and intended the breach, and he made the word *absar* plural because he meant the eyes. Some grammarians of Basra claimed that even though hearing is in one word, it means a group. He used as evidence for that the words of God: **Their glances will not return to them** (Ibrahim 14:43) meaning: Their limbs will not return to them, and his words: **And they turn their backs** (al-Qamar 54:45) meaning their backs. I think that is permissible because there is something in the speech that indicates that it is intended for the group, so in its indication of what is intended by it, and the performance of the meaning of the one from hearing instead of the meaning of a group, it sufficed for its group. If he did to the sight something similar to what he did to the hearing, or did to the hearing something similar to what he did to the eyes in terms of plural and singular, it would be eloquent and correct, for the reason we mentioned, as the poet said:

Eat some of your stomachs and you will be spared, for our time is a time of starvation.

So he used the word *belly* alone, meaning the bellies, for the reason we described.

The statement in the interpretation of the words of God Almighty: **Indeed, God is over all things competent.**

Abu Ja'far said: God, the Most High, described Himself as having power over all things in this passage because He warned the hypocrites of His might and power, and informed them that He encompasses them and is able to take away their hearing and sight. Then He said: So fear Me, O hypocrites, and beware of My deception and the deception of My Messenger and the people of faith in Me. I will not inflict My vengeance upon you, for I am capable of that and other things. The meaning of *Qadeer* is *Able*, just as the meaning of *Aleem* is *All-Knowing*, as I described in what preceded from its counterparts, of adding the meaning of *Fa'il* to *Fa'il* in praise and blame.

Tafsir al-Qurtubi

God Almighty says: "Or like a rainstorm from the sky, in which there is darkness and thunder and lightning. They put their fingers in their ears against the

thunderclaps, fearing death. And God encompasses the disbelievers."

The Almighty said: **Or like a downpour from the sky.** Al-Tabari said: Or means *and*, and Al-Farra' said the same. He recited:

Laila claimed that I was immoral for my own sake, or that I was immoral for her sake.

Another said:

He attained the caliphate or it was a destiny for him as his Lord gave Moses according to destiny.

Any and it was. It was said: Or for choice, meaning like them with this or with that, not on the basis of limiting them to one of the two matters, and the meaning is or like the people of a downpour. And the downpour is the rain. And its derivation is from the word *sab*, which means to pour, when it falls. Alqamah said:

Do not be equal to me in the flood, I will give you the rain of the clouds wherever it rains.

Its original form is: Sayyub. The Ya and Waw came together and one of them was preceded by a sukoon, so the Waw was changed to a Ya and assimilated, as they did in Mayt, Sayyid, Hain, and Layn. Some of the Kufians said: Its original form is Sawyb, on the model of Fa'il. An-Nahhas said: If it were as they said, then its assimilation would not be permissible, just as the assimilation of Tawil is not permissible. The plural of Sayyib is Sayyib. The meaning in Arabic is: Their example is like the one who lit a fire or like the example of a rain.

The Almighty says: **From the sky.** The sky is masculine and feminine, and is pluralized as Asmiya and Samawat, and Sami is pluralized as Fa'ul. Al-Ajjaj said:

Windblown and poisonous

The sky: everything that is above you and shades you, and from this the roof of the house is called the sky. The sky: the rain, it was named thus because it descends from the sky. Hassan bin Thabit said:

The land of the Bani Al-Hasahs is deserted and covered by mountains and sky.

Another said:

If the sky falls on the land of a people, we will take care of it, even if they are angry.

Mud and pasture are also called sky. It is said: We kept treading the sky until we came to you. They mean pasture and mud. The back of a horse is also called sky because of its height. He said:

And red as brocade, its sky is free, and its land is transformed.

The sky: what is above. The earth: what is below, as mentioned above.

The Almighty's saying: **In it are darknesses** is a subject and predicate. **And thunder and lightning** is conjoined to it. He said: *Darknesses* in the plural refers to the darkness of the night and the darkness of the dusk, which is the clouds, and from where they overlap and

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increase they are pluralized. What is in it from languages has passed, so there is no point in repeating it, and so is everything that came before, God willing.

Scholars differed about thunder. In Al-Tirmidhi, "On the authority of Ibn Abbas, he said: The Jews asked the Prophet, may God bless him and grant him peace, about thunder, what is it? He said: An angel from among the angels assigned to the clouds, with him are whips of fire with which he drives the clouds wherever God wills. They said: What is this sound that we hear? He said: His driving the clouds when he drives them until they reach where God has commanded. They said: You have spoken the truth." The hadith in its entirety. Most scholars agree on this interpretation. Thunder is the name of the audible sound, and Ali, may God be pleased with him, said it, and it is known in the language of the Arabs. Labid said in his pre-Islamic era:

Thunder and lightning struck me with the knight on the day of the calamity of Najd

It was narrated on the authority of Ibn Abbas that he said: Thunder is a wind that suffocates between the clouds and makes that sound. They differed about lightning. It was narrated on the authority of Ali, Ibn Masoud, and Ibn Abbas, may God be pleased with them: Lightning is an iron whip in the hand of the angel with which he drives the clouds.

I said: This is what is apparent from the hadith of Al-Tirmidhi. And from Ibn Abbas also: It is a whip of light in the hand of the angel with which he drives the clouds. And from him also: Lightning is an angel who appears.

The philosophers said: Thunder is the sound of the clashing of clouds. Lightning is what is sparked by their clashing. This is rejected and cannot be transmitted correctly, and God knows best. It is said: The origin of thunder is from movement, and from it comes the word ra'did for the coward. And trembled: became disturbed, and from it comes the hadith:

They were brought with them, their limbs trembling.

The hadith was narrated by Abu Dawood. Lightning comes from the root bariq and light, and from it comes al-buraq.

A beast that the Messenger of God, may God bless him and grant him peace, rode on the night of his Isra', and the prophets before him, peace be upon them, rode on it. The sky thundered with thunder and flashed with lightning. The woman thundered and flashed: she became beautiful and adorned herself. The man thundered and flashed: he threatened and made a warning. Ibn Ahmar said:

Oh, how far our country and our students are from you, so thunder and lightning in your land

The people thundered and flashed: thunder and lightning struck them. Abu Ubaidah and Abu Amr

narrated: The sky thundered and flashed, and a man thundered and flashed if he threatened and made a warning, and Al-Asma'i rejected this. He cited as evidence for this the saying of Al-Kumait:

Lightning and thunder, Yazid, for your threat does not harm me.

He said: Al-Kumait is not an argument.

Benefit: Ibn Abbas narrated: We were with Umar ibn al-Khattab on a journey between Madinah and Ash-Sham, and with us was Ka'b al-Ahbar. A wind, thunder, heavy rain, and hail struck us, and the people were scattered. Ka'b said to me: Whoever says upon hearing thunder: Glory be to Him whom the thunder glorifies with His praise, and the angels out of fear of Him, will be spared from what is in that cloud, hail, and lightning. He said: So Ka'b and I said it, and when morning came and the people had gathered, I said to Umar: O Commander of the Faithful, it is as if we were not in the place where the people were. He said: What is that? He said: So I told him the hadith of Ka'b. He said: Glory be to God! Why didn't you tell us so we could say as you said! In another narration, a cloak hit Umar's nose and affected it. This narration will come in Surat Ar-Ra'd, God willing. Abu Bakr Ahmad ibn Ali ibn Thabit al-Khatib mentioned the two narrations in the narrations of the Companions from the Followers, may God have mercy on them all. On the authority of Ibn Omar, when the Prophet, may God bless him and grant him peace, heard thunder and lightning, he would say: **O God, do not kill us with Your wrath, do not destroy us with Your punishment, and spare us before that.**

God the Almighty said: **They put their fingers in their ears.** They put their fingers in their ears so that they would not hear the Qur'an and believe in it and in Muhammad, peace be upon him. This is considered disbelief, and disbelief is death. There are five languages for the word *finger*: finger with a kasra on the hamza and a fatha on the ba', finger with a fatha on the hamza and a kasra on the ba', and it is said with a fatha on both of them, a damma on both of them, and a kasra on both of them. It is feminine. The same is true for ear, and it is pronounced lightly, heavily, and diminutively, so it is said: adhina. If you named a man with it and then made him diminutive, you would say: adhina, and it is not made feminine because the femininity was removed from it by transferring it to the masculine. As for their saying: adhina in a proper noun, it was named with it in a diminutive form, and the plural is adhina. You say: adhinatu if you hit his ear. A man with adhina if he hears everyone's speech, the singular and the plural are the same. Adhani: big ears. A sheep with adhina, and a ram with adhina. To make a sandal or something else hurt: if you give it an ear. And to make a boy's ear hurt: you rub his ear.

God the Almighty said: **Of the thunderbolts** meaning of the most severe thunderbolts. Thunderbolts is the plural of thunderbolt. Ibn Abbas, Mujahid and others said: When the wrath of the thunder, which is the angel,

becomes intense, fire flies from its mouth, which is the thunderbolts. Al-Khalil said the same, he said: It is the severe occurrence of the sound of thunder, sometimes accompanied by a piece of fire that burns whatever it hits. Abu Zaid said: Thunderbolt is a fire that falls from the sky in severe thunder. Al-Khalil narrated from some al-Nas 114:As-Sa'i'qah **with a s**. Abu Bakr Al-Naqqash said: It is said: Thunderbolt, shock, and thunderbolt have the same meaning. Al-Hasan read: Of the thunderbolts **with the qaf prefixed**, and from this is the saying of Abu Al-Najm:

They tell of the polished incisors that lightning cracks from the thunderbolts.

An-Nahhas said: It is the language of Tamim and some of Banu Rabi'ah. It is said: **The sky struck them** if it casts thunderbolt upon them. Thunderbolt also means a cry of torment. God Almighty said: **So the thunderbolt of humiliating torment seized them**. It is also said: **The man was struck with a thunderbolt or a stunner**, meaning he fainted. From this is the saying of God Almighty: **And Moses fell unconscious**, so someone else struck him with a thunderbolt. Ibn Muqbil said:

You see the blue flags under his gum, one by one and two, his howls have struck them.

God the Almighty said: **So whoever is in the heavens and whoever is on the earth was struck dead** meaning, they died. God the Almighty likened in this verse the state of the hypocrites to the darkness, thunder, lightning, and thunderbolts in the downpour. The darkness is an example of what they believe of disbelief, and the thunder and lightning are an example of what they frighten with. It was said: God the Almighty likened the Qur'an to the downpour because of the confusion it contains for them, and the blindness is the darkness, and what it contains of threat and deterrence is the thunder, and what it contains of light and dazzling arguments that sometimes almost dazzle them is the lightning. The thunderbolts are an example of what is in the Qur'an of the call to fight in this life and the threat in the hereafter. It was said: The thunderbolts are the obligations of the Shari'ah that they hate, such as jihad, zakat, and others.

His saying: **Beware of death**. Beware and beware have the same meaning, and they were read with both. Sibawayh said: It is accusative, because it is located for it, that is, an object for it, and its reality is that it is a source, and Sibawayh recited:

Forgive the faults of the generous person for his generosity, and turn away from the insults of the ignoble person out of kindness.

The reciters said: It is in the accusative case as a specification. Death is the opposite of life. He died, dies, and also dies. The rajaz poet said:

My daughter, the lady of girls, live and do not believe that you will die

He is dead and dead, and dead people and dead and dead and dead. Mawat **with dammah** is death. Mawat **with fathah**: that which has no soul. Mawat also: the land that has no human owner and no one benefits

from it. Mawat **with sukoon**: the opposite of an animal. It is said: buy the two dead, but do not buy the animal, meaning buy the lands and houses, but do not buy slaves and animals. Mawat **with dammah**: a death that befalls livestock. It is said: two deaths befell the money. And God caused him to die and his death, doubled for emphasis. He said:

Urwa died a peaceful death, so here I am dying every day

The she-camel died when her offspring died, so she is called mumayt and mumaytah. Abu Ubaid said: The same applies to a woman, and its plural is mumayt. Ibn al-Sikkit said: So-and-so died when his son or sons died. Al-Mutamawwat is a description of a hypocritical ascetic. The death of a dead person, like your saying: a dark night, you take from its wording what it emphasizes. And the one who is determined to do something: is the one who is devoted to it. Ru'bah said:

The sea has become rough and the night is still raging above the water

Also: the one who is desperate and does not care about death in war. In the hadith:

I see the people fighting to the death They are those who are fighting to the death. Death **with dammah**: is a type of madness and epilepsy that befalls a person. When he wakes up, his mind returns to him, like a sleeper or a drunkard. Mu'tah **with dammah on the meem and hamza on the waw**: is the name of a land where Ja'far ibn Abi Talib, peace be upon him, was killed.

The Almighty says: **And God encompasses the disbelievers** is a subject and predicate, meaning they will not escape Him. It is said: The sultan surrounded someone if he seized him in a besieging manner from every direction. The poet said:

We surrounded them until, when they were certain of what had been decreed, they all inclined toward peace.

And from this is the saying of God the Almighty: **And its fruit is encompassed**. Its root is Muhit, the movement of the Ya' was transferred to the Ha' and then it became quiescent. So God the Almighty encompasses all of His creation, meaning they are in His grasp and under His control, as He said: **And the earth entirely will be in His grasp on the Day of Resurrection**. It was said: **Surrounding the disbelievers** meaning He knows them. Its evidence is: **And that God has encompassed all things in knowledge**. It was said: He will destroy them and gather them. Its evidence is the saying of God the Almighty: **Unless you are encompassed** meaning unless you all perish. And He specifically mentioned the disbelievers because they were mentioned earlier in the verse. And God knows best.

Tafsir Ibn Kathir

This is another example that God the Almighty gave for another type of hypocrites, who sometimes see the

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truth and sometimes doubt. Their hearts, in their state of doubt, disbelief and hesitation, are **like a downpour**. A downpour is rain, said Ibn Mas'ud, Ibn Abbas, some of the Companions, Abu Al-'Aliyah, Mujahid, Sa'id ibn Jubayr, 'Ata', Al-Hasan Al-Basri, Qatadah, 'Atiyyah Al-'Awfi, 'Ata Al-Khurasani, Al-Suddi and Al-Rabi' ibn Anas. Ad-Dahhak said: It is the clouds, and the most famous is rain that descends from the sky in a state of darkness, which is doubt, disbelief and hypocrisy. Thunder is what disturbs the hearts with fear, for it is the nature of hypocrites to be extremely fearful and frightened, as God the Almighty said: **They think that every shout is against them**. And He said: "And they swear by God that they are of you, but they are not of you. But they are a people who are afraid. If they could find a refuge or caves or a place of entry, they would turn to it, rushing headlong." *Lightning* is what is sometimes glimpsed in the hearts of these types of hypocrites from the light of faith, and for this reason He said: **They make...** Their fingers in their ears from the thunderbolts, for fear of death, and God encompasses the disbelievers." That is, their caution will not avail them at all, because God encompasses them with His power and they are subject to His will and desire, as He said: "Has there come to you the story of the hosts? Pharaoh and Thamud? Rather, those who disbelieved are in denial. And God is behind them, encompassing them." Then He said: **The lightning almost snatches away their sight**, that is, because of its intensity and strength in itself, and the weakness of their insights and their lack of steadfastness in faith. Ali bin Abi Talhah said on the authority of Ibn Abbas: **The lightning almost snatches away their sight**, meaning that the decisive verse of the Qur'an almost points to the faults of the hypocrites. Ibn Ishaq said: Muhammad bin Abi Muhammad told me on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas: **The lightning almost snatches away their sight**, that is, because of the intensity of the light of the truth, whenever it shines for them, they walk in it, and when it darkens for them, they stand, that is, whenever something of faith appears to them, they take comfort in it and follow it. And sometimes doubts appear to them, their hearts darken and they stand confused. Ali bin Abi Talha said on the authority of Ibn Abbas, **Whenever it lights up for them, they walk in it**. He said, "Whenever the hypocrites are afflicted with the glory of Islam, they are reassured by it, and when a disaster befalls Islam, they stand up to return to disbelief, as God Almighty said, 'And of mankind is he who worships God on the verge; if good befalls him, he is reassured by it.' " Muhammad bin Ishaq said on the authority of Muhammad bin Abi Muhammad on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas, **Whenever it lights up for them, they walk in it, and when it darkens for them, they stand up**. That is, they know the truth and speak it, so they are on the right path from what they say, but if they regress from it to disbelief, they stand up, that is, confused. This is what Abu Al-'Aliyah, Al-Hasan Al-Basri, Qatadah, Al-Rabi' bin Anas, and Al-Suddi said on the authority of the Companions, and this is

more correct and clear, and God knows best. This is how they will be on the Day of Resurrection when people are given light according to their faith. Some of them are given light that will illuminate them for a distance of farsakhs, and more than that, and less than that. Some of them have their light extinguished at one time and illuminated at another, so they walk on the Sirat at one time and stop at another. Some of them have their light extinguished completely, and they are the sincere ones. The hypocrites, about whom God Almighty said: **On the Day when the hypocrites, men and women, will say to those who believed, 'Wait a moment for us that we may borrow some of your light.' It will be said, 'Go back behind you and seek light.'** And He said about the believers: **On the Day when you see the believing men and believing women, their light proceeding before them and on their right, 'Good tidings for you today are gardens beneath which rivers flow.'** And God Almighty said: "On the Day when God will not disgrace the Prophet and those who believed with him, their light proceeding before them and on their right, they will say, 'Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent.'"

Mention the hadith mentioned in that regard

Saeed bin Abi Aruba said on the authority of Qatada regarding the words of God Almighty: **On the Day you see the believing men and believing women** the verse, he mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say that among the believers there are those whose light will shine from Medina to Aden or between Sana'a and even less than that, so that among the believers there are those whose light will shine only where their feet are. It was narrated by Ibn Jarir and Ibn Abi Hatim from the hadith of Imran bin Dawar al-Qattan on the authority of Qatada in a similar manner. This is like what al-Minhal bin Amr said on the authority of Qais bin al-Sakn on the authority of Abdullah bin Masoud, who said: They will be given their light according to their deeds. Some of them will be given their light like a palm tree and some of them will be given their light like a standing man, and the light of them will be the light of the least of them on his thumb, it will be extinguished at one time and ignited at another. This is how Ibn Jarir narrated it on the authority of Ibn Muthanna on the authority of Ibn Idris on the authority of his father on al-Minhal. Ibn Abi Hatim said: My father told us, Muhammad bin Ali bin Muhammad al-Tanafisi told us, Ibn Idris told us, I heard my father mention on the authority of al-Minhal bin Amr on the authority of Qais bin al-Sakn on the authority of Abdullah bin Masoud: **Their light will run between...** Their hands" He said: They will pass over the Sirat according to their deeds. Some of them will have light like a mountain, and some of them will have light like a palm tree. The light of the light closest to them will be in their thumbs, which will flare up at one time and be extinguished at another. Ibn Abi Hatim also said: Muhammad ibn Ismail al-Ahmasi told us: Abu Yahya al-Hamani told us: Utbah ibn al-Yaqzan told us, on the authority of

Ikrimah, on the authority of Ibn Abbas, who said: There is no one among the people of monotheism who will not be given light on the Day of Resurrection. As for the hypocrite, his light will be extinguished, so the believer will be afraid of what he sees of the extinguishing of the light of the hypocrites, so they will say: Our Lord, perfect our light for us. Ad-Dahhak ibn Muzahim said: Everyone who showed faith in this world will be given light on the Day of Resurrection, and when he reaches the Sirat, the light of the hypocrites will be extinguished. When the believers saw that, they were afraid and said: Our Lord, perfect our light for us.

If this is established, then people are divided into categories: sincere believers, who are described in the four verses at the beginning of Surat Al-Baqarah; sincere disbelievers, who are described in the two verses after it; and hypocrites, who are divided into two categories: sincere, who are the ones for whom the fiery parable is given; and hypocrites who hesitate, sometimes showing the sparkle of faith and sometimes fading, who are the ones with the watery parable, and they are in a lighter state than those before them. This situation is similar in some ways to what was mentioned in Surat An-Nur, about the parable of the believer and what God has placed in his heart of guidance and light, with the lamp in the glass that is like a shining star, which is the heart of the believer who is created with faith and deriving it from the pure and clear Sharia that reaches him without turbidity or confusion, as will be explained in its place, God willing. Then the parable of the servants of the disbelievers who believe that they are on something but are not on anything, and they are the ones with compound ignorance is given in the Almighty's saying: **And those who disbelieve - their deeds are like a mirage in a lowland which a thirsty person thinks is water until, when he comes to it, he finds it is nothing.** The verse. Then the parable of the ignorant disbelievers is given, who are the ones about whom God Almighty said: **Or like darknesses.** In a deep sea covered by waves above waves above clouds - darknesses, one above another. If he puts out his hand, he can hardly see it. And he to whom God has not appointed light - for him there is no light. So He divided the disbelievers here into two groups: the preacher and the imitator, as He mentioned at the beginning of Surat al-Hajj 22: **And among the people is he who disputes about God without knowledge and follows every rebellious devil.** And He said: **And among the people is he who disputes about God without knowledge or guidance or an enlightening Book.** And God divided the believers at the beginning of the event and at the end of it, and in Surat Al-Insan, into two groups: the foremost, who are the close ones, and the companions of the right, who are the righteous.

The summary of these noble verses is that believers are of two types: those who are close to God and those who are righteous. The disbelievers are of two types: those who call to God and those who imitate. The hypocrites are also of two types: a pure hypocrite and a hypocrite who has some form of hypocrisy, as stated in the two Sahih's on the authority of Abdullah ibn Amr on the authority of the Prophet, may God bless him and grant him peace: "There are three things, whoever has them is a pure hypocrite, and whoever

has one of them has some trait of hypocrisy until he gives it up: whoever lies when he speaks, whoever breaks his promise, and whoever betrays when he is entrusted." They used this as evidence that a person may have some form of faith and some form of hypocrisy. This is either practical in accordance with this hadith or belief, as indicated by the verse, as stated by a group of the Salaf and some scholars, as mentioned above and as will come, God willing. Imam Ahmad said: Abu al-Nadr told us: Abu Muawiyah, meaning Shaiban, told us, on the authority of Laith, on the authority of Amr ibn Murrah, on the authority of Abu al-Bukhtari, on the authority of Abu Saeed, who said: The Messenger of God, may God bless him and grant him peace, said: "Hearts are of four types: a bare heart in which there is a lamp that shines, a covered heart tied to its covering, an inverted heart, and a plated heart. As for the bare heart, it is the heart of the believer, and its lamp is its light. As for the plated heart, it is the heart of the disbeliever. As for the inverted heart, it is the heart of the pure hypocrite, who knew and then denied. As for the plated heart, it is a heart in which there is both faith and hypocrisy. The example of faith in it is like that of a plant nourished by good water, and the example of hypocrisy in it is like that of an ulcer nourished by pus and blood. Whichever of the two substances overcomes the other, it overcomes it." This is a good and good chain of transmission.

And the Almighty's saying: "And if God had willed, He could have taken away their hearing and their sight. Indeed, God is over all things competent." Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah or Saeed ibn Jubayr on the authority of Ibn Abbas regarding the Almighty's saying: **And if God had willed, He could have taken away their hearing and their sight.** He said: "Because they abandoned the truth after knowing it. Indeed, God is over all things competent." Ibn Abbas said: That is, God is capable of everything He intends for His servants, whether punishment or forgiveness. Ibn Jarir said: God Almighty described Himself as having the power to do all things in this place because He warned the hypocrites of His wrath and might and informed them that He encompasses them and is capable of taking away their hearing and sight. The meaning of Qadir is Qadir, just as the meaning of Aleem is Aalim. Ibn Jarir and many of the commentators who followed him went to the fact that these two examples were given for one type of hypocrites, and the word *aw* in the Almighty's saying: **or like a rainstorm from the sky** means *and* like the Almighty's saying: **and do not obey among them a sinner or an ingrate.** Or it is for choice, i.e. give them an example of this or that if you wish. Al-Qurtubi said: **or for equality, like sitting with Al-Hasan or Ibn Sirin, according to what Al-Zamakhshari explained, that each of them is equal to the other in the permissibility of sitting with him.** And its meaning, according to his saying, whether you give them an example of this or that, it is consistent with their condition **I said.** This is in consideration of the type of hypocrites, for they are types and they have conditions and attributes as God the Almighty mentioned in Surat Bara'ah: **and among them - and among them - and among them** - mentioning their conditions and attributes and what they rely on of actions and words. So He made these two examples

Surat al-Baqarah 2:19

Or like a downpour from the sky, in which is darkness and thunder and lightning. They put their fingers in their ears to avoid the thunderclaps, fearing death. And God encompasses the disbelievers.

for two types of them that are more consistent with their conditions and attributes, and God knows best, just as the two examples were given in Surat An-Nur for the two types of the infidels, the preachers. And the imitators in the Almighty's saying: **And those who disbelieve - their deeds are like a mirage in a lowland** until He said: **Or like darknesses in a deep sea** the verse: the first is for the preachers who are in compound ignorance, and the second is for those with simple ignorance from the imitating followers, and God knows best what is correct.

Fath al-Qadir

This example was connected to the first example with the letter of doubt in order to give a choice between the two examples: that is, give them an example of this or that. Although it was originally for doubt, it was expanded until it became for mere equality without doubt. It was said that it has the meaning of the letter waw, as was said by the reciters and others. He recited:

Laila claimed that I was immoral for my own sake, or that I was immoral for her sake.

Another said:

He attained the caliphate or it was a destiny for him as his Lord gave Moses according to destiny.

What is meant by *saib* is rain, and its derivation is from **sab yasub** which means to fall. Alqamah said:

Do not treat me and Muammar equally. I will give you the nectar of death wherever it may be.

Its origin is Saiyub, the Ya and Waw came together and one of them was preceded by a sukoon, so the Waw was changed to a Ya and assimilated, as they did in Mayt and Sayyid. The sky in the original: everything that rises above you and covers you. From this, the roof of the house is called the sky. The sky also: rain is called by this name because it descends from it, and the benefit of mentioning its descent from the sky even though it only occurs from it is that its descent is not specific to one side of it rather than another, and the use of the sky to refer to rain occurs frequently in the speech of the Arabs, such as the saying of Hassan:

The land of the Bani Al-Hasahs is deserted and covered by the whirlpools and the sky.

Another said:

If the sky descends to the land of a people

The explanation of darkness has been presented, but the plural is an indication that the darkness of the clouds is joined to the darkness of the night. Thunder is the name for the sound of the angel who drives the clouds. At-Tirmidhi narrated from the hadith of Ibn Abbas who said: "The Jews asked the Prophet, may God bless him and grant him peace, about thunder,

what it is? He said: An angel from among the angels in whose hand are whips of fire with which he drives the clouds wherever God wills. They said: What is this sound that we hear? He said: His driving the clouds when he drives them until they reach where he is commanded. She said: You have spoken the truth." The hadith in its entirety, and there is an argument in its chain of transmission. Al-Qurtubi said: Most scholars agree with this interpretation - and it was said: It is the turmoil of the cloud bodies when rain falls from them, and this is what a group of commentators followed, following the philosophers and ignorant theologians, and other things were said. Lightning is an iron whip in the hand of the angel who drives the clouds, and this was agreed upon by many of the companions and the majority of scholars of Islamic law, based on the previous hadith. Some commentators, following the philosophers, said: Lightning is what is sparked by the clash of cloud bodies accumulated from rising vapors containing a fiery part that ignites when they clash. His statement: 19- **They put their fingers in their ears** is a new sentence that has no syntactic position, as if someone said: What is their condition during that thunder? So it was said: They put their fingers in their ears. Calling some of the fingers a well-known metaphor, and the partial and complete relationship is because what is placed in the ear is only the head of the entire finger. And the thunderbolts, and it is said the thunderbolts: are a piece of fire that separates from the king's whip that restrains the clouds when he is angry and strikes them violently, and what is indicated by that is what is in the hadith of Ibn Abbas, some of which we mentioned shortly, and many scholars of Islamic law said the same. Some of them said: It is a fire that comes out of the mouth of the king. Al-Khalil said: It is the intense sound of thunder, sometimes accompanied by a piece of fire that burns whatever it hits. Abu Zaid said the thunderbolt: Fire that falls from the sky in severe thunder. Some commentators, following the philosophers and those who said the same as them, said: It is a subtle fire that flares up from the clouds when their bodies collide. And in Surat Ar-Ra'd, God willing, there will be more benefit and clarification in the interpretation of thunder, lightning, and thunderbolts. And the word **warm of death** is in the accusative case as an object for which it is intended. Al-Farra' said: It is in the accusative case as a specification. Death is the opposite of life. And encompassing is taking from all sides so that the thing encompassed is not missed in any way.

Tafsir al-Baghawi

19. **Or like a downpour** meaning like the people of a downpour. This is another example that God Almighty gave for the hypocrites with another meaning. If you wish, liken them to a fire, or if you wish, to the people of the downpour. It was said that / or with the meaning of the waw, meaning and like a downpour, like His Almighty saying: **Or they increase** meaning and they

increase. The downpour is rain and everything that descends from above to below is a downpour, and it is a verb from saba, yasub, meaning it descends from the sky, meaning from the clouds. It was said that it is the sky itself, and the sky is everything that rises above you and shades you. It is one of the names of species, it can be singular and plural. **In it** meaning in the downpour. It was said in the sky, meaning from the clouds, and that is why he mentioned it. It was said that the sky is masculine and feminine. God Almighty said: **The sky is split by it** 18-*Al-Muzzammil* and He said: **When the sky is split** 1-*Al-Infitar*. *Darkness* is the plural of darkness, *Thunder* is the sound that is heard from the clouds, and *lightning* is the fire that comes out of it.

Ali, Ibn Abbas and most of the commentators **may God be pleased with them** said: Thunder is the name of an angel who drives the clouds, and lightning is the flashing of a whip of light with which the angel rebukes the clouds. It was also said that the sound is the rebuke of the clouds, or it was said that it is the glorification of the angel. It was also said that thunder is the speech of the angel and lightning is his laughter. Mujahid said that thunder is the name of the angel, and his voice is also called thunder, and lightning is the striking of an angel who drives the clouds. Shahr ibn Hawshab said: Thunder is an angel who drives the clouds, and when they disperse, he gathers them together, and when his anger is intense, fire flies from his mouth, which are the thunderbolts. It was also said that thunder is the sound of the wind deflecting between the clouds, but the first is more correct.

They put their fingers in their ears because of the thunderbolts. The plural of thunderbolt is a shout that causes death or unconsciousness to those who hear it. Every deadly punishment is called a thunderbolt. It has also been said that a thunderbolt is a piece of punishment that God Almighty sends down on whomever He wills.

It was narrated on the authority of Salim bin Abdullah bin Omar, on the authority of his father, may God be pleased with him, that when the Messenger of God, may God bless him and grant him peace, heard the sound of thunder and lightning, he would say: **O God, do not kill us with Your wrath, nor destroy us with Your punishment, and pardon us before that.** His statement, **fear of death**, means fear of destruction. **And God encompasses the disbelievers**, meaning He knows them. It was also said that He gathers them. Mujahid said: He gathers them and punishes them. It was also said: He will destroy them. The evidence for this is the statement of God Almighty: **Unless you are encompassed** 66-*Yusuf*, meaning that you are all destroyed. Abu Amr and Al-Kisa'i incline the word **the disbelievers** in the accusative and genitive cases, but they do not incline: **the first to disbelieve in Him** 41-*Al-Baqarah*.

Tafsir al-Baidawi

19- **Or like a downpour from the sky** is in apposition to

the one who kindled the fire, meaning: like those with a downpour, as He said: **They put their fingers in their ears.** And *or* originally indicates equality in doubt, then it was expanded and was used to indicate equality without doubt, such as: Sit with Al-Hasan or Ibn Sirin, and the Almighty's saying: **And do not obey among them a sinner or an ingrate.** It indicates equality in good sitting and the obligation of disobedience. From that is His saying: **Or like a downpour.** Its meaning is that the story of the hypocrites is similar to these two stories, and that they are the same in the validity of the likening to them, and you have the choice to represent them or whichever you want. And the downpour is a verb from the word *saub*, which means descent, and it is said for rain and clouds. Al-Shamakh said:

And Asham Dan Sadiq Al-Raad Saib

In the verse, both are possible, and its indefiniteness is because what is meant by it is a type of heavy rain. And the definition of the sky is to indicate that the clouds are dense and cover the entire horizons of the sky, for each of them is called a sky, just as each layer of it is a sky. And he said:

And then there is land between us and sky

It was provided with a share of exaggeration in terms of origin, construction and indefiniteness. It was said that what is meant by the sky is the clouds, so the lam is for defining the essence.

In it is darkness, thunder, and lightning. If what is meant by *rain* is rain, then its darkness is the darkness of its condensation due to the successive drops, and the darkness of a cloud with the darkness of the night, and making it a place for thunder and lightning because they are at its top and its slope, intertwined with it. If what is meant by it is the clouds, then its darkness is its blackness and its application with the darkness of the night. And its rise by circumstance is in agreement because it is dependent on the described. Thunder is a sound heard from the clouds. It is well-known that its cause is the disturbance of the cloud bodies and their clashing if the wind makes them tremble. And lightning is what flashes from the clouds, from the lightning of something, and both are originally a source, and therefore they were not combined.

They put their fingers in their ears. The pronoun refers to the owners of the *loss*. Even though its wording was omitted and *loss* was used in its place, its meaning remains. It is permissible to rely on it, just as Hassan relied on it in his saying:

They are watered with roses, and upon them is a papyrus that claps with pure nectar.

The pronoun was mentioned because the meaning is cold water, and the sentence is a resumption, so when he mentioned what indicates severity and horror, it was said: What is their condition with something like that? So it was answered with it, and he only used the fingers instead of the fingertips for emphasis.

From the thunderbolts is related to **they make**, meaning for the sake of which they make, like their saying **He gave him a drink from the 'aymah**. And the thunderbolt is a violent thunderclap with fire that does not pass anything without destroying it, from *sa'q*

Surat al-Baqarah 2:19

Or like a downpour from the sky, in which is darkness and thunder and lightning. They put their fingers in their ears to avoid the thunderclaps, fearing death. And God encompasses the disbelievers.

which is the intensity of the sound, and it may be applied to anything violent that is heard or seen, it is said **the thunderbolt struck him** if it destroyed him by burning or the intensity of the sound, and it is read **from the thunderbolts** although it is not a reversal of **from the thunderbolts** because both structures are the same in declension, it is said **the rooster slapped**, and **the orator slapped**, and **his thunderbolt** is originally either an attribute of the thunderclap or of the thunder. And the *ta* is for emphasis as in the narration or a source like *al-'afiyah* and *al-kadhibah*. **Hadhar al-mawt** is in the accusative case as in his saying:

I forgive the generosity of the generous and I pardon the insults of the mean out of generosity.

Death: the disappearance of life. It was said that it is an opposite of it, as he said: **He created death and life**. It was replied that creation means estimation, and annihilation is estimation.

And God encompasses the disbelievers. They will not escape Him, just as the one who is surrounded by Him will not escape the one who surrounds Him. Deception and trickery will not save them. The sentence is parenthetical and has no syntactic position.

Surat al-Baqarah 2:20

The lightning almost snatches away their sight. Whenever it lights up for them, they walk therein, and when darkness covers them, they stand still. And if God had willed, He could have taken away their hearing and their sight. Indeed, God is over all things competent.

Tafsir al-Jalalayn

The lightning almost comes close to snatching away their sight taking it away quickly Whenever it lights up for them, they walk in it that is, in its light and when it becomes dark for them, they stand still they stop, a representation of the disturbance of what is in the Qur'an of the arguments in their hearts and their belief in what they heard in it of what they love and their stopping from what they hate And if God had willed, He could have taken away their hearing meaning their hearing and their sight the apparent as He took away the hidden Indeed, God is over all things He willed Able and similar to it is the taking away of what was mentioned

Tafsir al-Suyuti

Tafsir al-Tabari

"The lightning almost snatches away their sight. Whenever it lights up for them, they walk therein, but when it darkens for them, they stand still. And if God had willed, He could have taken away their hearing and their sight. Indeed, God is over all things competent."

Tafsir al-Qurtubi

God Almighty says: "The lightning almost snatches away their sight. Whenever it lights up for them, they walk therein, but when darkness descends upon them, they stand still. And if God had willed, He could have taken away their hearing and their sight. Indeed, God is over all things competent."

The Almighty says: **The lightning almost snatches away their sight.** The meaning of *almost* is *approaches*. It is said: **He almost did something** if he came close but did not do it. It is also permissible in places other than the Qur'an to say: **He almost did something**, as Ru'bah said:

It has almost become worn out from long wear and tear.

Derived from the word *musah* which means lesson. It is better to use it without *an* because it is to approximate the situation, and to refer the speech to the future, and this is contradictory. God the Almighty said: **The flash of its lightning almost takes away the sight.** And from the sayings of the Arabs: **The ostrich almost flew away** and **The bride almost became a prince**, because of their proximity to that situation.

Kada is a verb that is modified on the basis of **fa'ilu yaf'ulu**. Its predicate is a noun, which is rare. He said: **And I almost returned.** It runs the same course as *Kada*, "Karaba," *Ja'ala*, "Qaraba," and *Tafaqa*, in that its predicate is without *an*. God the Almighty said: **And they began to fasten together, over themselves, from the leaves of Paradise**, because they all mean the state and approximation, and *an* does not come with the state, so know.

God the Almighty says: **It snatches away their sight.** *Khuff* means to seize quickly, and from this the bird is called a *snatcher* for its speed. So whoever makes the Qur'an an example of intimidation, the meaning is that their fear of what will befall them almost takes away their sight. And whoever makes it an example of the explanation in the Qur'an, the meaning is that there came to them from the explanation what dazzled them. And *yakhtafu* and *yakhtafu* are two languages in which it was recited. And *qad khtafuhu* with a **kasra** *yakhtafuhu khtafan*, and it is the good language, and the other language narrated by Al-Akhfash: *khtafu yakhtafu*. Al-Jawhari: It is rare and poor and is hardly known. Yunus recited it with it in His Almighty saying: **The lightning almost snatches away their sight.**

Al-Nahhas said: There are seven ways of reciting *yakhtafu*, the eloquent recitation is: *yakhtafu*. Ali ibn Al-Hasan and Yahya ibn Watthab recited: *yakhtafu* with a **kasra** on the *ta'*. Saeed Al-Akhfash said: It is a language. Al-Hasan, Qatada, Asim Al-Jahdari and Abu Raja Al-Attardi recited with a fatha on the *ya'* and a **kasra** on the *kha'* and the *ta'*. It was also narrated on the authority of Al-Hasan that he read it with a fatha on the *kha'*. Al-Farra' said: Some of the people of Medina read it with a sukoon on the *kha'* and a shaddah on the *ta'*. Al-Kisa'i, Al-Akhfash and Al-Farra' said: It is permissible to say *yakhtafi* with a **kasra** on the *ya'*, the *kha'* and the *ta'*. So these are six aspects that are in agreement with the script. The seventh was narrated by Abdul-Warith who said: I saw in the copy of Ubayy ibn Ka'b the word *yatakhatafi*, and Sibawayh and Al-Kisa'i claimed that whoever reads *yakhtafi* with a **kasra** on the *kha'* and the *ta'*, the original word in his view is *yatakhatafi*, then the *ta'* was assimilated into the *ta'* and two quiescent letters met, so the *kha'* was **kasra** because of the meeting of two quiescent letters. Sibawayh said: Whoever opens the *kha'* adds the vowel of the *ta'* to it. Al-Kisa'i said: Whoever breaks the *ya'*, it is because the *alif* in *ikhtafafi* is **kasra**. As for what Al-Farra' narrated on the authority of the people of Medina about sukoon on the *kha'* and assimilation, it is not known and is not permissible, because it is combining two quiescent letters. This was said by Al-Nahhas and others.

I said: It was also narrated on the authority of Al-Hasan and Abu Raja' that he snatches. Ibn Mujahid said: I think it is a mistake, and he provided evidence for that by saying that no one read **khtafat al-khutfaf** with the fat-ha.

Their eyes is the plural of *sight*, which is the sense of sight. The meaning is: The clear arguments and proofs of the Qur'an almost dazzle them. Whoever uses lightning as an example of intimidation means that their fear of what will befall them almost blinds them.

God the Almighty said: **Whenever it lights up for them,**

Surat al-Baqarah 2:20

The lightning almost snatches away their sight. Whenever it lights up for them, they walk therein, and when darkness covers them, they stand still. And if God had willed, He could have taken away their hearing and their sight. Indeed, God is over all things competent.

they walk therein. Whenever is in the accusative case because it is an adverb. If when it means if, then it is a relative pronoun and the agent in it is they walked, which is its answer, and it does not work on it because it is in the relation of what. The object according to Al-Mubarrad is omitted, the meaning according to him is: whenever the lightning lights up the way for them. It was said: It is permissible for fa'l and af'al to have one meaning, like sakat and askat, so idda' and idda' are the same and there is no need to estimate the omission of an object. Al-Farra' said: It is said da' and idda', and it has been mentioned before. The meaning is that whenever they heard the Qur'an and the arguments became clear to them, they forgot and walked with it, but when something was revealed from the Qur'an that they were blind to and led astray by or were forced to do, they stood up, that is, they remained in their hypocrisy. It was narrated from Ibn Abbas. It was also said: The meaning is whenever their conditions improved in their crops and livestock and blessings continued, they said: The religion of Muhammad is a blessed religion. But when a calamity befell them and hardship befell them, they became angry and remained in their hypocrisy. It was narrated from Ibn Mas'ud and Qatadah. An-Nahhas said: This is a good statement, and its correctness is indicated by the following: **And among the people is he who worships God on the edge, if good befalls him he is content therewith, but if a trial befalls him he turns back on his face.** The Sufi scholars said: This is an example given by God the Most High for someone who did not have sound states of will to begin with, so he ascended from those states through claims to the states of the great, as if the states of will would illuminate him if he corrected them by adhering to their manners, but when he mixed them with claims, God took away those lights from him and he remained in the darkness of claims from which he could not see the way out. It was narrated from Ibn Abbas that what was meant were the Jews, when the Prophet (peace and blessings of God be upon him) was granted victory at Badr, they were greedy and said: This is, by God, the Prophet whom Moses gave us glad tidings of, no banner of his will will be rejected, but when the calamity befell him at Uhud, they turned back and doubted, and this is weak. The verse is about the hypocrites, and this is more correct from Ibn Abbas, and the meaning includes everyone.

The Almighty said: **And if God had willed, He could have taken away their hearing and their sight.** Law is a particle of wish and it has the meaning of recompense, and its response is lam. The meaning is: And if God had willed, He could have informed the believers of them and taken away the glory of Islam by taking control of them, killing them, and expelling them from among them. He specifically mentioned hearing and sight because they were mentioned in the verse first, or because they are the most honorable aspects of man. It was read with their hearing for all, and we have already discussed this.

God the Almighty said: **Indeed, God has power over all**

things. This is general, and its meaning according to the theologians is that which is permissible to describe God the Almighty with power over it. The Ummah agreed to call God the Almighty the Almighty, for He is Almighty, Able, and Powerful. The Almighty is more eloquent in description than the Able, as stated by Al-Zajaji. Al-Harawi said: The Almighty and the Able have the same meaning. It is said: I have power over something, I have power over it, a power, a power, a power, and two powers, meaning power. And the power to do something means the power over it. So God the Almighty and Majestic is Able and Powerful over every possible thing that can exist or not exist. So every accountable person must know that God the Almighty is Able, He has the power by which He acts and does what He wills according to his knowledge and choice. He must also know that the servant has the power by which he acquires what God the Almighty has enabled him to do according to the usual course of events, and that he is not the sole possessor of his power. Rather, God the Almighty mentioned here His attribute, which is power, and not others, because an action that includes threat and fear was mentioned previously, so mentioning power was appropriate for that. And God knows best.

These are twenty verses, according to the number of the Kufians, four verses describing the believers, then two verses mentioning the disbelievers, and the rest of them about the hypocrites. The narration of them from Ibn Jurayj has been presented previously, and Mujahid also said the same.

Tafsir Ibn Kathir

This is another example that God the Almighty gave for another type of hypocrites, who sometimes see the truth and sometimes doubt. Their hearts, in their state of doubt, disbelief and hesitation, are **like a downpour**. A downpour is rain, said Ibn Mas'ud, Ibn Abbas, some of the Companions, Abu Al-'Aliyah, Mujahid, Sa'id ibn Jubayr, 'Ata', Al-Hasan Al-Basri, Qatadah, 'Atiyah Al-'Awfi, 'Ata Al-Khurasani, Al-Suddi and Al-Rabi' ibn Anas. Ad-Dahhak said: It is the clouds, and the most famous is rain that descends from the sky in a state of darkness, which is doubt, disbelief and hypocrisy. Thunder is what disturbs the hearts with fear, for it is the nature of hypocrites to be extremely fearful and frightened, as God the Almighty said: **They think that every shout is against them.** And He said: "And they swear by God that they are of you, but they are not of you. But they are a people who are afraid. If they could find a refuge or caves or a place of entry, they would turn to it, rushing headlong." *Lightning* is what is sometimes glimpsed in the hearts of these types of hypocrites from the light of faith, and for this reason He said: **They make...** Their fingers in their ears from the thunderbolts, for fear of death, and God encompasses the disbelievers." That is, their caution will not avail

them at all, because God encompasses them with His power and they are subject to His will and desire, as He said: "Has there come to you the story of the hosts? Pharaoh and Thamud? Rather, those who disbelieved are in denial. And God is behind them, encompassing them." Then He said: **The lightning almost snatches away their sight**, that is, because of its intensity and strength in itself, and the weakness of their insights and their lack of steadfastness in faith. Ali bin Abi Talhah said on the authority of Ibn Abbas: **The lightning almost snatches away their sight**, meaning that the decisive verse of the Qur'an almost points to the faults of the hypocrites. Ibn Ishaq said: Muhammad bin Abi Muhammad told me on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas: **The lightning almost snatches away their sight**, that is, because of the intensity of the light of the truth, whenever it shines for them, they walk in it, and when it darkens for them, they stand, that is, whenever something of faith appears to them, they take comfort in it and follow it. And sometimes doubts appear to them, their hearts darken and they stand confused. Ali bin Abi Talha said on the authority of Ibn Abbas, **Whenever it lights up for them, they walk in it**. He said, "Whenever the hypocrites are afflicted with the glory of Islam, they are reassured by it, and when a disaster befalls Islam, they stand up to return to disbelief, as God Almighty said, 'And of mankind is he who worships God on the verge; if good befalls him, he is reassured by it.' " Muhammad bin Ishaq said on the authority of Muhammad bin Abi Muhammad on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas, **Whenever it lights up for them, they walk in it, and when it darkens for them, they stand up**. That is, they know the truth and speak it, so they are on the right path from what they say, but if they regress from it to disbelief, they stand up, that is, confused. This is what Abu Al-Aaliyah, Al-Hasan Al-Basri, Qatadah, Al-Rabi' bin Anas, and Al-Suddi said on the authority of the Companions, and this is more correct and clear, and God knows best. This is how they will be on the Day of Resurrection when people are given light according to their faith. Some of them are given light that will illuminate them for a distance of farsakhs, and more than that, and less than that. Some of them have their light extinguished at one time and illuminated at another, so they walk on the Sirat at one time and stop at another. Some of them have their light extinguished completely, and they are the sincere ones. The hypocrites, about whom God Almighty said: **On the Day when the hypocrites, men and women, will say to those who believed, 'Wait a moment for us that we may borrow some of your light.' It will be said, 'Go back behind you and seek light.'** And He said about the believers: **On the Day when you see the believing men and believing women, their light proceeding before them and on their right, 'Good tidings for you today are gardens beneath which rivers flow.'** And God Almighty said: "On the Day when God will not disgrace the Prophet and those who believed with him, their light proceeding before them and on their right, they will say, 'Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent.'"

Mention the hadith mentioned in that regard

Saeed bin Abi Aruba said on the authority of Qatada

regarding the words of God Almighty: **On the Day you see the believing men and believing women** the verse, he mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say that among the believers there are those whose light will shine from Medina to Aden or between Sana'a and even less than that, so that among the believers there are those whose light will shine only where their feet are. It was narrated by Ibn Jarir and Ibn Abi Hatim from the hadith of Imran bin Dawar al-Qattan on the authority of Qatada in a similar manner. This is like what al-Minhal bin Amr said on the authority of Qais bin al-Sakn on the authority of Abdullah bin Masoud, who said: They will be given their light according to their deeds. Some of them will be given their light like a palm tree and some of them will be given their light like a standing man, and the light of them will be the light of the least of them on his thumb, it will be extinguished at one time and ignited at another. This is how Ibn Jarir narrated it on the authority of Ibn Muthanna on the authority of Ibn Idris on the authority of Qais bin al-Sakn on the authority of Abdullah bin Masoud: **Their light will run between...** Their hands" He said: They will pass over the Sirat according to their deeds. Some of them will have light like a mountain, and some of them will have light like a palm tree. The light of the light closest to them will be in their thumbs, which will flare up at one time and be extinguished at another. Ibn Abi Hatim also said: Muhammad ibn Ismail al-Ahmadi told us: Abu Yahya al-Hamani told us: Utbah ibn al-Yaqzan told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: There is no one among the people of monotheism who will not be given light on the Day of Resurrection. As for the hypocrite, his light will be extinguished, so the believer will be afraid of what he sees of the extinguishing of the light of the hypocrites, so they will say: Our Lord, perfect our light for us. Ad-Dahhak ibn Muzahim said: Everyone who showed faith in this world will be given light on the Day of Resurrection, and when he reaches the Sirat, the light of the hypocrites will be extinguished. When the believers saw that, they were afraid and said: Our Lord, perfect our light for us.

If this is established, then people are divided into categories: sincere believers, who are described in the four verses at the beginning of Surat Al-Baqarah; sincere disbelievers, who are described in the two verses after it; and hypocrites, who are divided into two categories: sincere, who are the ones for whom the fiery parable is given; and hypocrites who hesitate, sometimes showing the sparkle of faith and sometimes fading, who are the ones with the watery parable, and they are in a lighter state than those before them. This situation is similar in some ways to what was mentioned in Surat An-Nur, about the parable of the believer and what God has placed in his heart of guidance and light, with the lamp in the glass that is like a shining star, which is the heart of the believer who is created with faith and deriving it from the pure and clear Sharia that reaches him without turbidity or confusion, as will be explained in its place, God willing.

Surat al-Baqarah 2:20

The lightning almost snatches away their sight. Whenever it lights up for them, they walk therein, and when darkness covers them, they stand still. And if God had willed, He could have taken away their hearing and their sight. Indeed, God is over all things competent.

Then the parable of the servants of the disbelievers who believe that they are on something but are not on anything, and they are the ones with compound ignorance is given in the Almighty's saying: **And those who disbelieve - their deeds are like a mirage in a lowland which a thirsty person thinks is water until, when he comes to it, he finds it is nothing.** The verse. Then the parable of the ignorant disbelievers is given, who are the ones about whom God Almighty said: **Or like darknesses.** In a deep sea covered by waves above waves above clouds - darknesses, one above another. If he puts out his hand, he can hardly see it. And he to whom God has not appointed light - for him there is no light. So He divided the disbelievers here into two groups: the preacher and the imitator, as He mentioned at the beginning of Surat al-Hajj 22: **And among the people is he who disputes about God without knowledge and follows every rebellious devil.** And He said: **And among the people is he who disputes about God without knowledge or guidance or an enlightening Book.** And God divided the believers at the beginning of the event and at the end of it, and in Surat Al-Insan, into two groups: the foremost, who are the close ones, and the companions of the right, who are the righteous.

The summary of these noble verses is that believers are of two types: those who are close to God and those who are righteous. The disbelievers are of two types: those who call to God and those who imitate. The hypocrites are also of two types: a pure hypocrite and a hypocrite who has some form of hypocrisy, as stated in the two Sahih's on the authority of Abdullah ibn Amr on the authority of the Prophet, may God bless him and grant him peace: "There are three things, whoever has them is a pure hypocrite, and whoever has one of them has some trait of hypocrisy until he gives it up: whoever lies when he speaks, whoever breaks his promise, and whoever betrays when he is entrusted." They used this as evidence that a person may have some form of faith and some form of hypocrisy. This is either practical in accordance with this hadith or belief, as indicated by the verse, as stated by a group of the Salaf and some scholars, as mentioned above and as will come, God willing. Imam Ahmad said: Abu al-Nadr told us: Abu Muawiyah, meaning Shaiban, told us, on the authority of Laith, on the authority of Amr ibn Murrah, on the authority of Abu al-Bukhtari, on the authority of Abu Saeed, who said: The Messenger of God, may God bless him and grant him peace, said: "Hearts are of four types: a bare heart in which there is a lamp that shines, a covered heart tied to its covering, an inverted heart, and a plated heart. As for the bare heart, it is the heart of the believer, and its lamp is its light. As for the plated heart, it is the heart of the disbeliever. As for the inverted heart, it is the heart of the pure hypocrite, who knew and then denied. As for the plated heart, it is a heart in which there is both faith and hypocrisy. The example of faith in it is like that of a plant nourished by good water, and the example of hypocrisy in it is like that of an ulcer nourished by pus and blood. Whichever of the two substances overcomes the other, it overcomes it."

This is a good and good chain of transmission.

And the Almighty's saying: "And if God had willed, He could have taken away their hearing and their sight. Indeed, God is over all things competent." Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah or Saeed ibn Jubayr on the authority of Ibn Abbas regarding the Almighty's saying: **And if God had willed, He could have taken away their hearing and their sight.** He said: "Because they abandoned the truth after knowing it. Indeed, God is over all things competent." Ibn Abbas said: That is, God is capable of everything He intends for His servants, whether punishment or forgiveness. Ibn Jarir said: God Almighty described Himself as having the power to do all things in this place because He warned the hypocrites of His wrath and might and informed them that He encompasses them and is capable of taking away their hearing and sight. The meaning of Qadir is Qadir, just as the meaning of Aleem is Aalim. Ibn Jarir and many of the commentators who followed him went to the fact that these two examples were given for one type of hypocrites, and the word *aw* in the Almighty's saying: **or like a rainstorm from the sky** means *and* like the Almighty's saying: **and do not obey among them a sinner or an ingrate.** Or it is for choice, i.e. give them an example of this or that if you wish. Al-Qurtubi said: **or for equality, like sitting with Al-Hasan or Ibn Sirin, according to what Al-Zamakhshari explained, that each of them is equal to the other in the permissibility of sitting with him.** And its meaning, according to his saying, whether you give them an example of this or that, it is consistent with their condition **I said.** This is in consideration of the type of hypocrites, for they are types and they have conditions and attributes as God the Almighty mentioned in Surat Bara'ah: **and among them - and among them - and among them** - mentioning their conditions and attributes and what they rely on of actions and words. So He made these two examples for two types of them that are more consistent with their conditions and attributes, and God knows best, just as the two examples were given in Surat An-Nur for the two types of the infidels, the preachers. And the imitators in the Almighty's saying: **And those who disbelieve - their deeds are like a mirage in a lowland** until He said: **Or like darknesses in a deep sea** the verse: the first is for the preachers who are in compound ignorance, and the second is for those with simple ignorance from the imitating followers, and God knows best what is correct.

Fath al-Qadir

And His saying: 20- **The lightning almost snatches away their sight** is a new sentence as if it was said: How are they with that lightning? *Almost*: approaches. And snatching: taking quickly, and from it the bird is called a *sucker* for its speed. Mujahid read *snatching* with a kasra on the taa and a fatha, which is more eloquent. And His saying: **Whenever it lights up for them, they walk in it** is a new sentence as if it was said:

How do you act with the lightning's fluttering and stillness? It is a metaphor for the severity of the matter on the hypocrites with its severity on the people of the calamity **And if God had willed, He could have taken away their hearing and their sight** by increasing the thunder and lightning **Indeed, God is over all things competent** and this is among the things that He has powers, glory be to Him. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: **Or like a downpour** **Indeed, God is over all things competent** and this is among the things that He has powers, glory be to Him. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: **Or like a downpour** which is rain, and its example is given in the Qur'an. **In it is darkness** meaning a test, **and thunder and lightning** intimidation. **The lightning almost snatches away their sight** meaning: the decisive verse of the Qur'an almost points to the weaknesses of the hypocrites. **Whenever it lights up for them, they walk therein** meaning: whenever the hypocrites attain honor from Islam, they feel reassured. But if a calamity befalls Islam, they rise up to return to disbelief, as He says: **And among the people is he who worships God on the edge** the verse. Ibn Jarir narrated on the authority of Ibn Masoud and some of the Companions who said: There were two hypocrites from the people of Medina who were fleeing from the Messenger of God, may God bless him and grant him peace, to the polytheists. This rain in which God mentioned was accompanied by severe thunder, lightning, and thunderbolts. Whenever the thunderbolts struck them, they would put their fingers in their ears out of fear that the thunderbolts would enter their ears and kill them. Whenever the lightning flashed, they would walk in its light, but if it did not flash, they would not see. They would stand still and not walk. They would say: If only we had become morning so that we could go to Muhammad and put our hands in his hand. So they became morning and went to him, became Muslim, and put their hands in his hand, and their Islam was good. So God made the matter of these two outgoing hypocrites an example for the hypocrites in Medina. When the hypocrites attended the gathering of the Prophet, may God bless him and grant him peace, they would put their fingers in their ears out of fear that the Prophet, may God bless him and grant him peace, would say something about them or that they would be mentioned about something and they would be killed, just as the two outgoing hypocrites would put their fingers in their ears. Their ears, and if it lights up for them, they walk in it: meaning, if their wealth and children increase and they obtain booty and victory, they walk in it and say: The religion of Muhammad, may God bless him and grant him peace, is true, and they adhere to it, just as those two hypocrites used to walk when lightning lights up for them, and if it becomes dark for them, they stand up. So if their wealth and children perish and afflict them, they say: This is for the sake of the religion of Muhammad, may God bless him and grant him peace, and they apostatize in disbelief, just as the two hypocrites stood up when lightning became dark for them. Ibn Jarir narrated from Ibn Abbas, who said: **Or like a downpour**, meaning it is rain, and it is an example of the hypocrite in its light, he speaks from what he has of the Book of God, showing off to people, but if he is alone, he acts in accordance with something other than it, so he is in darkness as long as he remains in that. As for darkness, it is misguidance. As for lightning, it is faith, and they are the People of the Book, and if it becomes dark for them, it is a man

who takes the edge of the truth and is unable to go beyond it. Ibn Ishaq, Ibn Jarir, and Ibn Abi Hatim also narrated something similar to what was mentioned above from Ibn Abbas. Its interpretation was narrated in a similar manner by a group of the followers.

Know that hypocrites are of different types. Some of them outwardly show Islam but conceal disbelief, and some of them the Prophet (peace and blessings of God be upon him) said about them, as proven in the two Saheehs and others: "There are three things, whoever has them is a pure hypocrite, and whoever has one of them has one characteristic of hypocrisy until he gives it up: whoever lies when he speaks, whoever breaks his promise, and whoever is entrusted with something betrays that trust." It was also reported in the wording of four, and he added, **and whoever argues, behaves indecently**. It was also reported in the wording of, **and whoever makes a covenant, betrays it**. Ibn Jarir and those who followed him among the commentators mentioned that these two examples refer to one type of hypocrites.

Tafsir al-Baghawi

20. **The lightning almost** means it comes close. It is said: **It almost did** if it comes close but it does not. **It snatches their sight** means it steals it. Snatching is to steal quickly. *Whenever* every letter of a sentence is added to the *what* of the clause, so it becomes a tool for repetition. Their meaning is whenever **it lights up for them, they walk in it, and when it becomes dark for them, they stand still** meaning they stand confused. So God Almighty likened their disbelief and hypocrisy to a people who were in a desert on a dark night, and rain fell upon them in which there was darkness such that the traveler *cannot* walk in it, and thunder such that the listeners are covered in it.

Their fingers to their ears from its terror, and lightning whose description is such that it almost snatches their sight and blinds it from the intensity of its blazing. This is an example that God gave for the Qur'an and the actions of the disbelievers and hypocrites with it. The rain is the Qur'an because it is the life of the heavens, just as rain is the life of the bodies. The darkness is what is mentioned in the Qur'an of disbelief and polytheism, and the thunder is what they were frightened with of the threat, and the mention of the fire and lightning is what is in it of guidance, clarification, promise and mention of Paradise. The disbelievers block their ears when reciting the Qur'an for fear that their hearts will incline towards it, because belief in them is disbelief and disbelief is death. **The lightning almost snatches away their sight** meaning the Qur'an dazzles their hearts. It was said that this is a parable that God gave for Islam. The rain is Islam, the darkness is what it contains of affliction and trials, the thunder is what it contains of threats and fears in the hereafter, and the lightning is what it contains of promise and threat. **They put their fingers in their ears** means that when the hypocrites see affliction and hardship in Islam, they flee in fear of destruction. **And God encompasses the disbelievers** He gathers them, meaning their flight will not benefit them because God, the Most High, is behind them, gathering them and

Surat al-Baqarah 2:20

The lightning almost snatches away their sight. Whenever it lights up for them, they walk therein, and when darkness covers them, they stand still. And if God had willed, He could have taken away their hearing and their sight. Indeed, God is over all things competent.

punishing them. The lightning almost means the signs of Islam, disturbing them to look, were it not for what preceded them of misery.

Whenever it lights up for them, they walk therein. This means that when the hypocrites show the word of faith, they believe, but when they die, they return to darkness. It was said that its meaning is that whenever they attain booty and comfort in Islam, they stand firm and say, **We are with you.** "And when darkness falls upon them, they stand up." This means: when they see hardship and affliction, they delay and stand up, that is, they stop, as God Almighty said: **And among mankind is he who worships God on the edge.** (al-Hajj 22:11) **And if God had willed, He could have taken away their hearing,** meaning their hearing, **and their sight,** the apparent, just as He took away their hearing and their inner sight. It was said that He would have taken away what they benefited from of honor and security, which is like hearing and sight.

God is capable of everything: Capable. Amer and Hamza read *sha'a* and *ja'a* with imala.

Tafsir al-Baidawi

20- The lightning almost snatches their sight A second resumption as if it were an answer to someone who says: What is their condition with those thunderbolts? *Almost* is one of the verbs of approximation, it was placed to bring the report close to existence due to the occurrence of its cause but it did not exist, either due to the absence of a condition, or the presence of an obstacle. *Asaa* is placed for his hope, so it is pure good and therefore it came inflected unlike *asa*, and its report is conditional on it being a present tense verb to indicate that it is intended by proximity, without *an*, to emphasize proximity by indicating the state, and it may enter it by making it bear it on *asa*, as it bears it by deletion from its report due to their sharing in the original meaning of proximity. And kidnapping is taking quickly, and it was read *yakhtafi* with a kasra on the *ta* and *yakhtafi* as if it is *yakhtafi*, so the fatha on the *ta* was changed to *kha* then it was assimilated into the *ta*, and *yakhtafi* with a kasra on the *kha* due to the meeting of two quiescent letters and the following of the *ya* to it, and *yakhtafi* and *yakhtafi*

Whenever it lights up for them, they walk therein, but when it darkens for them, they stand still. This is a third resumption, as if it were said: What do they do when the lightning flashes and is hidden? So it was answered with that. And **light up** is either transitive and the object is omitted, meaning whenever a path is lit for them, they take it, or it is intransitive, meaning whenever it shines, they walk in the place of its light. And likewise *darkness* came as a transitive verb, taken from **darkness of the night.** And the reading of

darkness in the passive form bears witness to this, and the saying of Abu Tamman:

They darkened my condition, then removed their darkness from the face of a gray-haired man.

Even though he was one of the modernists, he was one of the scholars of Arabic, so it is not far-fetched to consider what he says as if he narrated it. He said *whenever* with the light and *whenever* with the darkness because they were keen to walk, so whenever they came across an opportunity they seized it, and it is not the same with stopping. The meaning of **they stood** is they stopped, and from this comes the word **the market stood** when it was stagnant, and **water stood** when it froze. **And if God had willed, He could have taken away their hearing and their sight** meaning, if God had willed to take away their hearing with the clap of thunder and their sight with the flash of lightning, He would have taken them both away. So the object was omitted because the answer indicates it, and its omission has been so frequent in *wish* and *wanted* that it is hardly mentioned except in something strange, like his saying:

If I wanted to cry blood, I would cry it

And if is one of the conditional letters, and its apparent meaning is to indicate the negation of the first because of the negation of the second, as is necessary for the necessary to be negated when it is required. It was read: **I will make them hear,** with the addition of the letter *ba*, like the Almighty's saying: **And do not throw yourselves with your own hands into destruction.**

The benefit of this condition is to show the obstacle to their hearing and sight being lost, while what requires it is present, and to draw attention to the fact that the effect of causes on their effects is conditional upon the will of God Almighty, and that their existence is linked to their causes, occurring by His power and word.

Indeed, God has power over all things as an explicit statement and confirmation of it. And the thing is specific to the existent, because it is originally a source of will, sometimes used to mean will, and then it includes the Creator, the Most High, as He said, **Say, 'What thing is greatest in testimony?' Say, 'God is Witness.'** And in the sense of will at other times, meaning will of its existence, and whatever God wills to exist is present in the whole, and based on this, His, the Most High, saying, **Indeed, God has power over all things.** "God is the Creator of all things," so they are general without duality. And when the Mu'tazila said that the thing is what can be found, and it includes the necessary and the possible, or what can be known and reported about, and it also includes the impossible, they were obliged to specify it with the possible in both places based on the evidence of reason.

And ability: is the ability to create something. It was said that it is an attribute that requires ability, and it was said that the ability of man is a state by which he is able to act, and the ability of God the Most High: is an expression of negating his inability, and the able is

the one who if he wills he does and if he does not will he does not, and the powerful is the doer of what he wills in whatever he wills, and therefore it is rarely described by anyone other than the Creator the Most High, and the derivation of ability from fate because the able causes the action to occur according to the amount of his power, or according to the amount required by his will. And in it is evidence that the event when it occurs and the possible when it remains are both possible and that what the servant is possible is possible for God the Most High, because he is a thing and everything is possible for God the Most High. And it appears that the two representations are among the composite representations, and that is to liken a quality extracted from a group whose parts were combined and stuck together until they became one thing to another like it, like the saying of God the Most High: **The parable of those who were entrusted with the Torah and then did not uphold it**, for it is a likening of the state of the Jews in their ignorance of what they had of the Torah, to the state of the donkey in its ignorance of what it carries of the books of wisdom. The purpose of both is to represent the state of the hypocrites of confusion and hardship, as is suffered by someone whose fire is extinguished after it has been lit in the darkness, or by someone who is caught in the sky on a dark night with thunder, lightning, and fear of thunderbolts. Like the Almighty's saying: **The blind and the seeing are not alike, nor are darkness and light, nor shade and heat**. And the saying of Imru' al-Qais:

As if the hearts of birds are wet and dry, jujubes and old straw near their nest.

By likening in the first place: the selves of the hypocrites to those who kindle fires, and their showing of faith in kindling fires and what they benefited from in terms of sparing blood and preserving wealth and children and other things by lighting fires around those who kindle fires, and the removal of that from them soon by their destruction and by revealing their condition and keeping them in permanent loss and eternal torment by extinguishing their fires and taking away its light. And in the second: Their souls are like the people of the scourge and their faith mixed with disbelief and deception with a scourge in which there is darkness, thunder and lightning, in that although it is beneficial in itself, but when it is found in this form, its benefit turns into harm and their hypocrisy is out of caution against the evils of the believers, and what they knock with from others of the disbelievers by putting fingers in their ears from the thunderbolts is out of caution of death, in that it does not repel anything from the decree of God the Most High, nor does it save from what He intends for them of harm and their confusion due to the severity of the matter and their ignorance of what they do, and they leave that whenever they encounter a flash of lightning they seize it as an opportunity with fear that it will steal their sight, so they draw a small line, then if it disappears and its brilliance fades they remain bound and unable to move. And it was said: The likening of faith and the Qur'an and all the knowledge that man has been given, which is the cause of eternal life, to the scourge by which the earth lives. And the invalidating doubts that have been committed against it, and the objections that have been raised against it, casting doubt on the darkness. And he likened the promise and threat

contained in it to thunder, and the dazzling signs contained in it to lightning, and their deafness to what they hear of the threat is like the state of someone who is terrified by thunder and fears its lightning bolts so he blocks his ears from them even though there is no escape for them from it, and this is the meaning of the Most High's saying: **And God encompasses the disbelievers**. And their shaking at what flashes to them of guidance that they perceive, or support that their eyes aspire to, by their walking in the place of the lightning's light whenever it lights up for them, and their confusion and hesitation in the matter when a doubt arises to them, or a calamity is predicted for them, by their hesitation when it becomes dark for them.

And the Almighty warned in His saying: **And if God had willed, He could have taken away their hearing and their sight**, that the Almighty gave them hearing and sight so that they could use them to seek guidance and success, then they diverted them to immediate fortunes and blocked them from future benefits. And if God had willed, He could have made them in the state that they make for themselves, for He is capable of whatever He wills.

Surat al-Baqarah 2:21

O mankind, worship your Lord, who created you and those before you, that you may become righteous.

Surat al-Baqarah 2:21

O mankind, worship your Lord, who created you and those before you, that you may become righteous.

Tafsir al-Jalalayn

O mankind) meaning the people of Mecca *worship* and make one **your Lord who created you** brought you into being when you were nothing *and* created **those before you that you may become righteous** by worshipping Him as a punishment, and perhaps in the original for hope, and in His Almighty's words for confirmation

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: So the Most High commanded the two groups, about one of which God informed that it is the same for them whether they are warned or not, that they will not believe, because of His seal on their hearts and their hearing, and about the other that he deceives God and those who believe with what he expresses with his tongue from his saying: We believe in God and the Last Day, while he internalizes the opposite, and his heart is sick, and he doubts the truth of what he expresses of that and others from the rest of His creation who are restrained by submission, and submit to Him through obedience, and singling out the Lordship and worship for Him without the idols, statues and gods. Because He, the Most High, is their Creator and the Creator of those before them from their fathers and grandfathers, and the Creator of their idols, statues and gods. So He, the Most High, said to them: The One who created you and created your fathers and grandfathers and all the creation other than you, and He is able to harm you and benefit you, is more deserving of obedience than the one who is not able to benefit or harm you.

Ibn Abbas, according to what was narrated to us from him, used to say something similar to what we have said about it, except that it was mentioned from him that he used to say regarding the meaning of **Worship your Lord: Unify your Lord**. We have already demonstrated in this book that the meaning of worship is submission to God through obedience, and humility to Him through submission. What Ibn Abbas intended, God willing, by his interpretation of his statement: **Worship your Lord** is **Unify Him**, meaning single out obedience and worship for your Lord without the rest of His creation.

Muhammad ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: God said: **O mankind, worship your Lord**, to both groups of disbelievers and

hypocrites, meaning, worship your Lord alone who created you and those before you.

Musa bin Harun told me: Amr bin Hammad told us, on the authority of Asbat, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **O mankind, worship your Lord, who created you and those before you**. He says: He created you and created those before you.

Abu Ja'far said: This verse is one of the clearest proofs of the corruption of the statement of those who claim that it is not permissible to impose a duty that cannot be borne except with the help of God, except after God gives the one charged with the duty assistance in what He has charged him with. This is because God commanded those whom We have described to worship Him and repent from their disbelief, after informing them that they do not believe and that they will not return from their misguidance.

The statement in the interpretation of his saying: **Perhaps you will become righteous**.

Abu Ja'far said: The interpretation of that is: Perhaps you may become pious by worshipping your Lord who created you, and obeying Him in what He has commanded you to do and forbidden you to do, and devoting worship to Him alone so that you may fear His wrath and anger from descending upon you, and so that you may be among the pious with whom their Lord is pleased.

Mujahid used to say in his interpretation of His statement: **Perhaps you will become righteous**: you will obey.

Ibn Wakee' told us: My father told me, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Perhaps you will become righteous**, he said: Perhaps you will obey.

Abu Jaafar said: What I think Mujahid meant by this statement is: Perhaps you will fear your Lord by obeying Him and refraining from your misguidance.

Abu Ja'far said: If someone were to say to us: How did He, the Most High, say: **Perhaps you will become righteous**? Was He not aware of what would happen to them if they worshipped and obeyed Him, so that He said to them: Perhaps if you do that you will become righteous, and He removed the report about the consequences of their worship of Him in a way that would raise doubt?

It was said to him: That is not the meaning you imagined. Rather, the meaning of that is: Worship your Lord who created you and those before you, so that you may fear Him by obeying Him, making Him one, and singling Him out for lordship and worship, as the poet said:

You told us: Stop the wars, so that we may stop! And you gave us every document that we could.

When we stopped the war, your covenants were like a shining mirage in the desert.

He means by that: You told us to stop so we can stop. That is because perhaps in this situation if there was doubt, they would not have been confident, as is the case with all confidence.

Tafsir al-Qurtubi

God Almighty says: **O mankind, worship your Lord, who created you and those before you, that you may become righteous.**

The Almighty said: **O mankind, worship your Lord.** Alqamah and Mujahid said: Every verse that begins with **O mankind** was revealed in Mecca, and every verse that begins with **O you who believe** was revealed in Medina.

I said: This is refuted by the fact that this Surah and An-Nisa are Medinan and contain the phrase **O people**. As for their statement about **O you who believe**, it is correct. Urwah ibn Az-Zubayr said: Whatever was regarding a punishment or an obligation, it was revealed in Medina, and whatever was regarding the mention of nations and punishment, it was revealed in Mecca. This is clear.

The letter *ya* in his statement **ya ayyuha** is a vocative particle. That is, a singular vocative built on the damma, because it is a vocative in pronunciation, and *ha* is for emphasis. *Nas* is a nominative adjective for *ay* according to a group of grammarians, except for Al-Mazini, who permitted the accusative by analogy to its permissibility in **ya hath al-rajul**. It was said: It was damma, that is, just as the intended singular was damma, and they brought *ha* instead of another *ya*, and they did not bring *ya* so that the speech would not be interrupted, so they brought *ha* so that the speech would remain connected. Sibawayh said: It is as if you repeated *ya* twice and the noun was between them, as they said: **ha huwa dha**. It was said: Since it was difficult for them to combine two definite articles, they brought in the picture a vocative without a definite article, and they applied the definite article with *lam* intended by the vocative, and they committed to raising it, because it is intended by the vocative, so they made its i'rab with the vowel that it would have deserved if the vocative had preceded it, as emphasis that it is the vocative, so inform him.

There are two opinions about who is meant by people here: One of them is the disbelievers who did not worship Him, as indicated by His statement: **And if you are in doubt**. The second is that it is general for all people, so His address is to the believers regarding the continuation of worship, and to the disbelievers regarding its initiation. This is good.

The Almighty's saying: *Worship* is a command to worship Him. Worship here means affirming His Oneness and adhering to the laws of His religion. The root of worship is submission and humility. It is said: a

paved road if it is trodden underfoot.

Tarafa said:

Functional function above the temple

Worship: obedience. Devotion: asceticism. I worshipped someone: I took him as a slave.

The Almighty said: **Who created you**. The Almighty singled out His creation for them from among all His attributes, since the Arabs acknowledged that God created them. So He mentioned that as an argument against them and a rebuke to them. It was said: To remind them of His favor upon them. There are two aspects to the origin of creation: One of them: Estimation. It is said that I created the skin for the water skin if I estimated it before cutting it. The poet said:

Because you create what you have created, and some people create and then do not create.

Al-Hajjaj said: I did not create except that I squandered, and I did not promise except that I fulfilled. The second: creation, invention and innovation. God Almighty said: **And you invent falsehood**.

The Almighty says: **And those before you**. It is said that if their creation is confirmed to them, then the creation of others is confirmed to them. The answer is that the speech is only for the purpose of alerting and reminding in order to be more eloquent in the sermon. So He reminded them of those before them so that they would know that He who caused death to those before them, and He created them, will cause them to die, and so that they would think about those who came before them, how they were, and what matters they went through in terms of destroying those who were destroyed, and so that they would know that they will be tested as they were tested. And God knows best.

The Almighty's saying: **Perhaps you will become righteous**. Perhaps is connected to *worship* and not to your creation, because the one whom God created for Hell was not created to be righteous. This and what is similar to it in what was mentioned in the words of God Almighty, such as His saying: **Perhaps you will understand**, "Perhaps you will be grateful," **Perhaps you will remember**, "Perhaps you will be guided." There are three interpretations of this.

First: That perhaps is based on hope and expectation, and hope and expectation are only in the realm of humans, so it is as if they were told: Do that with the hope and desire that you will understand, remember, and fear God. This is the saying of Sibawayh and the leaders of the language. Sibawayh said about the words of God Almighty: "Go to Pharaoh, for he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear." He said that its meaning is: Go with your hope and desire that he will remember or fear. Abu al-Ma'ali chose this saying.

Second: The Arabs used *perhaps* without doubt in the sense of *lam ki*. So the meaning is **so that you may understand, remember, and fear God**. This is indicated by the poet's saying:

You told us to stop the wars so that we might stop, and

Surat al-Baqarah 2:21

O mankind, worship your Lord, who created you and those before you, that you may become righteous.

you gave us every reliable document.

When we stopped the war, your covenants were like a mirage shining in the open.

Meaning: Stop the wars so that we may stop, and if there was perhaps doubt here, they would not have been documented for them in every document. This statement is from Qatrib and al-Tabari.

Third: That *perhaps* means to be exposed to something, as if it was said: Do that, exposing yourself to reason, or to remember, or to be pious. The meaning of His statement **perhaps you will be pious** is: perhaps you will make, by accepting what God has commanded you, a shield between you and the Fire. This is from the saying of the Arabs: **He faced him with his right** if he faced him with it, so it is as if he made paying him his right a shield for him from being demanded, and from this is the saying of Ali, may God be pleased with him: "Whenever there was a severe battle, we would protect ourselves with the Prophet, may God bless him and grant him peace," meaning we made him a shield for us from the enemy. And Antara said:

I repeated the foal, and its throat was bleeding, until the horses were acquired by my son Hudhaym.

Tafsir Ibn Kathir

The Blessed and Exalted began to explain the oneness of His divinity, that He is the One who bestows blessings upon His servants by bringing them out from nothingness into existence and bestowing upon them apparent and hidden blessings by making the earth a bed for them, i.e. a cradle like a bed, settled, paved and fixed by the lofty mountains, and the sky a structure which is the ceiling, as He said in the other verse: **And We made the sky a protected ceiling, but they, from its signs, turn away.** "And He sent down for you water from the sky." What is meant by this here is the clouds at their time when they need it, so He brought forth for them from it types of crops and fruits what is visible as provision for them and for their livestock, as He stated this in more than one place in the Qur'an. The most similar verse to this verse is the Almighty's saying: "Who made for you the earth a resting place and the sky a canopy and shaped you and perfected your forms and provided for you from the good things. That is God, your Lord, so blessed be God, Lord of the worlds." Its meaning is: He is the Creator, the Provider, the Owner of the abode and its inhabitants and the Provider of them, so by this He deserves to be worshipped alone and not to be associated with others. And for this reason he said: **Do not make rivals to God while you know.** And in the two Sahihs, "On the authority of Ibn Mas'ud, he said: I said, O Messenger of God, which sin is the greatest before God? He said: To make rivals to God when He created you." And likewise the hadith of Mu'adh: Do you know what God's right over His servants is? **To worship Him and not associate anything with Him.** And

in the other hadith: **Let none of you say, 'What God willed and so-and-so willed,' but let him say, 'What God willed and then so-and-so willed.'** And Hammad ibn Salamah said: Abdul-Malik ibn Umair told us, on the authority of Rib'i ibn Harash, on the authority of Tufail ibn Sakhbarah, the brother of Aisha, the Mother of the Believers, on her mother's side, who said: I saw in a dream that I came upon a group of Jews and I said, **Who are you?** They said, **We are the Jews.** I said, "You would be the people if you did not say, 'Uzair is the son of God.'" They said, "And you would be the people if you did not say, 'What God willed and what Muhammad willed.'" Then I passed by a group of Christians and I said, "Who are you?" They said, **We are Christians.** I said, **You are the people, if only you did not say that Christ is the son of God.** They said, **You are the people, if only you did not say, 'Whatever God wills and Muhammad wills.'** So when morning came, I told it to whomever I told, then I came to the Prophet, may God bless him and grant him peace, and told him. He said, **Have you told anyone about it?** I said: Yes. So he stood up and praised and thanked God, then he said: "As for what follows, Tufail saw a vision that he told to whomever among you he told, and you said a word that such and such prevented me from forbidding you from saying. So do not say, 'Whatever God and Muhammad willed,' but say, 'Whatever God alone willed.'" This is how Ibn Mardawayh narrated it in his interpretation of this verse from the hadith of Hammad ibn Salamah with it. Ibn Majah narrated it from another chain of transmission on the authority of Abd al-Malik ibn Umair with it in a similar manner. Sufyan ibn Sa'id al-Thawri said on the authority of al-Ajlal ibn Abd God al-Kindi on the authority of Yazid ibn al-Asam, "On the authority of Ibn Abbas, who said: A man said to the Prophet, may God bless him and grant him peace, 'Whatever God and you willed,' so he said: Have you made me an equal to God? Say, 'Whatever God alone willed.'" Narrated by Ibn Mardawayh, and narrated by al-Nasa'i and Ibn Majah from the hadith of 'Isa ibn Yunus on the authority of al-Ajlal with it. All of this is to protect and safeguard the side of monotheism, and God knows best. Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told me on the authority of Ikrimah or Sa'eed bin Jubair on the authority of Ibn Abbas who said: God Almighty said: **O mankind, worship your Lord** for both groups of disbelievers and hypocrites, meaning: worship your Lord alone who created you and those before you. And with this from Ibn Abbas: **So do not make rivals to God while you know** meaning: do not associate with God other than Him from rivals that do not benefit or harm while you know that you have no Lord who provides for you other than Him and you know that what the Messenger of God, may God bless him and grant him peace, calls you to of monotheism is the truth about which there is no doubt. And this is what Qatada said. And Ibn Abi Hatim said: Ahmad bin Amr bin Abi Asim told us, Abu Amr told us, Abu Ad-Dahhak bin Mukhallad Abu Asim told us, Shabib bin Bishr told us, Ikrimah told us on the authority of Ibn Abbas regarding the statement of God Almighty: **So do not make rivals to God** he said: Rivalry is polytheism more hidden than the crawling of

an ant on a black rock in the darkness of the night, and it is for someone to say, **By God and by your life, O so-and-so.** By my life, he says, **If it weren't for this dog, the thieves would have come to us yesterday, and if it weren't for the ducks in the house, the thieves would have come.** A man saying to his friend, **Whatever God wills and you will,** and a man saying, **If it weren't for God and so-and-so, do not include so-and-so in it,** all of this is polytheism. In the hadith, a man said to the Messenger of God, may God bless him and grant him peace, **Whatever God wills and you will,** and he said, **Have you made me a rival to God?** And in another hadith, **You are good people, if it weren't for the fact that you are opposing each other and saying, "Whatever God wills and so-and-so wills,** Abu Al-Aaliyah said, **Do not make rivals to God,** meaning equal partners. This is what Al-Rabi' bin Anas, Qatadah, Al-Suddi, Abu Malik, and Ismail bin Abi Khalid said. Mujahid said, **Do not make rivals to God while you know,** meaning you know that He is one God in the Torah and the Gospel.

A hadith was mentioned about the meaning of this noble verse.

Imam Ahmad said: Affan told us: Abu Khalaf Musa bin Khalaf told us, and he was considered one of the substitutes. Yahya bin Abi Katheer told us, on the authority of Zaid bin Salam, on the authority of his grandfather Mamtur, on the authority of Al-Harith Al-Ash'ari, that the Prophet of God, may God bless him and grant him peace, said: "God Almighty commanded Yahya bin Zakariya, peace be upon him, with five words to act upon and to command the Children of Israel to act upon them, and he almost delayed in doing so. Then Jesus, peace be upon him, said to him: You have been commanded with five words to act upon and command the Children of Israel to act upon them. Either you convey them to them or I will convey them. He said: O my brother, I fear that if you precede me, I will be punished or the earth will swallow me up." Yahya bin Zakariya gathered the Children of Israel in the Holy House until the mosque was full. He sat on the balcony, praised God and extolled Him, then said: God commanded me with five words to act upon and command you to act upon them. The first of them is: Worship God and do not associate anything with Him. The example of that is like that of a man who bought a slave with his own money for silver or gold, and he began to work and pay. And I command you to fast, for that is like a man with a bundle of musk in a headband, all of them smelling the fragrance of musk, and the bad breath of a fasting person is better to God than the fragrance of musk. And I command you to give charity, for that is like a man who was captured by the enemy, so they tied his hands to his neck and brought him forward to behead him, and he said to them, **Would you like me to ransom myself from you?** So he kept ransoming himself from them with little and much until he was freed. And I command you to remember God often, for that is like a man who was pursued by the enemy quickly, so he came to a strong fortress and took refuge in it, and the servant is most protected from Satan when he is in the remembrance of God." He said: And the Messenger of God, may God bless him and grant him peace, said: "And I command you to do five things that God has commanded me to do: congregation, hearing, obedience, and emigration."

And jihad in the way of God, for whoever leaves the group by a handspan has removed the yoke of Islam from his neck unless he returns. And whoever calls with a call of ignorance is from the knees of Hellfire." They said: O Messenger of God, even if he fasts and prays? He said: **And even if he prays and fasts and claims that he is a Muslim, then call the Muslims by their names as God the Almighty called them, the Muslims, the believers, the servants of God.** This is a good hadith and the evidence from it in this verse is his saying: And God created you and provided for you, so worship Him and do not associate anything with Him. This verse indicates the oneness of God the Almighty in worship alone, with no partner. Many commentators, such as Al-Razi and others, have used it as evidence for the existence of the Almighty Creator, and it indicates that by way of priority, for whoever contemplates these lower and higher beings and the differences in their shapes, colors, natures, and benefits and their placement in the places of benefit from them, will know the power of their Creator, His wisdom, knowledge, perfection, and great authority, as some of the Bedouins said. And he was asked: What is the evidence for the existence of the Almighty Lord? He said: Glory be to God! The dung indicates the camel, and the footprints indicate the footsteps. So the sky with its constellations, the earth with its valleys, and the seas with their waves? Do they not indicate the existence of the Gracious, the All-Knowing?

Al-Razi narrated on the authority of Imam Malik that Al-Rashid asked him about this, so he provided evidence for him with the differences in languages, origins, and melodies. And on the authority of Abu Hanifa that some of the heretics asked him about the existence of the Almighty, so he said to them: Leave me, for I am thinking about a matter that you have been told about. They mentioned to me that a ship in the sea is loaded with various types of merchandise, and there is no one guarding it or driving it. Despite that, it goes and comes and travels by itself, penetrating the great waves until it is freed from them, and travels wherever it wants by itself without anyone driving it. They said: This is something that no sane person would say. He said: How wise are these beings with what they contain of the upper and lower worlds and what they contain of perfect things that have no maker. So the people were astonished and returned to the truth and became Muslims at his hands. It was narrated from Al-Shafi'i that he was asked about the existence of the Creator, so he said: This is a mulberry leaf, its taste is one, the worm eats it and silk comes out of it, the bees eat it and honey comes out of it, the sheep, cows and cattle eat it and they throw it as dung and droppings, and the gazelles eat it and musk comes out of it, and it is one thing. And it was narrated from Imam Ahmad bin Hanbal that he was asked about that and he said: Here is a strong, smooth fortress that has no door or exit, its exterior is like white silver, and its interior is like pure gold, and while it is like that, its wall cracks and from it comes out a hearing, seeing animal with a beautiful form and a pleasant voice, meaning by that the egg when a chicken comes out of it. And Abu Nuwas was asked about that and he recited:

Contemplate the plants of the earth and see the effects of what the King has made.

Surat al-Baqarah 2:21

O mankind, worship your Lord, who created you and those before you, that you may become righteous.

Eyes of silver, staring with pupils of pure gold

On the emerald rods are witnesses that God has no partner

Ibn Al-Mu'tazz said:

How strange it is that God is disobeyed, or how the denier denies Him.

And in everything there is a sign that indicates that He is One.

Others said that whoever contemplates these heavens, their height and vastness, and what they contain of large and small luminous planets, both moving and fixed, and sees how they revolve with the great sphere every day and night, rotating and having within themselves a course of their own, and looks at the seas surrounding the earth from every side, and the mountains placed on the earth to settle and inhabit their inhabitants, with their different shapes and colors, as God Almighty said: "And among the mountains are streaks white and red, varying in colors, and black [some]; and among the people and the beasts and the cattle are varying in colors, likewise. Only those fear God, from among His servants, who have knowledge." And likewise these rivers flowing from one country to another for benefits, and what He has created on the earth of various animals and plants of different tastes, scents, shapes, and colors, with the unification of the nature of the soil and water, he has proven the existence of the Creator and His great power, wisdom, mercy for His creation, His kindness to them, His goodness to them, and His righteousness toward them. There is no god but Him, and no lord but Him. In Him I rely, and to Him I turn. And the verses in the Qur'an that indicate this position are very numerous.

Fath al-Qadir

21- **O mankind, worship your Lord, who created you and those before you, that you may become righteous.** When the Almighty finished mentioning the believers, the disbelievers, and the hypocrites, He addressed them, paying attention to the previous point in Al-Fatihah. *Ya* is a letter of address. The vocative is a singular noun built on the damma, and *ha* is a letter of emphasis inserted between the vocative and its description. Sibawayh said: It is as if you repeated *ya* twice, and the noun became between them as they said: **Ha huda**. We have already discussed the interpretation of people and worship. Rather, He singled out the blessing of creation and bestowed it upon them because all blessings are dependent upon it. It is its origin, without which nothing of it exists. Also, the disbelievers acknowledge that God is the Creator. **And if you ask them who created them, they will surely say, God.**" So He bestowed upon them what they acknowledge and do not deny. There are two aspects to the original meaning of creation: One of them is estimation. It is said: I created the skin for the water-skin: if I estimated it before cutting. Zuhair said:

Because you create what you have created, and some

people create and then do not create.

Second: Creation, invention and innovation. Perhaps its origin is hope, greed, expectation and compassion, and that is impossible for God Almighty, but since He was addressing humans, it was like saying to them: Do that out of hope and greed, and this is what a group of the imams of Arabic said, including Sibawayh. It was said: The Arabs used perhaps without doubt in the sense of *lam ki*. The meaning here is: so that you may fear God. And the same is true for what occurred in this position, including the saying of the poet:

You told us to stop the wars, so that we might stop, and you gave us every document that we could.

When we stopped the war, your covenants were like a mirage shining in the open sky.

That is, they stopped fighting so that we could stop. If it had been for doubt, they would not have been given every guarantee. This is what a group of people said, including Qatirib. It was said that it means exposing oneself to something, as if he said: exposing oneself to piety. And it was made here in the sense of making it transitive to two objects. From this is the saying of the poet:

I started seeing two as four and four as two when old age led me astray.

Tafsir al-Baghawi

21. The Almighty's saying: **O people**. Ibn Abbas, may God be pleased with him, said: O people is addressed to the people of Mecca, and O you who believe is addressed to the people of Medina, and it is general here except for the fact that it does not include children and the insane.

"Worship" and unify. Ibn Abbas **may God be pleased with him** said: Everything mentioned in the Qur'an about worship means monotheism. "Your Lord is He who created you" creation: inventing something without a previous example. "And those before you **meaning He created those before you** that you may become righteous" so that you may be saved from the punishment. It was said that its meaning is be in hope of righteousness by becoming covered and protected from the punishment of God, and the judgment of God is behind you, doing what He wills, as He said: "So speak to him with gentle speech that perhaps he may be reminded or fear" 44-*Taha*, meaning call him to the truth and be in hope of remembering, and the judgment of God is behind him, doing what He wills. Sibawayh said: "Perhaps and **asa** are letters of hope, and they are obligatory from God."

Tafsir al-Baidawi

21-O mankind, worship your Lord." When He enumerated the groups of those charged with the duty and mentioned their special characteristics and the

ways in which their affairs are directed, He addressed them in a way that would mock the listener and stimulate him and interest him in the matter of worship, and magnify its importance, and compensate for the burden of worship with the pleasure of addressing. And *O* is a letter that is used to call someone who is far away, and someone who is close may call with it, lowering him to the status of someone who is far away. Either because of its greatness, as the caller says: O Lord, and O God, He is closer to him than his jugular vein. Or because of his negligence and poor understanding. Or to care for the one called upon and increase the urging on him. And it is a useful sentence with the one called, because it is a verb. And: And any: made a connection to the call of the definite noun with the letter lam, because the introduction of ya upon it is impossible due to the impossibility of combining the two definite letters, for they are like two examples, and it was given the rule of the called and the intended by the call was applied to it, describing it clearly, and committing to raising it to indicate that it is the intended, and the letter ha of warning was inserted between them as emphasis and compensation for what it deserves, that is, from the added to, and the calling in this manner is more common in the Qur'an because it is independent with aspects of emphasis, and everything that God calls His servants to in terms of them being great matters, it is their right that they be aware of them, and that they turn their hearts to them, and most of them are heedless of them, it is worthy of calling for it with the most emphatic emphasis, and the plurals and their names that are decorated with the letter lam are for generality where there is no covenant, and the validity of the exception from them indicates. Or emphasis with what indicates generality like the saying of the Most High:

Then the angels prostrated, all of them together. The evidence of the Companions for its generality is widespread and well-known, as the people include those who were present at the time of the revelation in wording and those who will be present, because of what has been transmitted from his religion, peace and blessings be upon him, that the implication of his address and his rulings is comprehensive for both tribes, and is established until the Day of Judgment, except for what the evidence specifies. And what was narrated from Alqamah and Al-Hasan that everything that was revealed in it, **O people**, is Meccan, **O you who believe**, is Medinan, if its being elevated is correct, then it does not necessitate its being restricted to the disbelievers, nor is it an order to them to worship, as what is commanded is the common denominator between beginning worship, increasing it, and continuing it. So what is required of the disbelievers is to begin it after doing what must be presented in terms of knowledge and acknowledgment of the Creator, as one of the requirements of the obligation of something is the obligation of what is not completed except by it. And just as ritual impurity does not prevent the obligation of prayer, so disbelief prevents the obligation of worship, rather it must be removed and one must be occupied with it after it. And among the believers is their increase and steadfastness in it. He only said: **Your Lord** to draw attention to the fact that what necessitates worship is Lordship.

Who created you is an attribute that was applied to

Him, the Most High, for the purpose of glorification and explanation. It may also be used as a restriction or explanation if the address is specific to the polytheists, and what is meant by *Lord* is more general than the true Lord and the gods whom they call lords. Creation is the bringing into existence of something according to estimation and proportion. Its origin is said: he created the sandal if he measured it and proportioned it according to the scale.

And those before you refers to everything that precedes man in essence or time. It is in the accusative case, in apposition to the accusative pronoun in **He created you**. The sentence was presented as established by them, either because they acknowledged it, as God Almighty said: **And if you ask them, who created them, they will surely say, 'God'** or because they were able to know it with the slightest glance! **From before you** was read by inserting the second relative pronoun between the first and its clause for emphasis, as Jarir inserted in his saying:

Oh Tim Adi, you have no father

Tima, the second between the first and what was added to it.

"Perhaps you will become righteous **is a state of the pronoun in worship**" as if he said: Worship your Lord, hoping to be included in the ranks of the righteous, the victorious in guidance and success, and the deserving of the proximity of God the Most High. He pointed out with it that righteousness is the ultimate degree of those who follow the path, and it is disavowal of everything except God the Most High to God, and that the worshipper should not be deceived by his worship, and should have fear and hope. God the Most High said: "They call upon their Lord in fear and hope They hope for His mercy and dread His punishment". Or from the object of "He created you" and what is conjoined to it, meaning that He created you and those before you in the image of one from whom righteousness is hoped, due to the preponderance of his matter due to the combination of its causes and the many motives to it. The addressees are mostly absent in the wording, and the meaning is to intend them all. It was said that it is an explanation for creation, meaning He created you so that you will become righteous, as He said: "And I did not create the jinn and mankind except to worship Me". This is weak, as nothing like it has been proven in the language.

The verse indicates that the path to knowing God Almighty and knowing His Oneness and His deservingness of worship is to consider His creation and to deduce from His actions, and that the servant does not deserve a reward for his worship of Him, because it is obligatory upon him as thanks for the previous blessings He has enumerated for him, so he is like a hired worker who receives the wage before working.

Surat al-Baqarah 2:22

He who has made for you the earth a bed and the sky a canopy and has sent down water from the sky and brought forth thereby fruits as provision for you. So do not set up equals to God while you know.

Surat al-Baqarah 2:22

He who has made for you the earth a bed and the sky a canopy and has sent down water from the sky and brought forth thereby fruits as provision for you. So do not set up equals to God while you know.

Tafsir al-Jalalayn

) Who made) created **for you the earth as a bed** a carpet that is spread out, not extremely hard or soft so that it is not possible to settle on it **and the sky as a structure** a roof **and sent down from the sky water and brought forth thereby from** types (of fruits as provision for you. **So do not make rivals to God**) partners in worship **while you know** that He is the Creator and you do not create, and there is no god except He who creates.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Who made the earth a bed for you** is a response to the first *who* in His statement: **Worship your Lord who created you**, and both of them are attributes of **your Lord**, so it is as if He said: Worship your Lord, your Creator, and the Creator of those before you, who made the earth a bed for you. He means by that that He made the earth a resting place for you and a place to settle on. Our Lord, may He be glorified and exalted, reminds His servants of His blessings and favors upon them, so that they may remember His favors upon them, and turn to His obedience out of His compassion for them, and His mercy towards them, without any need for their worship, but to complete His blessings upon them and perhaps they will be guided.

As Musa bin Harun told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **He who made the earth a bed for you**. So it is a bed on which one walks, and it is the resting place and the resting place.

Bishr bin Muadh told us: Yazid bin Zurai' told us, on the authority of Saeed, on the authority of Qatada: **Who made the earth a bed for you**, he said: a resting place for you.

Al-Muthanna told me: Ishaq told us, on the authority of Abdullah bin Abi Jaafar, on the authority of his father, on the authority of Al-Rabi' bin Anas: **He who made the earth a bed for you**, meaning a cradle.

The statement in the interpretation of his saying: **And the sky is a structure**.

Abu Ja'far said: The sky was called the sky because of its height above the earth and its inhabitants from among His creation. Everything that is above something else is a sky for what is below it. That is why the roof of a house is called a sky, because it is above it and is elevated above it. That is why it is said: So-and-so is high for so-and-so, if he looks down on him and heads towards him high above him, as al-Farazdaq said:

We named Najran Al-Yemeni and its people, and Najran is a land that has not been destroyed.

As the genius of Banu Dhubyan said:

She looked at me, and I saw her in a veil.

He means by that: I saw a glance and it appeared. Likewise, the sky was named for the earth: sky, because of its height and its view of it.

As Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **And the sky is a structure**, so the structure of the sky on the earth is like the shape of a dome, which is a ceiling on the earth.

Bishr bin Muadh told us: Yazid told us, on the authority of Saeed, on the authority of Qatada, regarding God's statement: **And the sky is a structure**, he said: He made the sky a ceiling for you.

God Almighty mentioned the heavens and the earth among the blessings He bestowed upon them because from them are their sustenance, provisions, and livelihoods, and through them is the basis of their worldly life. So He informed them that the One who created them and created all that is in them and the blessings they have is the One who deserves their obedience, and is deserving of their thanks and worship, not the idols and statues, which can neither harm nor benefit.

The statement in the interpretation of the words of God Almighty: **And He sends down water from the sky and brings forth thereby fruits as provision for you**.

Meaning, the Most High, that He sent down rain from the sky, and with that rain He brought forth from what they had grown in the earth of their crops and plantings fruits as provision for them, food and provisions. So He alerted them to His power and authority, and reminded them of His favors to them, and that He is the One who created them, and He is the One who provides for them and takes care of them, unlike those whom they had made a rival or equal to Him from among the idols and deities. Then He warned them against making a rival to Him, even

though they knew that it was as He had informed them, and that He has no rival or equal, and that there is no one who can benefit or harm them, no Creator or Provider for them other than Him.

The statement in the interpretation of the Almighty's saying: **So do not make rivals to God.**

Abu Jaafar said: "Andalus is the plural of 'andal', and 'andal' means justice and equal, as Hassan bin Thabit said:

Do you satirize him, even though you are not his equal? Your partnership is good, just as ransom is.

He means by his saying: I am not His equal, I am not His equal nor comparable. And everything that is similar to something else and has something similar to it is its equal.

As Bishr ibn Muadh told us, he said: Yazid told us, on the authority of Saeed, on the authority of Qatada: "So do not make equals to God," meaning equals.

Al-Muthanna told me, he said: Abu Hudhayfah told me, he said: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **So do not make equals to God**, meaning equals.

Musa bin Harun told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **So do not make for God equals**, he said: Men of equal standing whom you obey in disobeying God. Yunus bin Abdul A'la told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding God's statement: **So do not make for God equals**, he said: The equals are the gods whom they made with Him, and they made for them the same as they made for Him. I was told by Al-Munjab, he said: Bishr told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding His statement: **So do not make for God equals**, he said: Similar.

Muhammad ibn Sinan told me: Abu Asim told us, on the authority of Shabib, on the authority of Ikrimah: **So do not make rivals to God**, that is, say: If it were not for our dog, the thief would have entered our house, if it were not for our dog, he would have barked in the house, and so on.

God Almighty forbade them from associating anything with Him, or worshipping other than Him, or taking for Him a rival or equal in obedience. He said: Just as I have no partner in your creation, or in the provision that I provide for you, or in My possession of you, or in My blessings that I have bestowed upon you, so too, single out obedience to Me, and be sincere in worshipping Me, and do not make for Me a partner or equal from among My creation, for you know that every blessing upon you is from Me.

The statement in the interpretation of his saying: **And you know.**

The interpreters differed about who was meant by this

verse. Some of them said: It meant all the polytheists from the polytheists of the Arabs and the People of the Book.

Some of them said: He meant by that the people of the two books, the people of the Torah and the Gospel.

It was mentioned that he said: He meant by it all idol worshippers from the Arabs and the infidels of the People of the Book: Muhammad bin Hamid told us, he said: Salamah bin al-Fadl told us, on the authority of Muhammad bin Ishaq, on the authority of Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, on the authority of Ikrimah, or on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: This was revealed regarding both groups of infidels and hypocrites. And what the Almighty meant by His saying: **So do not make rivals to God while you know** is do not associate with God other than Him from rivals that do not benefit or harm, while you know that you have no Lord who provides for you other than Him, and you know that what the Messenger calls you to of His Oneness is the truth without a doubt.

Bishr told us, he said: Yazid told us, on the authority of Saeed, on the authority of Qatada, regarding his statement: **And you know**, meaning you know that God created you and created the heavens and the earth, and then you make rivals to Him.

Mention of those who said: He meant the People of the Two Books:

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid: **So do not make rivals to God while you know**, that He is one God in the Torah and the Gospel.

Al-Muthanna bin Ibrahim told me: Qubaysah told us: Sufyan told us, on the authority of Mujahid, the same.

Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And you know**, he says: And you know that there is no equal to Him in the Torah and the Gospel.

Abu Ja'far said: I think that what led Mujahid to this interpretation, and to add to that that it was addressed to the people of the Torah and the Gospel and no one else, was his assumption that the Arabs did not know that God was their Creator and Provider, because they denied the Oneness of their Lord and associated others with Him in worship. And that is a statement! But God Almighty has informed us in His Book that they acknowledged His Oneness, but they associated in His worship what they used to associate with Him. So He Almighty said: **And if you ask them, 'Who created them?' they will surely say, 'God.'** (al-Zukhruf 43:87), and He said: "Say, 'Who provides for you from the heaven and the earth? Or who controls hearing and sight? And who brings the living out of the dead and brings the dead out of the living? And who directs the affair?' They will say, 'God.'" So say, 'Then will you not fear God?'" (Yunus 10:31).

The most deserving interpretation of His statement: **And you know** is that what the Arabs had of knowledge of the Oneness of God, and that He is the Creator of creation, their Maker and their Provider, was similar to

Surat al-Baqarah 2:22

He who has made for you the earth a bed and the sky a canopy and has sent down water from the sky and brought forth thereby fruits as provision for you. So do not set up equals to God while you know.

what the People of the Book had of that. And there was no indication in the verse that God, may He be glorified, meant by His statement: **And you know** one of the two parties, rather the way the address is directed to all people is general to them, because He challenged all people with His statement: **O mankind, worship your Lord**, that its interpretation is what Ibn Abbas and Qatadah said, that he meant by that every accountable person who knows the Oneness of God, and that He has no partner in His creation, who associates others with Him in His worship, whoever he may be from the people, whether Arab or foreign, literate or illiterate, even though the address was to the infidels of the People of the Book who were around the place of the migration of the Messenger of God, may God bless him and grant him peace, and the hypocrites among them, and those among them who had been polytheists and then moved to hypocrisy with the arrival of the Messenger of God, may God bless him and grant him peace.

Tafsir al-Qurtubi

God Almighty says: "He who made the earth a bed for you and the sky a canopy and sent down water from the sky and brought forth thereby fruits as provision for you. So do not attribute to God equals while you know."

The Almighty's saying: **Who made the earth a bed for you**. There are six issues in it:

The first: The Almighty's saying: **Who made** here means *patience* because it takes two objects. It also means *created*, as in the Almighty's saying: **God has not made any lake or sabi'ah**. And His saying: **And He made darkness and light**. It also means *named*, as in the Almighty's saying: "Ha Meem. By the clear Book. Indeed, We have made it an Arabic Qur'an." And His saying: **And they have assigned to Him a portion of His servants**. "They made the angels, who are the servants of the Most Merciful, females," meaning they named them. It also means *took*, as the poet said:

I made myself happy to bite them both, their fangs knocking on the bone

It may come as an extra, as the other said:

I started seeing two as four and one as two when old age led me astray.

It has been said about the Almighty's saying: **And He made the darkness and the light**: that it is redundant. And *ja'ala* and *ijta'ala* have the same meaning. The poet said:

He is responsible for the weak and made the night like an extended rope

Beds means a cushion on which they lie down and rest. And that which is not a bed, such as mountains, rough terrain, and seas, is among the interests of what is

sought after from them, because mountains are like pegs, as He said: **Have We not made the earth a bed, and the mountains pegs?** And the seas are ridden for all their benefits, as He said: **And the ships which sail through the sea with that which benefits people**.

Second: The followers of Al-Shaffi'i said: If a man swears not to sleep on a bed or not to light a lamp, and he sleeps on the ground and sits in the sun, he has not broken his oath, because the wording does not refer to them according to custom. As for the Malikis, they based it on their principle regarding oaths, that they are based on the intention, the reason, or the rug on which the oath was made. If that is not the case, then it is according to custom.

Third: The Almighty's saying: **And the sky is a structure**. The sky is for the earth as the roof is for the house. That is why He, and His saying is the Truth, said: **And We have made the sky a protected roof**. And everything that rises and provides shade is called a sky, and we have already discussed it. Stopping at *bana* is better than stopping at *tatqawn*, because His saying: **Who has made the earth a bed for you** is an attribute of the Lord. It is said: So-and-so built a house, and built for his family—building in them—meaning he brought them together. The common people say: he built with his family, and this is wrong. It seems that the origin of it is that the one who enters with his family used to pitch a dome over it on the night of his entry into it, so it was said to every one who enters with his family: *banaa*. And *banaa short* is doubled for abundance, and *banna he built a house* and *bana* have the same meaning, and from it is the construction of a wall, and its origin is placing one brick on another until it is fixed.

The root of water is muwah. The waw was changed to an alif because it had a vowel and what preceded it had a vowel, so it was qatal maah. Two hidden letters met, so the ha was replaced with a hamza because it is stronger, and it is more similar to the alif. So it was qatal: water. The first alif is the root of the verb, and after it is the hamza which is a substitute for the ha, and after the hamza is an alif instead of the tanween. Abu al-Hasan said: It is not permissible to write it except with two alifs according to the Basrans, and if you wish with three, then if they pluralize or make smaller they return to the original and say: muwayh, amwah, and miyah, like jamal and ajmal.

Fourth: The Almighty's saying: **Then He brings forth thereby fruits as provision for you**. Fruits is the plural of fruit. It is also said: fruit like a tree. It is also said: fruit like wood. It is also said: fruit like a body. Fruits like ikam is the plural of fruit. This will be further explained in Al-An'am, God willing. Fruits of whips: the knots of their ends.

The meaning of the verse is that We have brought forth for you various types of fruits and kinds of plants. *Provision* is food for you and fodder for your animals. This is explained by the Almighty's statement: "Indeed, We poured down water in abundance. Then We split

the earth with a split. And We caused to grow therein grain, and grapes and herbage, and olives and palm trees, and gardens of dense foliage, and fruits and pastures, for enjoyment for you and your livestock." We have already discussed provision in detail, praise be to God.

If it is said: How is the name of sustenance given to what comes out of the fruits before ownership? It is said to him: Because it is prepared to be owned and it is permissible to benefit from it, so it is sustenance.

Fifth: I said: This verse indicates that God Almighty has made man independent of every creature, and for this reason he, peace be upon him, said, indicating this meaning:

By God, if one of you were to take his rope and collect firewood on his back, it would be better for him than to ask someone who would give him or refuse him.

Narrated by Muslim. The meaning of collecting firewood includes all kinds of work, crafts and other things. Whoever makes himself in need of people like himself because of greed, hope and desire for the adornments of this world has taken a side of making a rival to God. The Sufi scholars said: God the Almighty has taught in this verse the path of poverty, which is to make the earth a bed, the sky a cover, the water good and the grass food, and not to worship anyone in this world from among the creation because of this world, for God the Almighty has made available to you what you need, without anyone showing you any favor in it. Nawf al-Bakali said: I saw Ali ibn Abi Talib go out and look at the stars and he said: O Nawf, are you asleep or are you awake? I said: Rather, it is a sight, O Commander of the Faithful. He said: Blessed are those who renounce the world and desire the Hereafter. They are people who have taken the earth as a carpet, its soil as a bed, its water as a perfume, and the Qur'an and supplication as a covering and a slogan. So they rejected the world in the manner of Christ, peace be upon him... He mentioned the rest of the story, and its completion will come in this surah when God Almighty says: **I answer the call of the caller**, God Almighty willing.

Sixth: The Almighty's saying: **So do not make a prohibition for God equals** meaning equals and similarities. And peers, the singular of which is peer, and Muhammad bin al-Sumaiqa' read it as peer. The poet said:

We thank God and we do not dispute with Him. He has all goodness and whatever He wills He does.

Hassan said:

They satirized him, but he has no clause. Your company is good, as is the ransom.

It is said: Nad, Nadeed, and Nadeeda, as an exaggeration. Labid said:

So that Sindari would not be my equal and I would make the people in general my uncles

And Ubaidah said: Peers are opposites. An-Nahhas: Peers is the first object, and God is in the second place: Al-Jawhari: And the peer **with the opening of the noon**: the high hill in the sky. And the peer of perfume is not

Arabic. And the peer of perfume is peer, peer, and peer: he fled and went on his way, and from this some of them read **the day of calling**. And he called him famous, meaning he made him famous and heard about him.

Seventh: The Almighty's saying: **And you know** is a subject and predicate, and the sentence is in the position of a state, and the address is to the disbelievers and hypocrites, according to Ibn Abbas.

If it is said: How did He describe them with knowledge when He described them with the opposite of that, such as sealing, imprinting, deafness and blindness? The answer is from two aspects: The first: **And you know** means the specific knowledge that God created the creation, sent down the water and caused the provision to grow, so they know that He is the One who bestows favors upon them without any rivals. The second: That the meaning is that you know His Oneness potentially and possibly if you contemplate and consider, and God knows best. In this is evidence of the command to use the arguments of reason and invalidate imitation. Ibn Furak said: It is possible that the verse includes the believers, so the meaning is do not turn back, O believers, and make rivals to God after your knowledge, which is the negation of ignorance, that God is One.

Tafsir Ibn Kathir

The Blessed and Exalted began to explain the oneness of His divinity, that He is the One who bestows blessings upon His servants by bringing them out from nothingness into existence and bestowing upon them apparent and hidden blessings by making the earth a bed for them, i.e. a cradle like a bed, settled, paved and fixed by the lofty mountains, and the sky a structure which is the ceiling, as He said in the other verse: **And We made the sky a protected ceiling, but they, from its signs, turn away**. "And He sent down for you water from the sky." What is meant by this here is the clouds at their time when they need it, so He brought forth for them from it types of crops and fruits what is visible as provision for them and for their livestock, as He stated this in more than one place in the Qur'an. The most similar verse to this verse is the Almighty's saying: "Who made for you the earth a resting place and the sky a canopy and shaped you and perfected your forms and provided for you from the good things. That is God, your Lord, so blessed be God, Lord of the worlds." Its meaning is: He is the Creator, the Provider, the Owner of the abode and its inhabitants and the Provider of them, so by this He deserves to be worshipped alone and not to be associated with others. And for this reason he said: **Do not make rivals to God while you know**. And in the two Sahih, "On the authority of Ibn Mas'ud, he said: I said, O Messenger of God, which sin is the greatest before God? He said: To make rivals to God when He created you." And likewise the hadith of Mu'adh: Do you know what God's right over His servants is? **To worship Him and not associate anything with Him**. And in the other hadith: **Let none of you say, 'What God willed and so-and-so willed,' but let him say, 'What God willed and then so-and-so willed.'** And Hammad

Surat al-Baqarah 2:22

He who has made for you the earth a bed and the sky a canopy and has sent down water from the sky and brought forth thereby fruits as provision for you. So do not set up equals to God while you know.

ibn Salamah said: Abdul-Malik ibn Umair told us, on the authority of Rib'i ibn Harash, on the authority of Tufail ibn Sakhbarah, the brother of Aisha, the Mother of the Believers, on her mother's side, who said: I saw in a dream that I came upon a group of Jews and I said, **Who are you?** They said, **We are the Jews.** I said, "You would be the people if you did not say, 'Uzair is the son of God.' They said, "And you would be the people if you did not say, 'What God willed and what Muhammad willed.' Then I passed by a group of Christians and I said, "Who are you?" They said, **We are Christians.** I said, **You are the people, if only you did not say that Christ is the son of God.** They said, **You are the people, if only you did not say, 'Whatever God wills and Muhammad wills.'** So when morning came, I told it to whomever I told, then I came to the Prophet, may God bless him and grant him peace, and told him. He said, **Have you told anyone about it?** I said: Yes. So he stood up and praised and thanked God, then he said: "As for what follows, Tufail saw a vision that he told to whomever among you he told, and you said a word that such and such prevented me from forbidding you from saying. So do not say, 'Whatever God and Muhammad willed,' but say, 'Whatever God alone willed.'" This is how Ibn Mardawayh narrated it in his interpretation of this verse from the hadith of Hammad ibn Salamah with it. Ibn Majah narrated it from another chain of transmission on the authority of Abd al-Malik ibn Umair with it in a similar manner. Sufyan ibn Sa'id al-Thawri said on the authority of al-Ajlal ibn Abd God al-Kindi on the authority of Yazid ibn al-Asam, "On the authority of Ibn Abbas, who said: A man said to the Prophet, may God bless him and grant him peace, 'Whatever God and you willed,' so he said: Have you made me an equal to God? Say, 'Whatever God alone willed.'" Narrated by Ibn Mardawayh, and narrated by al-Nasa'i and Ibn Majah from the hadith of 'Isa ibn Yunus on the authority of al-Ajlal with it. All of this is to protect and safeguard the side of monotheism, and God knows best. Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told me on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas who said: God Almighty said: **O mankind, worship your Lord** for both groups of disbelievers and hypocrites, meaning: worship your Lord alone who created you and those before you. And with this from Ibn Abbas: **So do not make rivals to God while you know** meaning: do not associate with God other than Him from rivals that do not benefit or harm while you know that you have no Lord who provides for you other than Him and you know that what the Messenger of God, may God bless him and grant him peace, calls you to of monotheism is the truth about which there is no doubt. And this is what Qatada said. And Ibn Abi Hatim said: Ahmad bin Amr bin Abi Asim told us, Abu Amr told us, Abu Ad-Dahhak bin Mukhallad Abu Asim told us, Shabib bin Bishr told us, Ikrimah told us on the authority of Ibn Abbas regarding the statement of God Almighty: **So do not make rivals to God** he said: Rivalry is polytheism more hidden than the crawling of an ant on a black rock in the darkness of the night, and

it is for someone to say, **By God and by your life, O so-and-so.** By my life, he says, **If it weren't for this dog, the thieves would have come to us yesterday, and if it weren't for the ducks in the house, the thieves would have come.** A man saying to his friend, **Whatever God wills and you will,** and a man saying, **If it weren't for God and so-and-so, do not include so-and-so in it,** all of this is polytheism. In the hadith, a man said to the Messenger of God, may God bless him and grant him peace, **Whatever God wills and you will,** and he said, **Have you made me a rival to God?** And in another hadith, **You are good people, if it weren't for the fact that you are opposing each other and saying, "Whatever God wills and so-and-so wills,** Abu Al-Aaliyah said, **Do not make rivals to God,** meaning equal partners. This is what Al-Rabi' bin Anas, Qatadah, Al-Suddi, Abu Malik, and Ismail bin Abi Khalid said. Mujahid said, **Do not make rivals to God while you know,** meaning you know that He is one God in the Torah and the Gospel.

A hadith was mentioned about the meaning of this noble verse.

Imam Ahmad said: Affan told us: Abu Khalaf Musa bin Khalaf told us, and he was considered one of the substitutes. Yahya bin Abi Katheer told us, on the authority of Zaid bin Salam, on the authority of his grandfather Mamtur, on the authority of Al-Harith Al-Ash'ari, that the Prophet of God, may God bless him and grant him peace, said: "God Almighty commanded Yahya bin Zakariya, peace be upon him, with five words to act upon and to command the Children of Israel to act upon them, and he almost delayed in doing so. Then Jesus, peace be upon him, said to him: You have been commanded with five words to act upon and command the Children of Israel to act upon them. Either you convey them to them or I will convey them. He said: O my brother, I fear that if you precede me, I will be punished or the earth will swallow me up." Yahya bin Zakariya gathered the Children of Israel in the Holy House until the mosque was full. He sat on the balcony, praised God and extolled Him, then said: God commanded me with five words to act upon and command you to act upon them. The first of them is: Worship God and do not associate anything with Him. The example of that is like that of a man who bought a slave with his own money for silver or gold, and he began to work and pay. And I command you to fast, for that is like a man with a bundle of musk in a headband, all of them smelling the fragrance of musk, and the bad breath of a fasting person is better to God than the fragrance of musk. And I command you to give charity, for that is like a man who was captured by the enemy, so they tied his hands to his neck and brought him forward to behead him, and he said to them, **Would you like me to ransom myself from you?** So he kept ransoming himself from them with little and much until he was freed. And I command you to remember God often, for that is like a man who was pursued by the enemy quickly, so he came to a strong fortress and took refuge in it, and the servant is most protected from Satan when he is in the remembrance of God."

He said: And the Messenger of God, may God bless him and grant him peace, said: "And I command you to do five things that God has commanded me to do: congregation, hearing, obedience, and emigration." And jihad in the way of God, for whoever leaves the group by a handspan has removed the yoke of Islam from his neck unless he returns. And whoever calls with a call of ignorance is from the knees of Hellfire." They said: O Messenger of God, even if he fasts and prays? He said: **And even if he prays and fasts and claims that he is a Muslim, then call the Muslims by their names as God the Almighty called them, the Muslims, the believers, the servants of God.** This is a good hadith and the evidence from it in this verse is his saying: And God created you and provided for you, so worship Him and do not associate anything with Him. This verse indicates the oneness of God the Almighty in worship alone, with no partner. Many commentators, such as Al-Razi and others, have used it as evidence for the existence of the Almighty Creator, and it indicates that by way of priority, for whoever contemplates these lower and higher beings and the differences in their shapes, colors, natures, and benefits and their placement in the places of benefit from them, will know the power of their Creator, His wisdom, knowledge, perfection, and great authority, as some of the Bedouins said. And he was asked: What is the evidence for the existence of the Almighty Lord? He said: Glory be to God! The dung indicates the camel, and the footprints indicate the footsteps. So the sky with its constellations, the earth with its valleys, and the seas with their waves? Do they not indicate the existence of the Gracious, the All-Knowing?

Al-Razi narrated on the authority of Imam Malik that Al-Rashid asked him about this, so he provided evidence for him with the differences in languages, origins, and melodies. And on the authority of Abu Hanifa that some of the heretics asked him about the existence of the Almighty, so he said to them: Leave me, for I am thinking about a matter that you have been told about. They mentioned to me that a ship in the sea is loaded with various types of merchandise, and there is no one guarding it or driving it. Despite that, it goes and comes and travels by itself, penetrating the great waves until it is freed from them, and travels wherever it wants by itself without anyone driving it. They said: This is something that no sane person would say. He said: How wise are these beings with what they contain of the upper and lower worlds and what they contain of perfect things that have no maker. So the people were astonished and returned to the truth and became Muslims at his hands. It was narrated from Al-Shaff'i that he was asked about the existence of the Creator, so he said: This is a mulberry leaf, its taste is one, the worm eats it and silk comes out of it, the bees eat it and honey comes out of it, the sheep, cows and cattle eat it and they throw it as dung and droppings, and the gazelles eat it and musk comes out of it, and it is one thing. And it was narrated from Imam Ahmad bin Hanbal that he was asked about that and he said: Here is a strong, smooth fortress that has no door or exit, its exterior is like white silver, and its interior is like pure gold, and while it is like that, its wall cracks and from it comes out a hearing, seeing animal with a beautiful form and a pleasant voice, meaning by that the egg when a

chicken comes out of it. And Abu Nuwas was asked about that and he recited:

Contemplate the plants of the earth and see the effects of what the King has made.

Eyes of silver, staring with pupils of pure gold

On the emerald rods are witnesses that God has no partner

Ibn Al-Mu'tazz said:

How strange it is that God is disobeyed, or how the denier denies Him.

And in everything there is a sign that indicates that He is One.

Others said that whoever contemplates these heavens, their height and vastness, and what they contain of large and small luminous planets, both moving and fixed, and sees how they revolve with the great sphere every day and night, rotating and having within themselves a course of their own, and looks at the seas surrounding the earth from every side, and the mountains placed on the earth to settle and inhabit their inhabitants, with their different shapes and colors, as God Almighty said: "And among the mountains are streaks white and red, varying in colors, and black [some]; and among the people and the beasts and the cattle are varying in colors, likewise. Only those fear God, from among His servants, who have knowledge." And likewise these rivers flowing from one country to another for benefits, and what He has created on the earth of various animals and plants of different tastes, scents, shapes, and colors, with the unification of the nature of the soil and water, he has proven the existence of the Creator and His great power, wisdom, mercy for His creation, His kindness to them, His goodness to them, and His righteousness toward them. There is no god but Him, and no lord but Him. In Him I rely, and to Him I turn. And the verses in the Qur'an that indicate this position are very numerous.

Fath al-Qadir

22- And **a bed** meaning a cushion on which they rest. When He presented the blessing of creating them, He followed it with the blessing of creating the earth as a bed for them, since the earth, which is their dwelling place and place of settlement, is one of the greatest things their need calls for. Then He followed that with the blessing of making the sky like a dome pitched over them, and the roof of the house in which they live, as He said: **And We made the sky a protected roof.** The origin of construction: placing one brick on another. Then He bestowed upon them the favor of sending down water from the sky. The origin of water is *mawh*, the waw was accepted because of its movement and the openness of what preceded it with an alif, so it became *mah*, so two light letters came together and the ha was changed to a hamza. The fruits are the plural of fruit. The meaning is: We brought forth for you various types of fruits and kinds of plants so that this may be a provision for you for a time. The peers are the plural of peer, which is the like and the equivalent. His saying: **And you know** is a circumstantial clause and the address is to the

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disbelievers and the hypocrites. If it is said: How did He describe them with knowledge when He described them otherwise, where He said: **But they do not know**, "But they do not perceive," **And they were not guided**, "Deaf, dumb, blind." It is said that what is meant is that their ignorance and lack of perception does not include this: that is, their knowing that He is the Benefactor and not any other equals to Him, for they knew this and did not deny it, as God related about them in more than one verse. It may be said: What is meant is that you know His Oneness potentially and possibly if you contemplate and consider. And in it is evidence for the obligation to use arguments and abandon imitation. Ibn Furak said: What is meant is that you make equals to God after your knowledge, which is the negation of ignorance that God is One. End quote. The object of *know* was omitted to indicate that what they have of knowledge is not limited to one type of the types that necessitate monotheism. Al-Bazzar, Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Mas'ud, who said: Whatever was **O you who believe**, was revealed in Madinah, and whatever was **O people**, was revealed in Makkah. Something similar to this was narrated on the authority of Ibn Abi Shaybah, Abd ibn Hamid, Al-Tabarani in Al-Awsat, and Al-Hakim, who authenticated it. Something similar was narrated by Abu Ubaid, Ibn Abi Shaybah, Abd ibn Hamid and Ibn Al-Mundhir on the authority of Alqamah. Ibn Abi Shaybah, Abd ibn Hamid, Ibn Mardawayh and Ibn Al-Mundhir narrated something similar on the authority of Ad-Dahhak. Abu Ubaid also narrated something similar on the authority of Maymun ibn Mihran. Ibn Abi Shaybah and Ibn Mardawayh also narrated something similar on the authority of Urwah and Ikrimah. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **O mankind**, that it applies to both groups, the disbelievers and the believers. Ibn Abi Hatim narrated on the authority of Abu Malik regarding his statement, **Perhaps you**, meaning so. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Awn ibn Abdullah ibn Utbah, that he said, **Perhaps it is obligatory from God**. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Masoud and some of the Companions regarding his statement, **Who has made the earth a bed for you**, that is, you walk on it and it is the resting place and the resting place, **and the sky a canopy**, that he said, like the shape of a dome, which is the roof of the earth. Abu Al-Sheikh narrated in Al-Azmah on the authority of Al-Hasan that he was asked: Is the rain from the sky or from the clouds? He said: From the sky. Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Ka'b who said: The clouds are a sieve for the rain, and were it not for the clouds when the water descends from the sky, it would spoil whatever it falls on of the earth and the seeds. Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Khalid bin Ma'dan who said: Rain is water that comes out from under the Throne and descends from one sky to another until it gathers in the lowest sky, and it gathers in a place called Al-Abzam, then the black clouds come and enter it and drink it like

a sponge drinks, and God drives it wherever He wills. Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Ikrimah who said: The water descends from the seventh heaven, and a drop of it falls according to the calculation like a camel. Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Khalid bin Yazid who said: Some of the rain is from the sky, and some of it is what the clouds draw from the sea and it is tormented by thunder and lightning. Ibn Abi Al-Dunya narrated in the Book of Rain on the authority of Ibn Abbas who said: When the rain comes from the sky, the shells open for it and it becomes pearls. Al-Shafi'i narrated in Al-Umm, Ibn Abi Al-Dunya in Kitab Al-Matar, and Abu Al-Shaykh in Al-Azmah on the authority of Al-Muttalib bin Hantab that the Prophet, may God bless him and grant him peace, said: **There is no hour of the night or day except that the sky rains, and God directs it as He wills**. Ibn Abi Al-Dunya and Abu Al-Shaykh narrated on the authority of Ibn Abbas, who said: "Rain does not fall from the sky except that it brings with it seeds. If you were to spread out a blanket, you would see it." Ibn Abi Al-Dunya and Abu Al-Shaykh narrated on the authority of Ibn Abbas, who said: "Rain is a mixture from Paradise. If the mixture is abundant, the blessing is great, even if the rain is little. If the mixture is little, the blessing is little, even if the rain is abundant." Abu Al-Shaykh narrated on the authority of Al-Hasan, who said: "No year is more rainy than another year, but God directs it as He wills. So-and-so from the angels descend with the rain, writing down where the rain falls, who provides it, and who produces it with every drop." Ibn Ishaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **So do not make for God equals** meaning do not associate with Him other equals that can neither harm nor benefit **while you know** that you have no Lord who provides for you other than Him. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas: *Equals* meaning: Similar. Ibn Jarir narrated on the authority of Ibn Masoud: *Equals* meaning: Men of equal standing who obey them in disobeying God. Abd ibn Hamid narrated on the authority of Qatadah: *Equals* meaning: Partners. Ibn Abi Shaybah, Ahmad, Al-Bukhari in Al-Adab Al-Mufrad, Al-Nasa'i, Ibn Majah and Abu Nu'aym in Al-Hilyah narrated on the authority of Ibn Abbas that he said: "A man said to the Prophet, may God bless him and grant him peace: 'Whatever God wills and you will.' He said: 'You have made me an equal to God, whatever God wills alone.'" Ibn Saad narrated on the authority of Qutaylah bint Saifi who said: "A rabbi from the rabbis came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, what good people you are, were it not for the fact that you associate partners with God.' He said: 'How?' He said: 'One of you should say, 'No, by the Kaaba.' The Prophet, may God bless him and grant him peace, said: 'Whoever swears an oath, let him swear by the Lord of the Kaaba.' He said: 'O Muhammad, what good people you are, were it not for the fact that you make a rival to God.' He said: 'How is that?' He said: 'One of you should say, 'Whatever God wills and you

will.' The Prophet, may God bless him and grant him peace, said: 'Whoever among you says, 'Whatever God wills,' he should say, 'Then whatever you will.'" Ibn Abi Shaybah, Ahmad, Abu Dawud, al-Nasa'i, Ibn Majah, and al-Bayhaqi narrated on the authority of Hudhayfah ibn al-Yaman who said: The Messenger of God, may God bless him and grant him peace, said: 'Do not say, 'Whatever God wills and so-and-so wills.' Say, 'Whatever God wills and so-and-so wills.' Ahmad, Ibn Majah, al-Bayhaqi, and Ibn Mardawayh narrated on the authority of Tufayl ibn Sakhbarah that he saw in a dream that he passed by a group of Jews and said: 'You are good people, were it not for the fact that you claim that Ezra is the son of God.' They said: And you are indeed good people, were it not that you say, **Whatever God wills and Muhammad wills**. Then he passed by a group of Christians and said: You are indeed good people, were it not that you say, **The Messiah is the son of God**. They said: And you are indeed good people, were it not that you say, **Whatever God wills and Muhammad wills**. When morning came, he informed the Prophet, may God bless him and grant him peace, and he delivered a sermon, saying: **Tufayl saw a vision, and you are saying a word that I was prevented from saying out of modesty before you, so do not say it, but say, 'Whatever God wills, He has no partner.'** Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: "And is polytheism, more hidden than the crawling of ants on a black rock in the darkness of the night. It is when you say, 'By God, by your life, O so-and-so, and by my life,' and you say, 'Were it not for his dog, the thieves would have come to us,' and if it were not for the cat in the house, the thieves would have come.' And a man saying, 'Whatever God wills and you will,' and a man saying, 'Were it not for God and so-and-so,' all of this is polytheism." Al-Bukhari and Muslim narrated on the authority of Ibn Masoud, who said: "I said: O Messenger of God, which sin is the greatest? He said: To make a rival to God, even though He created you." The hadith.

Tafsir al-Baghawi

22. **Who made the earth a bed for you** meaning a carpet, and it was said a place to sleep, and it was said a cushion, meaning He made it submissive and did not make it a place of rest that cannot be settled on. Al-Bukhari said: Uthman bin Abi Shaybah told us, Jarir told us, on the authority of Mansur, on the authority of Abu Wa'il, on the authority of Amr bin Shurahbil, on the authority of Abdullah, may God be pleased with him, who said: "I asked the Messenger of God, may God bless him and grant him peace: Which sin is the greatest in the sight of God? He said: To make a rival to God, even though He created you. I said: That is great. Then what? He said: To kill your child for fear that he will eat with you. I said: Then what? He said: To commit adultery with your neighbor's wife." And making here means creating, **and the sky is a building** and a raised ceiling.

And He sent down from the sky meaning from the clouds *water* which is rain **and brought forth thereby fruits** of various types of fruits and plants **as provision**

for you food for you and fodder for your animals **so do not make for God equals** meaning likenesses that you worship as you worship God. Abu Ubaidah said: A peer is an opposite, and it is one of the opposites, and God Almighty is innocent of likenesses and opposites. **And you know** that He is One, the Creator of these things.

Tafsir al-Baidawi

22- **Who made the earth a bed for you** is a second attribute, or praise in the accusative case, or in the nominative case, or a subject whose predicate is **do not make**. And *made* is one of the general verbs that comes in three ways: meaning *became*, and *began* so it is not transitive like his saying:

The camels of Bani Suhayl have made their pasture near the mountains.

The meaning of *created* is that it takes one object, as in the Almighty's saying: **And He made darkness and light**. The meaning of *made* is that it takes two objects, as in the Almighty's saying: **He made the earth a bed for you**. Making is sometimes done by action, and other times by saying or making a contract. The meaning of **made it a bed** is that He made some of its sides protruding and visible from the water, despite its nature encompassing it, and He made it medium between hardness and softness until it became prepared for them to sit and sleep on it like a spread out bed. This does not require it to be flat, because its spherical shape, with its large size and wide body, does not refuse to be spread out.

And the sky is a building a dome pitched over you. The sky is a generic noun that applies to both singular and plural things, such as *dinar* and *dirham*. It has also been said that it is the plural of sky. The building is a source, and the thing built is named after it, whether it is a house, a dome, or a tent. From this comes the word *bana* **he built over his wife**, because when they got married, they pitched a new tent over her.

And He sends down water from the sky, and brings forth thereby fruits as provision for you. This is in apposition to *made*. The fruits come forth by the power and will of God Almighty, but He made the water mixed with the earth a cause for their coming forth and a substance for them, like semen for animals, by making His custom of bestowing their forms and qualities upon the substance mixed from them, or He deposited in the water an active power and in the earth a receptive power, from the combination of which various types of fruits are generated. He is able to bring into existence all things without causes and substances, just as He created the souls of causes and substances, but in their creation He has a progression from one state to another, crafts and wisdom in which He renews for those of insight a lesson, and tranquility to His great power, not in bringing them into existence all at once. The first *from* is for the beginning, whether what is meant by the sky is the clouds, for what is above you is the sky, or the heavens, for the rain begins from the sky to the clouds and from there to the earth, as the

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phenomena indicate. Or from celestial causes that stir up the moist parts from the depths of the earth to the atmosphere, so they form rain clouds. The second *min* is for partiality, as evidenced by the Almighty's saying: **Then We brought forth thereby fruits** and the encompassing of those who deny it, I mean water and provision, as if He said: And We sent down from the sky some water, then We brought forth thereby some fruits so that it would be some of your provision. And this is the reality, since not all the water came down from the sky, nor did He bring forth by rain all the fruits, nor did He make all that which is provided fruits. Or for clarification, and provision is an object with the meaning of that which is provided, like your saying, **I spent a thousand dirhams**. And the fruits are permissible, and the place is the place of the abundance, because what He meant by fruits is the group of fruits that are in your saying, **I attained the fruit of his garden**. And this supports the reading of those who read: **from the fruit** on the basis of singularity. Or because the groups take turns in place of each other, like the Almighty's saying: **How many gardens and springs did they leave behind?** and His saying: **Three menstrual periods**. Or because since it was marked with the lam, it went beyond the limit of paucity. **For you** is an attribute of provision if it means the one who is provided for, and its object if it means the source, as if he said: provision for you.

So do not make rivals for God is related to *worship* as a prohibition conjoined to it. Or a negation in the accusative case with the implication that *that* is an answer to it. Or *perhaps* as the accusative case of *make* "so look" in the Almighty's saying: **Perhaps I may reach the causes * The causes of the heavens so I may look** is to connect it to the six things because they share in that they are not obligatory. The meaning is: If you fear God, do not make rivals for God. Or with the One Who made, if you start with it as a prohibition, it becomes report according to the interpretation of what is said in it: Do not make. The *fa* is for causality, it was introduced to it so that the subject includes the meaning of a condition. The meaning is: He who has distinguished you with these great blessings and great signs should not be associated with Him. And the rival is the opposite example. Jarir said:

You make me a rival, while I have no rival to one of noble lineage.

From nada yanda nududan: if he is repelled, and nadatu man is his opponent, the opponent is specified as the one who is similar in essence, just as the equal is specified as the one who is similar in power, and the naming of what the polytheists worship besides God *peers*, and what they claim is equal to Him in His essence and attributes, nor that it differs from Him in His actions, because when they abandoned worshipping Him for worshipping them, and called them gods, their situation resembled the situation of those who believe that they are necessary entities in themselves, able to repel the wrath of God from them, and grant them what God did not intend for them of

good, so he mocked them and denounced them for making peers for those who are unable to have a peer. For this reason, the monotheist of the pre-Islamic era, Zayd ibn Amr ibn Nufayl, said:

One quarter or a thousand quarters I owe if things are divided

I left Al-Lat and Al-Uzza together, so does the discerning man.

And you know is a state of the pronoun **do not make**, and the object of **you know** is omitted, meaning: and your state is that you are people of knowledge, contemplation, and correct opinion, so if you contemplate even the slightest contemplation, your mind will be compelled to prove a Creator of the possibilities who is unique in his necessary essence, exalted above the similarity of the creatures. Or it is intended, which is that they do not resemble Him nor are they capable of doing anything like what He does, as in His statement, the Most High, the Most Great: **Is there among your partners anyone who does anything of that?** Based on this, the intended meaning is rebuke and reproach, not restricting the ruling and limiting it to him, because the knowledgeable and the ignorant who is capable of knowledge are equal in their duties.

Know that the content of the two verses is the command to worship God, the Most High, the Most Great, and the prohibition of associating partners with Him, the Most High, and the indication of what is the cause and the requirement. Its explanation is that He arranged the command to worship on the attribute of Lordship, indicating that it is the cause for its obligation. Then He explained His Lordship by saying that He, the Most High, is their Creator and the Creator of their origins and what they need in their livelihood of food, shelter, food and clothing, for fruit is more general than food, and provision is more general than food and drink. Then, since these matters that no one else can do are evidence of His Oneness, the Most High, the Most High, based on them the prohibition of associating partners with Him. Perhaps He, the Most High, intended from the last verse, along with what the apparent meaning indicates and the speech is given, to indicate the details of the creation of man and what He bestowed upon him of meanings and attributes in the manner of representation. He likened the body to the earth, the soul to the sky, the mind to the water, and what He bestowed upon him of practical and theoretical virtues obtained by means of the mind's use of the senses, and the duality of the psychological and physical powers, with the fruits generated from the duality of the active heavenly powers and the passive earthly powers by the power of the chosen doer. For every verse there is an outward and an inward meaning, and every limit has a beginning.

Surat al-Baqarah 2:23

And if you are in doubt about what We have sent down upon Our Servant, then produce a surah the like thereof and call upon your witnesses other than God, if you should be truthful.

Tafsir al-Jalalayn

And if you are in doubt **about what We have sent down to Our servant** Muhammad of the Qur'an that it is from God **then produce a surah like it** meaning the one that was sent down, and *min* is for clarification, meaning it is like it in eloquence, beautiful composition, and reporting of the unseen. - A surah is a section that has a beginning and an end, the minimum of which is three verses - **and call upon your witnesses** your gods that you worship **other than God** meaning other than Him to help you **if you should be truthful** that Muhammad said it from himself, then do that, for you are eloquent Arabs like him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is from God, the Almighty, as an argument for His Prophet Muhammad, may God bless him and grant him peace, against the polytheists of his people from the Arabs and their hypocrites, and the infidels of the People of the Book and their misguidance, whose stories He began with His saying, may His praise be exalted: **Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them** (al-Baqarah 2:6). He is addressing them with these verses, and He means those like them. God, the Almighty, said to them: And if you, O polytheists from the Arabs and infidels from the People of the Two Books, are in doubt, which is suspicion, about what We have sent down to Our servant Muhammad, may God bless him and grant him peace, of light and proof and verses of the Criterion: that it is from Me, and that I am the One who sent it down to him, but you did not believe in it and did not believe him in what he says, then bring an argument that refutes his argument, because you know that the argument of every prophet for the truthfulness of his claim to prophethood is to bring a proof that all of creation is unable to bring the like of. And from the proof of Muhammad (peace be upon him) of his truthfulness, and his evidence of the truth of his prophethood, and that what he brought from Me, all of you and all of those you seek help from among your supporters and helpers, are unable to produce a surah like it. And if you are unable to do that, and you are the people of excellence in eloquence, rhetoric and fluency, then you know that others are even more unable to do what you are unable to do. Just as the proof of those who came before from My messengers and prophets of his truthfulness, and his proof of his prophethood from the signs, is what all of My creation is unable to produce the like of. Then it is established for you that Muhammad did not fabricate or invent it,

because if that was from him, then you and all of My creation would not be unable to produce the like of it. Because Muhammad (peace be upon him) is no more than a human being like you, and in the same state as you in body, spaciousness of character and fluency of tongue. So it is possible that he is thought to be able to do what you are unable to do, or that you are imagined to be unable to do what he is able to do.

Then the people of interpretation differed in the interpretation of his saying: **Then bring a surah like it**.

Bishr bin Muadh told us: Yazid told us, on the authority of Saeed, on the authority of Qatada: **Then bring a surah like it**, meaning: like this Qur'an, truly and honestly, with no falsehood or lies in it.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement: **Then bring a surah like it**, he said: a surah like this Qur'an.

Muhammad bin Amr al-Bahili told me: Abu Asim told us, on the authority of Isa bin Maimun, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid: **Then bring a surah like it**, like the Qur'an.

Al-Muthanna told us, he said: Abu Hudhayfah told us, he said: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **Then bring a surah like it**, he said: **like it** is like the Qur'an.

The meaning of the statement of Mujahid and Qatadah, which we mentioned from them, is that God Almighty said to those who argued with Him about His Prophet Muhammad, may God bless him and grant him peace, from among the infidels: **Then bring a surah like this Qur'an from your speech**, O Arabs, as Muhammad brought it in your languages and with the meanings of your logic.

Other people said: The meaning of his saying: **Then bring a surah like it**, is like Muhammad among humans, because Muhammad is a human being like you.

Abu Ja'far said: The first interpretation, which was stated by Mujahid and Qatadah, is the correct interpretation. Because God Almighty said in another surah: **Or do they say, 'He has invented it?' Say, 'Then bring a surah like it.'** (Yunus 10:38) It is known that the surah has no counterpart or resemblance to Muhammad, so it is permissible to say: **Then bring a surah like Muhammad**.

If someone says: You mentioned that God meant by His saying: **Then bring a surah like it**, something like this Qur'an. Is there an example for the Qur'an that would say: Bring a surah like it?

It was said: He did not mean by it: Bring a surah like it in composition and meanings that distinguish it from all other speech, but rather he meant: Bring a surah like it in eloquence, because God revealed the Qur'an in the Arabic language, so the speech of the Arabs undoubtedly has a similar meaning in Arabic. As for the meaning by which the Qur'an distinguishes itself from all other speech of creation, it has no equivalent,

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And if you are in doubt about what We have sent down upon Our Servant, then produce a surah the like thereof and call upon your witnesses other than God, if you should be truthful.

peer, or likeness in that respect.

God, the Most High, argued against them for His Prophet, may God bless him and grant him peace, with the same argument He argued against him from the Qur'an, when it became clear that the people were unable to produce a surah like it in eloquence, since the Qur'an was an eloquence like their eloquence, and speech revealed in their language. So He, the Most High, said to them: "And if you are in doubt that what I have revealed to My servant of the Qur'an is from Me, then produce a surah from your speech that is like it in Arabic, since you are Arabs, and it is an eloquence similar to your eloquence, and speech similar to your speech." So He, the Most High, did not charge them to produce a surah from a language other than the language that is similar to the language in which the Qur'an was revealed, so that they could say: You charged us with something that if we knew it we would produce it, but we are not able to produce it because we are not from the people of the language that You charged us to produce. So you have no argument against us in this. Indeed, even if we are unable to produce something like it from other languages because we are not its people, there are many people among the people who are not people of our language who are able to produce something like it from the language that you have commanded us to produce. But He, the Most High, said to them: Bring a surah like it, because something like it from your languages is like your tongues, and if Muhammad invented and fabricated it, if you were to gather and cooperate to produce something like it from your language, your eloquence would be more capable of inventing, arranging and composing it than Muhammad, may God bless him and grant him peace. Even if you were not more capable of it than him, you will not be incapable, as a whole, of what Muhammad was able to do from that and he is alone, if you are truthful in your claim and assertion that Muhammad invented and fabricated it, and that it is from someone other than me.

The interpreters differed in their interpretation of His statement: **And call upon your witnesses other than God, if you should be truthful.**

Ibn Abbas said: Muhammad bin Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, on the authority of Ikrimah, or on the authority of Saeed, on the authority of Ibn Abbas: **And call upon your witnesses other than God**, meaning your helpers in what you are upon, if you are truthful.

Muhammad bin Amr told me: Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And call your witnesses**, meaning people who testify.

Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of a man, on the authority of

Mujahid, who said: People who will testify for you.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And call your witnesses**, he said: People who testify. Ibn Jurayj said: **Your witnesses** upon it, if you bring it, it is like it, like the Qur'an.

This is what God said to those infidels who doubted what Muhammad, may God bless him and grant him peace, brought.

His saying, **So call upon**, means: seek help and assistance, as the poet said:

When our knights and their men met, they called out: **O Ka'ab!** and we sought refuge with Amer.

He means by his saying: **Leave, O Ka'b**, seek Ka'b's help and cry out to them for help. As for martyrs, it is the plural of martyr, just as partners is the plural of partner, and orators is the plural of orator. The witness is called the one who witnesses something for someone else in a way that confirms his claim. It may also be called the one who witnesses something, just as it is said: So-and-so is the companion of so-and-so, meaning he sits with him, and his companion means he is his drinking companion, and likewise it is said: his witness, meaning he witnesses him.

If the martyrs could be the plural of martyr, which is used for the two meanings described, then the most appropriate interpretation of the verse is what Ibn Abbas said, which is that its meaning is: And seek help from your helpers and witnesses who witness you and assist you in your denial of God and His Messenger, and support you in your disbelief and hypocrisy, if you are right in your denial that what Muhammad, may God bless him and grant him peace, brought to you is fabrication and slander, so that you may test yourselves and others: Are you able to produce a surah like it, so that Muhammad is able to produce all of it by himself, fabricating it?

As for what Mujahid and Ibn Jurayj said in interpreting this, it is baseless. Because the people at the time of the Messenger of God (peace be upon him) were of three types: people of true faith, people of true disbelief, and people of hypocrisy in between. The people of faith were believers in God and His Messenger, so it was impossible for the disbelievers to claim that they had witnesses to the truth of what they were doing, if they had fabricated a message, then claimed that the Qur'an had a counterpart from the believers. As for the hypocrites and disbelievers, there is no doubt that if they had called for the establishment of falsehood and the nullification of truth, they would have disputed over it, despite their disbelief and misguidance. So which of the two groups would their witnesses be if they claimed that they had brought a surah like the Qur'an?

But that is as God, the Most High, said: **Say, 'If mankind and the jinn gathered to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants.'** (Al-Isra': 188) So

God, the Most High, informed in this verse that the like of the Qur'an cannot be produced by the jinn and mankind, even if they cooperated and helped each other to produce it. And He challenged them in the sense of rebuking them in the opposite, saying, the Most High: **And if you are in doubt about what We have sent down upon Our Servant, then produce a surah like it and call upon your witnesses other than God, if you should be truthful.** He means by that: If you are in doubt about the truthfulness of Muhammad in what he brought to you from Me, that it is from Me, then produce a surah like it, and let some of you support one another in that, if you are truthful in your claim, until you know that since you are unable to do that, neither Muhammad, may God bless him and grant him peace, nor any human being is able to produce it, and it is true for you that it is My revelation and inspiration to My Servant.

Tafsir al-Qurtubi

The Almighty said: **And if you are in doubt** meaning in doubt. **About what We have sent down** meaning the Qur'an, and what is meant are the polytheists who challenged, for when they heard the Qur'an they said: This does not resemble the speech of God, and we are in doubt about it, so the verse was revealed. The reason for its connection to what preceded it is that when God Almighty mentioned in the first verse the evidence of His Oneness and Power, then He indicated the prophethood of His Prophet, and that what he brought was not fabricated by Him.

His saying: **upon our servant** means Muhammad, may God bless him and grant him peace. The word *servant* is derived from the word *worship*, which means humility. So the slave was called a servant because of what he does, due to his humility to his master. Tarafa said:

Until the whole clan avoided me and I was singled out like a purebred camel

That is, the submissive. Some of them said: Since worship is the most honorable of qualities and naming oneself with it is the most honorable of plans, He called His Prophet a servant, and they recited:

Oh people, my heart is with Zahra, and the one who hears and sees it knows it.

Do not call me except by the name of Abdha, for it is the most honorable of my names.

Bring a surah The fa is the answer to the condition. Bring is shortened because it is from the root word **to come**, as Ibn Kaysan said. It is a command that means to make it impossible, because God knows that they are unable to do it. The surah is one of the surahs. We have already discussed it and the inimitability of the Quran, so there is no point in repeating it. The word *min* in His statement: **of something like it** is redundant, as He said: **Bring a surah like it.** The pronoun in **something like it** refers to the Quran according to the majority of scholars, such as Qatada, Mujahid, and others. It was said that it refers to the Torah and the Gospel. So the meaning is: Bring a surah from a book

like it, for it confirms what is in it. It was said that it refers to the Prophet, may God bless him and grant him peace. The meaning is: Who is an illiterate human being like him who cannot read or write? *min* according to these two interpretations is for partiality. Stopping at **something like it** is not complete, because **and call upon** is a sequence based on it.

God the Almighty said: **And call upon your witnesses** meaning your helpers and supporters. Al-Farra': your gods. Ibn Kaysan said: If it is said: How were the witnesses mentioned here? The witnesses are only to witness a matter, or to inform about a matter they witnessed, and it was said to them: **Then bring a surah like it**, then the answer is: The meaning is: Seek help from whomever you find among your scholars, and bring them to witness what you bring, so the response to everyone is more emphatic in the argument against them.

I said: This is the meaning of what Mujahid said. Mujahid said: The meaning of **And call your witnesses** is: call people who will testify for you, that is, who will testify that you opposed him. An-Nahhas: Your witnesses is the plural of martyr, it is said: witness and martyr, like able and powerful. And his saying: **from other than God** means from other than Him, and without is the opposite of above, and it is short of the goal, and it is an adverb. And without: the insignificant and vile, he said:

If a person is high, he aspires to the highest, and he who is lowly is satisfied with the lowest.

It is not difficult to do an action from it, and some of them say from it: *dan yadun dunan*. It is also said: this dun that, meaning closer to it. It is also said in temptation with something: *donakahu*. Tamim said to Al-Hajjaj: We buried Salih - and he had crucified him - so he said: *donakahu*.

God Almighty says: **If you are truthful** in what you said that you are able to oppose, because they said in another verse: **If We willed, We could say the like of this.** Truthfulness is the opposite of lying, and he was truthful in the hadith. Truthfulness is the hardness of spears. It is also said: They were truthful to them in battle. A friend is someone who is constantly truthful. It is also said: A truthful man, just as one says: A good man. Friendship is derived from charity in giving advice and friendship.

Tafsir Ibn Kathir

Then the Almighty proceeded to establish the prophethood after he had established that there is no god but Him, so he said, addressing the disbelievers: **And if you are in doubt about what We have sent down upon Our servant**, meaning Muhammad, may God bless him and grant him peace, then produce a surah like what he brought, if you claim that it is from other than God, then oppose it with something like what he brought, and seek help in that from whomever you wish besides God, for you will not be able to do that. Ibn Abbas said: Your witnesses are your helpers. Al-Suddi said on the authority of Abu Malik: Your partners, meaning other people who help you in that,

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And if you are in doubt about what We have sent down upon Our Servant, then produce a surah the like thereof and call upon your witnesses other than God, if you should be truthful.

meaning seek help from your gods in that, so they support you and aid you. Mujahid said: And call upon your witnesses, meaning people who testify to it, meaning eloquent rulers. God Almighty has challenged them with this in more than one place in the Qur'an, so he said in Surat al-Qasas 28: "Say: Then bring a book from God that is better guidance than both of them, so I will follow it, if you should be truthful." And he said in Surat Al-Subhan: "Say: If mankind and the jinn gathered to produce the like of this And He said in Surah Hud 11: "Or do they say, 'He has fabricated it'? Say, 'Then bring ten surahs like it, fabricated, and call upon whomever you can besides God, if you should be truthful.'" And He said in Surah Yunus 10: "And this Qur'an could not have been fabricated by anyone other than God, but it is a confirmation of what was before it and a detailed explanation of the Scripture - there is no doubt about it - from the Lord of the worlds. Or do they say, 'He has fabricated it'? Say, 'Then bring a surah like it and call upon whomever you can besides God, if you should be truthful.'" And all of these verses are from Mecca. Then He challenged them with that in Medina as well, saying in this verse: **And if you are in doubt meaning, doubt about what We have sent down upon Our servant** meaning Muhammad, may God bless him and grant him peace, **then bring a surah like it** meaning like the Qur'an. This was said by Mujahid and Qatadah, and it was chosen by Ibn Jarir, al-Tabari, al-Zamakhshari, and al-Razi. He transmitted it from 'Umar, Ibn Mas'ud, Ibn 'Abbas, al-Hasan al-Basri, and most of the scholars. He preferred that with several aspects, the best of which is that He challenged them all, separately and together. Whether in that their illiterate and their scribes, and that is more complete than the challenge and more comprehensive than challenging one of them who is illiterate and does not know anything about sciences, and the evidence for that is the saying of the Most High: **Then bring ten Surahs like it** and His saying: **They do not bring the like of it.** And some of them said: "Who is like Muhammad, may God bless him and grant him peace," meaning from an illiterate man like him, and the first is correct, because the challenge is general to all of them even though they are the most eloquent of nations, and he challenged them with this in Mecca and Medina many times despite the intensity of their enmity towards him and their hatred for his religion, and despite this they were unable to do it, and for this reason the Most High said: **But if you do not, and you will never do it, and and you will never do it** is to negate eternity in the future, meaning you will never do that, and this is also another miracle, which is that he informed with decisive, conclusive, and advanced report, not afraid or fearful, that this Qur'an will not be opposed by anything like it forever and ever, and the matter happened like that, it has not been opposed from its time until our time, and it is not possible, and how can that be possible for anyone when the Qur'an is the speech of God, the Creator of all things, and how is the speech of the Creator similar to the speech of the created, and whoever contemplates the Qur'an will find in it aspects The miracle is an apparent and hidden art in terms of wording and meaning. God

Almighty said: "Alif, Lam, Ra. This is a Book whose verses are perfected and then presented in detail from One Who is Wise and Acquainted." So its words are perfected and its meanings are detailed, or vice versa, according to the disagreement. So each of its words and meanings is eloquent, without parallel or comparison. It has informed about past unseen events that were and occurred exactly as it was informed, and it has commanded all good and forbidden all evil, as God Almighty said: **And the word of your Lord has been fulfilled in truth and justice.** That is, truth in the report and justice in the rulings. So it is all truth, honesty, justice, and guidance, in which there is no risk, falsehood, or slander, as is found in the poetry of the Arabs and others, and the lies and risks that their poetry is not good without, as it was said about poetry that the sweetest of it is the most false. You will find that the long, extended poem has mostly been used to describe women, horses, wine, or to praise a specific person, horse, camel, war, creature, fear, beast, or something from the specific observations that do not benefit anything except the ability of the specific speaker to The hidden or subtle thing or its manifestation to the clear thing, then you find for it in it a house or two or more which are the houses of poetry and the rest of it is idle talk with no benefit under it, and as for the Qur'an, all of it is eloquent in the utmost extremes of eloquence for those who know that in detail and in summary from those who understand the speech of the Arabs and the forms of expression, for if you contemplate its report you will find it in the utmost sweetness whether it is extended or brief and whether it is repeated or not, and whenever it is repeated it becomes sweeter and higher, it does not become old from frequent repetition, and scholars do not get tired of it, and if it takes on threats and intimidation, it comes from it what makes the deaf and steadfast mountains tremble, so what do you think of the hearts of the understanding, and if it promises it comes with what opens the hearts and ears, and longs for the abode of peace and the proximity of the throne of the Most Merciful as he said in Al-Targhib **No soul knows what has been hidden for them of comfort for the eyes as reward for what they used to do** and he said: **And therein is whatever the souls desire and the eyes delight in, and you will abide therein eternally** and he said in Al-Tarhib: **Do you then feel secure that a side of the land will not swallow you up?** "Do you then feel secure?" And He said in the warning: **So each one We seized for his sin.** And He said in the preaching: **Have you seen if We should grant them enjoyment for years? Then that which they were promised came to them? What they were enjoying will not avail them.** And other types of eloquence, rhetoric, and sweetness. And if the verses came in the rulings, commands, and prohibitions, they included the command of every good, beneficial, good, and beloved good thing, and the prohibition of every ugly, vile, and base thing, as Ibn Masoud and others from the Salaf said. If you hear God the Most High say in the Qur'an: **O you who have believed,** then listen to it, for it is good that He commands or evil that He prohibits. For this reason, God the Most High said: "He enjoins upon them what is right and forbids them what is wrong, and He makes

lawful for them the good things and prohibits for them the bad things, and He removes from them their burden and the shackles which were upon them." And if the verses came in describing the afterlife and the horrors in it and in describing Paradise, And the Fire and what God has prepared in it for His friends and enemies of bliss, hell, refuge and painful torment, it gave glad tidings of it, warned about it and warned about it, and called for doing good deeds and avoiding evil deeds, and renounced the world and desired the Hereafter, and remained steadfast on the best path, and guided to the straight path of God and His upright law, and removed from the hearts the filth of the accursed Satan. This is why it was proven in the two Sahihs on the authority of Abu Hurayrah, may God be pleased with him, "On the authority of the Messenger of God, may God bless him and grant him peace, who said: 'There is no prophet among the prophets who was not given signs that people believed in the like of them. What I was given was only a revelation that God revealed to me, so I hope that I will have the most followers on the Day of Resurrection.'" - wording of Muslim - and his statement, may God bless him and grant him peace: **What I was given was only a revelation** means that what I was given was the one that distinguished me from among them, this miraculous Qur'an for people to oppose, unlike other divine books, which are not miraculous according to many scholars, and God knows best. And he, may God bless him and grant him peace, has signs that indicate his prophethood and his truthfulness in what he brought that are beyond counting, and praise and thanks be to God.

Some theologians have decided on the miracle in a way that includes the saying of the Sunnis and the saying of the Mu'tazila regarding the diversion, so he said: If this Qur'an is a miracle in itself and humans are unable to produce something like it and are not able to oppose it, then the claim has been made and is what is required. And if it is possible for them to oppose it with something like it and they did not do so despite their intense hostility towards it, then that is evidence that it is from God because He diverted them from opposing it despite their ability to do so. And this method, even if it is not satisfactory because the Qur'an is a miracle in itself and humans are unable to oppose it as we have decided, it is suitable for the purpose of concession, argumentation and defending the truth. And in this way, al-Razi answered in his interpretation his question about the short surahs such as al-'Asr and Inna a'naka al-Kawthar.

And the Almighty said: **So fear the Fire whose fuel is men and stones, prepared for the disbelievers.** As for the fuel, with the opening of the waw, it is what is thrown into the fire to ignite it, such as firewood and the like, as the Almighty said: **And as for the unjust, they will be fuel for Hell.** And the Almighty said: "Indeed, you and what you worship besides God are fuel for Hell; you will be entering it. Had these been gods, they would not have entered it, and all therein will abide eternally." What is meant by stones here are the great, black, hard, stinking sulfur stones, and they are the hottest stones when heated, may God protect us from them. Abdul Malik bin Maysarah Al-Zarrad said on the authority of Abdul Rahman bin Sabit bin Amr bin Maymun on the authority of Abdullah bin

Masoud regarding the Almighty's statement: **whose fuel is men and stones**, he said they are stones of sulfur, created by God on the day He created the heavens and the earth in the lowest heaven, preparing them for the disbelievers. Narrated by Ibn Jarir and this is his wording, and Ibn Abi Hatim and Al-Hakim in his Mustadrak, and he said it meets the conditions of the two sheikhs. Al-Suddi said in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on Marra on the authority of Ibn Masoud and on the authority of some of the Companions: Fear the Fire whose fuel is people and stones. As for the stones, they are black sulfur with which they will be tormented along with the Fire. Mujahid said: Stones of sulfur are more foul-smelling than a carcass. Abu Ja'far Muhammad ibn 'Ali said: Stones of sulfur. Ibn Jurayj said: Stones of black sulfur in the Fire. 'Amr ibn Dinar said to me: Harder and greater than these stones. It was said that what is meant by them are the stones of idols and rivals that were worshipped instead of God, as God the Almighty said: **Indeed, you and what you worship besides God are fuel for Hellfire 17:1.** Al-Qurtubi and Al-Razi narrated this and preferred it over the first. He said that taking the Fire from stones of sulfur is not strange, so making them these stones is more appropriate. What he said is not strong, because if fire is lit with sulfur stones, its heat is more intense and its blazing is stronger, especially according to what the predecessors mentioned, that they are stones of sulfur prepared for that. Then the fire takes these stones as well, and this plaster is made into stones and is worked on with fire until it becomes like that. Likewise, all the stones are blown away by fire and burnt. This was only mentioned in the heat of this fire that they were promised, and the intensity of its blazing and the strength of its flames, as God the Almighty said: **Every time it subsides, We increase their blazing.** And thus Al-Qurtubi preferred that what is meant by it are the stones that are lit with fire to make it red and its flames intense, so that this would be a more severe punishment for its people. He said, and it came in the hadith from the Prophet, may God bless him and grant him peace, that he said: **Everyone who harms people will enter the fire**, and this hadith is not preserved or known. Then Al-Qurtubi said, and it has been interpreted with two meanings, one of them is that everyone who harms people will enter the fire, and the other is that everything that harms in the fire will harm its people from wild animals and vermin and other than that.

The Almighty said: **Prepared for the disbelievers.** It is more apparent that the pronoun in *prepared* refers to the Fire whose fuel is people and stones. It is possible that it refers to stones, as Ibn Masoud said. There is no contradiction between the two statements in meaning, because they are interrelated. *Prepared* means set aside and obtained for the disbelievers in God and His Messenger, as Ibn Ishaq said on the authority of Muhammad on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas. **Prepared for the disbelievers** means for those who are like you in disbelief. Many of the imams of the Sunnah have used this verse as evidence that the Fire exists now, because the Almighty said: *Prepared* means set aside and prepared. Many hadiths have been narrated on

Surat al-Baqarah 2:23

And if you are in doubt about what We have sent down upon Our Servant, then produce a surah the like thereof and call upon your witnesses other than God, if you should be truthful.

this, including **Paradise and Hell argued and Hellfire asked permission from its Lord and said, 'Lord, some of me consumes some of me.'** So He gave it **permission to take two breaths, one in the winter and one in the summer.** The hadith of Ibn Masoud: We heard a meal, so we said, **What is this?** The Messenger of God, may God bless him and grant him peace, said: **This is a stone that was thrown from the edge of Hell seventy years ago and has now reached its bottom.** It is in Muslim, and the hadith of the eclipse prayer and the Night of the Isra' and other hadiths that are transmitted in this meaning. The Mu'tazila disagreed with them due to their ignorance in this, and Judge Mundhir ibn Sa'id al-Baluti, the judge of Andalusia, agreed with them.

Warning to be noted

The Almighty's saying: **Then bring a surah like it.** And His saying in Surah Yunus 10: **A surah like it** includes every surah in the Qur'an, whether long or short, because it is indefinite in the context of the condition, so it is general as it is in the context of negation from the investigators of the principles of jurisprudence, as is established in its place. So the miracle is achieved in the long surahs and the short ones, and this is something that I do not know of any dispute among the people, past and present. Al-Razi said in his interpretation: If it is said that the Almighty's saying: **Then bring a surah like it** includes Surah Al-Kawthar and Surah Al-Asr, and Say, **O you disbelievers**, and we know by necessity that bringing something like it or something close to it is possible. If you say that bringing something like these surahs is beyond the capacity of humans, then it is stubbornness, and embarking on this stubbornness is something that brings accusation to the religion **we say:** For this reason we chose the second path and said that if these surahs reached the level of eloquence as a miracle, then the intended purpose has been achieved. If it was not so, then their refusal to oppose it despite the intensity of their motives to weaken his command was a miracle. So in both cases it is achieved. The miracle, this is its exact wording, and the truth is that every Surah of the Quran is a miracle that humans cannot oppose, whether it is long or short. Al-Shafi'i, may God have mercy on him, said, If people pondered this Surah, it would suffice them: "By the declining day. Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience." We have narrated on the authority of Amr ibn al-'As that he visited Musaylimah the Liar before he converted to Islam, and Musaylimah said to him: What was revealed to your companion in Mecca at this time? Amr said to him: A brief, eloquent Surah was revealed to him. He asked: What is it? He said: "By the declining day. Indeed, mankind is in loss." He thought for a moment, then raised his head and said: The same was revealed to me. He asked: What is it? He said: O wool, O wool, you are nothing but two ears and a chest, and the rest of you is insignificance and poverty. Then he said: What do you think, O Amr? Amr said to him: By God, you know that I know that you are lying.

Fath al-Qadir

23- **In doubt** meaning doubt about what We have sent down to Our servant: meaning the Qur'an that We sent down to Muhammad, may God bless him and grant him peace. The servant is taken from worship, which means humility. Revelation means gradualness and astrology. His saying: **Then bring** the fa is the answer to the condition, which is a command that means to make it impossible. When he argued with them with what proves monotheism and invalidates polytheism, he followed it with what is the proof of proving the prophethood of Muhammad, may God bless him and grant him peace, and what removes doubt about the Qur'an being a miracle, so he challenged them to recite a surah from its surahs. The surah is a group of the Qur'an that is called by a specific name, so it is called that because it includes its words as the surahs of the country include them. And the *min* in His saying: **of its like** is redundant because of His saying: So bring a surah like it. The pronoun in its like refers to the Qur'an according to the majority of scholars. It was said: It refers to the Torah and the Gospel, because the meaning is: So bring a surah from a book like it, for it confirms what is in it. It was said: It refers to the Prophet, may God bless him and grant him peace, and the meaning of **from a human being like Muhammad** is: he neither writes nor reads. And martyrs is the plural of martyr, meaning present or one who bears witness or assists, and what is meant here is the gods. The meaning of *below* is: the lowest place of something, and it was expanded to the point that it was used to mean passing one thing to another, and from this is what is in this verse, and also the saying of God Almighty: **Let not the believers take the disbelievers as allies instead of the believers** and it has other meanings, including falling short of the goal and insignificance. It is said: This thing below: meaning insignificant, and from this:

If a person is high, he seeks the highest and is satisfied with the lowest

And the word *closeness* is said to mean **this without that:** meaning closer than it and it is a temptation. You say: **here is Zaid:** meaning take him from the lowest place. **From without God** is connected to *call*: meaning call on those who testify for you from without God if you are truthful in what you said that you are able to oppose. This is to make them incapable and to show their disconnection. And truthfulness is the opposite of lying, and it is the correspondence of the report to reality or to belief or to both according to the known disagreement in the science of semantics.

Tafsir al-Baghawi

23. **And if you are in doubt** meaning **and if** you are in doubt, because God Almighty knew that they were doubting **about what We have sent down** meaning the Qur'an **upon Our servant** Muhammad **then bring a command to make it impossible** "a surah" and the

surah is a part of the Qur'an whose beginning and end are known from *as'arta* meaning *preferred*, the hamza was deleted, and it was said: the surah is the name of the high status / and from this the surah of the building due to its height it was called a surah because the reader attains a high status by reading it until he completes the stations by completing the surahs of the Qur'an **of like it** meaning like the Qur'an (*of*) is a connection, like the Almighty's saying: **Tell the believing men to lower their gaze** 30-An-Nur and it was said: the ha' in like it refers to Muhammad, may God bless him and grant him peace, meaning: who is like Muhammad, may God bless him and grant him peace, who is illiterate and does not know how to write and write [Mahmoud said here of like it and not the rest of the surahs, because of the particle and this surah is the first of the Qur'an after the Fatiha, so he included of it to show that the challenge is applied to all the surahs of the Qur'an, and if he included of it in the rest of the surahs, the challenge would be It applies to all the chapters of the Qur'an. If the hidden part of the rest of the chapters were included, the challenge would apply to some of the chapters.

And call upon your witnesses meaning, seek help from your gods that you worship **other than God**. Mujahid said: people who will testify for you **if you are truthful** that Muhammad, may God bless him and grant him peace, says it of his own accord. So when he challenged them, they were unable to do so, so he said:

Tafsir al-Baidawi

23-And if you are in doubt about what We have sent down upon Our servant, then produce a surah When He established His Oneness, the Most High, and explained the path leading to knowledge of it, He mentioned after that what is the proof of the prophethood of Muhammad, may God bless him and grant him peace, which is the miraculous Qur'an with its eloquence that surpassed the eloquence of every logician and silenced those who were asked to oppose it from the most prominent orators of the Arabs, despite their great number and their excessive opposition and harm, and their rush to contradict and criticize, and he knew what would recognize its miraculousness and be certain that it is from God as he claims. Rather, he said, **Of what We have sent down**, because its revelation is a gradual process according to events, as the people of poetry and rhetoric see, which makes them doubt, as God has related about them, saying, **And those who disbelieve say, 'Why was the Qur'an not sent down to him all at once?'** So it was obligatory to challenge them in this manner, to remove doubt and to make the argument binding. The servant added to himself, the Most High, to draw attention to his mention, and to alert that he is specific to him and obedient to his flesh, the Most High. And it was read, **Our servants**, meaning Muhammad, may God bless him and grant him peace, and his nation. And the sura is a group from the translated Qur'an, the least of which is three verses, and if its waw is made original, it is transferred from the surah of Madinah because it encompasses a group of the

Qur'an, separated and contained in its own way, or it contains types of knowledge as the surah of Madinah contains what is in it, or from the surahs that are the rank. An-Nabigha said:

And the group of spears and spears, a surah in glory, whose crow is not an airport

Because the surahs are like houses and ranks in which the reader ascends, the first of which are ranks in length, brevity, virtue, honor, and reward for reading. If it is made a substitute for the hamza, then it is from the surah that is the remainder and piece of something. The wisdom in dividing the Qur'an into surahs is to separate the types, the succession of forms, the correspondence of the systems, stimulating the reader, facilitating memorization, and encouraging it. For if he completes a surah, that same thing is removed from him, like a traveler who knows that he has traveled a mile or folded a post, and the memorizer, when he deletes it, believes that he has taken a complete portion of the Qur'an, and has won a limited group that is independent in itself, so that is great to him and he rejoices in it, and other benefits.

From the like of it is an attribute of a surah, meaning: with a surah like it. The pronoun refers to what We revealed, and *from* is for partiality or clarification. It is redundant according to Al-Akhfash, meaning: with a surah similar to the Noble Qur'an in eloquence and beautiful composition. Or for Our servant, and *from* is for beginning, meaning: with a surah from someone who is in the same state as him, peace and blessings be upon him, of being an illiterate human being who did not read books or learn sciences. Or the connection of *bring*, and the pronoun refers to the servant, may God bless him and grant him peace, and referring it back to the one who revealed it is more appropriate because it is consistent with the Almighty's saying **Then bring a surah like it** and with all the verses of challenge, and because the speech is about it and not about the one who revealed it, so it is right that it should not be separated from it in order for the arrangement and system to be consistent, and because addressing the great multitude to bring something like what one of their own kind has brought is more eloquent in the challenge than saying to them: Let him bring something like what this other one has brought, and because it is a miracle in itself, not in relation to it, because the Almighty said: "Say: If mankind and the jinn gathered to produce the like of this Qur'an, they could not produce the like of it", and because referring it back to Our servant suggests the possibility of it coming from someone who was not of its description, and it is not compatible with the Almighty's saying: **And call upon your witnesses other than God**, because it is a command to seek help from anyone who supports and assists them. And martyrs is the plural of martyr meaning present, or one who bears witness, or supporter or imam. It is as if it was named thus because he attends the clubs and matters are concluded in his presence, since the construction is for attendance, either in person or in imagination, and from this it was said: for the one killed in the way of God, a martyr because he attended what he hoped for, or the angels attended him. The meaning of *below* is the lowest place of something, and from this is the recording of books, because it is the bringing of some

Surat al-Baqarah 2:23

And if you are in doubt about what We have sent down upon Our Servant, then produce a surah the like thereof and call upon your witnesses other than God, if you should be truthful.

near to others, and below you is this, meaning: take it from the lowest place from you, then it was borrowed for ranks, so it was said: Zaid below Amr, meaning: in honor, and from this is the inferior thing, then it was expanded in it and used in every transgression of one limit to another and passing over one matter to another, God the Almighty said: **Let not the believers take the disbelievers as allies instead of the believers** meaning they do not exceed the guardianship of the believers to the guardianship of the disbelievers. Umayyah said:

O soul, you have no protector but God

That is, if you exceed the protection of God, then none but Him can protect you. *From* is related to **call upon**. The meaning is **call upon** to oppose those who are present with you, or whose help you hope from your humans, jinn, and gods, other than God, the Most High, for none is able to bring the like of it except God. Or: **And call upon** besides God witnesses who will testify for you that what you have brought is the same, and do not call upon God as a witness, for that is the way of the stunned who is unable to establish proof. Or with **your witnesses**, that is, those whom you have taken as allies and gods besides God, and you claimed that they will testify for you on the Day of Resurrection. Or those who will testify for you before God, the Most High, according to your claim, from the words of Al-A'sha:

She shows you the dirt without it, and it is without him

To help you, and in their matter, they use inanimate objects to oppose the Noble Qur'an, the ultimate in rebuke and mockery of them. It was said: **other than God**, meaning other than His saints, meaning the eloquent Arabs and prominent figures, to bear witness to you that what you have brought is like it, for the wise man is not satisfied to bear witness to the correctness of something whose corruption has become clear and whose disorder has become apparent.

If **you are truthful** is the speech of humans, and its answer is omitted and indicated by what preceded it. Truthfulness is the information that matches it. It was said: the belief of the informant that it is so based on evidence or indication, because the Almighty denied the hypocrites in their saying: **You are the Messenger of God**, because they did not believe in its matching, and it was responded by diverting the denial to their saying **We bear witness**, because the testimony is reporting what he knew and they did not know it.

Surat al-Baqarah 2:24

But if you do not - and you will never be able to - then fear the Fire whose fuel is men and stones, prepared for the disbelievers.

Tafsir al-Jalalayn

And when they were unable to do that, the Most High said **But if you do not** what was mentioned because of your inability **and you will never do** that because of the manifestation of its miracle - objection - **then fear** by believing in God and that it is not the speech of humans **the Fire whose fuel is men** the disbelievers **and stones** like their idols from it, meaning extremely hot and ignites with what was mentioned, not like the fire of this world that is ignited with wood and the like *prepared* made ready **for the disbelievers** they will be tormented with it, a new sentence or a necessary state

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His statement: **If you do not do so**, if you do not produce a surah like it, then you have conspired against it, you and your partners and your helpers, and it has become clear to you through your testing and examination that you and all of My creation are incapable of doing so, and you have come to know that it is from Me, then you persist in denying it.

And his saying: **And you will never do so**, meaning you will never produce a surah like it.

As Bishr ibn Muadh told us, he said: Yazid told us, on the authority of Saeed, on the authority of Qatada: **If you do not do it and you will not do it**, meaning you are not able to do it and you are not able to do it.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah, or on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **If you do not do it - and you will never do it**, then the truth has been made clear to you.

The statement in the interpretation of the Almighty's saying: **So fear the Fire whose fuel is men and stones**.

Abu Ja'far said: What He, the Most High, meant by His saying, **So fear the Fire**, is that He says: So fear that you will reach the Fire by denying My Messenger what he brought to you from Me, that it is from My revelation and sending down, after you have made clear that it is My Book and from Me, and the proof has been established against you that it is My speech and My revelation, due to your inability and the inability of all My creation to produce anything like it.

Then He, the Most High, described the Fire that He warned them against entering, and informed them that people are its fuel, and that stones are its fuel, and He said: **whose fuel is people and stones**, meaning by His

saying: **its fuel** its firewood, and the Arabs make it a verbal noun, and it is a noun, if you open the waw, like firewood. If you close the waw of fuel, it is a verbal noun from the saying of the speaker: And the fire was kindled, so it is kindled with fuel, kindling, and kindling, meaning that it is ignited.

If someone says: How were stones singled out and paired with people, so that they were made firewood for the fire of Hell?

It was said: They are sulfur stones, and they are the hottest stones, as far as we know, when heated.

Abu Kuraib also told us: Abu Muawiyah told us, on the authority of Misa'ar, on the authority of Abd al-Malik ibn Maysarah al-Zarrad, on the authority of Abd al-Rahman ibn Sabit, on the authority of Amr ibn Maymun, on the authority of Abdullah ibn Mas'ud, regarding his statement: **Its fuel is men and stones**, he said: They are stones of sulfur, which God created on the day He created the heavens and the earth in the lowest heaven, preparing them for the disbelievers.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Ibn Uyaynah told us, on the authority of Misa'ar, on the authority of Abd al-Malik al-Zarrad, on the authority of Amr bin Maymun, on the authority of Ibn Mas'ud, regarding his statement: **And its fuel is men and stones**, he said: Sulphur stones, God made them as He willed.

Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **Beware of the Fire whose fuel is people and stones**. As for the stones, they are stones in the Fire made of black sulfur, with which they are tormented along with the Fire.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **Its fuel is men and stones**, he said: Stones of black sulfur in the fire. He said: And Amr ibn Dinar said to me: Stones harder than these and greater.

Sufyan bin Wakee' told us: My father told us, on the authority of Misa'ar, on the authority of Abd al-Malik bin Maysarah, on the authority of Abd al-Rahman bin Sabit, on the authority of Amr bin Maimun, on the authority of Abdullah bin Mas'ud, who said: Stones of sulfur.

God created it as He wished and however He wished.

The statement in the interpretation of his saying: **Prepared for the disbelievers**.

We have previously demonstrated in this book that the unbeliever in the speech of the Arabs is the one who covers something with a covering, and that God, may He be glorified and praised, only called the unbeliever an unbeliever because of his denial of His favors to Him and his covering of His blessings before Him.

The meaning of His saying, **If it is prepared for the**

Surat al-Baqarah 2:24

But if you do not - and you will never be able to - then fear the Fire whose fuel is men and stones, prepared for the disbelievers.

disbelievers, is that the fire is prepared for those who deny that God is their Lord, the One who created them and those before them, who made the earth a bed for them, and the sky a structure, and sent down water from the sky and brought forth thereby fruits as provision for them, those who associate partners with Him in worshipping Him, and He is the One who is unique in creating them, and the One who is unique in providing sustenance and provisions.

As Ibn Hamid told us, he said: Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah, or on the authority of Saeed, on the authority of Ibn Abbas: **It has been prepared for the disbelievers**, meaning for those who are on the same level of disbelief as you are.

Tafsir al-Qurtubi

God Almighty says: **But if you do not - and you will never be able to - then fear the Fire whose fuel is men and stones, prepared for the disbelievers.**

The Almighty's saying: **And if you do not** means in the past, **and you will not do it** meaning you will be able to do it in the future. Stopping at this point at *truthful* is complete. A group of commentators said: The meaning of the verse is: **And call upon your witnesses other than God if you are truthful and and you will not do it.** If you do not do it, then fear the Fire. So according to this interpretation, stopping at *truthful* is not complete.

If it is said: How did *in* come before *lam* when an agent does not come before an agent? The answer is that *in* here is not an agent in the wording, so it came before *lam* as it comes before the past tense, because it does not work with *lam* as it does not work in the past tense. So the meaning of **if you do not do** is: if you leave the action.

The Almighty's saying: **And you will not do so** is in the accusative case with *lan*, and some Arabs use it in the subjunctive mood, as mentioned by Abu Ubaidah, and from it is the verse of Al-Nabigha:

I will not show my father the curse of the chains

In the hadith of Ibn Omar when he was taken to the fire in his sleep: It was said to me, **You will not be afraid.** This is according to that language. And in His saying, **And you will not do it**, it is to arouse their enthusiasm and stir their souls, so that their inability after that will be more wonderful. This is from the unseen matters that the Qur'an informed about before they happened. Ibn Kaysan said, **And you will not do it** is to stop them from believing that it is the truth, and that they are not truthful in what they claimed that it is a lie, and that it is fabricated and that it is magic and poetry, and that it is legends of the ancients, and they claim knowledge but do not produce a surah like them.

His saying: **So fear the Fire** is the answer to **If you do**

not do so, meaning fear the Fire by believing in the Prophet, may God bless him and grant him peace, and obeying God Almighty. The meaning of piety has already been mentioned, so there is no point in repeating it. It is said: If Tamim and Asad are idle, then fear the Fire. Sibawayh narrated: **Taqaa yataqi**, like qada yaqdi. Fire: Mafulah. *Layti* is an adjective. There are three languages for it: *Layti*, "Lat" **with a kasra on the ta'** and *Lat* **with a sukoon on it**. It is an indefinite noun for the feminine and it is definite, and it is not permissible to remove the alif and lam from it for indefiniteness, and it is not complete except with a connection. There are also three languages for its dual: *Lattan*, "Latta" **with the deletion of the nun**, and *Lattan* **with a shaddah on the nun**. There are five languages for its plural: *Latti*, which is the language of the Qur'an; *Lat* **with a kasra on the ta' without a ya'**; *Lawati* **with a shaddah on the nun**; and *Lawat* **without a ya'**. Abu Ubaidah recited:

Of those who claimed that my self had grown old

And Al-Lawa **with the omission of the ta'**, and this is what Al-Jawhari narrated. Ibn Al-Shajari added: Al-La'i **with the hamza and the confirmation of the ya'**, Al-La' **with the kasra of the hamza and the deletion of the ya'**, and Al-La **with the deletion of the hamza**. If you make the plural plural, you say in Al-Lati: Al-Lawati. And in Al-Lai: Al-Lawa'i. Al-Jawhari said: And the diminutive of Al-Layti is Al-Latiya **with the fatha and the shaddah**, the rajaz poet said:

After all the hardships and sufferings that if people suffer from them, they will perish.

Some poets added the letter of address to *that*, and the letters of address are not added to anything that contains the definite article except in our saying: **O God**, alone. So it is as if he likened it to Him in that the definite article was not separated from it, and he said:

For you, who has captured my heart, and you are stingy with your love for me

It is said: So-and-so fell into al-Latiya and al-Layti, and they are two names of the calamity. Fuel **with the fat-ha**: firewood. With the damma: kindling. People are general, and its meaning is specific to those who have been predestined to be firewood for it, may God protect us from it. The stones are black sulfur stones - according to Ibn Masoud and al-Farraa - and they were singled out for that because they exceed all other stones in five types of torment: rapid ignition, foul odor, abundant smoke, intense adhesion to bodies, and intense heat when heated. And in the words of God the Most High: **Its fuel is people and stones** - there is no evidence that there is nothing in it but people and stones, as evidenced by what He mentioned in more than one place about the jinn and devils being in it. And it was said: What is meant by stones are idols, because God the Most High said: **Indeed, you and what you worship besides God are fuel for Hell** meaning firewood for Hell. Based on that, the stones and people are fuel for the fire, and this was mentioned to glorify the fire that it burns stones as it burns people. According to the first interpretation, they

will be tormented with fire and stones. The Prophet, may God bless him and grant him peace, said:

Everyone who causes harm will be in the Fire. There are two interpretations of this verse: One is that everyone who harms people in this world will be punished by God in the Hereafter with fire. The second is that everything that harms people in this world, such as wild animals, vermin, etc., will be in the Fire as punishment for the people of the Fire. Some of the commentators have said that this Fire marked with stones is the Fire of the unbelievers in particular. And God knows best.

Muslim narrated on the authority of Al-Abbas bin Abdul Muttalib who said: I said: O Messenger of God, Abu Talib used to protect you and support you, did that benefit him? He said: Yes, I found him in the depths of the Fire, so I took him out to the shallows - in another narration - and had it not been for me, he would have been in the lowest depths of the Fire. Its fuel is the subject. People is its predicate. And the stones are in apposition to them. Al-Hasan, Mujahid, and Talhah bin Masraf read: Its fuel **with a damma on the waw**. Ubayd bin Umair read: And the people bound it. Al-Kisa'i and Al-Akhfash said: The fuel **with a fatha on the waw** is the firewood, and **with a damma** is the action. It is said: I lit the fire, igniting it, fueling it **with a damma**, and fueling, and fueling, and fueling, and fueling, meaning it was kindled. I ignited it and I also kindled it. Ignition is like ignition, and a place is ignited, like a council, and the fire is ignited. Waqdah: intense heat, which lasts for ten days or half a month. An-Nahhas said: According to this, it should not be read except waqooduha **with an open waw** because the meaning is its firewood, except for Al-Akhfash, who said: It was said that some Arabs make waqood and waqood mean firewood and the source. An-Nahhas said: He went to the first one more, he said: Just as ablution is water, and ablution is the source.

God the Almighty said: **Prepared for the disbelievers.** It appears that non-disbelievers will not enter it, but this is not the case, as evidenced by what they mentioned in more than one place regarding the threat to sinners and by the authentic hadiths about intercession, as will come. It is evidence for what the people of truth say, that Hell exists and was created, contrary to the innovators who say that it has not been created until now. This is the statement in which Judge Mundhir ibn Sa'id al-Baluti al-Andalusi fell. Muslim narrated on the authority of Abu Hurayrah, who said: We were with the Messenger of God, may God bless him and grant him peace, when he heard a crash, so the Prophet, may God bless him and grant him peace, said: Do you know what this is? We said: God and His Messenger know best. He said: This is a stone that was thrown into the Fire seventy years ago, and it is now falling into the Fire until it has reached its bottom. Al-Bukhari narrated on the authority of Abu Hurairah that he said: "The Messenger of God, may God bless him and grant him peace, said: 'Hellfire and Paradise argued. One said: 'The tyrants and the arrogant will enter me.' The other said: 'The weak and the poor will enter me.' God, the Almighty, said to the one: 'You are My punishment; I punish with you whomever I will.' He said to the other: 'You are My mercy; I have mercy with you on whomever I will. Each of you will have its fill.'" Muslim

narrated it with the same meaning. It is said that 'argued' means 'arguing', because of the hadith mentioned above, the hadith of Ibn Mas'ud, and because the Prophet, may God bless him and grant him peace, was shown them in the eclipse prayer, and he also saw them during his Night Journey and entered Paradise. So there is no meaning to what contradicts that. And God is the Grantor of success. 'I prepared' may be a state of Hell in the sense of 'I prepared', and 'Qad' was implied with it, as He said: 'Or they came to you with their chests constricted', meaning their chests were constricted, so 'Qad' is implied with 'hasara' because the past tense can only be a state with 'Qad'. Based on this, the pause on 'al-Hijr' is not valid. It is possible that it is a statement disconnected from what preceded it, as He said: **And that is your assumption which you assumed about your Lord that has ruined you.** Al-Sijistani said: **Prepared for the disbelievers** is from the prayer of *that*, as He said in Al-Imran: **And fear the Fire which has been prepared for the disbelievers.** Ibn al-Anbari said: This is a mistake, because *that* in Surat al-Baqarah has been connected by His statement: **whose fuel is people**, so it is not permissible for it to be connected by a second connection, and in Al-Imran there is no connection other than *prepared*.

Tafsir Ibn Kathir

Then the Almighty proceeded to establish the prophethood after he had established that there is no god but Him, so he said, addressing the disbelievers: **And if you are in doubt about what We have sent down upon Our servant**, meaning Muhammad, may God bless him and grant him peace, then produce a surah like what he brought, if you claim that it is from other than God, then oppose it with something like what he brought, and seek help in that from whomever you wish besides God, for you will not be able to do that. Ibn Abbas said: Your witnesses are your helpers. Al-Suddi said on the authority of Abu Malik: Your partners, meaning other people who help you in that, meaning seek help from your gods in that, so they support you and aid you. Mujahid said: And call upon your witnesses, meaning people who testify to it, meaning eloquent rulers. God Almighty has challenged them with this in more than one place in the Qur'an, so he said in Surat al-Qasas 28: "Say: Then bring a book from God that is better guidance than both of them, so I will follow it, if you should be truthful." And he said in Surat al-Subhan: "Say: If mankind and the jinn gathered to produce the like of this And He said in Surat Hud 11: "Or do they say, 'He has fabricated it'? Say, 'Then bring ten surahs like it, fabricated, and call upon whomever you can besides God, if you should be truthful.'" And he said in Surat Yunus 10: "And this Qur'an could not have been fabricated by anyone other than God, but it is a confirmation of what was before it and a detailed explanation of the Scripture - there is no doubt about it - from the Lord of the worlds. Or do they say, 'He has fabricated it'? Say, 'Then bring a surah like it and call upon whomever you can besides God, if you should be truthful.'" And all of these verses are from Mecca. Then He challenged them with that in Medina as well, saying

But if you do not - and you will never be able to - then fear the Fire whose fuel is men and stones, prepared for the disbelievers.

in this verse: **And if you are in doubt** meaning, doubt about what We have sent down upon Our servant meaning Muhammad, may God bless him and grant him peace, **then bring a surah like it** meaning like the Qur'an. This was said by Mujahid and Qatadah, and it was chosen by Ibn Jarir, al-Tabari, al-Zamakhshari, and al-Razi. He transmitted it from 'Umar, Ibn Mas'ud, Ibn 'Abbas, al-Hasan al-Basri, and most of the scholars. He preferred that with several aspects, the best of which is that He challenged them all, separately and together. Whether in that their illiterate and their scribes, and that is more complete than the challenge and more comprehensive than challenging one of them who is illiterate and does not know anything about sciences, and the evidence for that is the saying of the Most High: **Then bring ten Surahs like it** and His saying: **They do not bring the like of it.** And some of them said: "Who is like Muhammad, may God bless him and grant him peace," meaning from an illiterate man like him, and that is more correct, because the challenge is general to all of them even though they are the most eloquent of nations, and he challenged them with this in Mecca and Medina many times despite the intensity of their enmity towards him and their hatred for his religion, and despite this they were unable to do it, and for this reason the Most High said: **But if you do not, and you will never do it, and you will never do it** is to negate eternity in the future, meaning you will never do that, and this is also another miracle, which is that he informed with decisive, conclusive, and advanced report, not afraid or fearful, that this Qur'an will not be opposed by anything like it forever and ever, and the matter happened like that, it has not been opposed from its time until our time, and it is not possible, and how can that be possible for anyone when the Qur'an is the speech of God, the Creator of all things, and how is the speech of the Creator similar to the speech of the created, and whoever contemplates the Qur'an will find in it aspects The miracle is an apparent and hidden art in terms of wording and meaning. God Almighty said: "Alif, Lam, Ra. This is a Book whose verses are perfected and then presented in detail from One Who is Wise and Acquainted." So its words are perfected and its meanings are detailed, or vice versa, according to the disagreement. So each of its words and meanings is eloquent, without parallel or comparison. It has informed about past unseen events that were and occurred exactly as it was informed, and it has commanded all good and forbidden all evil, as God Almighty said: **And the word of your Lord has been fulfilled in truth and justice.** That is, truth in the report and justice in the rulings. So it is all truth, honesty, justice, and guidance, in which there is no risk, falsehood, or slander, as is found in the poetry of the Arabs and others, and the lies and risks that their poetry is not good without, as it was said about poetry that the sweetest of it is the most false. You will find that the long, extended poem has mostly been used to describe women, horses, wine, or to praise a specific person, horse, camel, war, creature, fear, beast, or something from the specific observations that do not benefit anything except the ability of the specific speaker to The hidden or subtle thing or its

manifestation to the clear thing, then you find for it in it a house or two or more which are the houses of poetry and the rest of it is idle talk with no benefit under it, and as for the Qur'an, all of it is eloquent in the utmost extremes of eloquence for those who know that in detail and in summary from those who understand the speech of the Arabs and the forms of expression, for if you contemplate its report you will find it in the utmost sweetness whether it is extended or brief and whether it is repeated or not, and whenever it is repeated it becomes sweeter and higher, it does not become old from frequent repetition, and scholars do not get tired of it, and if it takes on threats and intimidation, it comes from it what makes the deaf and steadfast mountains tremble, so what do you think of the hearts of the understanding, and if it promises it comes with what opens the hearts and ears, and longs for the abode of peace and the proximity of the throne of the Most Merciful as he said in Al-Targhib **No soul knows what has been hidden for them of comfort for the eyes as reward for what they used to do** and he said: **And therein is whatever the souls desire and the eyes delight in, and you will abide therein eternally** and he said in Al-Tarhib: **Do you then feel secure that a side of the land will not swallow you up?** "Do you then feel secure?" And He said in the warning: **So each one We seized for his sin.** And He said in the preaching: **Have you seen if We should grant them enjoyment for years? Then that which they were promised came to them? What they were enjoying will not avail them.** And other types of eloquence, rhetoric, and sweetness. And if the verses came in the rulings, commands, and prohibitions, they included the command of every good, beneficial, good, and beloved good thing, and the prohibition of every ugly, vile, and base thing, as Ibn Masoud and others from the Salaf said. If you hear God the Most High say in the Qur'an: **O you who have believed,** then listen to it, for it is good that He commands or evil that He prohibits. For this reason, God the Most High said: "He enjoins upon them what is right and forbids them what is wrong, and He makes lawful for them the good things and prohibits for them the bad things, and He removes from them their burden and the shackles which were upon them." And if the verses came in describing the afterlife and the horrors in it and in describing Paradise, And the Fire and what God has prepared in it for His friends and enemies of bliss, hell, refuge and painful torment, it gave glad tidings of it, warned about it and warned about it, and called for doing good deeds and avoiding evil deeds, and renounced the world and desired the Hereafter, and remained steadfast on the best path, and guided to the straight path of God and His upright law, and removed from the hearts the filth of the accursed Satan. This is why it was proven in the two Sahihs on the authority of Abu Hurayrah, may God be pleased with him, "On the authority of the Messenger of God, may God bless him and grant him peace, who said: 'There is no prophet among the prophets who was not given signs that people believed in the like of them. What I was given was only a revelation that God revealed to me, so I hope that I will have the most followers on the Day of Resurrection.'" - wording of Muslim - and his statement, may God bless him and

grant him peace: **What I was given was only a revelation** means that what I was given was the one that distinguished me from among them, this miraculous Qur'an for people to oppose, unlike other divine books, which are not miraculous according to many scholars, and God knows best. And he, may God bless him and grant him peace, has signs that indicate his prophethood and his truthfulness in what he brought that are beyond counting, and praise and thanks be to God.

Some theologians have decided on the miracle in a way that includes the saying of the Sunnis and the saying of the Mu'tazila regarding the diversion, so he said: If this Qur'an is a miracle in itself and humans are unable to produce something like it and are not able to oppose it, then the claim has been made and is what is required. And if it is possible for them to oppose it with something like it and they did not do so despite their intense hostility towards it, then that is evidence that it is from God because He diverted them from opposing it despite their ability to do so. And this method, even if it is not satisfactory because the Qur'an is a miracle in itself and humans are unable to oppose it as we have decided, it is suitable for the purpose of concession, argumentation and defending the truth. And in this way, al-Razi answered in his interpretation his question about the short surahs such as al-'Asr and Inna a'naka al-Kawthar.

And the Almighty said: **So fear the Fire whose fuel is men and stones, prepared for the disbelievers.** As for the fuel, with the opening of the waw, it is what is thrown into the fire to ignite it, such as firewood and the like, as the Almighty said: **And as for the unjust, they will be fuel for Hell.** And the Almighty said: "Indeed, you and what you worship besides God are fuel for Hell; you will be entering it. Had these been gods, they would not have entered it, and all therein will abide eternally." What is meant by stones here are the great, black, hard, stinking sulfur stones, and they are the hottest stones when heated, may God protect us from them. Abdul Malik bin Maysarah Al-Zarrad said on the authority of Abdul Rahman bin Sabit bin Amr bin Maymun on the authority of Abdullah bin Masoud regarding the Almighty's statement: **whose fuel is men and stones**, he said they are stones of sulfur, created by God on the day He created the heavens and the earth in the lowest heaven, preparing them for the disbelievers. Narrated by Ibn Jarir and this is his wording, and Ibn Abi Hatim and Al-Hakim in his Mustadrak, and he said it meets the conditions of the two sheikhs. Al-Suddi said in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on Marra on the authority of Ibn Masoud and on the authority of some of the Companions: Fear the Fire whose fuel is people and stones. As for the stones, they are black sulfur with which they will be tormented along with the Fire. Mujahid said: Stones of sulfur are more foul-smelling than a carcass. Abu Ja'far Muhammad ibn 'Ali said: Stones of sulfur. Ibn Jurayj said: Stones of black sulfur in the Fire. 'Amr ibn Dinar said to me: Harder and greater than these stones. It was said that what is meant by them are the stones of idols and rivals that were worshipped instead of God, as God the Almighty said: **Indeed, you and what you worship besides God are fuel for Hellfire** 17:1. Al-Qurtubi and

Al-Razi narrated this and preferred it over the first. He said that taking the Fire from stones of sulfur is not strange, so making them these stones is more appropriate. What he said is not strong, because if fire is lit with sulfur stones, its heat is more intense and its blazing is stronger, especially according to what the predecessors mentioned, that they are stones of sulfur prepared for that. Then the fire takes these stones as well, and this plaster is made into stones and is worked on with fire until it becomes like that. Likewise, all the stones are blown away by fire and burnt. This was only mentioned in the heat of this fire that they were promised, and the intensity of its blazing and the strength of its flames, as God the Almighty said: **Every time it subsides, We increase their blazing.** And thus Al-Qurtubi preferred that what is meant by it are the stones that are lit with fire to make it red and its flames intense, so that this would be a more severe punishment for its people. He said, and it came in the hadith from the Prophet, may God bless him and grant him peace, that he said: **Everyone who harms people will enter the fire**, and this hadith is not preserved or known. Then Al-Qurtubi said, and it has been interpreted with two meanings, one of them is that everyone who harms people will enter the fire, and the other is that everything that harms in the fire will harm its people from wild animals and vermin and other than that.

The Almighty said: **Prepared for the disbelievers.** It is more apparent that the pronoun in *prepared* refers to the Fire whose fuel is people and stones. It is possible that it refers to stones, as Ibn Masoud said. There is no contradiction between the two statements in meaning, because they are interrelated. *Prepared* means set aside and obtained for the disbelievers in God and His Messenger, as Ibn Ishaq said on the authority of Muhammad on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas. **Prepared for the disbelievers** means for those who are like you in disbelief. Many of the imams of the Sunnah have used this verse as evidence that the Fire exists now, because the Almighty said: *Prepared* means set aside and prepared. Many hadiths have been narrated on this, including **Paradise and Hell argued and Hellfire asked permission from its Lord and said, 'Lord, some of me consumes some of me.'** So He gave it permission to take two breaths, one in the winter and one in the summer. The hadith of Ibn Masoud: We heard a meal, so we said, **What is this?** The Messenger of God, may God bless him and grant him peace, said: **This is a stone that was thrown from the edge of Hell seventy years ago and has now reached its bottom.** It is in Muslim, and the hadith of the eclipse prayer and the Night of the Isra' and other hadiths that are transmitted in this meaning. The Mu'tazila disagreed with them due to their ignorance in this, and Judge Mundhir ibn Sa'id al-Baluti, the judge of Andalusia, agreed with them.

Warning to be noted

The Almighty's saying: **Then bring a surah like it.** And His saying in Surah Yunus 10: **A surah like it** includes every surah in the Qur'an, whether long or short, because it is indefinite in the context of the condition, so it is general as it is in the context of negation from the investigators of the principles of jurisprudence, as

Surat al-Baqarah 2:24

But if you do not - and you will never be able to - then fear the Fire whose fuel is men and stones, prepared for the disbelievers.

is established in its place. So the miracle is achieved in the long surahs and the short ones, and this is something that I do not know of any dispute among the people, past and present. Al-Razi said in his interpretation: If it is said that the Almighty's saying: **Then bring a surah like it** includes Surah Al-Kawthar and Surah Al-Asr, and Say, **O you disbelievers**, and we know by necessity that bringing something like it or something close to it is possible. If you say that bringing something like these surahs is beyond the capacity of humans, then it is stubbornness, and embarking on this stubbornness is something that brings accusation to the religion **we say**: For this reason we chose the second path and said that if these surahs reached the level of eloquence as a miracle, then the intended purpose has been achieved. If it was not so, then their refusal to oppose it despite the intensity of their motives to weaken his command was a miracle. So in both cases it is achieved. The miracle, this is its exact wording, and the truth is that every Surah of the Quran is a miracle that humans cannot oppose, whether it is long or short. Al-Shafi'i, may God have mercy on him, said, If people pondered this Surah, it would suffice them: "By the declining day. Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience." We have narrated on the authority of Amr ibn al-'As that he visited Musaylimah the Liar before he converted to Islam, and Musaylimah said to him: What was revealed to your companion in Mecca at this time? Amr said to him: A brief, eloquent Surah was revealed to him. He asked: What is it? He said: "By the declining day. Indeed, mankind is in loss." He thought for a moment, then raised his head and said: The same was revealed to me. He asked: What is it? He said: O wool, O wool, you are nothing but two ears and a chest, and the rest of you is insignificance and poverty. Then he said: What do you think, O Amr? Amr said to him: By God, you know that I know that you are lying.

Fath al-Qadir

24- **If you do not** means in the past **and you will not** meaning you will be able to do so in the future and it becomes clear to you that you are unable to oppose, **then fear the Fire** by believing in God, His Books and His Messengers, and by performing His obligations and avoiding His prohibitions. He expressed the coming with the action because coming is an action for the purpose of brevity, and the sentence **you will not do** has no place in parsing because it is parenthetical, and *lan* is for the negation confirming what it entered into, and this is from the unseen things that the Qur'an informed about before they happened, because there was no opposition from any of the infidels in the days of the Prophethood and after it and until now. Fuel with the fat-ha: firewood, and with the damma: kindling, meaning the source, and it came in Al-Fath. What is meant by stones are the idols that they worshipped because they associated themselves with them in this world, so they were made fuel for the Fire with them. This is indicated by the Almighty's saying: **Indeed, you**

and what you worship besides God are fuel for Hell meaning firewood for Hell. It was said: What is meant by it are sulfur stones, and in this there is an intimidation that cannot be estimated, as this fire is kindled by people and stones, so it was kindled with the same thing that is intended to be burned by it, and what is meant by his saying: *prepared* is that it was made a provision for their punishment and was prepared for that. God the Almighty has repeatedly challenged the infidels with this in several places in the Qur'an, including this, and His statement in Surat al-Qasas 28: "Say, 'Then bring a book from God that is better guidance than both of them. I will follow it, if you should be truthful.'" And He said in Subhan: **Say, 'If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants.'** And He said in Surat Hud 11: **Or do they say, 'He has fabricated it?'** **Say, 'Then bring ten surahs like it, fabricated, and call upon whomever you can besides God, if you should be truthful.'** And He said in Surat Yunus 10: "This Qur'an could not have been fabricated by other than God, but it is a confirmation of what was before it and a detailed explanation of the Scripture - there is no doubt about it - from the Lord of the worlds. Or do they say, 'He has fabricated it.' Say, 'Then bring a surah like it and call upon whomever you can besides God, if you should be truthful.'"

There has been disagreement among scholars as to whether the miracle of the Qur'an is due to its being of a high level of eloquence beyond the capacity of human beings, or whether it is due to the inability to oppose it due to God Almighty's diversion for them to oppose it. The first is true, and the discussion of this is detailed in its proper places. Ahmad, Al-Bukhari, Muslim, Al-Nasa'i and Al-Bayhaqi in Al-Dala'il narrated on the authority of Abu Hurairah that he said: The Messenger of God, may God bless him and grant him peace, said: "There is no prophet among the prophets but that he was given something like it that people believed in. What I was given was only a revelation that God revealed to me, so I hope that I will have the largest number of followers on the Day of Resurrection." Ibn Abi Hatim narrated on the authority of Al-Hasan regarding His statement: **And if you are in doubt**, he said: This is the statement of God to those disbelievers who doubted what Muhammad, may God bless him and grant him peace, brought. Abd Al-Razzaq, Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatadah regarding His statement: **And if you are in doubt**, he said: In doubt, **of what We have sent down upon Our servant, then produce a surah like it**, he said: Something like the Qur'an, true and honest, with no falsehood or lies in it. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid, **Then produce a surah like it**, he said: Something like the Qur'an, **and call your witnesses**, he said: People who will testify for you that it is like it when you bring it. Ibn Ishaq, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas

In His statement: **Your witnesses**, he said: Your helpers in what you are upon. **But if you do not do it**

and you will not do it, the truth has been made clear to you. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatadah: **But if you do not do it and you will not do it**, meaning: You will not be able to do that and you will not be able to do it. Abd bin Hamid narrated on the authority of Mujahid that he used to read everything in the Qur'an as **its fuel**, raising the first waw, except for that in the heaven with the constellations, **the fire with fuel**, with the waw in the accusative case. Abd al-Razzaq, Sa'id bin Mansur, Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani in al-Kabir, and al-Hakim narrated it and authenticated it on the authority of Ibn Mas'ud, who said: The stones that God mentioned in the Qur'an in His statement: **its fuel is men and stones**, are stones of sulfur that God created with Him as He willed. Ibn Jarir narrated something similar on the authority of Ibn Abbas. Ibn Jarir also narrated something similar on the authority of Amr bin Maymun. Ibn Mardawayh and Al-Bayhaqi narrated in Shu'ab Al-Iman on the authority of Anas who said: "The Messenger of God, may God bless him and grant him peace, recited this verse: 'Its fuel is men and stones.' He said: 'Its fire was kindled for a thousand years until it turned red, a thousand years until it turned white, and a thousand years until it turned black. So it is black and dark and its flame will not be extinguished.'" Ibn Abi Shaybah, Al-Tirmidhi, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Abu Hurayrah, with a similar chain of transmission traceable to the Prophet, may God bless him and grant him peace. Ahmad, Malik, Al-Bukhari and Muslim narrated on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said:

He said: **The fire of the children of Adam that you kindle is one part of seventy parts of the fire of Hell.** They said: **O Messenger of God, is that enough?** He said: **It is sixty-nine parts more than it, all of which are like its heat.** At-Tirmidhi narrated with a similar chain of transmission on the authority of Abu Sa'id. Ibn Majah and Al-Hakim narrated with a similar chain of transmission on the authority of Anas. Malik narrated in Al-Muwatta' and Al-Bayhaqi in Al-Ba'th on the authority of Abu Hurayrah, who said: **Do you see it as red like this fire of yours that you kindle? It is blacker than tar.** Ibn Ishaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement: **Prepared for the disbelievers**, he said: **That is, for those who are like you in disbelief.**

Tafsir al-Baghawi

24. **If you did not do it in the past and you will never do it** in what remains. He only said that to clarify the miracle and that the Qur'an was a miracle for the Prophet, may God bless him and grant him peace, as they were unable to produce anything like it. **Then fear the Fire** meaning believe and fear the Fire with faith. **Whose fuel is men and stones** Ibn Abbas and most of the commentators said that it means sulfur stones because they are more flammable, and it was said that it means all stones and it is evidence of the greatness of that fire. It was said that he meant idols because most of their idols were carved from stones as He said

Indeed, you and what you worship besides God are fuel for Hell 98-Al-Anbiya Prepared was made ready

For the unbelievers.

Tafsir al-Baidawi

24- **But if you do not - and you will not - then fear the Fire whose fuel is men and stones.** When He explained to them what they would recognize as the matter of the Messenger, may God bless him and grant him peace, and what he brought, and distinguished for them the truth from falsehood, He arranged for it what is like a summary of it, which is that if you strive to oppose it all by bringing what is equal to it or similar to it, a miracle will appear and belief in it is obligatory, so believe in it and fear the punishment prepared for those who deny, so He expressed the coming that is qualified by the action that includes coming and other things in a concise manner, and He lowered the necessary penalty to its status by way of writing, confirming what is implied, and intimidating the matter of the equipment, and stating the threat with the conciseness, and He began the conditional with *that* which is for doubt and the situation requires *if* which is for obligation, for the speaker, glory be to Him, was not doubting their inability, and therefore He denied their coming, interrupting between the condition and the penalty, mocking them and addressing them according to Their assumption, for the inability before contemplation was not confirmed for them. And *tafa'alu* is jussive with *lam* because it is obligatory to work and is specific to the present tense connected to the object, and because when it made it past it became like a part of it, and the conditional letter is like the one that enters the whole, so it is as if he said: If you leave the action, and therefore it is permissible for them to come together. *Wlan* both in negating the future, but it is more eloquent and it is a concise letter according to Sibawayh and Al-Khalil in one of the two narrations from him, and in the other narration its origin is **la an**, and according to Al-Farra' *la* so its alif was replaced with a noon, and the fuel with the fatha is what the fire is lit with, and with the damma the source and the source came with the fatha Sibawayh said: And we heard someone say **I lit the fire with a high fuel**, and the name with the damma and perhaps it is a source named by it as it was said: So-and-so is the pride of his people and the adornment of his country, and it was read with it and it appears that what is meant by it is the name, and if what is meant by it is the source then it is by deleting the added meaning: its fuel is the burning of people, and the stones: it is the plural of stone. Like *Jamalah*, the plural of *Jamal*, which is a small and immeasurable word. What is meant by it are the idols that they carved and associated themselves with and worshipped, hoping for their intercession, benefiting from them, and warding off harm due to their status. This is what God Almighty said: **Indeed, you and what you worship besides God are fuel for Hell.** They were punished for what was the source of their crime, just as the disbelievers were punished for what they hoarded. Or with the opposite of what they

Surat al-Baqarah 2:24

But if you do not - and you will never be able to - then fear the Fire whose fuel is men and stones, prepared for the disbelievers.

expected, to increase their regret. It was said: the gold and silver that they hoarded and were deceived by. Based on this, there was no reason to specify the preparation of this type of punishment for the disbelievers. It was said: sulfur stones, which is a specification without evidence and nullifying the intended meaning, since the purpose is to exaggerate its status and intensify its flames so that it ignites with what nothing else ignites, and sulfur is what ignites every fire, no matter how weak it is. If this is authentic from Ibn Abbas, may God be pleased with them both, then perhaps he meant by it that all stones are for that fire, like sulfur stones are for all other fires. Since the verse was revealed in Medina after the verse in Surat At-Tahrim, **A Fire whose fuel is men and stones**, was revealed in Mecca. They heard it, so the definition of fire was correct. The occurrence of the sentence as a connection to its opposite, so it must be a known story.

Prepared for the disbelievers I prepared for them and made provision for their punishment. It was read: I **prepared** from *al-'itad* meaning **the provision**. The sentence is a resumption, or a state with the omission of *qad* from the fire, not the pronoun in *wajduha* **its fuel**, even if you make it a source to separate between them with the report. In the two verses there is what indicates prophethood from aspects:

The first: What they contain of challenge and incitement to seriousness and doing one's best in opposition through rebuke and threat, and suspending the threat on not bringing anything that opposes the shortest surah of the Qur'an. Then: despite their large numbers and their fame for eloquence and their eagerness to oppose, they did not confront it, they resorted to leaving the homeland and sacrificing their lives.

Second: They include information about the unseen as it is. If they opposed it with something, its concealment would usually be impossible, especially since those who attack it are more numerous than those who defend it in every era.

Third: If he, may God bless him and grant him peace, had doubted his matter, he would not have called them to oppose him with this exaggeration, for fear that he would oppose and his argument would be refuted. And the Almighty's saying: **Prepared for the disbelievers** indicates that the Fire was created and is now prepared for them.

Surat al-Baqarah 2:25

And give good tidings to those who believe and do righteous deeds that they will have gardens beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, **This is what we were provided with before.** And they will be given something similar to it. And they will have therein purified spouses, and they will abide therein eternally.

Tafsir al-Jalalayn

And give good tidings to those who believe and do righteous deeds, obligatory and voluntary, that they will have gardens, gardens with trees and dwellings, with rivers flowing beneath them, that is, beneath their trees and palaces. The river is the place where the water flows, it digs it, and attributing the flow to it is a metaphor. Whenever they are provided with fruit from it, they will say, **This is what we were provided with before**, that is, before it in Paradise, because its fruits resemble its counterpart. **And they will be brought with it**, that is, they will be brought with the provision, *similar*, resembling one another in color but differing in taste. **And they will have therein spouses**, from the houris and others, *purified*, from menstruation and all impurity. **And they will abide therein forever**, remaining forever, never perishing or leaving. It was revealed in response to the Jews' statement when God gave the example of the fly in His statement: {And if the fly should steal something from them} and the spider in His statement: {Like the spider}. God did not mean by mentioning these vile things, so God revealed:

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: As for the Almighty's saying: **And give good tidings**, it means: inform them. And the origin of good tidings is the report of what pleases the informant, if he preceded it with every informant other than him.

This is an order from God the Most High to His Prophet Muhammad, may God bless him and grant him peace, to convey His glad tidings to His creation who believed in him, and in Muhammad, may God bless him and grant him peace, and in what he brought from his Lord, and who were true to their faith and acknowledged it through their righteous deeds. So He said to him: O Muhammad, give glad tidings to whoever believes you that you are My Messenger and that what you have brought of guidance and light is from Me, and who confirms his belief in that by word by doing the righteous deeds that I have made obligatory upon him and made obligatory in My Book on your tongue that he will have gardens beneath which rivers flow, in particular, without the one who disbelieved in you and denied what you have brought him of guidance from Me and opposed you, and without the one who showed his belief in you and acknowledged that what you have brought him is from Me in word, and denied it in belief, and did not confirm it in action. Then for those, the Fire whose fuel is men and stones, is prepared

with Me.

Gardens: plural of garden, and garden: orchard.

Rather, what He, the Most High, meant by mentioning Paradise is what is in Paradise of its trees, fruits, and plants, not its land. That is why He, the Most High, said: **Undereath it rivers flow.** Because it is known that He, the Most High, intended to inform about the water of its rivers, that it flows under its trees, fruits, and plants, not that it flows under its land. Because if the water flows under the ground, then there is no share in it for those above it except by uncovering the barrier between them and it. However, what the rivers of Paradise are described with is that they flow in other than trenches.

Abu Kuraib told us: Al-Ashja'i told us, on the authority of Sufyan, on the authority of Amr ibn Murrah, on the authority of Abu Ubaidah, on the authority of Masruq, who said: The palm trees of Paradise are arranged in rows from their roots to their branches, and their fruit is like jugs. Whenever a fruit is plucked, another one takes its place, and its water flows in a groove other than a furrow.

Mujahid bin Musa told us: Yazid told us: Misa'ar bin Kadam told us, on the authority of Amr bin Marra, on the authority of Abu Ubaidah, something similar.

Muhammad bin Bashir told us: Ibn Mahdi told us: Sufyan told us: I heard Amr bin Murrah narrating, on the authority of Abu Ubaidah, and he mentioned something similar. He said: So I said to Abu Ubaidah: Who told you? He became angry and said: Masruq.

If this is the case, that its rivers flow in other than trenches, then there is no doubt that what is meant by the gardens is the trees of the gardens, their plants and their fruits, not their land, since their rivers flow above their land and beneath their plants and trees, as Masruq mentioned. This is more fitting of the description of the garden than its rivers flowing beneath its land.

God Almighty, with this verse, encouraged His servants to believe and urged them to worship Him by what He informed them that He had prepared for those who obey Him and believe in Him, just as He warned them in the verse before it by what He informed them of what He had prepared for those who disbelieved in Him, who made gods and rivals with Him, of His punishment for associating others with Him, and exposing themselves to His punishment by committing His disobedience and abandoning His obedience.

The statement in the interpretation of the Almighty's saying: **Whenever they are provided with a fruit therefrom as provision, they say, 'This is what we were provided with before.'** And they are given something similar.

Abu Ja'far said: God Almighty means by His statement: **Whenever they are provided with provision therefrom:** from the gardens, and the *ha* refers back to the gardens, but what is meant is their trees, so it is as if He said: Whenever they are provided with provision from the trees of the gardens that God has prepared for those who believe and do righteous deeds in His gardens from a fruit from its fruits, they say: This is

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And give good tidings to those who believe and do righteous deeds that they will have gardens beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And they will be given something similar to it. And they will have therein purified spouses, and they will abide therein eternally.

what we were provided with before.

Then the people of interpretation differed in the interpretation of his saying: **This is what He provided for us before.**

Some of them said: The interpretation of that is: This is what we were provided with before this in this world.

Mention of the one who said that: Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace, they said: **This is what we were provided with before**, he said: They were brought the fruit in Paradise, and when they looked at it they said: This is what we were provided with before in the world.

Bishr bin Muadh told us: Yazid bin Zurai' told us, on the authority of Saeed, on the authority of Qatada: **They said, 'This is what we were provided with before,'** meaning in this world.

Muhammad bin Amr told me: Abu Asim told us, on the authority of Isa bin Maimun, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: "They said: This is what we were provided with before," they said: How similar it is to him.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, the same.

Yunus bin Abdul A'la told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: "They said: This is what we were provided with before," in this world. He said: **And they brought it in a similar form**, they knew it.

Abu Ja'far said: Others said: Rather, the interpretation of that is: This is what we were provided with from the fruits of Paradise before this, due to the great similarity of some of them in color and taste to others. And among the reasons for those who say this statement is that whenever something is taken from the fruits of Paradise, something similar to it is returned in its place.

Ibn Bashar told us: Ibn Mahdi told us: Sufyan told us: I heard Amr ibn Marra narrating, on the authority of Abu Ubaidah, who said: The palm trees of Paradise are arranged in rows from their roots to their branches, and their fruit is like jars. Whenever a fruit is taken from them, another one returns in its place.

They said: It was confused for the people of Paradise because the one that returned is similar to the one that was taken away and eaten, in all its meanings. They said: That is why God, the Most High, said: **And they will bring it similar**, because all of it is confused in all its meanings. Some of them said: Rather, they said: **This**

is what we were provided with before, because it is similar to the one before it in color, even though it differs from it in taste.

Who said that: Al-Qasim bin Al-Hussain narrated to us, he said: Al-Hussain bin Dawud narrated to us, he said: An old man from Al-Masisa narrated to us, on the authority of Al-Awza'i, on the authority of Yahya bin Abi Katheer, he said: One of them will be brought a plate and he will eat from it, then he will be brought another and he will say: This is what we were brought before. The angel will say: Eat, for the color is the same but the taste is different. This interpretation is the doctrine of those who interpreted the verse. However, its correctness is refuted by the apparent meaning of the recitation. What indicates its correctness is the apparent meaning of the verse and confirms its correctness is the saying of those who say: The meaning of that is: This is what we were provided with before in this world. That is because God, the Most High, said: **Whenever they are provided with a provision of fruit therefrom**, so He, the Most High, informed that what the people of Paradise will say, whenever they are provided with a provision of fruit from Paradise, is: **This is what we were provided with before**. And He did not specify that this is what they said about some of it and not others. So since He, the Most High, has informed us about them that this is what they said about everything they were provided with from its fruits, then there is no doubt that this is what they said about the first provision they were provided with from its fruits, which they brought after they entered Paradise and settled in it, which they did not precede from its fruits with any fruit. So since there is no doubt that this is what they said at the beginning, as it is what they said in its middle and what follows it, then it is known that it is impossible for it to be what they said about the first provision they were provided with from the fruits of Paradise: This is what we were provided with before this from the fruits of Paradise. And how is it permissible for them to say about the first provision they were provided with from its fruits, when there is something else that preceded it with them: This is what we were provided with before? Unless someone with a false purpose or misguidance attributes them to the false statement from which God has purified them, or someone claims that this is what they said about the first provision they were provided with from its fruits, then he rejects the validity of what God has made valid by His statement: **Whenever they are provided with a provision of fruit from it**, without the accusative, indicating that it is meant by it a state of their states and not a state.

It has become clear from what we have explained that the meaning of the verse is: Whenever those who believe and do righteous deeds are provided with a fruit from the fruits of Paradise in Paradise, they will say: This is what we were provided with before this in the world.

If someone asked us, saying: How could the people

say: This is what we were provided with before, and what they were provided with before has ceased to exist because they ate it? And how is it possible for the people of Paradise to say something that has no truth to it?

It was said: The matter is not as you have gone in that. Rather, its meaning is: This is from the type that We provided for him before this, from fruits and provisions. Like a man who says to another: So-and-so has prepared for you such-and-such food of various types of cooked food, grilled food, and sweets. So the one to whom that is said says: This is my food in my house. He means by that: The type of food that his companion mentioned to him that he prepared for him is his food, not that the substance of what his companion told him that he had prepared for him is his food. Rather, that is something that it is not permissible for a listener who hears him say that to imagine that he meant or intended it, because that is contrary to the way the speaker speaks. Rather, the speech of every speaker is directed to what is known among people from its ways of speaking, not to its unknown meanings. So it is the same in His statement: **They said, 'This is what We provided for before,'** since what they had been provided for before had vanished and ceased to exist. So it is known that they meant by that: This is from the type that We provided for us before, and from its kind in characteristics and colors, as we have explained in the statement about that in this book of ours.

The statement in the interpretation of his saying: **And they brought it in a similar form.**

Abu Jaafar said: The letter *ha* in his statement: **And they bring it similar** refers to the provision, so its interpretation is: And they bring what they were provided with of its fruits similar.

The interpreters differed in their interpretation of the ambiguous verses in this regard. Some of them said: Its ambiguous verses mean that all of it is good and there is no bad in it.

Mention of those who said that: Khallad bin Aslam told us, he said: An-Nadhr bin Shumayl told us, he said: Abu Amer told us, on the authority of Al-Hasan, regarding his statement: *similar*; he said: All of them are good, with no bad in them.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us, on the authority of Abu Raja': Al-Hasan recited verses from Surat Al-Baqarah, and he came to this verse: **And they bring it in a form similar to it.** He said: Have you not seen the fruits of this world and how you despise some of it? And there is nothing despised in that.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, he said: Al-Hasan said: **And they brought it in a similar form,** he said: Some of it resembles some of it, there is nothing bad in it.

Bishr told us, he said: Yazid told us, on the authority of Saeed, on the authority of Qatada: **And they will bring it in a similar form,** meaning good, with no bad in it. The fruits of this world are purified and some of them are bad, but the fruits of Paradise are all good, with nothing bad in them.

Al-Qasim told us: Al-Hussein told us: Hajjaj told me, on the authority of Ibn Jurayj, who said: The fruit of this world includes what is bad and what is pure, and the fruit of Paradise is all pure, some of it resembles others in its goodness, and there is none of it that is bad.

Some of them said: It is similar in color but different in taste.

It was mentioned that he said that: Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **And they brought it similar,** in color and appearance, but it did not resemble the taste.

Muhammad bin Amr told me: Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And they brought it in a similar form,** like the cucumber.

Al-Muthanna told us: Abu Hudhayfah told us: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: And they brought it, similar in color but different in taste, like a cucumber from a gourd.

It was narrated on the authority of Ammar ibn al-Hasan, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi' ibn Anas: **And they brought it in a similar form,** some of it resembles others but the taste differs.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: *similar*; he said: similar in color, and different in taste.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And they brought it in a similar form,** like the choice.

Some of them said: It is similar in color and taste.

Mention of those who said that: Ibn Wakee' told us, he said: My father told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid, his statement: *similar* he said: color and taste.

Al-Muthanna told me, he said: Ishaq told us, he said: Abd al-Razzaq told us, on the authority of al-Thawri, on the authority of Ibn Abi Nujayh, on the authority of Mujahid and Yahya ibn Sa'id: similar, they said: in color and taste.

Some of them said: It is similar, as the fruit of Paradise and the fruit of this world are similar in color, even if their tastes differ.

Mention of those who said that: Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada:

And they brought it similar, he said: It resembles the fruit of this world, except that the fruit of Paradise is better.

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And give good tidings to those who believe and do righteous deeds that they will have gardens beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And they will be given something similar to it. And they will have therein purified spouses, and they will abide therein eternally.

Al-Muthanna told us, he said: Ishaq told us, he said: Hafs bin Umar said, he said: Al-Hakam bin Abaan told us, on the authority of Ikrimah, regarding his statement: **And they will bring it in a similar form**, he said: It resembles the fruits of this world, except that the fruits of Paradise are better. And some of them said: Nothing in Paradise resembles anything in this world, except the names.

Those who said that: Abu Kurayb told me, he said: Al-Ashja'i told us, and Muhammad ibn Bashir told us, he said: Mu'ammil told us, they both said: Sufyan told us, on the authority of Al-A'mash, on the authority of Abu Dhiyban, on the authority of Ibn Abbas. Abu Kurayb said in his hadith on the authority of Al-Ashja'i: Nothing in Paradise resembles what is in this world, except the names. And Ibn Bashir said in his hadith on the authority of Mu'ammil, he said: There is nothing in this world that is in Paradise except the names.

Abbas bin Muhammad told us: Muhammad bin Ubaid told us, on the authority of Al-A'mash, on the authority of Abu Dhiyban, on the authority of Ibn Abbas, who said: There is nothing in this world of Paradise except the names.

Yunus ibn Abd al-A'la told me, saying: Ibn Wahb informed us, saying: Abd al-Rahman ibn Zayd said, regarding His statement: **And they will be given it in a similar form**, he said: They will know its names as they were in the world, apples for apples and pomegranates for pomegranates. They will say in Paradise: **This is what we were provided with before**, in the world, **and they will be given it in a similar form**, they will know it, but it is not the same in taste.

Abu Ja'far said: The most appropriate of these interpretations of the verse is the interpretation of the one who said: **And they will be brought with it similar in color and appearance, but different in taste**. He means by that the similarity of the fruit of Paradise and the fruit of this world in appearance and color, but different in taste and taste, for what we have presented of the reason for the interpretation of His statement: **Whenever they are provided with a fruit therefrom as provision, they say, 'This is what we were provided with before.'** And that its meaning is: Whenever they are provided with a fruit from the fruits of Paradise as provision, they say, **This is what we were provided with before, this is in this world**. So God, the Most High, informed us about them that they said that, and because they brought what they brought of it in Paradise similar, he means by that the similarity of what they brought in Paradise from it, and what they were provided with in this world, in color, appearance and appearance, even if they differ in taste and taste, so they are different, so nothing in Paradise has a counterpart in this world.

We have demonstrated the corruption of the statement of those who claim that the meaning of His statement, **They said, 'This is what We were provided with before,'** is only a statement by the people of Paradise in their

likening some fruits of Paradise to others. That proof of the corruption of that statement is the proof of the corruption of the statement of those who disagree with our statement in the interpretation of His statement, **And they bring it in a similar form**, because God, may He be glorified, only informed about the meaning for which the people said, **This is what We were provided with before**, by His statement, **And they bring it in a similar form**.

And he who denies this is asked, and claims that it is not permissible for anything in Paradise to be similar to anything in this world in any way, and he is asked: Is it permissible for the names of the fruits, foods, and drinks in Paradise to be similar to the names of the things in this world?

If he denies this, he has contradicted the text of the Book of God, because God, may He be glorified and exalted, only made known to His servants in this world what is with Him in Paradise by the names by which what is in this world is called.

And if he said: That is permissible, then it is so.

It was said: Why do you not deny that the colors of what is in it are similar to the colors of what is in this world, meaning whiteness, redness, yellowness, and all other types of colors, even if they differ and are differentiated by virtue of the beauty of the mirror and the view, so that what is in Paradise of that of splendor and beauty and the beauty of the mirror and the view is different from what is in this world of it, just as it was permissible in the names with the difference in the names by virtue of the body? Then the statement in that is reversed on him, so he will not say something about one of them except that he will impose the same in the other.

Abu Musa al-Ash'ari used to say about that what: Ibn Bashir told me, he said: Ibn Abi Uday, Abd al-Wahhab, and Muhammad ibn Ja'far told us, on the authority of Awf, on the authority of Qasama, on the authority of al-Ash'ari, he said: When God expelled Adam from Paradise, He provided him with fruits from Paradise, and taught him how to make everything, so these fruits of yours are from the fruits of Paradise, except that these change and those do not.

Some Arabists have claimed that the meaning of his saying: **And they brought it similar**, is that it is similar in merit, meaning that each one of them has merit in its kind, like that of the other in its kind.

Abu Ja'far said: This is not a statement that we consider permissible to be preoccupied with indicating its corruption, because it departs from the statement of all the scholars of the people of interpretation. It is sufficient to say that its departure from the statement of all the people of knowledge is an indication of its error.

The statement in the interpretation of his saying: **And they will have therein purified spouses**.

Abu Jaafar said: The ha and the mim in *lahum* refer to those who believed and did righteous deeds, and the ha and the alif in *fiha* refer to the gardens. The interpretation of that is: And give good tidings to those who believed and did righteous deeds that they will have gardens in which there are purified spouses.

Awjaw is the plural of zawj, which is a man's wife. It is said: so-and-so is the husband of so-and-so and his wife.

As for his saying: *purified*, its interpretation is that they are purified from every harm, filth, and suspicion that occurs in the women of this world, such as menstruation, postpartum bleeding, feces, urine, mucus, saliva, semen, and the like of harm, filth, suspicion, and unpleasant things.

As Musa bin Harun told us, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: As for the wives of purified women, they do not menstruate, nor do they urinate, nor do they spit.

Al-Muthanna bin Ibrahim told me: Abdullah bin Saleh told us: Muawiyah bin Saleh told us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **purified spouses**. He said: purified from filth and harm.

Muhammad bin Bashar told us: Yahya al-Qattan told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And they will have therein purified spouses**. He said: They will not urinate, defecate, or ejaculate.

Ahmad bin Ishaq Al-Ahwazi told us: Abu Ahmad Al-Zubayri told us: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar, except that he added to it: nor should he swear an oath nor should he menstruate.

Muhammad bin Amr told me: Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **And they will have therein purified spouses**, he said: Purified from menstruation, feces, urine, phlegm, saliva, semen, and children.

Al-Muthanna bin Ibrahim told me: Suwaid bin Nasr told us: Ibn al-Mubarak told us, on the authority of Ibn Jurayj, on the authority of Mujahid, the same.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: They do not urinate, defecate, menstruate, give birth, ejaculate, or spit.

Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similar to the hadith of Muhammad ibn Amr, on the authority of Abu Asim.

Bishr bin Muadh told us: Yazid bin Zurai' told us, on

the authority of Saeed, on the authority of Qatada: **And they will have therein purified spouses**, yes, by God, from sin and harm.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement: **And they will have therein purified spouses**, he said: God purified them from all urine, feces, and filth, and from all sin.

It was narrated on the authority of Ammar bin Al-Hasan, who said: Ibn Abi Jaafar narrated to me, on the authority of his father, on the authority of Qatada, who said: Purified from menstruation, pregnancy, and harm.

It was narrated on the authority of Ammar ibn al-Hasan, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Layth, on the authority of Mujahid, who said: The one who is purified from menstruation and pregnancy.

Yunus told me, he said: Ibn Wahb told us, on the authority of Abd al-Rahman ibn Zayd: **And they will have therein purified spouses**. He said: The purified ones are those who do not menstruate. He said: And the spouses of this world are not pure. Do you not see them bleeding and abandoning prayer and fasting? Ibn Zayd said: And Eve was created like this until she disobeyed. When she disobeyed, God said: I created you pure and I will make you bleed as I made this tree bleed.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', on the authority of al-Hasan, regarding his statement: **And they will have therein purified spouses**, he said: He says: Purified from menstruation.

Amr bin Ali told us: Khalid bin Yazid told us: Abu Jaafar Al-Razi told us, on the authority of Al-Rabi' bin Anas, on the authority of Al-Hasan, regarding his statement: **And they will have therein purified spouses**, he said: from menstruation.

Amr told us, he said: Abu Muawiyah told us, he said: Ibn Jurayj told us, on the authority of Ata', his statement: **And they will have therein purified spouses**, he said: from children, menstruation, feces, and urine, and he mentioned things of this sort. The statement in the interpretation of his statement: **And they will abide therein eternally**.

Abu Jaafar said: God Almighty means by that: And those who believe and do righteous deeds will abide in Paradise.

The ha and the mim in his statement **and they** refer to those who believed and did righteous deeds. The ha and the alif in *therein* refer to the gardens. And their eternity in it refers to their perpetual stay in it based on what God has given them in it of joy and lasting bliss.

Tafsir al-Qurtubi

God Almighty says: "And give good tidings to those who believe and do righteous deeds that they will have

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And give good tidings to those who believe and do righteous deeds that they will have gardens beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And they will be given something similar to it. And they will have therein purified spouses, and they will abide therein eternally.

gardens beneath which rivers flow. Whenever they are provided with a fruit therefrom as provision, they will say, 'This is what we were provided with before.' And they will be given something similar to it. And they will have therein purified spouses, and they will abide therein eternally."

First: When God the Almighty mentioned the reward of the disbelievers, He also mentioned the reward of the believers. And giving good tidings is informing about what appears on the skin - which is the surface of the skin - to change with the first piece of report that comes to you. Then it is mostly used in joy, restricted to the good that is given good tidings, and also without restriction. And it is not used in sorrow and evil except restricted and explicitly stating the evil that is given good tidings. God the Almighty said: **Then give them good tidings of a painful punishment.** And it is said: *Bisharatuhu* and *Bisharatuhu* - light and heavy - *Bishara* with a kasra on the *ba* so be glad and be happy. And *Bishara yabshir* if he is happy. And a face that is good between *Bishara* with a fatha on the *ba*. And *Bishara* is what the giver of good tidings is given. And *Bashira* of something is its beginning.

Second: The scholars agreed that if the person responsible says: **Whoever among my slaves gives me good report of such-and-such is free**, and one or more of his slaves gives him good report, the first of them is free but not the second. They differed if he says: **Whoever among my slaves tells me such-and-such is free**, is the second like the first? The companions of al-Shafi'i said: *Yes*, because each one of them is an informant. Our scholars said: *No*, because the person responsible only intended to give good report, and that is specific to the first, and this is known by custom, so the statement must be directed to him. Muhammad ibn al-Hasan distinguished between his saying: **He told me**, or **He told me**, and said: If a man says: **Which slave of mine told me such-and-such**, or **He informed me of such-and-such**, then he is free—and he has no intention—and a slave of his tells him that by letter, speech, or messenger, then the slave is freed, because this is report. If a slave of his tells him after that, he is freed, because he said: **Which slave of mine told me**, then he is free. Even if they all told him, they would be freed. But if he meant - when he swore - the report verbally, not one of them would be freed unless he told him that report verbally. He said: And if he said, **Which boy of mine told me?** then this is verbal, and not one of them would be freed.

Third: The Almighty's statement: **And they did righteous deeds** is a response to those who say: Faith alone requires acts of obedience, because if that were the case, he would not have repeated them. Paradise is attained through faith and righteous deeds. It was said: Paradise is attained through faith, and ranks are earned through righteous deeds. And God knows best.

That they have is in the accusative case with *beshara*, and the meaning is: give good tidings to those who

believe that they have, or because they have, so when the preposition was dropped, the verb worked. Al-Kisa'i and a group of Basrans said: That is in the accusative case with the implied *ba*.

Janāt is in the accusative case as the subject of *an*, and *an* and what it works on are in the second object. *Janāt* are orchards, and they are called *Janāt* because they protect those in them, i.e. they conceal them with their trees. From this comes the words *al-majn* the shield, *al-jann* the fetus, and *al-jannah* the paradise.

Tajar is in the position of an adjective for *Jannat*, and it is in the nominative case, because it is a future tense verb, so the damma was deleted from the *ya* because it is heavy with it.

From beneath it means from beneath its trees, and it was not mentioned because the gardens refer to it.

Rivers means river water. The flow was attributed to rivers as an extension, but only water flows, so it was omitted for brevity, as God Almighty said: **And ask the town** meaning its people. And the poet said:

I was informed that the fire was lit after you, and the council was closed after you, O Kulayb.

He meant: the people of the council, but he deleted it. The river: is taken from the word *anharat*, meaning it expanded, and from it is the saying of Qais bin Al-Khatim:

I held it in my hand and it flowed, and I saw what was behind it standing without it.

Its breadth, describing a stab wound. And from this is the saying of the Prophet, may God bless him and grant him peace:

Whatever the blood flows over and the name of God has been mentioned over it, eat it. Meaning: Whatever the slaughtering has allowed the blood to flow like a river. The plural of river is rivers and rivers. And its river is river: abundant in water. Abu Dhu'ayb said:

She stayed there and built a tent on the reeds of the Euphrates River.

It was narrated that the rivers of Paradise are not in grooves, but rather they flow on the surface of Paradise, controlled by power, wherever its people will. Stopping at the rivers is good, but not complete, because His statement, **Whenever they are provided with fruit therefrom**, is a description of the Paradise.

Rizqan is its source, and we have already discussed the provision. The meaning of *min Qabl* means in this world, and there are two aspects to this: One of them is that they said: This is what we were promised in this world. The second is: This is what we were pleased with in this world, because its color is similar to the color of the fruits of this world, so when they eat, they will find its taste different from that. It was said: *Min Qabl* means in Paradise because they are provided for

and then provided for, so when they are brought food and fruits at the beginning of the day and eat from them, then they are brought from them at the end of the day, they say: This is what we were provided for before, meaning He fed us at the beginning of the day, because its color is similar to that, so when they eat from it, they will find its taste different from the taste of the first.

And they came is a verb derived from **I came**. The group read it with a damma on the hamza and the taa. Harun al-Aawar read **And they came** with a fatha on the hamza and the taa. So the pronoun in the first reading refers to the people of Paradise, and in the second it refers to the servants.

Its similarity is a state of the pronoun in *it*, meaning that some of it resembles others in appearance but differs in taste. This was said by Ibn Abbas, Mujahid, Al-Hasan and others. Ikrimah said: It resembles the fruits of this world and differs from it in most of its characteristics. Ibn Abbas: This is by way of astonishment, and there is nothing in this world that is in Paradise except the names, so it is as if they were astonished at what they saw of the beauty of the fruit and the magnificence of its creation. Qatada said: The best, with no bad in it, like the Almighty's saying: **A Book that is similar** and it is not like the fruits of this world that are not similar, because in it there is good and not good.

And they will have spouses therein is subject and predicate. Spouses: plural of spouse. A woman: a man's spouse. A man: a woman's spouse. Al-Asma'i said: The Arabs hardly ever say wife. Al-Farra' narrated that it is said: wife. Al-Farazdaq recited:

He who seeks to corrupt my wife is like a seeker after a lion that seeks to seize her.

Ammar bin Yasir said about Aisha, the Mother of the Believers, may God be pleased with her: By God, I know that she is his wife in this world and the hereafter, but God has tested you. It was mentioned by Al-Bukhari, and Al-Kisa'i chose it.

Purified is an adjective for spouses. In the language, *purified* is more comprehensive than *pure* and more eloquent. The meaning of this purity is from menstruation, spitting, and all other human impurities. Abd al-Razzaq said, "Ath-Thawri told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: Purified." He said, **They do not urinate, defecate, give birth, menstruate, ejaculate, or spit**. We have already discussed all of this in the description of the people of Paradise, the description of Paradise, and its delights in the Book of Remembrance. Praise be to God.

And they will abide therein eternally. They is the subject. *Immortal* is its predicate, and the adverb is omitted. It is permissible in places other than the Qur'an to put *immortal* in the accusative case as a state. Eternity means permanence, and from this comes the word **Paradise of eternity**. It may also be used metaphorically for something that is long, and from this comes their saying in supplication: **May God make his kingdom eternal**, meaning its length. Zuhair said:

I do not see anything lasting or eternal in the events

except the steadfast mountains.

As for what is in the verse, it is truly eternal.

Tafsir Ibn Kathir

When God Almighty mentioned what He had prepared for His enemies from the wretched disbelievers in Him and His messengers of torment and punishment, He followed it up by mentioning the state of His friends from the happy believers in Him and His messengers who confirmed their faith with their righteous deeds. This is the meaning of calling the Qur'an Mathani according to the most correct of the scholars' statements, as we will explain in its place, which is that faith is mentioned and followed by disbelief or its opposite, or the state of the happy ones then the wretched ones or its opposite. The gist of it is mentioning a thing and its opposite. As for mentioning a thing and its counterpart, that is the similarity as we will explain, God willing. That is why God Almighty said:

And give good tidings to those who believe and do righteous deeds that they will have gardens beneath which rivers flow. So He described them as having rivers flowing beneath them, meaning beneath their trees and rooms. It was mentioned in the hadith: that its rivers flow without a groove. It was mentioned in Al-Kawthar that its two edges are domes of hollow pearls, and there is no contradiction between them. Its clay is the most fragrant musk, and its pebbles are pearls and jewels. We ask God for His grace, for He is the Most Kind, the Most Merciful. Ibn Abi Hatim said: He read to Al-Rabi' bin Sulayman, Asad bin Musa told us, Abu Thawban told us, on the authority of Ata' bin Qurrah, on the authority of Abdullah bin Damrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The rivers of Paradise gush forth from hills or from beneath mountains of musk**. He also said: Abu Saeed told us, Waki' told us, on the authority of Al-A'mash, on the authority of Abdullah bin Murrah, on the authority of Masruq, who said: Abdullah said: The rivers of Paradise gush forth from a mountain of musk.

And the Almighty's saying: **Whenever they are provided with a fruit therefrom as provision, they say, 'This is what we were provided with before.'** Al-Suddi said in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on Marra on the authority of Ibn Masoud and on the authority of some of the Companions, they said, **This is what we were provided with before**. He said that they were brought the fruit in Paradise and when they looked at it they said, **This is what we were provided with before in the world**. And this is what Qatada, Abd al-Rahman ibn Zayd ibn Aslam, and Nasra ibn Jarir said. And Ikrimah said, **They said, 'This is what we were provided with before.'** He said that its meaning is like what was yesterday, and this is what al-Rabi' ibn Anas said. Mujahid said: They say: What is similar to it? Ibn Jarir said: Others said: Rather, the interpretation of what we were provided with before is the fruits of Paradise before this, due to the strong similarity of some of it to others, as God Almighty said: **And they will be given it in a similar state**. Sunayd ibn Dawud said: A sheikh from

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And give good tidings to those who believe and do righteous deeds that they will have gardens beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And they will be given something similar to it. And they will have therein purified spouses, and they will abide therein eternally.

the people of Misyisa told us, on the authority of Al-Awza'i, on the authority of Yahya ibn Abi Katheer, who said: One of them will be given a plate of something and he will eat from it, then he will be given another and he will say: This is what we were given before, and the angels will say: Eat, for the color is the same but the taste is different. Ibn Abi Hatim said: Saeed bin Sulaiman told us, Amer bin Yasaf told us, on the authority of Yahya bin Abi Katheer, who said: The grass of Paradise is saffron and its dunes are musk. Children will come around to them with fruits and they will eat them, then they will be brought something similar. The people of Paradise will say to them: This is what you brought us just now. The parents will say to them: Eat, for the color is the same but the taste is different. This is the statement of God the Most High: **And they will be brought similar.** Abu Jaafar al-Razi said on the authority of al-Rabi' bin Anas on the authority of Abu al-Aliyah: **And they will be brought similar.** He said: Some of it resembles others, but it differs in taste. Ibn Abi Hatim said: Something similar was narrated on the authority of Mujahid, al-Rabi' bin Anas, and al-Suddi. Ibn Jarir said with his chain of transmission on the authority of al-Suddi in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on Marra, on the authority of Ibn Masoud, and on the authority of some of the Companions regarding the statement of God the Most High: **And they will be brought similar,** meaning in color and appearance, but it is not similar in taste. This is the choice of Ibn Jarir. Ikrimah said: **And they will be brought similar.** "Similar" He said: It resembles the fruits of this world, except that the fruits of Paradise are tastier. Sufyan al-Thawri said on the authority of al-A'mash on the authority of Abu Dhibyan on the authority of Ibn Abbas: Nothing in Paradise resembles anything in this world except in names. In another narration: There is nothing in this world that is in Paradise except the names. Ibn Jarir narrated it on the authority of al-Thawri and Ibn Abi Hatim on the authority of Abu Mu'awiyah, both on the authority of al-A'mash. Abd al-Rahman ibn Zayd ibn Aslam said regarding the words of God Almighty: **And they will be given it in a similar state** He said: They will recognize its names as they were in this world, apples for apples and pomegranates for pomegranates. They said in Paradise: This is what we were provided with before in this world. And they will be given it in a similar state, they will recognize it, but it is not like it in taste.

And the Almighty's saying: **And they will have therein purified spouses.** Ibn Abi Talha said on the authority of Ibn Abbas: Purified from filth and harm. Mujahid said: From menstruation, feces, urine, phlegm, saliva, semen and children. Qatada said: Purified from harm and sin. In a narration on his authority, there is no menstruation or puberty. Something similar was narrated on the authority of Ata', Al-Hasan, Ad-Dahhak, Abu Salih, Atiyah and As-Suddi. Ibn Jarir said: Yunus ibn Abd Al-A'la told me. Ibn Wahb informed us on the

authority of Abd al-Rahman ibn Zayd ibn Aslam, who said: The purified one is the one who does not menstruate. He said: And Eve, peace be upon her, was created in this way. When she disobeyed, God Almighty said: I created you pure and I will make you bleed as I made this tree bleed. This is strange.

Al-Hafiz Abu Bakr ibn Mardawayh said: Ibrahim ibn Muhammad told us, Ja'far ibn Muhammad ibn Harb and Ahmad ibn Muhammad al-Juri told us, they said: Muhammad ibn Ubayd al-Kindi told us, Abd al-Razzaq ibn Umar al-Buzay'i told us, Abdullah ibn al-Mubarak told us on the authority of Shu'bah on the authority of Qatadah on the authority of Abu Nadrah on the authority of Abu Sa'id on the authority of the Prophet, may God bless him and grant him peace, regarding God Almighty's statement: **And they will have therein spouses purified,** he said: from menstruation, feces, phlegm, and spittle. This is a strange hadith. Al-Hakim narrated it in his Mustadrak on the authority of Muhammad ibn Ya'qub ibn al-Hasan ibn 'Ali ibn 'Affan on the authority of Muhammad ibn 'Ubayd, and he said: It is authentic according to the conditions of the two sheikhs. What he claimed is questionable, because Abu Hatim ibn Hibban al-Busti said about 'Abd al-Razzaq ibn 'Umar al-Buza'i: It is not permissible to use him as evidence. **I said** What is more apparent is that this is from the words of Qatadah, as mentioned above, and God knows best.

And the Almighty's saying: **And they will abide therein eternally.** This is the perfection of happiness, for with this bliss they are in a secure position free from death and interruption, for it has no end or termination, but rather in everlasting, everlasting bliss, and God is the one who is asked to gather us with them, for He is Generous, Noble, Kind, and Merciful.

Fath al-Qadir

When God the Almighty mentioned the punishment of the unbelievers as an obstacle to the punishment of the believers, He combined encouragement and intimidation, promise and threat, as is His habit in His Noble Book, because it motivates His believing servants to obey Him, and discourages His unbelieving servants from disobeying Him. Giving good report is informing about something that appears on the skin, which is the visible skin, of joy and happiness. Al-Qurtubi said: The scholars agreed that if the person responsible says: Whoever among my slaves gives me good report, he is free, and he gives him good report from one of his slaves or more, then the first of them is free but not the second. They differed if he said: Whoever among my slaves tells me such and such, he is free. The companions of Al-Shafi'i said: It is general because each one of them is an informant. Our scholars said: No, because the person responsible only intended report that would be good report, and that is specific to the first. The truth is that if he intended the meaning of the report, then they would all be freed, and if he intended the report

restricted to being good report, then the first one would be freed, so the difference is verbal. The one commanded to give good tidings is said to be the Prophet, may God bless him and grant him peace. It is also said to be everyone, as in his saying, may God bless him and grant him peace: **Give good tidings to those who walk.** Although these sentences begin with a performative sentence, this does not detract from their being connected to what precedes them, because what is meant is to connect a sentence describing the reward of the obedient to a sentence describing the punishment of the disobedient, without looking at what the two descriptions contain of different individuals, both predicate and performative. It is also said that his saying: 25- **And give good tidings** is connected to his saying: **So fear the Fire**, and this is not good.

Righteous deeds are upright actions. What is meant here are the actions required of them and obligatory upon them. This is a response to those who say that faith alone is sufficient, for Paradise is attained through faith and righteous deeds. Gardens are orchards, and they are called gardens because they cover what is in them, that is, they cover it with their trees. It is the name of the entire abode of reward, and it contains many gardens. Rivers is the plural of river, which is the wide channel above the stream and below the sea. What is meant is the water that flows in it. The flow is attributed to it metaphorically, and the flowing thing in reality is the water, as in the Almighty's saying: **And ask the town**, meaning its people. And as the poet said:

I was informed that the fire was lit after you, and the council was closed after you, O Kulayb.

The pronoun in His statement: **from beneath it** refers to the gardens because it contains trees: that is, from beneath its trees. His statement: **Whenever they are provided with provision** is another description of the gardens, or it is a new sentence as if someone asked: What are its fruits? And **from fruit** means from any fruit: that is, any type of fruit. What is meant by His statement: **This which we were provided with before** is that it is similar and comparable to it, not that it is it, because the self of the present cannot be the same as the self of the absent because they are different, and that is because the color is similar to the color even if the size, taste, smell and water are different. The pronoun in *bad* refers to the provision, and it was said: What is meant is that they are given what they are provided with in Paradise similar, so what comes to them at the beginning of the day is similar to what comes to them at the end of it, so they say, **This is what we were provided with before**, and when they eat they find a taste for it that is different from the first taste. And *similar* is in the accusative case as a state. What is meant by purifying the spouses is that they are not affected by what affects women, such as the filth of menstruation, postpartum bleeding, and other impurities that are not prevented from being attached to the women of this world. Immortality means permanent existence that does not end, and it may be used metaphorically for something that is long, but what is meant here is the first. Ibn Majah, Ibn Abi Al-Dunya, Al-Bazzar, Ibn Abi Hatim, Ibn Hibban, Al-Bayhaqi, and Ibn Mardawayh narrated on the authority of Usamah bin Zaid that the Messenger of God (blessings and peace of God be upon him) said:

"Who is preparing for Paradise? Paradise is not dangerous. By the Lord of the Kaaba, it is a shining light, a swaying fragrant plant, a lofty palace, a flowing river, ripe fruit, a beautiful wife, many garments, a permanent residence in a sound home, and green fruits." The hadith describing Paradise is very numerous, proven in the two Sahihs and others. Ibn Abi Hatim, Ibn Hibban, Al-Tabarani, Al-Hakim, Ibn Mardawayh and Al-Bayhaqi in Al-Baath narrated on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: **The rivers of Paradise gush forth from beneath the mountains of musk.** Ibn Abi Shaybah, Abu Hatim, Abu Al-Shaykh, Ibn Hibban and Al-Bayhaqi in Al-Baath narrated something similar and authenticated it on the authority of Ibn Mas'ud. Ibn Abi Hatim narrated on the authority of Abu Malik regarding his statement: **Underneath which rivers flow**, he said: He means the dwellings beneath which their rivers flow. Ibn Jarir narrated on the authority of Ibn Mas'ud and some of the Companions regarding his statement: **Whenever they are provided with a provision of fruit therefrom**, he said: They will be brought the fruit in Paradise and will look at it. **They will be brought similar**, in color and appearance, but not similar in taste. Abd bin Hamid narrated something similar on the authority of Ali Ibn Zayd and Qatadah. Musaddad narrated in his Musnad, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: There is nothing in this world that is in Paradise except the names. Abd bin Hamid narrated from Ikrimah who said: Their saying: *before* means: This is like what was yesterday. Ibn Jarir narrated something similar from Yahya bin Abi Katheer. Abd al-Razzaq, Abd bin Hamid and Ibn Jarir narrated from Mujahid who said: *Similar* in color but different in taste. Abd bin Hamid and Ibn Jarir narrated from al-Hasan regarding his statement: *Similar* he said: Good, all of it resembling one another, there is no bad in it. Have you not seen how you despise some of the fruits of this world? Abd bin Hamid and Ibn Jarir narrated something similar from Qatadah. Al-Hakim narrated, and he authenticated it, and Ibn Mardawayh narrated from Abu Saeed from the Prophet (peace and blessings of God be upon him) regarding his statement: **And for them therein are purified spouses**, he said: Free from menstruation, feces, spittle and phlegm. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas who said: Free from filth and harm. Ibn Jarir narrated from Ibn Mas'ud who said: They should not menstruate, they should not urinate, and they should not spit. Something similar to this was narrated from a group of the Tabi'een. It was proven from the Prophet (peace and blessings of God be upon him) in the two Sahihs and other books on the description of the people of Paradise, through a group of the Companions, that the people of Paradise will not spit, blow their noses or defecate. It was also proven from the Prophet (peace and blessings of God be upon him) in many hadeeths in the two Sahihs and other books on the description of the women of Paradise, which there is not enough space to explain here. So let us look in the collections of Islam and other books. Ibn Jarir, Ibn Ishaq and Ibn Abi Hatim narrated from Ibn Abbas regarding his statement: **And they will abide therein eternally** meaning they will abide forever, informing them that the reward for good and evil will remain for its people forever and will not end. Ibn Abi

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And give good tidings to those who believe and do righteous deeds that they will have gardens beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And they will be given something similar to it. And they will have therein purified spouses, and they will abide therein eternally.

Hatim narrated from Saeed ibn Jubayr regarding his statement: **And they will abide therein eternally** meaning they will not die. Al-Bukhari, Muslim and others narrated from Ibn 'Umar from the Prophet (peace and blessings of God be upon him) who said: "The people of Paradise will enter Paradise and the people of Hell will enter Hell, then a caller will stand between them saying: O people of Hell, there is no death, and O people of Paradise, there is no death. Each will abide in what he is in." Al-Bukhari narrated something similar from the hadeeth of Abu Hurayrah. Al-Tabarani and Al-Hakim narrated, and authenticated it, from the hadith of Muadh, something similar. Al-Tabarani, Ibn Mardawayh, and Abu Nu'aym narrated from the hadith of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: "If it were said to the people of Hell, 'You will remain in Hell for the number of every pebble in this world,' they would rejoice. If it were said to the people of Paradise, 'You will remain for the number of every pebble,' they would grieve. But eternity has been made for them."

Tafsir al-Baghawi

25. And give good tidings to those who believe meaning inform, and good tidings are any true report that changes the complexion of the face, and it is used for good and evil, and it is mostly used for good. **And do righteous deeds** meaning righteous actions, meaning the believers who are among the people of obedience. Uthman ibn Affan, may God be pleased with him, said: **And do righteous deeds** meaning they are sincere in their deeds as he said: **So let him do righteous work** *110-Al-Kahf*, meaning free from hypocrisy. Muadh said: The righteous deed that has four things: knowledge, intention, patience, and sincerity. **That they will have gardens** is the plural of paradise, and paradise is the orchard that has fruitful trees, and it was named thus because it is avoided and covered by trees. Al-Farra' said: Paradise is that which has palm trees, and Al-Firdaws is that which has vineyards.

Rivers flow beneath it meaning beneath its trees and dwellings *Rivers* meaning the water in the rivers because the river does not flow. It was also said **from beneath it** meaning by their command, based on the Almighty's statement, narrating from Pharaoh, **And these rivers flow beneath me** *51-Az-Zukhruf*, meaning by my command. Rivers are the plural of river, named for its breadth and brightness. From this comes the word day. In the hadith, **The rivers of Paradise are not in a trench**. "Whenever **whenever** they are provided **with** they are fed **from it** meaning from Paradise from fruit, meaning fruit and *from* the connection of *provision* "food **they say**, This is what we were provided with before" and before is raised as a limit. God the Almighty said, "To God belongs the command

before and after" *4-Ar-Rum*. It was said: before in this world. It was also said: the fruits in Paradise are similar in color, different in taste, so when they are provided with one fruit after another, they think it is the first. "And they bring it **with the provision** similar" Ibn Abbas, Mujahid, and Ar-Rabi' said: similar in time, different in taste. Al-Hasan and Qatada said: similar. That is, they resemble each other in quality, that is, they are all good and have no bad qualities. Muhammad ibn Ka'b said: They resemble the fruits of this world, except that they are tastier. It was also said: They are similar in name but different in taste. Ibn Abbas, may God be pleased with him, said: There is nothing in this world that is in Paradise except the names.

I am Ahmad bin Abdullah Al-Salihi, I am Abu Saeed Muhammad bin Musa Al-Sayrafi, I am Abu Abdullah Muhammad bin Abdullah Al-Saffar, I am Ahmad bin Muhammad bin Isa Al-Barti, I am Muhammad bin Kathir, I am Sufyan Al-Thawri, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise eat and drink, but they do not urinate, defecate, blow their noses, or spit. They are inspired to praise and glorify God, just as you are inspired to breathe. Their food is belching, and their sweat is musk."

God the Almighty said: **And for them therein** in Paradise **are spouses** women and female slaves, meaning from the wide-eyed houris, *purified* from feces, urine, menstruation, postpartum bleeding, spitting, mucus, semen, children, and all impurities. Ibrahim Al-Nakha'i said: In Paradise you have intercourse with whomever you wish and no children. Al-Hasan said: They are your old women, with narrow eyes and blemishes, purified from the filth of this world. It was said: Purified from bad morals. **And they will abide therein** permanent, they will not die in it and will not leave it.

I am Abu Amr Abdul Wahid bin Ahmad Al-Malhi, I am Abu Hamid Ahmad bin Abdullah Al-Nuaimi, I am Muhammad bin Yusuf Al-Farbari, I am Muhammad bin Ismail Al-Bukhari, I am Qutaybah bin Saeed, I am Jarir, on the authority of Amara, on the authority of Abu Zur'ah, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise will be in the image of the moon on the night of the full moon, then those who follow them will be in the brightest shining star in the sky. They will neither urinate nor defecate, nor spit nor blow their noses. Their combs will be gold, their sweat will be musk, their incense burners will be Aloe, and their wives will be the houris of wide-eyed beauty, in the creation of one man, in the image of their father Adam, sixty cubits in the sky."

I am Abd al-Wahid al-Malhi, I am Abd al-Rahman ibn Abi Shuraih, I am Abu al-Qasim al-Baghawi, I am Ali ibn al-Ja'd, I am Fadil, he is Ibn Marzuq, on the

authority of Atiyah, on the authority of Abu Sa'id al-Khudri, he said: The Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise on the Day of Resurrection will have faces like the moon on a full moon night. The second group will have the color of the most beautiful stars in the sky. Each man among them will have two wives, and each wife will wear seventy garments. The marrow of their legs will be seen, but not their flesh, blood, or garments."

I am Abu Abdullah Muhammad bin Al-Fadl Al-Kharqi Al-Marwazi, I am Abu Al-Hasan Ali bin Abdullah Al-Taysifuni, I am Abdul-Rahman bin Abi Shuraih, I am Abdullah bin Omar Al-Jawhari, I am Ahmad bin Ali Al-Kashmihani, I am Ali bin Hajar, I am Ismail bin Jaafar bin Abi Katheer Al-Madani, on the authority of Hamid Al-Tawil, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "If a woman from the women of Paradise were to look down upon the earth, she would illuminate what is between them and fill what is between them with fragrance, and her crown on her head would be better than the world and what is in it." I am Abu al-Hasan Ali ibn Yusuf al-Juwayni. I am Abu Muhammad Muhammad ibn Sharik al-Shafi'i. I am Abdullah ibn Muhammad ibn Muslim. I am Abu Bakr al-Jurabadhi. I am Ahmad ibn al-Faraj al-Himsi. I am Uthman ibn Saeed ibn Kathir ibn Dinar. I am Muhammad ibn al-Muhajir, on the authority of al-Dahhak al-Ma'afari, on the authority of Sulayman ibn Musa. Kurayb told me that he heard Usamah ibn Zayd say: The Messenger of God, may God bless him and grant him peace, said: "Is there anyone who is eager to go to Paradise? Paradise is not dangerous, and by the Lord of the Kaaba it is a shining light, a swaying fragrant plant, a lofty palace, a flowing river, ripe fruit, a beautiful wife, many garments, an eternal abode in a sound home, green fruits, joy, and comfort in a high and splendid place." They said: Yes, O Messenger of God, we are eager to go to Paradise. He said: Say, **God willing**. The people said: **God willing**.

It was narrated on the authority of Abu Hurairah that he said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will be hairless, beardless, and Kohl-lined. Their youth will never fade, and their clothes will never wear out."

I am Abu Bakr Muhammad ibn Abd al-Samad al-Turabi. I am al-Hakim Abu al-Fadl al-Haddadi. I am Abu Yazid Muhammad ibn Yahya ibn Khalid. I am Ishaq al-Hanthali. I am Abu Muawiyah. I am Abd al-Rahman ibn Ishaq, on the authority of al-Nu'man ibn Sa'id, on the authority of Ali, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a market in which there is no buying or selling except for images of men and women. If a man desires an image, he enters it. In it there is a gathering of the houris, calling out in a voice the like of which no creation has ever heard: We are the immortals, so we will never perish. We are the soft ones, so we will never be miserable. We are the contented ones, so we will never be angry. So blessed is he who is for us and we are for him and we are for him." Abu 'Isa narrated it on the authority of Hanad and Ahmad ibn Mani' on the authority of Abu Na'awiyah, with a chain of transmission traceable to the Prophet,

and he said: This is a strange hadith.

I am Ismail bin Abdul Qahir Al-Jurjani, I am Abdul Ghaffar bin Muhammad Al-Farsi, I am Muhammad bin Isa Al-Jaludi, I am Ibrahim bin Muhammad bin Sufyan, I am Muslim bin Al-Hajjaj, I am Abu Uthman Saeed bin Abdul Jabbar Al-Basri, I am Hammad bin Salamah, on the authority of Thabit Al-Banani, on the authority of Anas bin Malik, that the Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a market that they come to every Friday, and the north wind blows and blows in their faces and clothes, and they increase in beauty and handsomeness. Then they return to their families, and they have increased in beauty and handsomeness, and their families say to them, 'By God, you have increased in beauty and handsomeness after we left,' and they say, 'And by God, you have increased in beauty and handsomeness after we left.'"

Tafsir al-Baidawi

25- "And give good tidings to those who believe and do righteous deeds that they will have gardens" is a continuation of the previous sentence, and the intended meaning is to continue the state of the one who believes in the Great Qur'an and the description of its reward, to the state of the one who disbelieves in it, and the manner of his punishment according to what is the divine custom of interceding with intimidation, to stimulate the acquisition of what saves, and to discourage the commission of what is destructive, not to continue the action itself so that it is necessary to seek for it what is similar to it of command or prohibition so that it is continued to it or to "fear God", because if they do not come with what contradicts it after the challenge, its miracle will appear, and if that appears, then the one who disbelieves in it deserves punishment, and the one who believes in it deserves reward, and that requires frightening these and giving good tidings to those, and only the Messenger, may God bless him and grant him peace, or the scholar of every age, or anyone who is able to give good tidings is to give them good tidings. He did not address them with good report as he addressed the infidels, to magnify their status and to indicate that they were deserving of being given good report and to be congratulated on what had been prepared for them.

And it was read "and give them good tidings **in the passive form, in opposition to** I prepared", so it would be a resumption. And good tidings are the good report, because the effect of joy appears in the skin, and therefore the jurists said that good tidings are the first pieces of report, so if a man said to his slaves: Whoever gives me good tidings of the arrival of my son is free, and they informed him individually, the first of them would be freed. And if he said: Whoever informed me, they would all be freed. As for the Almighty's saying: "Then give them good tidings of a painful punishment," it is in mockery or in the manner of His saying: A greeting between them is a painful blow.

Surat al-Baqarah 2:25

And give good tidings to those who believe and do righteous deeds that they will have gardens beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And they will be given something similar to it. And they will have therein purified spouses, and they will abide therein eternally.

Al-Salihah is the plural of *Salihah*, which is one of the common attributes that are used in the same way as nouns, like *Hasanah*. Al-Hutay'ah said:

How is satire, and Saliha from Al-Umm does not cease to come to me in absentia?

These are actions that the Shariah has permitted and deemed good. The feminine form of the word is interpreted as a characteristic or trait, and the lam in it is for the genus. The conjunction of the action with faith is arranged to rule on them, indicating that the reason for deserving this good report is the sum of the two matters and the combination of the two descriptions. Faith, which is the expression of verification and belief, is a foundation, and righteous action is like building upon it, and there is no harm in not building upon it. Therefore, they are rarely mentioned alone. This is evidence that they are outside the meaning of faith, since the basic principle is that something is not conjoined with itself or with what is included in it.

"That they have" is in the accusative case by removing the preposition and adding the verb to it, or in the genitive case by implying it, like: God, I will do it. And Paradise: the time of the jinn, and it is the source of Jannah if it covers, and the construction depends on covering, and the shady tree was named after it because its branches intertwine for emphasis, as if it covers what is beneath it with a single covering. Zuhair said:

As if my eyes in the west are a slaughter of camels watering a crushed paradise

That is, tall palm trees, then the garden, because of the dense, shady trees in it, then the abode of reward because of the gardens in it. It was said: It was called that because it concealed in this world what was prepared for mankind in it of the branches of blessings, as the Most High said: **No soul knows what has been hidden for them of comfort for their eyes.** And the plural and indefinite form are because the gardens, according to what Ibn Abbas, may God be pleased with him, mentioned, are seven: the Garden of Paradise, the Garden of Eden, the Garden of Bliss, the House of Eternity, the Garden of Refuge, the House of Peace, and the Most High, and in each one of them there are ranks and degrees that vary according to the differences in deeds and workers. The lam in **for them** indicates that they deserve it, because of what resulted from it of faith and righteous deeds, not for its own sake, as it does not equal previous blessings, let alone require a reward and recompense in the future, but rather by the making of the Lawgiver, and the requirement of His promise, the Most High, not absolutely, but on the condition that he continues upon it until he dies as a believer, according to His statement, the Most High: **And whoever among you turns back from his religion and dies while he is a disbeliever - for those, their deeds have become worthless** and His statement, the Most High, to His

Prophet, may God bless him and grant him peace: **If you associate others with God, your work will surely become worthless** and the like. Perhaps He, the Most High, did not restrict it here, as it was sufficient.

Rivers flow beneath it means beneath its trees, as you see them flowing beneath the trees growing on its banks. According to Masruq: **Rivers flow in other than a ditch.** The *lam* in *rivers* is for the genus, as in your saying to someone: **A garden in running water**, or for the covenant. The covenant is the rivers mentioned in the Almighty's saying: **In it are rivers of water that is not stagnant.** The river, with the fatha and sukoon, is the wide channel above the stream and below the sea, like the Nile and the Euphrates. The construction is for the breadth, and what is meant by it is its water, by implication, or metaphor, or the channels themselves. Attributing the flow to it is a metaphor, as in the Almighty's saying: **And the earth will bring forth its burdens.**

"Whenever they are provided with a fruit therefrom as provision, they say, 'This is what we have been provided with.'" A second description of gardens, or the predicate of a deleted subject, or a renewed sentence. As if when it was said: They have gardens, the listener thought that their fruits are like the fruits of this world, or other kinds, so it was removed by that, and **every time** is in the accusative case as a circumstance, and *sustenance* is the direct object, and the first and second are for beginning and are in the position of a state, and the origin of the speech and its meaning is: Every time they are provided with a provision, beginning from the gardens, beginning from a fruit, the provision is restricted by being a beginning from the gardens, and its beginning from it is by its beginning from a fruit, so the owner of the first state is provision and the owner of the second state is its pronoun implied in the state, and it is possible that it is from its fruit, an explanation that was presented as in your saying: I saw a lion from you, and this is an indication of the type of what they were provided with, like your saying, pointing to a flowing river: This water does not stop, for you do not mean the visible eye of it, but the known type that continues with the succession of its flow, even if the indication is to its eye, so the meaning is like our provision, but when the similarity between them is established, it is made its essence like your saying: Abu Yusuf Abu Hanifa.

Before means: before this in this world, He made the fruit of Paradise of the same type as the fruit of this world so that the soul would incline towards it when it first sees it, for nature inclines towards what is familiar and avoids what is not, and its advantage and the essence of the blessing in it would become clear to it, for if it were a type that was not known, it would think that it would only be like that, or in Paradise because its food is similar in form, as Ibn Kathir narrated on the authority of Al-Hasan, may God be pleased with them both: (One of them will be brought a plate and eat from it, then another will be brought and he will see it like

the first and say that, so the angel will say: Eat, for the color is the same but the taste is different). Or as it was narrated that he, may God's prayers and peace be upon him, said: "By the One in Whose Hand is the soul of Muhammad, a man from the people of Paradise will reach for a fruit to eat it, but it does not reach his mouth until God Almighty replaces it with another like it." Perhaps when they saw it in its first form they said that, and the first is more apparent because it preserves the generality of *whenever*, as it indicates their repetition of this statement every time they were provided with sustenance, and the reason for them to do that was their extreme astonishment and their boasting about what they found of the great disparity in pleasure and the similarity to the eloquent in image.

"And they will be given something similar" is an objection that confirms this. The pronoun in the first case refers to what they were provided with in the two abodes, as it is indicated by the words of God the Almighty: "This is what We have provided before." And similar to it is His words the Almighty: "Whether he be rich or poor, God is more worthy of them both." That is, of the two types of the rich and the poor. And in the second case, it refers to the provision. If it is said: Similarity is similarity in description, and it is missing between the fruits of this world and the hereafter, as Ibn Abbas **may God be pleased with him** said: There is no food in Paradise except the names. I say: The similarity between them is in the form, which is the basis of the name, not the quantity or taste, and this is sufficient to make the similarity general. This: And the noble verse has another interpretation, which is that pleasure is according to its difference, so it is possible that what is meant by "This is what We have provided" is its reward, and from their similarity is their similarity in honor, advantage, and high status, so this is in the promise similar to His words: "Taste what you used to do" in the threat.

And they will have therein purified spouses from what is considered disgusting and blameworthy in women, such as menstruation, filth, impurity of nature, and bad character. Purification is used for bodies, morals, and actions. It was read: *purified*, and they are two eloquent languages. It is said that women did and did, and they are fa'ila and fawa'il. He said:

And the virgins covered themselves with smoke and hastened to set up the pots, but they got bored.

The plural is based on the wording, and the singular is based on the interpretation of the group. Mutahhara with a shaddah on the ta' and a kasrah on the ha' means purified. Mutahhara is more expressive than Tahera and Mutahhara to indicate that the purifier purified them and that it is none other than God, the Almighty. The word 'spouse' is said for both males and females, and it is originally for what has a partner of the same kind, like the pair of a sandal. If it is said: The benefit of food is nourishment and repelling the harm of hunger, and the benefit of marriage is procreation and preservation of the species, and these are dispensed with in Paradise. I say: The foods of Paradise, its marriages, and all of its other names are by way of metaphor and representation, and they do not share in its complete reality until they entail all that is required of it and provide the same benefit.

And they will abide therein forever means permanent. Immortality and eternity originally mean long-term stability, whether it lasts or not. That is why fire pits and stones are called immortal, and the part of a human being that remains in the same state as long as he is alive is called immortal. If it had been set for perpetuity, the restriction to perpetuity in the Almighty's statement, **abiding therein forever** would have been superfluous, and its use where there is no permanence, like their saying **an eternal endowment**, would require a ambiguity, or a metaphor. The original negates both, unlike if it had been set for the more general of it, then it was used in it with that consideration, like the application of the word *body* to a human being, like the Almighty's statement, **And We have not granted to any human being before you immortality**. However, what is meant by it here is permanence according to the majority, due to what is supported by the verses and Sunnahs.

If it is said: Bodies are composed of parts that are opposite in quality, and are subject to transformations that lead to separation and dissolution, so how can their eternity in Paradise be understood? I say: God Almighty restores them so that they are not subject to transformation by making their parts, for example, opposing each other in quality, equal in strength, with none of them strong enough to transform the other, intertwined and interconnected, with one part inseparable from the other, as is seen in some minerals.

This is because the comparison of that world and its conditions to what we find and witness of the deficiency of the mind and the weakness of insight. And know that since most of the sensory pleasures are limited to: dwellings, food, and marriage, as indicated by induction, the essence of all of that was permanence and stability, for every great blessing, if it is accompanied by fear of disappearance, is spoiled and not pure from the impurities of pain. He gave the believers good tidings of it and likened it to what was prepared for them in the Hereafter with the most splendid of what they can enjoy from it, and He removed from them the loss with the promise of eternity to indicate their perfection in enjoyment and happiness.

Surat al-Baqarah 2:26

Indeed, God is not ashamed to present an example - that of a mosquito or what is larger than that. As for those who believe, they know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did God intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not thereby except the defiantly disobedient.

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Tafsir al-Jalalayn

) Indeed, God is not ashamed to set forth) make **an example** the first object *what* an indefinite noun described by what follows it as a second object, i.e. like it was or an extra word to emphasize baseness, so what follows it is the second object **a mosquito** the singular of mosquitoes, which is small bugs or **what is above it** i.e. bigger than it, i.e. He does not leave its explanation because of the ruling in it **As for those who believe, they know that it** i.e. the example **is the truth** the established and established in its place (from their Lord. But as for those who disbelieve, they say, **What did God intend by this example?**) a distinguishing feature, i.e. by this example, and what is an interrogative of denial, a subject, and that in the sense of what is connected to it is its predicate, i.e.: what is the benefit in it. God the Almighty said in their answer **He misleads thereby** i.e. by this example *many* from the truth due to their disbelief in it **and guides thereby many** of the believers due to their belief in it **and He misleads thereby only the wicked** those who go against His obedience

Tafsir al-Suyuti

God Almighty says: God is not ashamed to present an example. Verse K Ibn Jarir narrated on the authority of Al-Suddi with his chains of transmission when God presented these two examples for the hypocrites, His saying: Its example is like the example of one who kindled a fire, and His saying: Or like a rainstorm from the sky. The hypocrites said: God is higher.

And he was too noble to make these parables, so God revealed: **Indeed, God is not ashamed to make a parable**, until His saying: **They are the losers**. Al-Wahidi narrated on the authority of Abdul-Ghani bin Saeed Al-Thaqafi, on the authority of Musa bin Abdul-Rahman, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas, who said: "God mentioned the gods of the polytheists, and said: 'And if the fly should steal something from them,' and he mentioned the plot of the gods, so he made it like a spider's web. They said: 'Do you see where God mentioned the fly and the spider in what He revealed of the Qur'an to Muhammad, what was done with this?' So God revealed this verse." Abdul-Ghani is very weak. Abdul-Razzaq said in his interpretation: "Muammar

told us on the authority of Qatadah, when God mentioned the spider and the fly, the polytheists said: 'Why are the spider and the fly mentioned?' So God revealed this verse." Ibn Abi Hatim narrated on the authority of Al-Hasan, who said: "When the verse: 'O people, a parable was given,' the polytheists said: 'This is not one of the parables to be given,' or something similar to these parables." So God revealed: **Indeed, God is not ashamed to make a parable**, the verse. I said: The first statement is more authentic in chain of transmission and more appropriate to what was mentioned at the beginning of the surah, and mentioning the polytheists does not fit with the verse being Madinan, and what we have mentioned about Qatada and Al-Hasan narrated it from Al-Wahidi without a chain of transmission, with the wording: The Jews said, which is more appropriate.

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed regarding the meaning in which God Almighty revealed this verse and its interpretation.

Some of them said: Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi, in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: When God gave these two examples for the hypocrites, meaning His saying: **Their example is like the example of one who kindled a fire** and His saying: **Or like a rainstorm from the sky**, the three verses, the hypocrites said: God is too high and majestic to give these examples, so God revealed: **Indeed, God is not ashamed to present an example of a gnat** until His saying: **Those are the losers**.

Others said: Ahmad bin Ibrahim narrated to me, he said: Qurad narrated to us, on the authority of Abu Ja'far al-Razi, on the authority of al-Rabi' bin Anas, regarding the words of God the Almighty: **God is not ashamed to present a parable - that of a gnat or anything greater than that**. He said: This is a parable that God has presented for the world. The mosquito lives as long as it is hungry, but when it gets fat, it dies. And so is the parable of these people for whom God has presented this parable in the Qur'an: When they are filled with worldly pleasures, God will seize them at that time. He said: Then he recited: "But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing until, when they rejoiced in that which they had been given, We seized them suddenly, and at once they were in despair." (Al-An'am: 44)

Al-Muthanna bin Ibrahim told me: Ishaq bin Al-Hajjaj

told us: Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, something similar, except that he said: When their appointed times are over and their time is cut short, they become like a mosquito that lives as long as it is hungry and dies when it is satisfied. So too are those for whom God has given this example: when they are filled with worldly pleasures, God takes them and destroys them. That is what He says: **Until, when they rejoice in what they have been given, We seize them suddenly, and at once they are in despair.** (Al-An'am: 44)

Others said: Bishr ibn Muadh narrated to us, he said: Yazid narrated to us on the authority of Saeed, on the authority of Qatada, his statement: **God is not ashamed to set forth an example - that of a gnat or what is greater than it** means that God is not ashamed to mention anything of the truth, whether it is small or large. When God mentioned the fly and the spider in His Book, the people of misguidance said: What did God intend by mentioning this? So God revealed: **God is not ashamed to set forth an example - that of a gnat or what is greater than it.**

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, who said: When God mentioned the spider and the fly, the polytheists said: Why are the spider and the fly mentioned? So God revealed: **God is not ashamed to make an example of a gnat or anything greater than that.**

Each of the people we mentioned had a different opinion regarding this verse and the meaning for which it was revealed. However, what is most correct and most similar to the truth is what we mentioned from the opinion of Ibn Masoud and Ibn Abbas.

This is because God, the Most High, informed His servants that He is not ashamed to make an example of a mosquito or anything greater than it, following the examples that have already been mentioned in this surah, which He made for the hypocrites, rather than the examples that He made in all the other surahs. So it is more appropriate and fitting that this statement, I mean His statement, **Indeed, God is not ashamed to make an example of anything**, be an answer to the disbelievers and hypocrites' denunciation of the examples He made for them in this surah than it be an answer to their denunciation of the examples He made for them in other surahs.

If someone were to say: What made it necessary for this to be an answer to their denial was the parables given in the other surahs, because the parables that God gave to them and their gods in the other surahs were parables that agreed in meaning with what He had informed us about: that He is not ashamed to give an example of it, since some of them were a representation of their gods as spiders, and some of them were a likening of them in weakness and humiliation to flies. And none of that is mentioned in this surah, so it is permissible to say: that God is not ashamed to give an example of it.

This is contrary to what he thought. That is because the statement of God Almighty: **God is not ashamed to set forth a parable - that of a gnat or anything greater**

than that, is only a statement from Him Almighty that He is not ashamed to set forth in the truth any parable, small or large, as a trial and examination of His servants, to distinguish the people of faith and belief in Him from the people of misguidance and disbelief in Him, as a way for Him to mislead some people and guide others.

Muhammad bin Amr told me: Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **An example of a mosquito**, meaning examples, small and large, in which the believers believe and know that it is the truth from their Lord, and God guides them by it and misguides the wicked by it. He says: The believers know it and believe in it, and the wicked know it and disbelieve in it.

Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Qasim told me, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, the same.

Abu Ja'far said: No, He, may He be glorified, intended to tell us about the eye of the mosquito, that He is not ashamed to use it as an example, but rather the mosquito is the weakest of creation.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Sufyan told us, on the authority of Muammar, on the authority of Qatada, he said: The mosquito is the weakest thing that God created.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, something similar.

God singled it out for mention in terms of fewness, so He informed us that He is not ashamed to give the least, most insignificant and highest examples of truth, to an infinite degree of height, as an answer from Him, may He be glorified, to those among His creation who denied what He gave them as an example of the kindling of fire and the rain from the sky, as He described them with.

If someone were to say to us: Where did the hypocrites' denunciation of the examples that were described, which this report is the answer to, mention, then we know that what you said about that is what we said?

It was said: The evidence for that is clear in the statement of God, the Most High: "As for those who believe, they know that it is the truth from their Lord. But as for those who disbelieve, they say, 'What does God intend by this as an example? He misleads many thereby and guides many thereby.'" (al-Baqarah 2:26). And the people for whom the examples were given in the two previous verses, which are like what the hypocrites are living in: by the fire and the rain from the sky, as described before His statement: **Indeed, God is not ashamed to set forth an example**, denied the example and said: What does God intend by this as an example? So God, the Most High, explained to them the error of what they said, and deemed ugly what they uttered, and informed them of their judgment in what they said of it, and that it is misguidance and

Surat al-Baqarah 2:26

Indeed, God is not ashamed to present an example - that of a mosquito or what is larger than that. As for those who believe, they know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did God intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not thereby except the defiantly disobedient.

immorality, and that what is correct and right is what the believers said, not what they said.

As for the interpretation of his statement: **God is not ashamed**, some of those who claim to have knowledge of the Arabic language interpreted the meaning of **God is not ashamed** as: God is not afraid to be used as an example, and he cites as evidence for that the statement of God Almighty: **And you fear people, while God is more deserving of being feared** (al-Ahzab 33:37), and he claims that the meaning of that is: And you are ashamed of people, while God is more deserving of being ashamed. So he says: Ashamed means fear, and fear means shyness.

As for the meaning of his saying: **to give an example**, it is to clarify and describe, as God Almighty said: **He gives you an example from among yourselves** (al-Rum 30:28), meaning to describe to you, and as Al-Kumait said:

This is a comparison of fifths and sixths, so that they may not be

Meaning: description of fifths.

The parable: the resemblance. It is said: this is like this and like it, just as it is said: he resembled it and he resembled it. From this is the saying of Ka'b bin Zuhair:

Her appointments were like a proverb, but her appointments were nothing but falsehoods.

It means a resemblance. So the meaning of his saying, **God is not ashamed to make an example** is that God is not afraid to describe a resemblance to what He likened it to.

As for what is with examples, it means which, because the meaning of the statement is: God is not ashamed to make an example of what is a mosquito in smallness and fewness or what is greater than it.

If someone were to say to us: If what you said about that is true, then what is the reason for putting the mosquito in the accusative case, since you know that the interpretation of the statement is what you interpreted: that God is not ashamed to give an example that is a mosquito? So the mosquito, according to what you say, is in the nominative case? So how did it come to be in the accusative case?

It was said: The accusative case came to it from two aspects: One of them is that since *ma* was in the accusative case with the word *yadrubu* **he hits**, and the mosquito was related to it, it was Arabized according to its Arabization, so it was bound by its inflection, as Hassan bin Thabit said:

It is enough for us to be favored over others that the Prophet Muhammad loved us.

So, it was parsed in the same way as *min*. The Arabs do this especially with *min* and *ma*. They parse their

connections in the same way as they do, because they are sometimes definite and sometimes indefinite.

The other aspect is that the meaning of the statement is: God is not ashamed to give an example of what is between a mosquito and what is above it, then the mention of between and to was omitted, since the mosquito was in the accusative and the fa' was included in the second ma, indicating them, as the Arabs said: We received rain from a garbage can and a fox, and he has twenty camels and two camels, and she is the best of people in terms of horns and feet, meaning: what is between her horn and her foot. And likewise they say in everything in which it is good to include: what is between such and such to such and such, they place the first and second in the accusative, so that the accusative in them indicates what was omitted from the statement. And so it is in His statement: **what is not a mosquito and what is above it**.

Some Arabists have claimed that the word *ma* with the word *mithl* is a conjunction in the speech that means lengthening, and that the meaning of the speech is: God is not ashamed to strike a mosquito, for example, with a mosquito or something above it. According to this interpretation, *ba'wah* must be in the accusative case with *yadrab* and the second *ma* in *ma* or something above it must be conjoined with the mosquito, not with *ma*.

As for the interpretation of his statement, **and what is above it**: what is greater than it in my opinion, based on what we mentioned before from the statement of Qatada and Ibn Jurayj: that the mosquito is the weakest of God's creation, so since it is the weakest of God's creation, it is the ultimate in smallness and weakness. Since that is the case, there is no doubt that what is above the weakest of things can only be stronger than it. So the meaning should be as they said, what is above it in greatness and largeness, since the mosquito is the ultimate in weakness and smallness. And it was said in the interpretation of his statement, **and what is above it**, in smallness and smallness. Just as it is said about a man who is mentioned by someone and described as mean and stingy, and the listener says: Yes, and above that, meaning above what you described in stinginess and meanness, and this statement is contrary to the interpretation of the people of knowledge whose knowledge is accepted in the interpretation of the Qur'an.

It has become clear, then, from what we have described, that the meaning of the statement is: God is not ashamed to describe a likeness to that to which He has been likened, which is between a mosquito and something above a mosquito.

As for the interpretation of the statement, if the mosquito is raised, it is not permissible in what, except what we said, that it is a noun, not related to the meaning of length.

The statement in the interpretation of His saying: "As for those who believe, they know that it is the truth from their Lord. But as for those who disbelieve, they say, 'What did God intend by this as an example?'"

Abu Ja'far said: God Almighty means by His statement: **As for those who believe**, as for those who believed in God and His Messenger. And His statement: **They will know that it is the truth from their Lord**, means: They will know that the example that God gave, when He gave it to him, is an example.

As Al-Muthanna told me, he said: Ishaq bin Al-Hajjaj told us, he said: Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi' bin Anas: **But as for those who believe, they know that it is the truth from their Lord**, that this is the true parable from their Lord, and that it is the word of God and from Him.

And as Bishr ibn Muadh told us, he said: Yazid ibn Zurai' told us, on the authority of Saeed, on the authority of Qatada, his statement, **But as for those who believe, they know that it is the truth from their Lord**, meaning they know that it is the speech of the Most Gracious, and that it is the truth from God. **But as for those who disbelieve, they say, 'What does God intend by this as an example?'**

Abu Ja'far said: His statement, **And as for those who disbelieved**, means those who denied the signs of God, rejected what they knew, and concealed what they knew to be true. This is the description of the hypocrites, and God Almighty meant them and those who were like them and their partners from the polytheists from the People of the Book and others with this verse. They say: What did God mean by this example, as we mentioned before from the report that we narrated from Mujahid, who narrated it to us from Muhammad ibn 'Amr, who said: Abu 'Asim narrated to us, from 'Isa, from Ibn Abi Najeh,

On the authority of Mujahid: **But as for those who have believed, they know that it is the truth from their Lord**, the verse. He said: The believers believe in it, and they know that it is the truth from their Lord, and God guides them by it, and He misguides the wicked by it. He says: The believers know it and believe in it, and the wicked know it and disbelieve in it.

The interpretation of his saying: **What did God intend by this parable?** What did God intend by this parable? So, *who* with *what* has the meaning of *who*, and He intended its connection, and this is a reference to the parable.

The statement in the interpretation of the words of God Almighty: **He misleads many thereby and guides many thereby**.

Abu Ja'far said: What He, the Almighty and Majestic, means by His saying, **He misleads many thereby**, is that God misleads many of His creation thereby. The *ha* in *bihi* is from the mention of the parable. This is a report from God, the Almighty and Majestic, as a subject, and the meaning of the statement is that God misleads many of the hypocrites and disbelievers by the parable that He strikes, as Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi, in a report he

mentioned, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra, on the authority of Ibn Mas'ud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **He misleads many thereby**, meaning the hypocrites, **and guides many thereby**, meaning the believers. So these people increase in misguidance to their misguidance, because they have denied what they knew to be true with certainty of the parable that God struck when He struck it for them, and that when He struck it it was in agreement with them. So that is God misleading them thereby. And **He guides thereby**, meaning the parable, many of the people of faith and belief, so He increases their guidance to their guidance and their faith to their faith. For their belief in what they have truly known with certainty that it is in accordance with what God has given as an example for him, and their acknowledgment of it. And that is guidance from God to them through it. Some of them have claimed that this is report about the hypocrites, as if they said: What did God mean by a parable that not everyone knows, by which He misleads this one and guides that one. Then the speech and report about God were resumed, so God said: **And He misleads thereby none but the wicked**. And in what is in Surat Al-Muddaththir of God's saying: **And let those in whose hearts is a disease and the disbelievers say, 'What did God mean by this as an example?'** Thus does God mislead whom He wills and guides whom He wills (al-Muddaththir 74:31), what indicates that it is also in Surat Al-Baqarah, a subject, I mean His saying: **He misleads thereby many and guides thereby many**.

The statement in the interpretation of the words of God Almighty: **And He misguides thereby only the wicked**.

The interpretation of that is what: Musa bin Harun told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **And He misguides thereby only the wicked**, they are the hypocrites.

And Bishr ibn Muadh told us, he said: Yazid told us, on the authority of Saeed, on the authority of Qatada: **And He misguides thereby only the wicked**, so they committed wickedness, so God misguided them due to their wickedness.

Al-Muthanna told me, he said: Ishaq told us, he said: Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' bin Anas: **And He misguides thereby only the wicked**, they are the hypocrites.

Abu Ja'far said: The root of the word *fisq* in Arabic is to depart from something. It is said: **Fasqat al-Rutbah the date** if it emerges from its shell. The mouse is called *fuwaisifa transgressor* because it emerges from its hole. Likewise, the hypocrite and the disbeliever are called *fasiqin transgressors* because they depart from the obedience of their Lord. That is why the Almighty said in describing Iblis: **Except Iblis, he was one of the jinn and departed from the command of his Lord** (al-Kahf 18:50), meaning he departed from His obedience and following His command. As Ibn Hamid

Surat al-Baqarah 2:26

Indeed, God is not ashamed to present an example - that of a mosquito or what is larger than that. As for those who believe, they know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did God intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not thereby except the defiantly disobedient.

told us, he said: Salamah told us, he said: Ibn Ishaq told me, on the authority of Dawud ibn al-Husayn, on the authority of 'Ikrimah, the freed slave of Ibn 'Abbas, on the authority of Ibn 'Abbas, regarding His statement: **Because they were transgressing** (al-Baqarah 2:59), meaning because they departed from My command.

The meaning of his statement: **And He misguides thereby none but the wicked**, is that God does not misguide by the example He sets for the people of misguidance and hypocrisy, except those who disobey Him and abandon following His command, from among the people of the Book who disbelieve in Him, and the people of misguidance from among the hypocrites.

Tafsir al-Qurtubi

God Almighty says: "God is not ashamed to present an example - that of a gnat or anything larger than that. As for those who believe, they know that it is the truth from their Lord. But as for those who disbelieve, they say, 'What did God intend by this as an example?' He misleads many thereby and guides many thereby. And He misleads thereby only the defiantly disobedient."

God the Almighty says: **Indeed, God is not ashamed to make an example.** Ibn Abbas said in the narration of Ibn Salih: When God the Almighty made these two examples for al-Munafiqun 63: meaning, **Their example is like the example of one who kindled a fire** and His saying: **Or like a rainstorm from the sky**, they said: God is too great and exalted to make examples, so God revealed this verse. In the narration of Ata' from Ibn Abbas, he said: When God mentioned the gods of the polytheists and said: **And if a fly steals away something from them, they cannot recover it from it**, and He mentioned the trickery of the gods and made it like a spider's web, they said: Do you see where God mentioned the fly and the spider in what He revealed of the Qur'an to Muhammad, what does He do? So God revealed the verse. Al-Hasan and Qatada said: When God mentioned the fly and the spider in His Book and made an example for the polytheists with it, the Jews laughed and said: This does not resemble the words of God, so God revealed the verse.

The root of *istahya* is *yastahy*, its 'ayn and lam are weak letters, the lam of which was made high because the damma on the ya was too heavy, so it was quiescent. The active participle according to this is *mustahya*, and the plural is *mustahyoon* and *mustahyoon*. Ibn Muhaisin read *yastahy* with a kasra on the ha' and one quiescent ya', and it was narrated from Ibn Kathir, and it is the language of Tamim and Bakr ibn Wa'il, in which the vowel of the first ya' was transferred to the ha' and it was quiescent, then the damma on the second was too heavy, so it was quiescent, so one of them was deleted because of the meeting, and the active participle is *mustah*, and the plural is *mustahoon* and *mustaheen*. This was said by al-Jawhari. The commentators differed about the

meaning of *yastahy* in this verse, and it was said: does not fear, and al-Tabari preferred it. In the revelation: **And you fear people, while God is more deserving of being feared** means you are ashamed. Another said: it is not abandoned. It was said: it is not forbidden. The origin of shyness is to shrink from something and refrain from it for fear of falling into something ugly, and this is impossible for God Almighty. In Sahih Muslim, on the authority of Umm Salamah, may God be pleased with her, she said:

Umm Salamah came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, God is not ashamed of the truth. The meaning is that He does not command shame in it, nor does He refrain from mentioning it.

The Almighty says: **To make an example of something.** The meaning of **to make clear** is **to make clear**. "An" with the verb is in the accusative case with the estimation of the deletion of *min*. For example, it is in the accusative case with **to make clear**. There are four ways in which *ba'udah* can be in the accusative case:

First: The word *ma* is redundant, and *ba'udah* is used instead of *saying*, for example.

Second: The indefinite noun *ma* is in the accusative case as a substitute for his saying: **For example**, and a **mosquito** is an adjective for *ma*, so *ma* was described with the indefinite genus because of its ambiguity, because it means *little*, as Al-Farra', Al-Zajaj, and Tha'lab said.

The third: It was placed in the accusative case on the assumption that the preposition was omitted, and the meaning is to give an example of what is between a mosquito, so *between* was deleted and parsed according to its parsing, and the *fa* means *to*, that is, to what is above it. This is the saying of Al-Kisa'i and Al-Farra' also, and Abu Al-Abbas recited:

O best of people, neither a horn nor a foot nor a rope of love can reach you

He wanted to say **between a century**, but when he omitted *between*, he put *instead*.

Fourth: That it means to hit, so that the mosquito is the second object. Ad-Dahhak, Ibrahim bin Abi Ubla, and Ru'bah bin Al-A'aj read *mosquito* in the nominative case, which is the language of Tamim. Abu Al-Fath said: The reason for that is that *ma* is a noun in the position of *alladhi*, and *ba'dah* is in the nominative case because the subject is implied, the subject. Similar to it is the reading of some of them: **Tamaman ala al-dhi hasan** meaning **ala al-dhi is ahsan**. Sibawayh reported: **I am not the one who says something to you**, meaning **he is the one who says**. An-Nahhas said: The deletion is in what is uglier than it in *alladhi*, because *alladhi* has only one meaning and the noun with it is longer. It is said: The meaning of **I struck an example for him** is **I gave him an example**. These constructions are of one type, one example,

and one type, and *bat'* is the type. *Ba'dah* is a verbal noun from *ba'd* if the meat is cut, it is said: *ba'd* and *ba'd* in the same sense, and **qad bittuhu ta'dithan** meaning I divided it so it was divided. *Ba'd* is a bug, the singular is *ba'dah*, named thus because of its small size. Al-Jawhari and others said it.

God the Almighty said: **And what is above it** It has been previously mentioned that the *fa'* means to, and whoever makes the first *ma* a useful relative clause, then the second *ma* is conjoined to it. Al-Kisa'i, Abu Ubaidah and others said: The meaning of what is above it - and God knows best - is what is below it, meaning that it is above it in smallness. Al-Kisa'i said: This is like your saying in speech: Do you see him short? The speaker says: Or above that, meaning he is shorter than you see. Qatada and Ibn Jurayj said: The meaning is in the size. The pronoun in it refers back to the example, meaning that the example is true. The truth is the opposite of falsehood. The truth is one of the rights. Al-Haqqah **with the opening of the ha'** is more specific than it, it is said: This is my right, meaning my right.

The Almighty said: **And as for those who disbelieved**, the language of Banu Tamim and Banu Amir in **ama ayma**, they replace one of the two *meems* with a *ya'* out of dislike of doubling, and based on this the verse of Omar bin Abi Rabi'ah is recited:

She saw a man who was either bald when the sun was in the morning or bald in the evening.

God the Almighty said: **And they say, 'What did God intend by this as an example?'** Grammarians differed about *what*. It was said: It is in the position of a single noun meaning what did God intend, so it is in the accusative case with *wanted*. Ibn Kaysan said: This is the best. It was said: *What* is a complete noun in the nominative case as a subject, and *that* means *which* and it is the predicate of the subject, and the meaning of this statement is: **What did God intend by this as an example?** The meaning of their statement is: *denial* with the form of a question. **For example** is in the accusative case as a definite noun, the meaning is: **He intended an example**, as Tha'lab said. Ibn Kaysan said: It is in the accusative case as a distinguishing feature that is in the position of a state.

God the Almighty says: **He misguides many thereby and guides many thereby**. It was said: This is from the saying of the disbelievers, meaning what does God mean by this parable by which He divides people into misguidance and guidance? It was also said: Rather, it is a statement from God the Almighty, and this is more likely, because they acknowledge that guidance is from Him, so the meaning is: Say: God misguides many thereby and guides many thereby, meaning He grants success and lets down. Accordingly, it is a refutation of those previously mentioned from the Mu'tazilah and others in their saying: God does not create misguidance or guidance. They said: The meaning of **He misguides many thereby** here is the naming, meaning He calls him astray, as one says: **I made so-and-so a sinner**, meaning I called him a sinner, because God the Almighty does not misguide anyone. This is their way of misguiding, and it is contrary to the sayings of the commentators, and it is not possible in the language, because it is said: he

misled him if he called him astray, and it is not said: he misled him if he called him astray, but its meaning is what the commentators and people of interpretation mentioned of the truth that he will let down many people with it as a punishment for their disbelief. And there is no disagreement that his saying.

And He misguides thereby none but the wicked. This is from the statement of God the Most High. And the wicked are in the accusative case because the action occurs to them, and the meaning is: And He misguides thereby none but the wicked whom He has already known that He will not guide. And it is not permissible to make them accusative as an exception because the exception does not occur except after the completion of the statement. Nawf al-Bakali said: Uzair said in his supplication to his Lord the Almighty: My God, You create creation and misguide whom You will and guide whom You will. He said, so it was said: O Uzair, turn away from this! You must turn away from this or I will erase you from prophethood. Indeed, I am not questioned about what I do, but they are questioned. And the origin of misguidance is destruction. It is said from it: the water is lost in the milk if it is consumed. And from it is the statement of God the Most High: **Will we then go astray in the earth?** And it was mentioned previously in the opening chapter. And the origin of misguidance in the speech of the Arabs is to go out from something. It is said that the date is *fasqat* if it comes out of its shell, and the mouse from its hole. And the mouse is the *fuwaisqa*. And in the hadith:

"Five pests are to be killed in the sacred precincts and outside of it: the snake, the speckled crow, the mouse, the rabid dog, and the kite." Narrated by Aisha from the Prophet, may God bless him and grant him peace, and narrated by Muslim. In another narration, it is said that the snake was replaced by a scorpion. So the Prophet, may God bless him and grant him peace, called it *fasq* because of its harm, as will be explained in this book, God willing. A man's *fasq* is also called *fasqan* and *fusqan*, according to Al-Akhfash. As for the words of God Almighty: **He disobeyed the command of his Lord**, it means he went out. Ibn Al-A'rabi claimed that he had never heard of a *fasq* in the speech of the pre-Islamic era or in their poetry. He said: This is strange, and it is Arabic speech that Ibn Faris and Al-Jawhari narrated from him.

I said: Abu Bakr al-Anbari mentioned in his book *al-Zahir*, when he spoke about the meaning of immorality, the poet's saying:

They go to Najd and to the deep valleys, wicked and transgressing against her will.

Al-Fasiq: the one who is constantly corrupt. It is said in the call: O corruption and O wickedness, meaning: O corrupt one, and O wicked one. And corruption in the legal usage is: going out of the obedience of God Almighty, so it may apply to one who went out with disbelief and to one who went out with disobedience:

Tafsir Ibn Kathir

Al-Suddi said in his interpretation on the authority of Abu Salih on the authority of Ibn Abbas and on Marra

Indeed, God is not ashamed to present an example - that of a mosquito or what is larger than that. As for those who believe, they know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did God intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not thereby except the defiantly disobedient.

on the authority of Ibn Masoud and on some of the companions that when God gave these two examples for the hypocrites, meaning His saying: **Their example is like the example of one who kindled a fire** and His saying: **Or like a rainstorm from the sky** the three verses, the hypocrites said: God is too high and majestic to give these examples, so God revealed this verse up to His saying: **They are the losers**. And Abd al-Razzaq said on the authority of Muammar on the authority of Qatada when God mentioned the spider and the fly, the polytheists said: Why are the spider and the fly mentioned? So God revealed: **Indeed, God is not ashamed to set forth an example - of a gnat or anything greater than that**. Saeed said on the authority of Qatada, meaning that God is not ashamed to mention anything of the truth, whether small or large, and when God mentioned the fly and the spider in His book, the people of misguidance said: What did God intend by mentioning this? Then God revealed, **God is not ashamed to make an example of a mosquito or anything greater than that**. I said The first phrase from Qatada indicates that this verse is Meccan, but it is not. The phrase in Saeed's narration from Qatada is closer, and God knows best. Ibn Jurayj narrated from Mujahid something similar to this second one from Qatada. Ibn Abi Hatim said, something similar to what As-Suddi and Qatada said was narrated from Al-Hasan and Ismail bin Abi Khalid. Abu Ja'far Al-Razi said from Ar-Rabi' bin Anas regarding this verse, he said, "This is an example that God made for the world, that the mosquito lives as long as it is hungry, but when it gets fat, it dies. And likewise the example of these people for whom this example is made in the Qur'an, when they are filled with worldly pleasures, God seizes them at that time." Then he recited, **But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing**. This was narrated by Ibn Jarir, and Ibn Abi Hatim narrated it from the hadith of Abu Ja'far from Ar-Rabi' bin Anas from Abu Al-'Aliyah in a similar manner, and God knows best. This is their disagreement about the reason for revelation. Ibn Jarir chose what Al-Suddi narrated because it is most appropriate to the surah, and the meaning of the verse is that the Almighty informed that He is not ashamed, that is, He is not ashamed, and it was said that He is not afraid to give an example, that is, any example, whether it is small or large. *Ma* here is for diminution, and *Ba'wadah* could be in the accusative case as a substitute, as you say **I will strike a strike**, so it is believed with the smallest thing, or *Ma* could be an indefinite noun described by *Ma'wadah*. Ibn Jarir chose that *Ma* is a relative pronoun and *Ma'wadah* is parsed according to its parsing. He said that this is permissible in the speech of the Arabs, that they parse the relative pronoun *Ma* and *Man* according to their parsing, because they are sometimes definite and sometimes indefinite, as Hassan ibn Thabit said:

It is enough for us to have a superiority over others that the Prophet Muhammad loved us.

He said: It is permissible for *ba'udah* to be in the accusative case by deleting the preposition, and the meaning of the statement is: God is not ashamed to give an example between a gnat and what is above it, and this is what Al-Kisa'i and Al-Farra' chose, and Ad-Dahhak and Ibrahim bin Ubla read *ba'udah* in the nominative case. Ibn Jinni said: It is a relative clause for *ma* and the pronoun is deleted as in his saying **perfectly upon what is best** meaning upon what is best, and Sibawayh narrated: I am not the one who will say anything to you, meaning the one who will say anything to you. And the Almighty's saying: **and what is above it** has two opinions: One of them is what is below it in smallness and insignificance, as if a man is described as mean and stingy and the listener says yes and he is above that - meaning in what you described - and this is the opinion of Al-Kisa'i and Abu Ubaid, and Al-Razi and most of the investigators said it. And in the hadith: **If the world weighed in the sight of God the wing of a mosquito, He would not have given a disbeliever a sip of water from it**. The second: **What is above it is for what is greater than it, because there is nothing more insignificant or smaller than a mosquito**. This is the statement of Qatada bin Di'amah and the choice of Ibn Jarir, as it is supported by what Muslim narrated on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God bless him and grant him peace, said: **There is no Muslim who is pricked by a thorn or something greater than it, except that a degree is written for him because of it and a sin is erased from him because of it**. So he informed that he does not belittle anything to use as an example, even if it is as insignificant and small as a mosquito, just as he does not disdain to create it, likewise he does not disdain to use it as an example, just as he used the fly and the spider as an example in His statement: "O mankind, an example is presented, so listen to it. Indeed, those you invoke besides God will never create a fly, even if they banded together for that purpose. And if the fly steals away something from them, they cannot recover it from it. Weak are the seeker and the sought." And He said: "The example of those who take protectors other than God is like that of the al-Ankabut 29: it builds a home. And indeed, the flimsiest of homes is the spider's home, if they only knew." And God, the Most High, said: **Have you not seen how God presents a parable of the worldly life, and the like of the worldly life is like the likeness of the earth**. For example, a good word is like a good tree, whose root is firm and whose branches are in the sky. It brings forth its fruit at all times by permission of its Lord. And God presents examples for the people that perhaps they will be reminded. And the example of a bad word is like a bad tree, uprooted from the surface of the earth, having no stability. God makes firm those who believe, with the firm word, in worldly life and in the Hereafter. And God sends astray the wrongdoers, and God does what He wills. And God, the Most High, said: "God presents an example: a slave owned by someone who has no power over anything." Then He said: "And God presents an example: two men, one of

them mute, unable to do anything, and he is a burden on his master. Wherever he directs him, he brings no good. Are they equal to one who enjoins justice?" He also said: "He presents to you an example from among yourselves: Do you have among those your right hands possess partners in what We have provided for you?" He said: "God presents an example: a man in whom are partners who quarrel." He said: **And these parables We present to the people, but none will grasp them except those of knowledge.** And in the Qur'an there are many parables. Some of the Salaf said: If I hear a parable in the Qur'an and do not understand it, I cry for myself because God said: **And these parables We present to the people, but none will grasp them except those of knowledge.** And Mujahid said regarding the words of God the Almighty: **Indeed, God is not ashamed to present an example - be it that of a gnat or anything greater than that.** The believers believe in parables, whether small or large, and they know that they are the truth from their Lord, and God guides them by them. Qatada said: **But as for those who have believed, they know that it is the truth from their Lord,** meaning they know that it is the speech of the Most Merciful and that it is from God. Something similar was narrated from Mujahid, Al-Hasan, and Al-Rabi' bin Anas. Abu Al-Aaliyah said: **As for those who believe, they know that it is the truth from their Lord,** meaning this parable. **As for those who disbelieve, they say, 'What does God intend by this as an example?'** As He said in Surat al-Muddaththir 74: "And We have not made the keepers of the Fire except as a trial for those who disbelieve - that those who were given the Scripture will be certain and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt and that those in whose hearts is hypocrisy and the disbelievers will say, 'What does God intend by this as an example?'" Thus does God leave astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him. "And He leaves astray many thereby and guides many thereby. And He leaves astray none thereby except the wicked." Al-Suddi said in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on Marra on the authority of Ibn Masoud and on the authority of some of the Companions: **He leaves astray many thereby** meaning the hypocrites and He guides the believers thereby. So these people increase in misguidance to their misguidance because they deny what they knew to be true with certainty from the parable that God set forth for them, and that when He set forth it was in accordance with it, so that is God's misguidance. And He guides thereby many of the people of faith and belief, and He increases their guidance to their guidance and their faith to their faith, because they believe in what they have learned to be true, with certainty that it is in accordance with what God has given as an example for him, and their acknowledgment of it. This is guidance from God to them through it. **And He misguides thereby none but the wicked.** He said: They are the hypocrites. Abu Al-Aaliyah said: **And He misguides thereby none but the wicked.** He said: They are the hypocrites. Al-Rabi' bin Anas said the same. Ibn Jurayj said on the authority of Mujahid on the authority of Ibn Abbas: **And**

He misguides thereby none but the wicked. He said: The disbelievers know it and disbelieve in it. Qatada said: **And He misguides thereby none but the wicked.** So they became wicked, so God led them astray in their wickedness. Ibn Abi Hatim said: My father told us on the authority of Ishaq bin Sulayman on the authority of Abu Sinan on the authority of Amr bin Murrah on the authority of Mus'ab bin Sa'd on the authority of Sa'd. **He misguides thereby many,** meaning the Khawarij. Shu'bah said on the authority of 'Amr ibn Murrah on the authority of Mus'ab ibn Sa'd who said: I asked my father and said: The words of God the Almighty: **Those who break the covenant of God after ratifying it** to the end of the verse: He said: They are the Kharijites. This chain of transmission, even if it is authentic on the authority of Sa'd ibn Abi Waqqas, may God be pleased with him, is an interpretation of the meaning, not that the verse was intended to explicitly mention the Khawarij who rebelled against Ali at Nahrawan, for those were not present at the time of the revelation of the verse, but rather they are included in it with those who entered because they were called Khawarij for their rebellion against the Imam and the implementation of the laws of Islam. The wicked in the language is also the one who rebels against obedience, and the Arabs say **fasqat al-rutbah** when it comes out of its shell, and for this reason the mouse is called **fuwaisqa** because it comes out of its hole to corrupt. It is proven in the two Sahihis on the authority of 'Aishah that the Messenger of God, may God bless him and grant him peace, said: "Five wicked things are to be killed in the sacred precincts and outside of it: the crow, the kite, the scorpion, the mouse, and the rabid dog." The wicked includes the infidel and the sinner, but the wickedness of the infidel is more severe and more heinous, and what is meant by it is: From the verse, the disbelieving sinner, and God knows best, as evidenced by His description of them in His Almighty saying: **Those who break the covenant of God after its ratification and sever what God has ordered to be joined and spread corruption on earth - those are the losers.** These attributes are the attributes of the disbelievers that are based on the attributes of the believers, as God Almighty said in Surat Ar-Ra'd: "Is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? Only those with understanding will remember. * Those who fulfill the covenant of God and do not break the covenant. * And those who join what God has ordered to be joined and fear their Lord and dread the evil reckoning." The verses, until He said: "And those who break the covenant of God after its ratification and sever what God has ordered to be joined and spread corruption on earth - those will have the curse, and they will have the worst home." The people of interpretation differed regarding the meaning of the covenant that these disbelieving sinners were described as having broken. Some of them said that it is God's command to His creation and His command to them regarding what He has ordered them to do in obeying Him and His prohibition of them regarding what He has prohibited them from disobeying Him in His books and on the tongues of His messengers. Their violation of this is their abandonment of working with it.

Others said: Rather, it is about the disbelievers of the

Surat al-Baqarah 2:26

Indeed, God is not ashamed to present an example - that of a mosquito or what is larger than that. As for those who believe, they know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did God intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not thereby except the defiantly disobedient.

People of the Book and the hypocrites among them. The covenant of God that they broke is what God took from them in the Torah to act according to what is in it and to follow Muhammad, may God bless him and grant him peace, when he was sent and to believe in him and in what he brought from their Lord. Their breaking of that is their denial of it after knowing its truth and their rejection of that and their concealing knowledge of that from the people after God gave them a covenant from themselves to make it clear to the people and not to conceal it. So God the Almighty informed us that they threw it behind their backs and bought with it a small price. This is the choice of Ibn Jarir, may God have mercy on him, and it is the statement of Muqatil ibn Hayyan.

Others said: Rather, what is meant by this verse is all the people of disbelief, polytheism and hypocrisy. His covenant with all of them in His Oneness is what He has set for them of evidence indicating His Lordship. He has also covenanted with them in His commands and prohibitions what He has used as evidence for His messengers of miracles that no one else among the people can produce the like of, bearing witness to their truthfulness. They said: Their refutation of that is their failure to acknowledge what has been proven to them to be true by evidence, and their denial of the messengers and books while they know that what they brought is true. Something similar to this has also been narrated from Muqatil ibn Hayyan, and it is good. Al-Zamakhshari inclined towards it, for he said: If you say: What is meant by the covenant of God? I said: What was focused in their minds of the argument for monotheism was as if it was a command that He commanded them to do and made them testify to it, and it is the meaning of the Almighty's saying: **And He made them testify of themselves, 'Am I not your Lord?' They said, 'Yes.'** Since He took the covenant from them from the books revealed to them, like His saying: **And fulfill My covenant, and I will fulfill your covenant.** Others said: The covenant that the Almighty mentioned is the covenant that He took from them when He brought them forth from the loins of Adam, which He described in His saying: **And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, 'Am I not your Lord?' They said, 'Yes, we testify.'** The two verses, and their violation of that was their failure to fulfill it, and this is how it was narrated from Muqatil ibn Hayyan as well. Ibn Jarir narrated these statements in his interpretation.

Abu Jaafar Al-Razi said on the authority of Al-Rabi' bin Anas on the authority of Abu Al-Aaliyah regarding the words of God the Almighty: **Those who break the covenant of God after ratifying it and sever what God has ordered to be joined and spread corruption on earth - those are the losers.** He said: They are six characteristics of the hypocrites. If they are in power over people, they show these characteristics: If they speak, they lie, if they promise, they break their promise, if they are entrusted, they betray. They break

the covenant of God after ratifying it and sever what God has ordered to be joined, and spread corruption on earth. If they are in power over people, they show three characteristics: If they speak, they lie, if they promise, they break their promise, and if they are entrusted, they betray. Al-Rabi' bin Anas also said the same. Al-Suddi said in his interpretation with his chain of transmission regarding the words of God the Almighty: **Those who break the covenant of God after ratifying it.** He said: It is what was entrusted to them in the Qur'an, so they acknowledged it and then disbelieved and broke it.

And His statement: **And they sever that which God has ordered to be joined,** it was said that what is meant by it is maintaining ties of kinship and blood relations, as Qatadah explained, like His statement, the Most High: **Then would you, if you were given authority, cause corruption in the land and sever your ties of kinship?** Ibn Jarir preferred this view. It was said that what is meant is more general than that, so everything that God has ordered to be joined and done, they sever it and abandon it. Muqatil ibn Hayyan said about His statement, the Most High: **Those are the losers,** he said about the Hereafter, and this is like His statement, the Most High: **Those are the ones for whom is the curse, and for them is the worst home.** Ad-Dahhak said on the authority of Ibn Abbas: Everything that God attributes to non-Muslims, such as */loser*, means disbelief, and whatever He attributes to Muslims, means sin. Ibn Jarir said about the Almighty's saying: **Those are the losers.** The losers is the plural of loser, and they are those who have diminished their own fortunes by disobeying God from His mercy, just as a man loses in his trade by losing some of his capital in his sale. Likewise the hypocrite and the disbeliever lose by God depriving them of His mercy which He created for His servants on the Day of Resurrection when they are most in need of His mercy. It is said from this that the man lost, the man loses, he loses, loss and loss, as Jarir ibn Atiyah said:

Indeed, he is a loser, he is the son of a people who created a channel

Fath al-Qadir

God revealed this verse in response to the infidels when they denied the parables that He, the Almighty, had given, such as His statement: **Their example is like that of one who kindled a fire and His statement: Or like a rainstorm from the sky.** They said that God is too great and lofty to give examples. Al-Razi said: When God, the Almighty, had explained the evidence that the Qur'an is miraculous, He mentioned here a doubt that the infidels had raised to cast doubt on that, and he responded to it. The explanation of the doubt is that the Qur'an mentions bees, spiders, and ants, and these things are not appropriate to be mentioned in the speech of eloquent people, so the inclusion of them in the Qur'an casts doubt on its eloquence, let alone its

being miraculous. God responded to them by saying that the smallness of these things does not cast doubt on eloquence if their mention contains profound wisdom. It is not hidden from you that the report of this doubt in this manner and the attribution of the denial to mere eloquence has no basis or evidence for it. The author of Al-Kashshaf had preceded it to something of this, and what we mentioned first appears to be what we mentioned because this verse came after the two examples that were mentioned before them, and their denunciation of the striking of examples with insignificant things does not necessarily mean that this is because it is a defect in eloquence and miracle. Modesty: a change and a brokenness that befalls a person from fear of what he is blamed for and condemned for: thus in Al-Kashshaf, and Al-Razi followed him in Mafatih Al-Ghaib. Al-Qurtubi said: The origin of modesty is to shrink from something and refrain from it for fear of falling into something ugly, and this is impossible for God. End quote. They differed in the interpretation of what is mentioned in this verse of modesty. It was said: It is permissible because it occurs in the speech narrated from the infidels. It was said: It is from the category of similarity as mentioned above. It was said: It is based on the way of representation. He said in Al-Kashshaf: Like his leaving the servant disappointed and that he does not return his hands empty from his giving due to his generosity by leaving someone who leaves the needy to him out of shyness before him. And Ibn Muhaisin and Ibn Kathir read in a narration from him **wa yastaha** with one *ya'*, which is the language of Tamim and Bakr bin Wa'il, in which the movement of the first *ya'* was transferred to the *ha'* and was made quiescent, then the damma on the second was considered heavy and was made quiescent, so one of them was deleted due to the meeting of two quiescent letters. And the example was given: his reliance and his making. And what is in his saying: 26- **ma ba'udhah** is vague, meaning it requires the vagueness of what it entered into until it becomes more general than it was and more common in its individuals, and it is in the accusative case as a substitute for his saying: **for example**, and **ba'udhah** is an attribute of it for its vagueness, as stated by Al-Farra', Al-Zajaj, and Tha'lab, and it was said: it is redundant, and **ba'udhah** is a substitute for like. The accusative case of **ba'udah** in these two cases is clear. It was said that it is accusative by removing the preposition, and the meaning is: to strike an example of what is between **ba'udah** so the word **ba'in** was deleted. This was narrated from Al-Kisa'i. It was said that **yadrab** means **ya'jil** so **ba'udah** is the word **ba'in**. This was narrated from Al-Kisa'i. It was said that **yadrab** means **ya'jil** so **ba'udah** is the second object. Ad-Dahhak, Ibrahim bin Abi Ubla, and Ru'bah bin Al-A'aj read **ba'udah** in the nominative case, and this is the language of Tamim. Abu Al-Fath said: The reason for that is that **ma** is a noun in the position of **aladhi**, and **ba'udah** is in the nominative case because the subject is implied. It is possible that **ma** is an interrogative as if God Almighty said: **ma ba'udah** or **what is above it** so that the example is not struck with it, but rather it is used as an example with something that is much less than that. **Ba'udah** is a fa'ulah from **ba'd** if it is cut off. It is said: **ba'd** and **ba'd** mean the same thing. **Ba'udah** is the bug, the singular is **ba'udah**, and it was named thus

because of its smallness, as Al-Jawhari and others said. And his saying: **And what is above it** Al-Kisa'i, Abu Ubaidah and others said. So what is above it, and God knows best, is what is below it: meaning that it is above it in smallness, like its wing. Al-Kisa'i said: This is like your saying in speech, **Do you see it short?** and the speaker says: **Or above that**, meaning shorter than you see. And it is possible that it is intended for what is greater than it in size. And the group said that. His saying: **And as for those who believed**, **As** is a particle that has the meaning of a condition, and Sibawayh estimated it as whatever it is, so it is like that. And the author of Al-Kashshaf mentioned that its benefit in speech is that it gives it the advantage of emphasis and made Sibawayh's estimate an evidence for that. And the pronoun in **that** refers to the example. And **the truth** is the established, and it is the opposite of falsehood, and the truth is one of the rights, and what is intended here is the first. And the grammarians differed regarding **what**, and it was said: It is like a single noun meaning: what thing did God want, so it is in the accusative case with **wanted**. Ibn Kaysan said: And that is the best. It was said: **Ma** is a complete noun in the nominative case as a subject, and **tha** means **who**, and it is the predicate of the subject with its relative clause, and its answer is in the accusative case in the first case and in the nominative case in the second case. Will is the opposite of dislike, and Muslims have agreed that it is permissible to use this word for God, the Most High, and **for example** Tha'lab said: It is accusative of separation, and the estimation is: He wanted for example. Ibn Kaysan said: It is accusative of the distinction that occurred in the place of the state, and this is stronger than the first. His saying: **He misleads many thereby and guides many thereby** is like an explanation of the two previous sentences beginning with **amma**, as it is a predicate from God, the Most High. It was said: It is a narration of the words of the disbelievers, as if they said: What does God mean by this example by which He divides people into misguidance and guidance? This is not correct, because the disbelievers do not acknowledge that there is any guidance in the Qur'an, nor do they acknowledge any misguidance against themselves. Al-Qurtubi said: There is no disagreement that His saying: **And He misleads thereby only the wicked** is from the words of God, the Most High. Al-Razi's research in his interpretation of Mafatih al-Ghayb in this place has been psychologically refined, its existence and length and its branches and origins clarified, so let it be referred to as it is very useful. As for the author of Al-Kashshaf, he relied here on his stick which he leans on in his interpretation, so he attributed misguidance to God the Almighty as a cause, so it is from the metaphorical attribution to the clothes of the real doer. Al-Qurtubi narrated from the people of truth among the interpreters that what is meant by his saying: **misleads** is to let down. And transgression is to depart from something, it is said: the date is transgressed: if it comes out of its shell. And the mouse from its hole, Al-Farra' mentioned the meaning of this. Abu Bakr bin Al-Anbari cited as evidence in his book Al-Zahir the saying of Ru'bah bin Al-A'aj on the meaning of transgression:

They wander in Najd and deep valleys, and commit sins against their will.

Surat al-Baqarah 2:26

Indeed, God is not ashamed to present an example - that of a mosquito or what is larger than that. As for those who believe, they know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did God intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not thereby except the defiantly disobedient.

Ibn al-A'rabi claimed that he had never heard of a sinner in the speech of the pre-Islamic era or in their poetry. This is refuted, as it has been reported from the Arabs and that it is from their speech by a group of the imams of the language such as Ibn Faris, al-Jawhari, Ibn al-Anbari and others. It has been proven in Sahih that the Prophet, may God bless him and grant him peace, said: **Five sins**, the hadith. And he said in al-Kashaf: Sin is going beyond the intended purpose, then he mentioned the second half of the aforementioned verse of Ruwiya, then he said: And the sinner in Islamic law is the one who goes beyond the command of God by committing a major sin. End quote. Al-Qurtubi said: And sin in the usage of Islamic law is going beyond the obedience of God Almighty, so it may apply to the one who went beyond disbelief and the one who went beyond disobedience. End quote. This is more appropriate in the linguistic meaning, and there is no reason to limit it to some of those who went beyond others. Al-Razi said in his interpretation: The people of the Qiblah differed as to whether he is a believer or a disbeliever? According to our companions, he is a believer, according to the Khawarij, he is an unbeliever, and according to the Mu'tazila, he is neither a believer nor an unbeliever. The opponent provided evidence with the words of God Almighty: **How evil is the name of immorality after faith** and His words: **Indeed, the hypocrites are the immoral** and His words: **He has endeared faith to you and made it pleasing in your hearts, and He has made hateful to you disbelief, immorality, and disobedience.** This issue is long and is mentioned in the science of theology. End quote.

Tafsir al-Baghawi

26. The Almighty's saying, **Indeed, God is not ashamed to make an example of a gnat or anything greater than that.** The reason for the revelation of this verse is that when God, the Almighty, made an example of the fly and the spider, He said, **Indeed, those you invoke besides God will never create a fly, even if they banded together for that purpose.** 73-Al-Hajj and He said, **The parable of those who take protectors besides God is like that of the spider who builds a home.** 41-Al-Ankabut The Jews said: What did God mean by mentioning these vile things? It was said: The polytheists said: We do not worship a god who mentions such things, so God, the Almighty, revealed, **Indeed, God is not ashamed**, meaning He does not refrain, nor is shame prevented, **to make an example**, mentioning a likeness, **not a gnat.** "Ma" is a relative clause, meaning an example of the gnat, and **a gnat** is an accusative in place of the example.

And the mosquitoes are small bugs. It was called a mosquito as if it were some bugs. **And above** it means the fly and the spider. Abu Ubaidah said: meaning what is below it, as it is said: and above that, meaning

more ignorant. **As for those who believe** in Muhammad and the Qur'an, **they know that it** means: the parable is **the truth** the truth "from their Lord. As for those who disbelieve, they say: What did God intend by this parable?" That is, by this parable. So when he deleted the alif and lam, he made it accusative in the state and in the cut-off. Then he answered them and said: **He misleads thereby** meaning by this parable *many* of the disbelievers, because they deny it and thus increase in misguidance. **And He guides thereby** meaning by this parable *many* of the believers and they believe it. Misguidance is turning away from the truth to falsehood. It was said: It is destruction. It is said that water is lost in milk if it perishes. **And He misleads thereby only the wicked** the disbelievers. The root of misguidance is to go out. It is said that a date *fasqat* if it comes out of its shell. God the Most High said: **So he went out from the command of his Lord 50-Al-Kahf**, meaning he went out. Then he described them and said:

Tafsir al-Baidawi

26- **God is not ashamed to make an example of a mosquito.** Since the previous verses included types of example, He followed that with a statement of its beauty, what is true for it and the condition for it, which is that it be in accordance with what is represented in terms of the aspect to which the example is attached in terms of greatness, smallness, baseness and honor without the represented, for example is only resorted to in order to reveal the meaning represented and lift the veil from it and present it in the form of the tangible scenes, so that the imagination may help the mind in it and reconcile it with it, for the pure meaning is only perceived by the mind with a dispute from the imagination, because it is by its nature to incline toward the senses and love imitation, and for this reason examples became widespread in the divine books and became widespread in the expressions of the eloquent and the signs of the wise, so the insignificant is represented as the great is represented by the great, even though the example is greater than every great thing, as in the Gospel the rancor of the chests is represented by bran, and the hard hearts are represented by pebbles, and addressing the foolish by stirring up the wasps. It was said in the speech of the Arabs: Hearing more than a tick, more flighty than a bed, and more precious than the brain of a mosquito. No, what the ignorant infidels said: Why did God compare the state of the hypocrites to the state of those who set fire to fire? And the people of misfortune and idol worship in weakness and frailty to the spider's web? And made it less than a fly and lower in status than it? God, the Almighty, is too high and majestic to make examples and mention flies and spiders. Also, when He guided them to what indicates that the

challenge is a revealed revelation? And He arranged for it a threat to whoever disbelieves in it and a promise to whoever believes in it after its matter becomes clear? He began to answer what they attacked Him with, so He, the Almighty, said: **Indeed, God is not ashamed.** That is, He does not leave off making an example of a mosquito, leaving someone who is ashamed to represent it due to its insignificance. Modesty is the soul's contraction from the ugly in opposition to blame, and it is the middle ground between impudence, which is daring to do ugly things and not caring about them, and shyness, which is the soul's withdrawal from action absolutely. It is derived from life, for it is a weakness that befalls the animal force and prevents it from its actions. So it was said: **A man became shy**, just as it is said: **Nasi Wahshi**, if his forgetfulness and his sadness become weak. And when it is used to describe the Almighty, as came in the hadith: **God is shy of a gray-haired Muslim to punish him.** "God is shy and generous, and is shy when the servant raises his hands to return them empty until He puts good in them." What is meant by it is the necessary abandonment of contraction, just as what is meant by His mercy and anger is the occurrence of good and bad that are necessary for their meanings. Similar to it is the saying of someone describing camels:

If the water is too strong, it presents itself as a ram in a vase of roses.

Rather, it was changed from omission because of the representation and exaggeration in it. The verse specifically suggests that it came in contrast to what occurred in the speech of the infidels. The striking of the example is done from striking the ring, and its origin is that one thing fell upon another, and that its connection is the location according to Al-Khalil with the omission of *min*, accusative by the verb leading to it after its deletion according to Sibawayh. And *ma* is an ambiguity that increases the ambiguity and prevalence of the indefinite noun and blocks the paths of restriction from it, like your saying **give me a book what**, meaning: any book. Or it is added for emphasis like that in the saying of the Most High: **So by the mercy of God** and we do not mean by *added* the wasted idle talk, because the entire Qur'an is guidance and clarification, but rather what was not placed for a meaning intended by it, and it was only placed so that it is mentioned with something else and thus it provides it with reliability and strength, and it is an increase in guidance without detracting from it. And *mosquito* is an appositive of **for example**. Or it is the object of **to strike**, and **for example** is a state that precedes it because it is indefinite. Or they are its two objects because it includes the meaning of sentences. It was read in the nominative case as the predicate of a deleted subject, and based on this, *ma* has other possibilities: that it is a relative pronoun whose beginning was deleted, as was deleted in his saying: **Completely upon the one who did good**, and a relative pronoun with an attribute likewise, and its place is the accusative as a substitute in both ways. And it is an interrogative pronoun as the subject, as if when he rejected their exclusion, God struck examples, then he said after that: What is a mosquito and what is above it so that it is not struck as an example, but rather it can be struck with something more insignificant than that.

And its equivalent is so-and-so does not care what he gives, whether it is a dinar or two dinars. And the mosquito is a *fa'ul* from the *ba'd*, which means cutting like *bad'* and *'adhab*, and it is prevalent in this type like scratches.

And what is above it is in apposition to a mosquito, or what was made a noun, and its meaning is what is greater than it in size, such as a fly or a spider, as if he intended by it to respond to what they found objectionable. The meaning is that he is not ashamed to make an example of a mosquito, let alone something larger than it, or in the meaning for which it was made an example, which is smallness and insignificance like its wing, for the Prophet, peace and blessings be upon him, made it an example for the world, and similar to it in both possibilities is what was narrated that a man in Mina fell on the rope of a tent, so Aisha, may God be pleased with her, said: I heard the Messenger of God, peace and blessings be upon him, say: **There is no Muslim who is pricked by a thorn or something greater than it, except that a degree is written for him because of it, and a sin is erased because of it.** So it is possible for what exceeds the thorn in pain, such as falling, and what is greater than it in smallness, such as the tip of an ant, based on his saying, peace and blessings be upon him: **Whatever harm befalls a believer is an expiation for his sins, even the tip of an ant.**

As for those who believe, they know that it is the truth from their Lord. As for the letter of detail, it separates what is generalized and confirms what it begins with and includes the meaning of the condition, and therefore it is answered with the letter *fa*. Sibawayh said: As for Zayd, its meaning is, whatever happens, Zayd is going without a doubt, and that it is a determination from him. The original was to include the letter *fa* in the sentence because it is the consequence, but they disliked giving it the letter of the condition, so they included it in the predicate, and they replaced the subject with the condition verbally. In beginning the two sentences with it, there is an extinguishing of the matter of the believers and a reliance on their knowledge, and a strong condemnation of the disbelievers according to their saying, and the pronoun in *that* is for the example, or to be used.

The established truth that cannot be denied includes established entities, correct actions, and truthful statements. From their saying, **the truth of the matter**, if it is established. From this, a garment that is firmly woven.

As for those who disbelieve, they say, 'It was his right.' **As for those who disbelieve, they do not know**, to match his counterpart and contrast his counterpart. But since their statement was clear evidence of their complete ignorance, he turned to it by way of metaphor to be like proof of it.

What did God intend by this example? has two possible meanings: that *ma* is an interrogative and *dha* means *who* and what comes after it is its relative clause, and the whole is the predicate of *ma*. Or that *ma* and *dha* are one noun meaning **what thing**, in the accusative case as the object, like **ma God intended**. The best way to answer it is to raise it in the first place and lower it in the second, so that the answer matches

Surat al-Baqarah 2:26

Indeed, God is not ashamed to present an example - that of a mosquito or what is larger than that. As for those who believe, they know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did God intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not thereby except the defiantly disobedient.

the question. Will: the inclination of the soul and its inclination to do an action such that it compels it to do it. It is said of the power that is the beginning of the inclination, and the first is with the action and the second is before it. Both meanings are inconceivable for the Creator, the Most High, to be described by them. Therefore, there is a difference of opinion regarding the meaning of His will. It has been said: His will for His actions is that He is not absent-minded or forced, and for the actions of others He commands them to do them. Therefore, sins were not by his will. It was said: His knowledge that the matter includes the most perfect system and the most suitable aspect, so he urges the one who is able to obtain it. The truth is: It is giving preference to one of his abilities over the other and specifying it in one way rather than another, or a meaning that necessitates this preference. It is more general than choice, for it is an inclination with preference, and in this there is contempt and disdain. And **for example** is in the accusative case for distinction, or the state, like the Almighty's saying: **This she-camel of God is a sign for you.**

"He misleads many thereby and guides many thereby." The answer to what, that is: misleading many thereby and guiding many thereby. The verb was placed in the place of the source to indicate occurrence and renewal, or to clarify the two sentences beginning with *either*, and to record that knowledge of it being true is guidance and clarification, and that ignorance - in terms of its being mentioned and the denial of its good source - is misguidance and immorality. The abundance of each of the two tribes is in relation to themselves, not in comparison to their counterparts, for the guided are few in comparison to the people of misguidance, as God Almighty said: **And few are they**, "And few of My servants are grateful." It is possible that the abundance of the misguided is in terms of number, and the abundance of the guided is in terms of virtue and honor, as He said:

Few if they count, many if they tighten

He said:

Generous people are many in the country, even if they are few, just as others are few, even if they are many.

And He misguides thereby only the wicked, meaning those who go beyond the bounds of faith, as God Almighty says: **Indeed, the hypocrites are the wicked**, from their saying: **The date has fallen from its husk** when it comes out. The root of wickedness is: going beyond the intended goal. Ru'bah said:

Intentionally immoral

In Islamic law, the immoral person is the one who goes against God's command by committing a major sin. He has three levels:

The first: pretending to be stupid, which is when he commits it sometimes and finds it ugly.

Second: Preoccupation, which is when one gets used to committing it without caring about it.

Third: Denial, which is that he commits it and approves of it, but if he approaches this station and exceeds its limits, he removes the yoke of faith from his neck and wears disbelief. As long as he is at the level of pretending to be stupid or immersed, the name of believer is not taken away from him because he is characterized by belief, which is the name of faith, and because of the Almighty's saying: **And if two parties among the believers should fight** (Al-Baqara: 10). And the Mu'tazila, when they said: Faith is an expression of the sum of belief, acknowledgment, and action, and disbelief is the denial and denial of the truth, they made it a third category, descending between the two positions of the believer and the disbeliever because each of them shares some of the rulings, and the specification of misguidance to them, arranged according to the characteristic of immorality, indicates that he is the one who prepared them for misguidance and led them to misguidance. This is because their disbelief, their deviation from the truth, and their insistence on falsehood diverted their thoughts from the wisdom of the parable to the insignificance of the parable, until their ignorance became entrenched and their misguidance increased, so they denied it and mocked it. It was read *yudhlil* in the passive form and *al-fasiqu* in the nominative case.

Surat al-Baqarah 2:27

Those who break the covenant of God after ratifying it and sever what God has ordered to be joined and spread corruption on earth - it is those who are the losers.

Tafsir al-Jalalayn

Those who break the covenant of God) what He has promised them in the books regarding belief in Muhammad, may God bless him and grant him peace **after ratifying it** confirming it to them **and sever what God has ordered to be joined** regarding belief in the Prophet, kinship, and other things. And *that* is a substitute for the pronoun **with it and spread corruption on earth** through sins and obstruction of belief. *Those* who are described by what was mentioned **are the losers** because of their destiny in the eternal Fire upon them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is a description from God, the Most High, of the wicked, about whom He informed that none but them will be led astray by the example that hypocrisy has given, so He said: And God does not lead astray by the example that He gives, as described before in the previous verses, except the wicked who break the covenant of God after its ratification.

Then the people of knowledge differed about the meaning of the covenant that God described these wicked people as having broken:

Some of them said: It is God's command to His creation, and His command to them to do what He commanded them to do in obeying Him, and His prohibition of them from what He prohibited them from disobeying Him, in His books and on the tongue of His Messenger, may God bless him and grant him peace. And their violation of that is their abandonment of acting upon it.

Others said: These verses were revealed about the disbelievers among the People of the Book and the hypocrites among them, and God, the Most High, meant them when He said: **Indeed, those who disbelieve - it is all the same for them whether you warn them Al-Baqarah 2:6**, and when He said: **And among the people is he who says, 'We believe in God and the Last Day' Al-Baqarah 2:8**. Everything in these verses is a reproach and rebuke to them until the end of their stories. They said: The covenant of God that they broke after their pledge was what God took from them in the Torah to act according to what was in it, and to follow Muhammad, may God bless him and grant him peace, when he was sent, and to believe in him and in what he brought from their Lord. Their breach of that was their denial of it after knowing its truth, their rejection of it, and their concealing

knowledge of it from the people, after God gave them a covenant from themselves to make it clear to the people and not to conceal it. So God, the Most High, informed us that they threw it behind their backs and bought with it a small price.

Some of them said: God meant by this verse all the people of polytheism, disbelief and hypocrisy. His covenant with all of them in His Oneness: what He presented to them of evidence indicating His Lordship. His covenant with them in His commands and prohibitions: what He presented to His messengers of miracles that no one else among the people is able to produce the like of, testifying to their truthfulness. They said: And their refutation of that is their failure to acknowledge what has been proven to them to be true by evidence, and their denial of the messengers and the books, despite their knowledge that what they brought is true.

Others said: The covenant that God Almighty mentioned is the covenant that He took from them when He brought them forth from the loins of Adam, which He described in His saying: **And when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying], 'Am I not your Lord?' They said, 'Yes, we testify.'** (7:172-173) They said, **Yes, we testify.** (7:173) This should not bring you back to the Day of Resurrection, **Indeed, we were of this unaware.** Or you should say, "It was only our fathers who associated others with God before, and we were descendants after them. Then will You destroy us for what the falsifiers have done?" Their breaking of that is their failure to fulfill it.

The most correct opinion in my opinion is the opinion of those who said: These verses were revealed about the infidel Jewish rabbis who were among the immigrants of the Messenger of God, may God bless him and grant him peace, and the remnants of the Children of Israel who were close to them, and those who were polytheists among the hypocrites whose stories we have explained in the past of this book of ours.

We have shown that the words of God Almighty: **Indeed, those who disbelieve - it is all the same for them Al-Baqarah 2:6**, and His words: **And among the people is he who says, 'We believe in God and the Last Day' Al-Baqarah 2:8**, were revealed about them and about those who were like them in associating partners with God. However, in my opinion, even though these verses were revealed about them, they are meant for everyone who was like them in misguidance, and what is meant by those that are in accordance with the description of the hypocrites in particular is all the hypocrites? And what is in accordance with the description of the disbelieving rabbis of the Jews is all those who were similar to them in their disbelief.

This is because God, the Most High, sometimes describes all of them with the attribute, because He mentioned all of them first in the verses that mentioned their stories, and sometimes He describes some of them with the attribute, because He preferred them in the first verses between their two groups, I mean: the group of hypocrites from the idol worshippers and the

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Those who break the covenant of God after ratifying it and sever what God has ordered to be joined and spread corruption on earth - it is those who are the losers.

polytheists, and the group of the infidel rabbis of the Jews. So those who break the covenant of God are those who abandon what God has entrusted to them of acknowledging Muhammad, may God bless him and grant him peace, and what he brought, and explaining his prophethood to the people, concealing the clarification of that after their knowledge of it, and what God has taken from them in that, as God, the Most High, said: **And when God took a covenant from those who were given the Scripture, 'You shall make it clear to the people and not conceal it,' but they threw it behind their backs** (Al-Imran: 187). Their throwing that behind their backs is their breaking the covenant that He entrusted to them in the Torah that we have described, and their abandoning working by it.

Rather, I said that he meant by these verses whom I said he meant, because the verses from the beginning of verses five and six of Surat Al-Baqarah were revealed about them, until the end of their stories. And in the verse that comes after the report about the creation of Adam and its explanation in His saying: **O Children of Israel, remember My favor which I bestowed upon you and fulfill My covenant, and I will fulfill your covenant** Al-Baqarah 2:40. His addressing them, may He be glorified, with fulfilling that specifically and not to the rest of humanity is what indicates that His saying: **Those who break the covenant of God after ratifying it** is intended for their disbelievers and hypocrites, and whoever of their followers from the polytheists who worship idols in their misguidance. However, even though the address was to those described from the two groups, it is included in their rulings, and in what God has obligated for them of threat, blame, and rebuke, everyone who is on their path and method from all creation and the types of nations addressed with the command and prohibition.

The meaning of the verse is: And none misguides thereby except those who abandon obedience to God, who go outside of following His commands and prohibitions, who break the covenants of God that He made with them, in the books that He revealed to His messengers and on the tongues of His prophets, by following the command of His Messenger Muhammad, may God bless him and grant him peace, and what he brought, and obeying God in what He imposed upon them in the Torah of explaining His command to the people, and informing them that they find him written with them that he is a messenger from God and that obedience to him is obligatory, and leaving that concealed from them. And their breaking and violating that is their disobedience to God in His covenant with them in what was described as a covenant with them after their Lord gave them the covenant to fulfill that. As our Lord, the Most High, described them in His saying: "Then there came after them a generation who inherited the Scripture, taking the goods of this world and saying, 'We will be forgiven.' But if a goods like it comes to them, they take it. Was not a covenant taken from them of the Scripture that they would not say about God except the truth?" (al-A'raf 7:169)

As for his saying: **after his covenant**, he means: after

God took confidence in him, by taking his covenants to fulfill what he entrusted to them in that. However, confidence is a source from your saying: I took confidence from so-and-so, and the covenant is a noun from it.

The letter *ha* in the covenant refers to the name of God.

This verse may include anyone who has the characteristics that God described these immoral hypocrites and infidels with, in terms of breaking covenants, severing family ties, and causing corruption on earth.

Bishr bin Muadh narrated to us, he said: Yazid narrated to us, on the authority of Saeed, on the authority of Qatada, regarding his statement: **Those who break the covenant of God after ratifying it**, then beware of breaking this covenant, for God hates its breaking and has threatened in it, and has presented in the verses of the Qur'an an argument, an admonition, and advice for it. We do not know that God, may He be glorified and exalted, has threatened for a sin what He has threatened for breaking the covenant. So whoever gives God's covenant and pledge from the fruit of his heart, let him fulfill it for the sake of God.

Al-Muthanna told me, he said: Ishaq told us, he said: Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding His statement: **Those who break the covenant of God after ratifying it and sever what God has ordered to be joined and spread corruption on earth - those are the losers.** These are six characteristics of the hypocrites. If they are victorious, they will display all six of these characteristics: When they speak, they lie; when they promise, they break their promise; when they are entrusted, they betray; and they break the covenant of God after ratifying it; they sever what God has ordered to be joined; and they spread corruption on earth. And if they are victorious, they will display the three characteristics: When they speak, they lie; when they promise, they break their promise; and when they are entrusted, they betray.

The statement in the interpretation of the Almighty's saying: **And they sever what God has ordered to be joined.**

Abu Ja'far said: What God encouraged us to connect and condemned severing in this verse is the womb. He made this clear in His Book, where God the Almighty said: **Then, if you were given authority, would you perhaps cause corruption in the land and sever your ties of kinship?** (Muhammad 47:22). What He meant by the womb were the relatives who were united with him by the womb of one mother. Severing that was his injustice in not fulfilling what God obligated of her rights and made obligatory of being dutiful to her. Connecting with her was fulfilling what is due to her from the rights of God that He obligated of her, and showing her compassion in the way that compassion is due to her.

And that which is with yusul is in the accusative case,

meaning that it is returned to the position of the ha' in bih. So the meaning of the statement is: And they sever that which God has commanded to be joined. And the ha' in bih is a metaphor for mentioning that he should be joined. And based on what we said in interpreting his statement: **And they sever that which God has commanded to be joined**, and that it is the womb, Qatada used to say:

Bishr bin Muadh told us, he said Yazid told us, on the authority of Saeed, on the authority of Qatada: **And they sever what God has commanded to be joined**, so by God, they sever what God has commanded to be joined by severing kinship ties and blood relations.

Some of them interpreted this as meaning that God condemned them for severing ties with the Messenger of God, may God bless him and grant him peace, and the believers in him and their relatives. They cited as evidence for this the general meaning of the verse, and that there is no indication that it refers to some of what God commanded to be connected and not others.

Abu Ja'far said: This is an interpretation of the verse that is not far from the truth, but God Almighty has mentioned the hypocrites in more than one verse in His Book, and described them as severing family ties. This is similar to that, but even if it is like that, it indicates God's condemnation of every severer of family ties that God has commanded to be maintained, whether it is family ties or otherwise.

The statement in the interpretation of the words of God Almighty: **And they spread corruption on earth**.

Abu Ja'far said: Their corruption on earth is what we described before, their disobedience to their Lord, their disbelief in Him, their denial of His Messenger, their denial of his prophethood, and their denial of what he brought them from God, that it is the truth from Him.

The statement in the interpretation of his saying: **Those are the losers**.

Abu Ja'far said: The losers are the plural of loser, and the losers are those who deprive themselves of their share of God's mercy by disobeying Him, just as a man loses in his trade, when some of his capital is lost in his sale. Likewise the disbeliever and the hypocrite, he loses because God has deprived him of His mercy which He created for His servants on the Day of Resurrection, when he is most in need of His mercy. It is said of this: The man lost, he loses, a loss, and a loss, as Jarir ibn `Atiyah said:

Indeed, he is a loser, he is the son of a people who created a channel

He means by his saying: in loss, that is, in what their share of honor and generosity brings them. It has been said that the meaning of **those are the losers** is: those are the ones who perish. It may be possible that the one who said that meant what we said about the perishing of the one whom God described with the attribute He described him with in this verse, by God depriving him of what He deprived him of of His mercy, by his disobedience to Him and his disbelief in Him. So the interpretation of the speech is taken to mean its meaning, without clarifying the interpretation of the

word itself, for the people of interpretation may have done that for many reasons that call them to it.

Some of them said about this:

It was narrated to me on the authority of Al-Munjab, who said: Bishr bin Ammarah narrated to us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: Everything that God attributes to non-Muslims, such as a name like *loser*, he means by it disbelief. And whatever He attributes to Muslims, he means by it sin.

Tafsir al-Qurtubi

God Almighty says: **Those who break the covenant of God after ratifying it and sever what God has ordered to be joined and spread corruption on earth - it is those who are the losers**.

It has seven issues:

The first: The Almighty's saying: **those who** "those who" is in the accusative case as an attribute of the wicked, and if you wish, you can put it in the nominative case as the predicate of a deleted subject, meaning they are the ones who. And it has been mentioned before.

Second: The Almighty's saying: **They break**. Breaking means spoiling what you have concluded of a building, a rope, or a covenant. And an-Naqdah means what is broken from a rope of hair. And contradiction in speech means that you speak in a way that contradicts its meaning. And an-Naqdah in poetry means what is broken by it. And an-Naqd means what is broken. People differed in identifying this covenant. It was said: It is what God took from the children of Adam when He extracted them from his back. And it was said: It is God Almighty's commandment to His creation, and His command to them with what He commanded them with from His power, and His prohibition of them from what He prohibited them from of disobedience in His books on the tongues of His messengers, and their breaking of that is abandoning working with it. And it was said: Rather, setting up evidence for His Oneness in the heavens and the earth and all of creation is like a covenant, and their breaking of that is abandoning looking into that. And it was said: It is what He entrusted to those who were given the Book to clarify the prophethood of Muhammad, may God bless him and grant him peace, and not to conceal his matter. So the verse is about the People of the Book. Abu Ishaq Al-Zajaj said: His covenant, glory be to Him, is what He took from the prophets and those who came after them, that they would not disbelieve in the Prophet, may God bless him and grant him peace. The evidence for that is: **And when God took a covenant from the prophets until His saying, And you took upon that My covenant** meaning My covenant.

I said: The apparent meaning of what comes before and after indicates that it is about the infidels. So these are five opinions, and the second opinion includes them all.

Third: The Almighty's saying: **After his covenant**. Covenant: a pledge confirmed by an oath, derived

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Those who break the covenant of God after ratifying it and sever what God has ordered to be joined and spread corruption on earth - it is those who are the losers.

from the root word wathaqaḥ and mu'ahadah, which means strength in a contract, binding, and the like. The plural is mawāṭiq, based on the original, because the root word is muthāq, the waw became a ya' because of the kasrah before it - and also miyāthiq and miyāṭiq. Ibn al-A'rabi recited:

Fever, time does not come except with our permission, and we do not ask people for a covenant

The covenant: the covenant. The treaty: the agreement, and from it the Almighty's saying: **And His covenant by which He has bound you.**

Fourth: The Almighty's saying: **And they sever.** Severing is well-known, and the source - in the womb - is severing. It is said: He severed his womb with severing, so he is a man of severing and severing, an example of a hamza. And I cut the rope severing. And I cut the river severing. And I cut the birds severing and severing if they went from one country to another. And the people were afflicted with severing: if their waters decreased. And a man with severing: meaning astonishment.

Fifth: The Almighty's saying: **What God has commanded to be joined** is in the accusative case with **they cut off.** And *that* if you wish is a substitute for *what* and **if you wish** from *har* in *beh* and that is better. It is also permissible for it to be **so that it will not be joined**, meaning out of dislike for it to be joined. There is a difference of opinion as to what is the thing that was commanded to be joined. It was said: It was said: It was commanded to connect words with deeds, so they severed them by saying and not doing. It was said: It was commanded to connect belief in all of His prophets, so they severed it by believing in some of them and disbelieving some of them. It was said: The reference is to the religion of God and His worship on earth, and establishing His laws and observing His limits. It is general in everything that God Almighty has commanded to be joined. This is the opinion of the majority, and the womb is part of this.

Sixth: The Almighty's saying: **And they spread corruption on earth**, meaning they worship other than God Almighty and are unjust in their actions, as they are according to their desires, and this is the height of corruption.

Those are the losers is the subject and predicate. *They* is redundant, and it is possible that *they* is a second subject, **the losers** is its predicate, and the second and its predicate are the predicate of the first, as mentioned above. The loser is the one who has diminished his share of success and victory. Loss is the deficiency, whether in the balance or otherwise. Jarir said:

Indeed, Sulait is in loss. He is the son of a people who created a channel.

By loss he means what diminishes their fortunes and honor. Al-Jawhari said: **I lost something with the fat-ha and I made it lose it.** Loss, loss, and loss mean misguidance and destruction. So the one who perishes

is called a loser, because he lost himself and his family on the Day of Resurrection and was prevented from his home in Paradise.

Seventh: This verse is evidence that fulfilling a covenant and adhering to it, and every covenant that a person has bound himself to, is permissible for him to break, whether it is between a Muslim or someone else, because God Almighty has condemned those who break their covenant. He said: **Fulfill contracts**, and He said to His Prophet, peace be upon him: **But if you fear treachery from a people, then throw back to them on equal terms**, so He forbade him from treachery, and that can only happen by breaking the covenant, as will be explained in its place, God willing.

Tafsir Ibn Kathir

Al-Suddi said in his interpretation on the authority of Abu Salih on the authority of Ibn Abbas and on Marra on the authority of Ibn Masoud and on some of the companions that when God gave these two examples for the hypocrites, meaning His saying: **Their example is like the example of one who kindled a fire** and His saying: **Or like a rainstorm from the sky** the three verses, the hypocrites said: God is too high and majestic to give these examples, so God revealed this verse up to His saying: **They are the losers.** And Abd al-Razzaq said on the authority of Muammar on the authority of Qatada when God mentioned the spider and the fly, the polytheists said: Why are the spider and the fly mentioned? So God revealed: **Indeed, God is not ashamed to set forth an example - of a gnat or anything greater than that.** Saeed said on the authority of Qatada, meaning that God is not ashamed to mention anything of the truth, whether small or large, and when God mentioned the fly and the spider in His book, the people of misguidance said: What did God intend by mentioning this? Then God revealed, **God is not ashamed to make an example of a mosquito or anything greater than that. I said** The first phrase from Qatada indicates that this verse is Meccan, but it is not. The phrase in Saeed's narration from Qatada is closer, and God knows best. Ibn Jurayj narrated from Mujahid something similar to this second one from Qatada. Ibn Abi Hatim said, something similar to what As-Suddi and Qatada said was narrated from Al-Hasan and Ismail bin Abi Khalid. Abu Ja'far Al-Razi said from Ar-Rabi' bin Anas regarding this verse, he said, "This is an example that God made for the world, that the mosquito lives as long as it is hungry, but when it gets fat, it dies. And likewise the example of these people for whom this example is made in the Qur'an, when they are filled with worldly pleasures, God seizes them at that time." Then he recited, **But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing.** This was narrated by Ibn Jarir, and Ibn Abi Hatim narrated it from the hadith of Abu Ja'far from Ar-Rabi' bin Anas from Abu Al-'Aliyah in a similar manner, and God knows best. This is their disagreement about the reason for revelation. Ibn Jarir chose what Al-Suddi

narrated because it is most appropriate to the surah, and the meaning of the verse is that the Almighty informed that He is not ashamed, that is, He is not ashamed, and it was said that He is not afraid to give an example, that is, any example, whether it is small or large. *Ma* here is for diminution, and *Ba'wadah* could be in the accusative case as a substitute, as you say **I will strike a strike**, so it is believed with the smallest thing, or *Ma* could be an indefinite noun described by *Ma'wadah*. Ibn Jarir chose that *Ma* is a relative pronoun and *Ma'wadah* is parsed according to its parsing. He said that this is permissible in the speech of the Arabs, that they parse the relative pronoun *Ma* and *Man* according to their parsing, because they are sometimes definite and sometimes indefinite, as Hassan ibn Thabit said:

It is enough for us to have a superiority over others that the Prophet Muhammad loved us.

He said: It is permissible for *ba'udah* to be in the accusative case by deleting the preposition, and the meaning of the statement is: God is not ashamed to give an example between a gnat and what is above it, and this is what Al-Kisa'i and Al-Farra' chose, and Ad-Dahhak and Ibrahim bin Ubla read *ba'udah* in the nominative case. Ibn Jinni said: It is a relative clause for *ma* and the pronoun is deleted as in his saying **perfectly upon what is best** meaning upon what is best, and Sibawayh narrated: I am not the one who will say anything to you, meaning the one who will say anything to you. And the Almighty's saying: **and what is above it** has two opinions: One of them is what is below it in smallness and insignificance, as if a man is described as mean and stingy and the listener says yes and he is above that - meaning in what you described - and this is the opinion of Al-Kisa'i and Abu Ubaid, and Al-Razi and most of the investigators said it. And in the hadith: **If the world weighed in the sight of God the wing of a mosquito, He would not have given a disbeliever a sip of water from it.** The second: **What is above it is for what is greater than it, because there is nothing more insignificant or smaller than a mosquito.** This is the statement of Qatada bin Di'amah and the choice of Ibn Jarir, as it is supported by what Muslim narrated on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God bless him and grant him peace, said: **There is no Muslim who is pricked by a thorn or something greater than it, except that a degree is written for him because of it and a sin is erased from him because of it.** So he informed that he does not belittle anything to use as an example, even if it is as insignificant and small as a mosquito, just as he does not disdain to create it, likewise he does not disdain to use it as an example, just as he used the fly and the spider as an example in His statement: "O mankind, an example is presented, so listen to it. Indeed, those you invoke besides God will never create a fly, even if they banded together for that purpose. And if the fly steals away something from them, they cannot recover it from it. Weak are the seeker and the sought." And He said: "The example of those who take protectors other than God is like that of the al-Ankabut 29: it builds a home. And indeed, the flimsiest of homes is the spider's home, if they only knew." And God, the Most High, said: **Have you not seen how God presents a parable of the worldly life, and the like of the worldly life is like the likeness of the**

earth. For example, a good word is like a good tree, whose root is firm and whose branches are in the sky. It brings forth its fruit at all times by permission of its Lord. And God presents examples for the people that perhaps they will be reminded. And the example of a bad word is like a bad tree, uprooted from the surface of the earth, having no stability. God makes firm those who believe, with the firm word, in worldly life and in the Hereafter. And God sends astray the wrongdoers, and God does what He wills. And God, the Most High, said: "God presents an example: a slave owned by someone who has no power over anything." Then He said: "And God presents an example: two men, one of them mute, unable to do anything, and he is a burden on his master. Wherever he directs him, he brings no good. Are they equal to one who enjoins justice?" He also said: "He presents to you an example from among yourselves: Do you have among those your right hands possess partners in what We have provided for you?" He said: "God presents an example: a man in whom are partners who quarrel." He said: **And these parables We present to the people, but none will grasp them except those of knowledge.** And in the Qur'an there are many parables. Some of the Salaf said: If I hear a parable in the Qur'an and do not understand it, I cry for myself because God said: **And these parables We present to the people, but none will grasp them except those of knowledge.** And Mujahid said regarding the words of God the Almighty: **Indeed, God is not ashamed to present an example - be it that of a gnat or anything greater than that.** The believers believe in parables, whether small or large, and they know that they are the truth from their Lord, and God guides them by them. Qatada said: **But as for those who have believed, they know that it is the truth from their Lord,** meaning they know that it is the speech of the Most Merciful and that it is from God. Something similar was narrated from Mujahid, Al-Hasan, and Al-Rabi' bin Anas. Abu Al-Aaliyah said: **As for those who believe, they know that it is the truth from their Lord,** meaning this parable. **As for those who disbelieve, they say, 'What does God intend by this as an example?'** As He said in Surat al-Muddaththir 74: "And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture will be certain and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt and that those in whose hearts is hypocrisy and the disbelievers will say, 'What does God intend by this as an example?'" Thus does God leave astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him. "And He leaves astray many thereby and guides many thereby. And He leaves astray none thereby except the wicked." Al-Suddi said in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on Marra on the authority of Ibn Masoud and on the authority of some of the Companions: **He leaves astray many thereby** meaning the hypocrites and He guides the believers thereby. So these people increase in misguidance to their misguidance because they deny what they knew to be true with certainty from the parable that God set forth for them, and that when He set forth it was in accordance with it, so that is God's misguidance. And

Those who break the covenant of God after ratifying it and sever what God has ordered to be joined and spread corruption on earth - it is those who are the losers.

He guides thereby many of the people of faith and belief, and He increases their guidance to their guidance and their faith to their faith, because they believe in what they have learned to be true, with certainty that it is in accordance with what God has given as an example for him, and their acknowledgment of it. This is guidance from God to them through it. **And He misguides thereby none but the wicked.** He said: They are the hypocrites. Abu Al-Aaliyah said: **And He misguides thereby none but the wicked.** He said: They are the hypocrites. Al-Rabi' bin Anas said the same. Ibn Jurayj said on the authority of Mujahid on the authority of Ibn Abbas: **And He misguides thereby none but the wicked.** He said: The disbelievers know it and disbelieve in it. Qatada said: **And He misguides thereby none but the wicked.** So they became wicked, so God led them astray in their wickedness. Ibn Abi Hatim said: My father told us on the authority of Ishaq bin Sulayman on the authority of Abu Sinan on the authority of Amr bin Murrah on the authority of Mus'ab bin Sa'd on the authority of Sa'd. **He misguides thereby many,** meaning the Khawarij. Shu'bah said on the authority of 'Amr ibn Murrah on the authority of Mus'ab ibn Sa'd who said: I asked my father and said: The words of God the Almighty: **Those who break the covenant of God after ratifying it** to the end of the verse: He said: They are the Kharijites. This chain of transmission, even if it is authentic on the authority of Sa'd ibn Abi Waqqas, may God be pleased with him, is an interpretation of the meaning, not that the verse was intended to explicitly mention the Khawarij who rebelled against Ali at Nahrawan, for those were not present at the time of the revelation of the verse, but rather they are included in it with those who entered because they were called Khawarij for their rebellion against the Imam and the implementation of the laws of Islam. The wicked in the language is also the one who rebels against obedience, and the Arabs say **fasqat al-rutbah** when it comes out of its shell, and for this reason the mouse is called **fuwaisqa** because it comes out of its hole to corrupt. It is proven in the two Sahihs on the authority of 'Aishah that the Messenger of God, may God bless him and grant him peace, said: "Five wicked things are to be killed in the sacred precincts and outside of it: the crow, the kite, the scorpion, the mouse, and the rabid dog." The wicked includes the infidel and the sinner, but the wickedness of the infidel is more severe and more heinous, and what is meant by it is: From the verse, the disbelieving sinner, and God knows best, as evidenced by His description of them in His Almighty saying: **Those who break the covenant of God after its ratification and sever what God has ordered to be joined and spread corruption on earth - those are the losers.** These attributes are the attributes of the disbelievers that are based on the attributes of the believers, as God Almighty said in Surat Ar-Ra'd: "Is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? Only those with understanding will remember. * Those who fulfill the covenant of God and do not break the covenant. * And those who join what God has ordered to be joined and fear their Lord and dread the evil reckoning." The verses, until He said: "And those who

break the covenant of God after its ratification and sever what God has ordered to be joined and spread corruption on earth - those will have the curse, and they will have the worst home." The people of interpretation differed regarding the meaning of the covenant that these disbelieving sinners were described as having broken. Some of them said that it is God's command to His creation and His command to them regarding what He has ordered them to do in obeying Him and His prohibition of them regarding what He has prohibited them from disobeying Him in His books and on the tongues of His messengers. Their violation of this is their abandonment of working with it.

Others said: Rather, it is about the disbelievers of the People of the Book and the hypocrites among them. The covenant of God that they broke is what God took from them in the Torah to act according to what is in it and to follow Muhammad, may God bless him and grant him peace, when he was sent and to believe in him and in what he brought from their Lord. Their breaking of that is their denial of it after knowing its truth and their rejection of that and their concealing knowledge of that from the people after God gave them a covenant from themselves to make it clear to the people and not to conceal it. So God the Almighty informed us that they threw it behind their backs and bought with it a small price. This is the choice of Ibn Jarir, may God have mercy on him, and it is the statement of Muqatil ibn Hayyan.

Others said: Rather, what is meant by this verse is all the people of disbelief, polytheism and hypocrisy. His covenant with all of them in His Oneness is what He has set for them of evidence indicating His Lordship. He has also covenanted with them in His commands and prohibitions what He has used as evidence for His messengers of miracles that no one else among the people can produce the like of, bearing witness to their truthfulness. They said: Their refutation of that is their failure to acknowledge what has been proven to them to be true by evidence, and their denial of the messengers and books while they know that what they brought is true. Something similar to this has also been narrated from Muqatil ibn Hayyan, and it is good. Al-Zamakhshari inclined towards it, for he said: If you say: What is meant by the covenant of God? I said: What was focused in their minds of the argument for monotheism was as if it was a command that He commanded them to do and made them testify to it, and it is the meaning of the Almighty's saying: **And He made them testify of themselves, 'Am I not your Lord?' They said, 'Yes.'** Since He took the covenant from them from the books revealed to them, like His saying: **And fulfill My covenant, and I will fulfill your covenant.** Others said: The covenant that the Almighty mentioned is the covenant that He took from them when He brought them forth from the loins of Adam, which He described in His saying: **And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, 'Am I not your Lord?' They said, 'Yes, we testify.'** The two verses, and their violation of that was their failure

to fulfill it, and this is how it was narrated from Muqatil ibn Hayyan as well. Ibn Jarir narrated these statements in his interpretation.

Abu Jaafar Al-Razi said on the authority of Al-Rabi' bin Anas on the authority of Abu Al-Aaliyah regarding the words of God the Almighty: **Those who break the covenant of God after ratifying it and sever what God has ordered to be joined and spread corruption on earth - those are the losers.** He said: They are six characteristics of the hypocrites. If they are in power over people, they show these characteristics: If they speak, they lie, if they promise, they break their promise, if they are entrusted, they betray. They break the covenant of God after ratifying it and sever what God has ordered to be joined, and spread corruption on earth. If they are in power over people, they show three characteristics: If they speak, they lie, if they promise, they break their promise, and if they are entrusted, they betray. Al-Rabi' bin Anas also said the same. Al-Suddi said in his interpretation with his chain of transmission regarding the words of God the Almighty: **Those who break the covenant of God after ratifying it.** He said: It is what was entrusted to them in the Qur'an, so they acknowledged it and then disbelieved and broke it.

And His statement: **And they sever that which God has ordered to be joined**, it was said that what is meant by it is maintaining ties of kinship and blood relations, as Qatadah explained, like His statement, the Most High: **Then would you, if you were given authority, cause corruption in the land and sever your ties of kinship?** Ibn Jarir preferred this view. It was said that what is meant is more general than that, so everything that God has ordered to be joined and done, they sever it and abandon it. Muqatil ibn Hayyan said about His statement, the Most High: **Those are the losers**, he said about the Hereafter, and this is like His statement, the Most High: **Those are the ones for whom is the curse, and for them is the worst home.** Ad-Dahhak said on the authority of Ibn Abbas: Everything that God attributes to non-Muslims, such as *loser*, means disbelief, and whatever He attributes to Muslims, means sin. Ibn Jarir said about the Almighty's saying: **Those are the losers.** The losers is the plural of loser, and they are those who have diminished their own fortunes by disobeying God from His mercy, just as a man loses in his trade by losing some of his capital in his sale. Likewise the hypocrite and the disbeliever lose by God depriving them of His mercy which He created for His servants on the Day of Resurrection when they are most in need of His mercy. It is said from this that the man lost, the man loses, he loses, loss and loss, as Jarir ibn Atiyah said:

Indeed, he is a loser, he is the son of a people who created a channel

Fath al-Qadir

And His saying: 27- **Those who break** is in the accusative case, describing the wicked. Breaking: spoiling what was concluded from a building, rope, or covenant, and breaking: what was broken from a hair rope. The covenant: It was said: It is what God took from the children of Adam when He extracted them from his back, and it was said: It is God's

commandment to His creation and His command to them with what He commanded them to do of obeying Him and His prohibition of them from what He prohibited them from disobeying Him in His books on the tongues of His messengers, and their breaking of that: leaving working with it, and it was said: Rather, it is setting up evidence of His Oneness in the heavens and the earth and all of His creations, and breaking it: leaving looking into it, and it was said: It is what He entrusted to those who were given the Book to make it clear to the people. The covenant: The covenant confirmed by an oath, from the verb *wathaqa*, which is the intensity in the contract and binding, and the plural is *mawaateeq* and *mayaateeq*, and Ibn al-A'rabi recited:

Fever, time does not come except with our permission, and we do not ask people for a covenant

The use of annulment in nullifying a covenant is a metaphor. Cutting is well-known, and the source of the womb is severance. I cut the rope, and I cut the river. What is in his saying: **what God has commanded** is in the accusative case with **they cut** and **that we connect** is in the accusative case with **a command**. It is possible that it is a substitute for *what* or for the *ha* in *it*. They differed about what is the thing that God has commanded to be connected: It was said: the wombs. It was said: He commanded that words be connected with deeds. It was said: He commanded that belief be connected with all of His laws and limits that He has commanded in His revealed books and on the tongues of His messengers to be preserved, so they are general. The majority said this and it is the truth. What is meant by corruption on earth are actions and words that contradict what God has commanded, such as worshipping other than Him, harming His servants, and changing what He has commanded to preserve. In short, everything that contradicts goodness, whether legally or rationally, is corruption. Loss: deficiency, and the loser is the one who diminished his own success and victory. When these people replaced breaking with fulfillment and severing with connection, their work was corruption because they diminished their own success and profit. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Masoud and some of the Companions that he said: When God gave these two examples to the hypocrites, His saying: **Their example is like that of one who kindled a fire** and His saying: **Or like a rainstorm from the sky**, the hypocrites said: God is too high and majestic to give these examples, so God revealed: **Indeed, God is not ashamed to set forth an example 10:13.** Al-Wahidi narrated in his interpretation on the authority of Ibn Abbas that he said: God mentioned the gods of the polytheists and said: **And if a fly should steal something from them**, and mentioned the trickery of the gods and made it like a spider's web, so they said: Have you seen where God mentioned the fly and the spider in what He revealed of the Qur'an to Muhammad, what was this doing? Then God revealed, **God is not ashamed.** Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada something similar to what Ibn Abbas said. Ibn Abi Hatim narrated on the authority of al-Hasan who said: When the verse, **O mankind, a parable is presented**, was revealed, the polytheists said: What parable is this to be presented? Then God

Surat al-Baqarah 2:27

Those who break the covenant of God after ratifying it and sever what God has ordered to be joined and spread corruption on earth - it is those who are the losers.

revealed this verse. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abu al-A'aliyah regarding the words of God, the Most High, **But as for those who believe, they know that it is the truth from their Lord**, he said: The believer believes in it and knows that it is the truth from their Lord, and God guides them by it, and the wicked recognize it and disbelieve in it. Ibn Jarir narrated on the authority of Ibn Mas'ud and some of the Companions regarding His words, **He misleads many thereby**, meaning the hypocrites, **and guides many thereby**, meaning the believers, **and He misleads none thereby except the wicked**, he said: They are the hypocrites. And regarding His words, **They break the covenant of God after ratifying it**, he said: It is what was entrusted to them in the Qur'an, so they acknowledged it and then disbelieved and broke it. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And He misguides thereby none but the defiantly disobedient**, meaning: The disbelievers know it and disbelieve in it. Al-Bukhari, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Sa'd Ibn Abi Waqqas who said: The Kharijites are those who break the covenant of God after ratifying it, and He used to call them the defiantly disobedient. Abd Ibn Humayd, Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada who said: We do not know of any more threat from God for a sin than He has for breaking this covenant. Among the authentic hadiths in Sahih and other sources from a group of the Companions is the prohibition of breaking a covenant and the severe threat thereof. Abd Ibn Humayd and Ibn Jarir narrated on the authority of Qatada regarding his statement: **And sever what God has ordered to be joined**, he said: Kinship and blood relations. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement: **And they cause corruption on earth**, he said: They are known to commit sin therein. Ibn Al-Mundhir narrated on the authority of Muqatil regarding his statement: **Those are the losers**, he said: They are the people of the Fire. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: Everything that God attributes to non-Muslims, such as loser, extravagant, unjust, criminal, and immoral, he means by it disbelief, and whatever He attributes to the people of Islam, he means by it blame.

Tafsir al-Baghawi

27. **Those who break** disobey and abandon. The root of breaking is breaking. **The covenant of God** is the command of God that He entrusted to them on the Day of the Covenant when He said: "Am I not your Lord? They said: Yes" *173-Al-A'raf*. It was said: He meant by it the covenant that He took from the prophets and all the nations that they would believe in Muhammad, may God bless him and grant him peace, in His saying: **And when God took the covenant of the prophets** *81-Al-Imran* the verse. It was said: He meant by it the covenant that He entrusted to them in the Torah that they would believe in Muhammad, may God bless him and grant him peace, and explain his description. **After**

His covenant is its emphasis. The covenant: the confirmed pledge. **And they sever that which God has commanded to be joined**, meaning belief in Muhammad, may God bless him and grant him peace, and in all the messengers, peace be upon them, because they said: We believe in some and disbelieve in others. And the believers said: **We make no distinction between any of His messengers** *285-Al-Baqarah*. It was said: He meant by it the wombs. **And they cause corruption in the land** with sins and preventing people from believing in Muhammad, may God bless him and grant him peace, and in the Qur'an. **Those are the losers**, the deceived. Then he said to the polytheists of the Arabs in a way of astonishment:

Tafsir al-Baidawi

27- **Those who break the covenant of God** is an attribute of the wicked for blame and confirmation of wickedness. And the breach: is the cancellation of the structure, and its origin is in the energies of the rope, and its use in nullifying the covenant from the point of view that the rope is used metaphorically for the covenant because it connects one of the covenantors to the other, so if it is mentioned with the word rope, it is a nomination for the metaphor, and if it is mentioned with the covenant, it is a symbol of what is from its synonyms, which is that the covenant is a rope in its bravery, an ocean in view of its benefit. And the covenant: the document and its placement for what is likely to be observed and undertaken like the will and the oath, and it is said for the house, from the point of view that it is observed by referring to it. And history because it is preserved, and this covenant is like the covenant taken by reason, which is the proof based on worship indicating His Oneness and the necessity of His existence and the truthfulness of His Messenger, and upon this is the beginning of the Almighty's saying: **And He made them witness against themselves**. Or: The covenant taken by the messengers over the nations, that if a messenger was sent to them confirming the miracles, they would believe him and follow him, and they would not conceal his command or disobey his rule, and to this he referred in his saying: **And when God took a covenant from those who were given the Scripture** and similar verses. It was said: The covenants of God the Most High are three: A covenant He took from all the descendants of Adam that they would acknowledge His Lordship, a covenant He took from the prophets that they would establish the religion and not be divided in it, and a covenant He took from the scholars that they would clarify the truth and not conceal it.

After His covenant The pronoun refers to the covenant and the covenant: the name for what the covenant is based on, which is the strengthening, and what is meant by it is what God has made His covenant binding with from the verses and books, or what they have made binding with from commitment and acceptance, and it is possible that it is in the meaning

of the source. And *from* is for the beginning of the breach after the covenant.

And they sever that which God has ordered to be joined includes any severance that God is not pleased with, such as severing family ties, turning away from befriending believers, distinguishing between the prophets, peace be upon them, and the books in belief, abandoning the obligatory groups, and everything else that involves rejecting good or engaging in evil, as it severs the connection between God and the servant intended in itself from every connection and separation. The command is for the statement requesting the action, and it was said: with elevation, and it was said: with superiority, and with it the command which is one of the matters was named, naming the object with the source, as it is among what is commanded, as it was said: it has a matter, which is the request. And the intention is said: I shanat shahan, if you intended his intention. And **to connect** includes the accusative and genitive as a substitute for what, or a pronoun. The second is better in wording and meaning.

And they cause corruption on earth by preventing people from believing, mocking the truth, and severing the ties that keep the world in order and in good health.

Those are the losers who lost by neglecting the mind to consider and seize what benefits them eternal life, and replacing denial and criticism of the verses with belief in them, and considering their truths and quoting from their lights, and buying refutation with fulfillment, and corruption with righteousness, and punishment with reward.

Surat al-Baqarah 2:28

How can you disbelieve in God while you were dead and He gave you life; then He will cause you to die, then He will bring you to life, and then to Him you will be returned?

Surat al-Baqarah 2:28

How can you disbelieve in God while you were dead and He gave you life; then He will cause you to die, then He will bring you to life, and then to Him you will be returned?

Tafsir al-Jalalayn

How do you disbelieve, O people of Mecca, in God, when you were dead, sperm in the loins, and He gave you life, in the wombs and in this world by breathing the spirit into you? The question is to express astonishment at their disbelief, despite the proof being established, or to rebuke them. **Then He will cause you to die**, when your appointed times have come to an end. **Then He will bring you to life**, by resurrection. **Then to Him you will be returned**, after the resurrection, and He will reward you for your deeds. And He said, as evidence of the resurrection, when they denied it:

Tafsir al-Suyuti

Tafsir al-Tabari

The interpreters differed in their interpretation of this:

Some of them said:

Musa bin Harun narrated to me, he said: Amr bin Hammad narrated to us, he said: Asbat narrated to us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **How can you disbelieve in God while you were dead and He gave you life, then He will cause you to die and then He will bring you to life**, meaning: You were nothing and He created you, then He will cause you to die, then He will bring you to life on the Day of Resurrection.

Muhammad bin Bashir told us: Abd al-Rahman bin Mahdi told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah, regarding his statement: **You caused us to die twice and gave us life twice** (Ghafir 40:11), he said: It is like what is in Surat al-Baqarah 2: **You were dead and He gave you life; then He will cause you to die and then He will bring you to life**.

Abu Hasin Abdullah bin Ahmad bin Abdullah bin Yunus told me: Abthar told us: Hasin told us, on the authority of Abu Malik, regarding his statement: **You caused us to die twice and brought us to life twice**, he said: You created us when we were nothing, then You caused us to die, then You brought us to life.

Yaqub bin Ibrahim told me: Hisham told us, on the authority of Hisin, on the authority of Abu Malik,

regarding his statement: **You caused us to die twice and brought us to life twice**, he said: They were dead and God brought them to life, then He caused them to die, then He brought them to life.

Al-Qasim told us: Al-Husayn bin Dawud told us: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **How can you disbelieve in God while you were dead and He gave you life? Then He will cause you to die and then bring you to life**, he said: You were nothing when He created you, then He will cause you to die the true death, then He will bring you to life. His statement: **You caused us to die twice and You gave us life twice** is similar.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: Ata' Al-Khurasani told me, on the authority of Ibn Abbas, he said: It is His saying: **You caused us to die twice and You gave us life twice**.

It was narrated on the authority of Ammar ibn al-Hasan, who said: Abdullah ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', who said: Abu al-'Aliyah narrated to me, regarding the statement of God: **How can you disbelieve in God while you were dead?** He said: When they were nothing, then He revived them when He created them, then He caused them to die, then He revived them on the Day of Resurrection, then they returned to Him after life.

It was narrated on the authority of Al-Munjab, who said: Bishr bin Ammarah narrated to us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding His statement: **You caused us to die twice and gave us life twice**, he said: You were dust before He created you, so this is death. Then He gave you life and created you, so this is life. Then He will cause you to die and you will return to the graves, so this is another death. Then He will raise you on the Day of Resurrection, so this is life. So they are two deaths and two lives, so this is His statement: **How can you disbelieve in God when you were dead and He gave you life? Then He will cause you to die, then He will bring you to life, then to Him you will be returned**.

Others said:

Abu Kurayb narrated to us, he said: Waki' narrated to us, on the authority of Sufyan, on the authority of al-Suddi, on the authority of Abu Salih: **How can you disbelieve in God when you were dead and He gave you life? Then He will cause you to die, then He will bring you to life, then to Him you will be returned**. He said: He will bring you to life in the grave, then He will cause you to die.

Others said:

Bishr bin Muadh narrated to us, he said: Yazid bin Zari' narrated to us, on the authority of Saeed, on the authority of Qatada, regarding his statement: **How can you disbelieve in God while you were dead**, the verse, he said: They were dead in the loins of their fathers,

then God brought them to life and created them, then caused them to die the inevitable death, then brought them to life for the resurrection on the Day of Resurrection, so they are two lives and two deaths. And some of them said what:

Yunus told me that Ibn Wahb told us that Ibn Zayd said, regarding the statement of God, the Most High: **Our Lord, You caused us to die twice and You gave us life twice.** He said: He created them from the back of Adam when He took the covenant from them, and he recited: **And when your Lord took from the children of Adam, from their loins, their descendants,** until he reached: **Or do you say, 'Our fathers associated others with God before, and we were descendants after them, so will You destroy us for what the falsifiers have done?'** (al-A'raf 7:172-173). He said: So He gained their intellect and took the covenant from them. He said: And He extracted a rib from the short ribs of Adam and created Eve from it. He mentioned this from the Prophet, may God bless him and grant him peace. He said: That is the saying of God the Most High: **O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women** (An-Nisa': 1). He said: And after that, He dispersed from them in the wombs many creations. And he recited: **He creates you in the wombs of your mothers, creation after creation** (al-Zumar 39:6). He said: A creation after that. He said: Then when He took the covenant from them, He caused them to die, then created them in the wombs, then caused them to die, then brought them back to life on the Day of Resurrection. So that is the saying of God the Most High: "Our Lord, You caused us to die twice, and You gave us life twice. So we acknowledged our sins" (Ghafir 40:11). And he recited the saying of God the Most High: **And We took from them a solemn covenant** (al-Ahzab 33:7). He said: On that day. He said: And he recited the saying of God the Most High: **And remember the favor of God upon you and His covenant which He bound you with when you said, "We hear and we obey** (al-Ma'idah 5:7).

Abu Jaafar said: Each of these sayings that we have narrated from those from whom we have narrated them has a face and a method of interpretation.

As for the interpretation of those who interpreted His statement: **How can you disbelieve in God while you were dead and He gave you life**, meaning that you were nothing, then he went to something similar to what the Arabs say about a forgotten thing or a forgotten matter: This is a dead thing and this is a dead matter, meaning by describing it as dead: its mention has faded and its trace has been forgotten by people. Likewise it is said in its opposite and its opposite: This is a living matter, and the mention of a living matter, meaning by describing it as that it is prominent and prominent among people, as Abu Nukhaylah al-Sa'di said:

So you revived my memory, and I was not inactive, but some remembrances awakened me from others.

He means by his saying: **Then you revived my memory**, that is, you raised it up and made it famous among the people until it became alive and remembered, after it had been dormant and dead. So is the interpretation of the statement of the one who said in his saying: **And**

you were dead, you were nothing, that is, you were dormant and not remembered, and that was your death, so He revived you, and made you living human beings who are remembered and recognized. Then He will cause you to die by taking your souls and returning you, as you were before He gave you life, from the loss of your memory, the obliteration of your traces, and the dormancy of your affairs. Then He will revive you by returning your bodies to their original forms, and breathing the soul into them, and making you human beings as you were before death, recognizing one another in your resurrection and at your gathering.

As for the interpretation of those who interpreted that: that it is death which is the departure of the soul from the body, then it should have gone with his saying **and you were dead**, to the fact that it is addressed to the people of the graves after they were revived in their graves. And that is a far-fetched meaning, because the rebuke there is only a rebuke for what has passed and is excessive of their crimes, not a request for forgiveness and return. And His saying, may He be glorified: **How can you disbelieve in God while you were dead**, is a rebuke of one who seeks forgiveness from His servants, and a reprimand of one who retrieves His creation from sins to obedience, and from misguidance to repentance, and there is no repentance in the graves after death, and there is no repentance in them after death.

As for the interpretation of Qatada's statement: That they were dead in the loins of their fathers, he meant by that that they were sperm with no souls in them, so it was in the sense of all dead things that have no souls, and His bringing them to life, may He be exalted, is His breathing the souls into them, and His causing them to die after that is His taking their souls. And His bringing them to life after that is His breathing the souls into their bodies on the Day when the Trumpet is blown and creation is resurrected for the promised time.

As for Ibn Zayd, he made clear what he intended by his interpretation of that, and that the first death, according to him, is God, may He be glorified, returning His servants to the loins of their fathers, after He took them from the loins of Adam, and that the second revival is the breathing of souls into them in the wombs of their mothers, and that the second death is the taking of their souls to return to the dust, and the destination in the intermediate realm until the Day of Resurrection, and that the third revival is the breathing of souls into them for the resurrection of the Hour and the spreading of the Resurrection.

This is an interpretation that if the contemplative ponders it, he will find it contradictory to the apparent meaning of the statement of God, whose interpreter claimed that what we have described of His statement is its interpretation. That is because God, the Most High, informed in His Book about those He informed about from His creation that they said: **Our Lord, You caused us to die twice and You gave us life twice**, and Ibn Zayd claimed in his interpretation that God gave them life three times and caused them to die three times. And the matter with us, even if it was in what was described of God, the Most High, extracting his offspring from the loins of Adam, and taking His

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How can you disbelieve in God while you were dead and He gave you life; then He will cause you to die, then He will bring you to life, and then to Him you will be returned?

covenant from them as he described, that is not from the interpretation of these two verses, I mean His statement: **How can you disbelieve in God while you were dead?** and His statement: **Our Lord, You caused us to die twice and You gave us life twice**, in any way. Because no one has declared that God caused any of His offspring to die on that day other than the death by which they were in the intermediate realm until the Day of Resurrection, so it is permissible to direct the interpretation of the verse to what Ibn Zayd directed it to.

Some of them said: The first death is the man's sperm leaving his body and entering the woman's womb. It is dead from the moment it leaves his body until the soul is breathed into it. Then God revives it by breathing the soul into it and makes it a normal human being after a number of times. Then He causes it to die the second death by taking the soul from it. It is dead in the intermediate realm until the Day of Judgment, when the Trumpet is blown and its soul is returned to its body, and it returns alive and normal for the Day of Resurrection. So that is two deaths and two lives. These people called for this statement because they said: The death of a person with a soul is the departure of the soul from it. They claimed that everything in the son of Adam is alive as long as it does not leave his living body with a soul. So everything that leaves his living body with a soul, life leaves it and it becomes dead. Like a limb from his limbs, like a hand from his hands, or a foot from his feet. If they were cut off and separated, the one from whom that was cut off is alive. The one separated from his body is dead and has no soul in it because of the separation from the rest of his body in which the soul is. They said: Likewise, his sperm is alive with his life as long as it does not leave his body with a soul. But if it leaves him and is separated from him, it becomes dead, similar to what we described regarding the ruling on the hand, the foot, and the rest of his limbs. This is a statement and a way of interpretation, if it were said by someone from the people of the example whose interpretation of the Qur'an is acceptable.

The first of the statements we mentioned that we explained in the interpretation of the statement of God Almighty: **How can you disbelieve in God while you were dead and He gave you life** verse, is the statement we mentioned from Ibn Masoud and from Ibn Abbas: that the meaning of His statement: **And you were dead** is dead in remembrance, dormant in the loins of your fathers as sperm, not knowing nor remembering, so He gave you life by creating you as sound human beings until you were remembered and recognized and brought to life, then He will cause you to die by taking your souls and returning you as remains that you are not known nor remembered in the intermediate realm until the Day of Resurrection, then He will revive you after that by breathing the souls into you for the Resurrection of the Hour and the Cry of the Resurrection, then to God you will return after that, as He said: **Then to Him you will be returned**, because God Almighty will revive them in their graves before their gathering, then He will gather them for the place

of reckoning, as He Almighty said: **On the Day when they will emerge from the graves quickly as if they were, toward an idol, hastening** (al-Ma'arij 70:143). He said: **And the Trumpet will be blown, and at once they will hasten from the graves to their Lord** (Ya-Sin 36:51).

The reason for which we chose this interpretation is what we have already mentioned to those who say it, and the corruption of what contradicts it, as we have explained before.

This verse is a rebuke from God, the Most High, to those who say, **We believe in God and the Last Day**, about whom God informed us that despite their saying that with their mouths, they do not believe in Him. And that they only say that to deceive God and the believers. So God rebuked them by saying, **How can you disbelieve in God while you were dead and He gave you life?** And He rebuked them and provided evidence against them for their denial of what they denied of that and their denial of what they denied with their sick hearts. He said, "How can you disbelieve in God and deny His ability to bring you back to life after you have died, for the Resurrection, and to reward the wrongdoer among you with wrongdoing and the gooddoer with goodness, while you were dead sperm in the loins of your fathers, and He created you as a sound creation, and made you alive, then He caused you to die after your creation." You have known that He who did this by His power, without being amazed by the power with which He did this to you, is to revive you after your death, and to return you after your annihilation, and to gather you to Himself to reward you for your deeds.

Then our Lord, the Most High, mentioned them and their allies from the Jewish rabbis, whose stories were combined with the stories of the hypocrites in many verses of this Surah, in which the report about them began with His saying: **Indeed, those who disbelieve - it is the same for them whether you warn them or do not warn them - they will not believe.** His blessings that He had previously bestowed upon them and upon their fathers, which had great effects on them. Then He took away from many of them many of them, because of the sins they committed, the crimes they committed, and the transgression they had gone from obedience to disobedience, warning them thereby of the hastening of the punishment for them, like that which He hastened for the ancestors and the extremists before them, and frightening them of the coming of His likeness in their courtyard like that which He brought upon their first, and informing them of what salvation they have in quickly returning to Him, and hastening repentance, and of their deliverance from punishment on the Day of Resurrection.

After enumerating for them the blessings in which they are living, He began by mentioning our father and their father Adam, the father of mankind, may God's prayers be upon him, and what preceded from him of His honor to him, and His favors with him, and what He brought upon him and his enemy Iblis of His immediate punishment for their disobedience which they

committed, and their opposition to the command which He commanded them. And what was of His covering Adam with His mercy when he repented and turned to Him. And what was of His bringing upon Iblis of His curse in this immediate life, and His preparing for him what He prepared for him of the lasting torment in the hereafter, when he was arrogant and refused to repent to Him and turn to Him, alerting them to His judgment regarding those who turn to Him with repentance, and His judgment regarding those who are arrogant about turning to Him, as an excuse from God to them and a warning to them, so that they may ponder His verses and those among them who possess understanding may remember. And especially the People of the Book with what was mentioned of the stories of Adam and all the other stories that he mentioned with them and after them, which the People of the Book knew and the illiterate nation of polytheists who worship idols was ignorant of, by arguing with them and not with others from all other types of nations, who have no knowledge of that for his Prophet Muhammad, may God bless him and grant him peace, so that they would know by his informing them of that, that he is a Messenger sent to God, and that what he brought to them is from Him. Since what he related to them of these stories was from the hidden knowledge of their knowledge, and the protected contents of their books, and the hidden matters of their affairs that no one claimed to know the knowledge of except them and those who took from them and read their books.

It was known that Muhammad, may God bless him and grant him peace, was never a writer, nor a reciter of their books, nor a companion or a member of any of them. They could claim that he took that from their books or from some of them. So the Most High said, in enumerating to them what they were living in of His blessings, despite their disbelief in Him and their failure to thank Him for them with what is due to Him from their obedience: "It is He who created for you all that is on the earth. Then He directed Himself to the heaven and made them seven heavens, and He is Knowing of all things." So the Most High informed them that He created for them all that is on the earth, because the earth and all that is in it are benefits for the children of Adam. As for religion, it is evidence of the Oneness of their Lord, and as for this world, it is a livelihood and a means for them to obey Him and perform His duties.

Therefore, He, the Most High, said: **It is He who created for you all that is on the earth.**

His saying: He empowered me with the name of God, may He be glorified and exalted, refers back to His name in His saying: **How do you disbelieve in God?**

The meaning of His creation is what He created, may His praise be glorified, His creation of it itself, and His bringing it out from a state of non-existence into existence. And *what* means *which*.

The meaning of the words then is: How can you disbelieve in God when you were sperm in the loins of your fathers, and He made you living human beings, then He causes you to die, and then He will revive you after that and raise you on the Day of Resurrection for reward and punishment, and He is the One who bestowed upon you the blessings He created for you

on earth of your livelihoods and your evidence of the oneness of your Lord.

And how is in the sense of astonishment and rebuke, not in the sense of question, as if he said: Woe to you, how do you disbelieve in God, as he said: **Then where are you going?** (al-Takwir 81:26). And his statement: **And you were dead and He gave you life** is in place of the state. And in it is the pronoun *qad*, but it was deleted because of the evidence for it in the speech. That is because when a verb is in place of the state, it is known that it requires *qad*, as God the Most High said: **Or they came to you with their chests constricted** (An-Nisa': 90), meaning: their chests were constricted. And as you say to a man: Your livestock has increased in the morning, meaning: Your livestock has increased in the morning.

And in a manner similar to what we said about His statement: **It is He who created for you all that is on the earth**, Qatada used to say.

Bishr bin Muadh told us: Yazid told us, on the authority of Saeed, on the authority of Qatada, regarding his statement: **It is He who created for you all that is on the earth**, yes, God has subjected to you what is on the earth.

The statement in the interpretation of the Almighty's saying: **Then He directed Himself to the heaven and made them seven heavens.**

Abu Jaafar said: They differed in the interpretation of his saying: **Then He directed Himself to the heaven.**

Some of them said: The meaning of **he rose to the sky** is that he turned towards it, as you say: **So-and-so was turning towards so-and-so, then he rose to me insulting me and he rose to me insulting me.** Meaning he turned to me and to me insulting me. The poet's saying was used as evidence that **he rose to** means **turning towards**.

I say, and the evils of the steadfast have cut us off, and we have risen from our lying down

He claimed that he meant that they came out of their lying position, and that for them meant: they came forward. This is a wrong interpretation of this verse. Rather, the meaning of his saying: And they came out of their lying position, they came out on the road, meaning they stood still on it.

Some of them said: This was not from God Almighty in the sense of a transformation, but rather in the sense of His action, as you say: The Caliph was in Iraq, supporting them, then he moved to the Levant. What he means is: His action transformed. Some of them said: His statement: **Then He rose to the heaven**, means: It rose up, as the poet said:

I told him when he was laid down in his grave, on what religion did Musab kill people?

Some of them said: **Then He rose to the heaven**, meaning He intended it. He said: Rather, everyone who abandons an action that he was doing until another, is equal to what he intended for and is equal to it.

Some of them said: Istiwa' means elevation, and

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elevation means height. Among those who said this was Al-Rabi' bin Anas.

I was told about this on the authority of Ammar bin Al-Hasan, who said: Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi' bin Anas: **Then He rose to the heaven**, meaning: He ascended to the heaven.

Then the interpreters of the word *istiwa* establishing differed in meaning of elevation and height, regarding the One Who established Himself in the heaven. Some of them said: The One Who established Himself in the heaven and rose above it is its Creator and Originator. Some of them said: Rather, the One who rose above it is the smoke that God made a sky for the earth.

Abu Jaafar said: In the speech of the Arabs, the word *istiwa* has many meanings: one of them is the end of a man's youth and strength, so it is said, when he becomes like that: the man has become *istiwa*. Another of them is: the straightening out of what he had of matters and causes, so it is said: so-and-so's matter has become *istiwa* if it has become straight after it has become *istiwa*. From this is the saying of al-Tirmaah ibn Hakim:

He took a long time to draw a threatened picture, which was eternal and forgotten, and his country became equal to him

Meaning: He straightened it. And from it: turning towards something. It is said: So-and-so rose above so-and-so with what he disliked and disliked after doing him good. And from it: acquisition and domination, like their saying: So-and-so rose above the kingdom. Meaning he took possession of it and acquired it. And from it: elevation and height, like the saying of the speaker: So-and-so rose on his bed. Meaning by it he rose above it. And the most appropriate meanings of the saying of God, the Most High: **Then He directed Himself to the heaven and made them straight**, He rose above them and ascended, so He managed them with His power, and He created them as seven heavens.

It is surprising that someone denied the meaning understood from the speech of the Arabs in interpreting the statement of God: **Then He rose to the heaven**, which means elevation and rising, escaping in his mind from being obligated, if he interpreted it with its understood meaning, that He rose and ascended after being beneath it, until he interpreted it with the unknown of his reprehensible interpretation. Then he did not escape from what he escaped from, so it was said to him: You claimed that the interpretation of His statement **rose to the heaven** is *approached*, so was he turning away from the heaven and then turning toward it? If he claims that this is not an approach of action, but rather an approach of management, it is said to him: So say: He rose above it with the elevation of kingship and authority, not the elevation of transition and disappearance. Then he will not say anything about any of that except that he will be obligated in the other like it. And if we were not averse to lengthening the book with what is not of its kind, we would have

informed about the corruption of the statement of every speaker who said something about that, because the people of truth said something contrary to it. And in what we have explained of it is what will suffice for the one with understanding, God willing.

Abu Jaafar said: If someone were to say to us: Tell us about God Almighty's ascension to the heavens, was that before the creation of the heavens or after?

It was said: After that, and before He made them into seven heavens, as He, the Most High, said: **Then He directed Himself to the heaven while it was smoke and said to it and to the earth, 'Come in, willingly or by compulsion'** (Fussilat 41:11). And the establishment was after He created them into smoke, and before He made them into seven heavens.

Some of them said: He said: **He rose to the sky**, but there is no sky, like a man saying to another: **Make this garment**, but there is only yarn with it.

As for his saying, **He proportioned them**, he means that He prepared them, created them, managed them, and made them straight. In Arabic, *placing* means straightening, correcting, and preparing for them, just as one says, **So-and-so made this matter straight for so-and-so**, if he made it straight, corrected, and prepared it for him. So too is the proportioning of God, may He be glorified, of His heavens: He straightened them according to His will, and managed them according to His desire, and separated them after they were joined together.

Also: It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Al-Rabi' bin Anas: **Then He made them seven heavens**, meaning: He made their creation, **and He is Knowing of all things**.

And He, the Most High, said: **And He proportioned them**, so He brought out their two forms in the same way as the two forms of the whole. He had said before: **Then He directed Himself to the heaven**, so He brought it out in the sense of the singular. And He brought out their two forms in the sense of the two forms of the whole, because the heaven is a plural, the singular of which is samawah, so the estimation of its singular and its plural is thus the estimation of a cow and cows, a palm tree and palm trees, and the like. For this reason, the heaven was made feminine once, so it was said: this is a heaven, and masculine another time, so it was said: **The heaven is split open by it** (al-Muzzammil 73:18), as is done with the plural that has no difference from its singular except the entry and exit of the ha', so it is said: this is a cow and this is a cow, this is a palm tree and these are palm trees, and the like.

Some Arabists claimed that the sky is one, but it refers to the heavens, so it was said: **He made them equal**, meaning what was mentioned and what it referred to from the rest of the heavens that were not mentioned with it. He said: It is only mentioned when it is mentioned and it is feminine, so it is said: The sky is split by it, just as the feminine is mentioned, and as the

poet said:

Neither rain nor thunder nor rain nor land that is as green as it

As the blind man of Bani Tha'laba said:

If you see when it changed, then the incidents have made it worse.

Some of them said: Even if the sky is a sky above a sky and an earth above an earth, it is in interpretation one if you wish, then that one is a group, as it is said: a garment of morals and rags, and a pot of tenths, for the broken one, and a pot of broken pieces and repairs, and morals, meaning that its sides are morals.

If someone were to say to us: You have said that God, may His praise be glorified, rose to the heaven while it was smoke before He made it seven heavens, then He made it seven after He rose to it, so how did you claim that it is a group?

It was said: They were seven, not leveled, so the Most High said: Then He made them seven. As Muhammad bin Hamid told me, he said: Salamah bin Al-Fadl told us, he said: Muhammad bin Ishaq said: The first thing that God Almighty created was light and darkness, then He distinguished between them, so He made darkness a black, dark night, and He made light a bright, visible day, then He made the seven heavens thick with smoke, it is said - and God knows best - from the smoke of water until they became independent and He did not intertwine them. And He covered the night in the lowest heaven, and brought forth its brightness, so night and day flowed in it, and there was no sun, moon, or stars in it. Then He spread out the earth and anchored it with mountains, and measured out the sustenance in it, and spread out in it what He wanted of creation, so He finished the earth and what He measured out of its sustenance in four days. Then He directed Himself to the heaven, which was smoke as He had said, and He wove them together. He placed in the lowest heaven its sun, its moon, and its stars, and He inspired in each heaven its command, so He completed their creation in two days. So He finished creating the heavens and the earth in six days. Then He directed Himself on the seventh day above His heavens, then He said to the heavens and the earth: Come, willingly or unwillingly, to what I intend for you, and be reassured about it, willingly or unwillingly. They said: We come willingly.

Ibn Ishaq reported that God, the Most High, rose to the heaven after creating the earth and what is in it, and they were seven of smoke, and He leveled them as He described. We cited as evidence for what we said in that regard the statement of Ibn Ishaq, because it is a clearer explanation of the creation of the heavens, that they were seven of smoke before our Lord rose to them to level them without Him, and it is a better explanation of what we wanted to prove, that the meaning of the heaven about which God, the Most High, said: **Then He rose to the heaven** means all, as we described. And that He, the Most High, said: **Then He leveled them**, because the heaven means all, as we explained.

Abu Ja'far said: If someone were to say to us: What is the description of God Almighty's leveling of the

heavens that He mentioned in His statement, **Then He leveled them**, since they had been created seven before He leveled them? And what is the reason for mentioning their creation after mentioning the creation of the earth? Is it because it was created before it, or for some other meaning?

It was said: We have mentioned that in the report that we narrated on the authority of Ibn Ishaq, and we confirm it with confirmation of what we add to it from the reports of some of the early predecessors and their sayings:

Musa bin Harun told me: Amr bin Hammad told us: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: "It is He who created for you all that is on the earth. Then He directed Himself to the heaven and made them seven heavens." He said: God, the Blessed and Exalted, had His throne over the water, and He did not create anything other than what He created before the water. Then when He wanted to create creation, He brought forth smoke from the water, and it rose above the water and rose above it, and He called it heaven. Then He dried up the water and made it one earth, then He split it open and made seven earths in two days, on Sunday and Monday, so He created the earth on a whale, and the whale is the Nun that God mentioned in the Qur'an: **Nun and the Pen**, and the whale is in the water, and the water is on the back of a rock, and the rock is on the back of an angel, and the angel is on a rock, and the rock is in the wind, and it is the rock that Luqman mentioned, it is not in the sky nor on the earth: so the whale moved and was shaken, and the earth quaked, so He anchored the mountains on it and it became stable, so the mountains stand proud on the earth, so that is what He said: **And He has cast into the earth firm mountains, lest it should shake with you** (al-Nahl 16:15). And He created the mountains in it, and the sustenance of its people, and its trees, and what is appropriate for it, in two days, on Tuesday and Wednesday, and that is when He says: "Do you indeed disbelieve in He who created the earth in two days, and do you attribute to Him equals? That is the Lord of the worlds. And He placed therein firm mountains above it, and blessed it." He says: He caused its trees to grow. **And measured therein its sustenance**. He says: Its sustenance for its people. **In four days, equally for those who ask**. He says: Say to the one who asks you: This is the matter. **Then He directed Himself to the heaven while it was smoke**. (Fussilat 41:9-11) And that smoke was from the breathing of the water when He breathed, so He made it one heaven, then He split it and made it seven heavens in two days, on Thursday and Friday. And it was called Friday because He gathered together the creation of the heavens and the earth in it and inspired in each heaven its command. He said: He created in each heaven what He created from the angels and the creation that is in it, from the seas and the mountains of hail and what is not known, then He adorned the lowest heaven with the stars, so He made it an adornment and a protection, to protect from the devils. So when He finished creating what He loved, He

Surat al-Baqarah 2:28

How can you disbelieve in God while you were dead and He gave you life; then He will cause you to die, then He will bring you to life, and then to Him you will be returned?

directed Himself to the Throne. This is when He says: **He created the heavens and the earth in six days** (al-A'raf 7:54). And He says: **They were joined together, then We separated them** (al-Anbiya 21:30).

Al-Hasan bin Yahya told me: Abd al-Razzaq told us: Muammar told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement: "It is He who created for you all that is on the earth. Then He directed Himself to the heaven." He said: He created the earth before the heaven. When He created the earth, smoke rose from it, and that is when He says: **Then He directed Himself to the heaven and made them seven heavens**. He said: Some of them are above others, and seven earths, some of them are below others.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement: **Then He made them seven heavens**, he said: Some of them are above others, between every two heavens is a journey of five hundred years.

Al-Muthanna bin Ibrahim told us: Abu Salih told us: Muawiyah bin Salih told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: Where He mentioned the creation of the earth before the heaven, then He mentioned the heaven before the earth, that is because God created the earth with its sustenance without spreading it out before the heaven, **Then He directed Himself to the heaven and made them seven heavens**, then He spread out the earth after that, so that is His statement: **And the earth after that He spread out** (al-Nazi'at 79:30).

Al-Muthanna told me, he said: Abdullah bin Saleh told us, he said: Abu Ma'shar told me, on the authority of Saeed bin Abi Saeed, on the authority of Abdullah bin Salam that he said: God began creation on Sunday, so He created the earths on Sunday and Monday, and He created the sustenance and the mountains on Tuesday and Wednesday, and He created the heavens on Thursday and Friday, and He finished in the last hour of Friday, so He created Adam in it in haste. So that is the hour in which the Hour will come.

Abu Ja'far said: The meaning of the statement is: He is the One who bestowed His blessings upon you, creating for you everything on earth and subjecting it to you as a favor from Him to you, so that it may be a provision for you in your worldly life and a provision until your appointed times, and a proof for you of the Oneness of your Lord. Then He ascended to the seven heavens while they were smoke, and He proportioned them and interwoven them, and He caused His sun, moon, and stars to run through some of them, and He determined in each one of them what He determined of His creation.

The statement in the interpretation of his saying: **And He is All-Knowing of everything**.

Meaning by His Most High saying: **And He** Himself, and by His saying: **Of all things is Knowing** that the

One who created you, and created for you everything on the earth, and proportioned the seven heavens and what is in them, and perfected them from the smoke of water, and perfected their work, nothing is hidden from Him - O hypocrites and atheists who disbelieve in Him from the People of the Book - what you reveal and what you conceal in yourselves, even if your hypocrites express with their tongues their saying: We believe in God and the Last Day, while they are concealing it. And your rabbis denied what My Messenger brought them of guidance and light, while they knew its truth. And they denied it and concealed what I took from them by explaining it to My creation of the matter of Muhammad and his prophethood, covenants, while they knew of it. Rather, I am Knowing of that of your matter and other matters of yours and the matters of others. Indeed, I am Knowing of all things.

His saying: *All-Knowing* means All-Aware. It was narrated on the authority of Ibn Abbas that he used to say: He is the one whose knowledge is perfect.

Al-Muthanna told me, he said: Abdullah bin Saleh told us, he said: Muawiyah bin Saleh told us, he said: Ali bin Abi Talha told me, on the authority of Ibn Abbas, he said: The scholar is the one who has completed his knowledge.

Tafsir al-Qurtubi

God Almighty says: **How can you disbelieve in God while you were dead and He gave you life? Then He will cause you to die, then He will bring you to life, and then to Him you will be returned.**

How is a question about the state, and it is a noun in the accusative case with takfirun, and it is built on the fat-ha and its way was to be quiescent, because it has the meaning of interrogation which means astonishment, so it resembles the letters, and the fat-ha was chosen for it because of its lightness, meaning these are among those who should be astonished when they disbelieved and the proof was established against them.

If it is said: How can this address be to the People of the Book when they did not disbelieve in God? The answer is what was mentioned previously, that since they did not confirm the matter of Muhammad, peace be upon him, and did not believe him in what he brought, they committed shirk, because they did not acknowledge that the Qur'an is from God. And whoever claims that the Qur'an is the speech of humans has committed shirk with God and has broken the covenant. And it is said: How is it that he worded it as a question and it is not that, rather it is a confirmation and a rebuke, meaning how do you disbelieve in His blessings upon you and His power! Al-Wasiti said: He rebuked them with this with the utmost rebuke, because the dead and inanimate do not dispute with their Maker in anything, but rather the dispute is from the spiritual structures.

The Almighty said: **And you were dead.** This waw is the waw of state, and qad is implied. Al-Zajjaj said: The meaning is and you were, then qad was deleted. Al-Farra' said: Dead is the predicate of you were.

Then He gave you life, then He will cause you to die. This is the pause for completion. This is what Abu Hatim said. Then he said: **Then He will bring you to life.** The people of interpretation differed about the order of these two deaths and two lives, and how many deaths and lives does a person have? Ibn Abbas and Ibn Masoud said: That is, you were dead and non-existent before you were created, so He gave you life—that is, He created you—then He will cause you to die when your appointed times come to an end, then He will bring you to life on the Day of Resurrection. Ibn Atiyyah said: This statement is what is meant by the verse, and it is what the disbelievers cannot avoid because they acknowledge them, if the souls of the disbelievers acknowledge that they are dead and non-existent, then for the life in this world, then for the death in it, the necessity of the other life is strong upon them, and their denial of it is a claim that has no proof. Another said: The life that is in the grave according to this interpretation is subject to the ruling of this world. It was said: It is not taken into account just as the death of someone whom He caused to die in this world and then brought to life in this world is not taken into account. It was said: You were dead in the back of Adam, then He brought you out from his back like atoms, then He will cause you to die the death of this world and then He will resurrect you. It was said: **You were dead** - that is, as sperm - in the loins of men and the wombs of women, then He transferred you from the wombs and brought you to life, then He will cause you to die after this life, then He will bring you to life in the grave for questioning, then He will cause you to die in the grave, then He will bring you to life with the life of resurrection until the gathering, which is the life after which there is no death.

I said: According to this interpretation, there are three deaths and three resurrections. Their being dead in Adam's back, and their being brought out from his back and the testimony against them is not like their being sperm in the loins of men and wombs of women. According to this, there are four deaths and four resurrections. It has been said that God Almighty created them before the creation of Adam, peace be upon him, like dust, then He caused them to die. According to this, there are five deaths and five resurrections. And the sixth death for the sinners of the nation of Muhammad, may God bless him and grant him peace, when they enter the Fire, according to the hadith of Abu Sa'id al-Khudri, who said: "The Messenger of God, may God bless him and grant him peace, said: 'As for the people of the Fire who are its people, they will neither die in it nor live. Rather, there are people who were afflicted by the Fire because of their sins - or he said because of their transgressions - so God caused them to die a death until they were like coal. Then intercession is permitted, and they are brought in groups and spread out on the rivers of Paradise. Then it is said, 'O people of Paradise, pour out water upon them,' so they will grow like the seed that grows in the silt of a torrent.' A man from the people said: 'It is as if the Messenger of God, may God bless him and grant him peace, was in the desert.'"

Narrated by Muslim.

I said: His saying: **So God caused them to die** is a literal meaning of death, because He emphasized it, because He emphasized it with the infinitive, and that is to honor them. It was said: It is possible that He caused them to die is an expression of their being hidden from its pains by sleeping, and that is not death in reality, and the first is more correct. The grammarians have agreed that if you emphasize the verb with the infinitive, it is not metaphorical, but rather it is in reality, and similar to it is: **God spoke to Moses directly**, as will be explained, God willing. It was said: The meaning is: You were dead in obscurity, so He revived you by remembering and honoring you with this religion and the Prophet who came to you, then He will cause you to die and your memory will die, then He will revive you for the resurrection.

The Almighty said: **Then to Him you will be returned.** That is, to His punishment you will be returned for your disbelief. It was said: to life and to the questioning, as the Almighty said: **As We began the first creation, We will repeat it.** So their return is like their beginning, so it is a return. And you will be returned is the reading of the group. Yahya bin Ya'mar, Ibn Abi Ishaq, Mujahid, Ibn Muhaysin, and Salam bin Ya'qub open the letter of the present tense and break the jim wherever it occurs.

Tafsir Ibn Kathir

God Almighty says, arguing for His existence and power and that He is the Creator who controls His servants, **How do you disbelieve in God?** That is, how do you deny His existence or worship other than Him? **And you were dead and He gave you life.** That is, you were nothing and He brought you into existence, as God Almighty said, **Or were they created from nothing, or were they the creators? Or did they create the heavens and the earth? Rather, they are not certain.** God Almighty also said, **Has there not been over man a period of time when he was not a thing worth mentioning?** There are many verses on this subject. Sufyan al-Thawri said on the authority of Abu Ishaq on the authority of Abu al-Ahwas on the authority of Abdullah ibn Mas'ud, may God be pleased with him, "They said, 'Our Lord, You caused us to die twice and brought us to life twice, so we acknowledged our sins.' " He said, "It is what is in Surat al-Baqarah. "And you were dead and He gave you life. Then He will cause you to die, then He will give you life." Ibn Jurayj said on the authority of Ata' on the authority of Ibn Abbas: **You were dead and He gave you life** means dead in the loins of your fathers. You were nothing until He created you, then..." He will cause you to die a true death, then He will bring you back to life when He resurrects you. He said: It is like the saying of God the Almighty: **You caused us to die twice and You gave us life twice.** Ad-Dahhak said on the authority of Ibn Abbas regarding the saying of God the Almighty: **Our Lord, You caused us to die twice and You gave us life twice.** He said: You were dust before He created you, so this is a death. Then He gave you life and created you, so this is a life. Then He will cause you to die and you will return to the graves, so this is another death. Then He will resurrect you on the Day of Resurrection, so this is

How can you disbelieve in God while you were dead and He gave you life; then He will cause you to die, then He will bring you to life, and then to Him you will be returned?

another life. So these are two deaths and two lives. It is like His saying: **How can you disbelieve in God when you were dead and He gave you life? Then He will cause you to die and then bring you back to life.** And thus it was narrated on the authority of As-Suddi with his chain of transmission on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on Marra on the authority of Ibn Mas'ud and on some of the Companions and on the authority of Abu Al-Aliyah, Al-Hasan, Mujahid, Qatadah, Abu Salih, Ad-Dahhak, and Ata' Al-Khurasani, something similar to that. And Ath-Thawri said on the authority of As-Suddi on the authority of Abu Salih: **How can you disbelieve in God when you were dead and He gave you life? Then He will cause you to die and then bring you back to life, then to Him you will be returned.** He said: He will bring you back to life in the grave. Then He will cause you to die. Ibn Jarir said on the authority of Yunus on the authority of Ibn Wahb on the authority of Abd al-Rahman ibn Zayd ibn Aslam, who said: He created them in the back of Adam, then He took a covenant from them, then He caused them to die, then He created them in the wombs, then He caused them to die, then He will bring them back to life on the Day of Resurrection. This is like the statement of God the Almighty: **'They will say, 'Our Lord, You caused us to die twice and You gave us life twice.'** This is strange, as is the statement before it. What is correct is what was stated above on the authority of Ibn Mas'ud, Ibn Abbas, and that group of the followers, and it is like the statement of God the Almighty: **Say, 'God gives you life, then causes you to die, then gathers you together for the Day of Resurrection, about which there is no doubt.'** (10:14), as God the Almighty said about idols: **Dead, not alive, and they perceive not.** (10:14), and He said: "And a sign for them is the dead earth. We give it life and produce from it grain, from which they eat."

Fath al-Qadir

How is built on the fat-ha for its lightness and it is in the accusative position with takfirun, and it asks about the state, and this question is to deny them and express astonishment at their state and it includes the question hamza, and the waw in 28- **and you were** is for the state and it is understood as al-Zajaj and al-Farraa said, and it is correct to make this past a state because the state is not just his saying: **you were dead** but rather it is what comes after it until his saying: **you return** as the author of al-Kashshaf asserted as if he said: How do you disbelieve? And this story of yours: meaning while you are aware of this story and its beginning and end. The dead are the plural of dead, and the commentators differed in the order of these two deaths and two lives. It was said that what is meant is **you were dead** before you were created, meaning nonexistent, because it is permissible to call something nonexistent death because they both share in not feeling. **Then He gave you life** meaning He created you. **Then He will cause you to die** when your appointed times come to an end. **Then He will bring you to life** on the Day of Resurrection. A group of the

Companions and those who came after them held this view. Ibn Atiyyah said: This statement is what is meant by the verse, and it is what the disbelievers cannot avoid. If the souls of the disbelievers acknowledge that they were nonexistent, then alive in this world, then dead in it, then they must acknowledge the afterlife. Another said: The life that is in the grave according to this interpretation is like the life of this world. It was said that what is meant is that you were dead in the back of Adam, then He brought you out from his back like ants, then He will cause you to die the death of this world, then He will resurrect you. It was said: **You were dead** meaning sperm in the loins of men **Then He gave you life** to the life of this world **Then He will cause you to die** after this life **Then He will give you life** in the graves **Then He will cause you to die** in the grave **Then He will give you life** to the life after which there is no death. Al-Qurtubi said: According to this interpretation, there are three deaths and three resurrections, and their being dead in the back of Adam and their being brought out from his back and the testimony against them is not like their being sperm in the loins of men, so according to this there are four deaths and four resurrections. It was said: God created them before the creation of Adam like animals and caused them to die, so according to this there are five deaths and five resurrections, and a sixth death for the sinners from the nation of Muhammad, may God bless him and grant him peace, as mentioned in the hadith: "But people were afflicted by the Fire because of their sins, so God caused them to die a death, until when they were charcoal, He permitted intercession and they were brought, until he said: Then they grow like a seed in the silt of the torrent." It is in the Sahih from the hadith of Abu Saeed. And His statement: **Then to Him you will be returned** means to God, the Most High, and He will reward you for your deeds. Yahya bin Ya'mar, Ibn Abi Ishaq, Mujahid, Salam, and Ya'qub read with the fat-ha on the letter of the present tense, while the group read with the damma on it. He said in Al-Kashshaf: The first was connected with the fa' and what followed it with thumma, because the first revival followed death without delay, while death was delayed from revival, and the second revival is also delayed from death if what is meant by it is the resurrection, an apparent delay, and if what is meant by it is the revival of the grave, then knowledge is acquired from it by its delay, and the return to the reward is also delayed from the resurrection. It is not hidden from you that if he meant by his statement that the first revival followed death that it occurred on what is characterized by death, then the second death occurred on what is characterized by life. And if he meant that the first revival occurred at the beginning of its description by death, unlike the second, then this is not accepted, because it occurred at the last moments of his death just as the second occurred at the last moments of his life, so ponder this. Ibn Jarir narrated on the authority of Ibn Masoud and some of the Companions regarding the words of God the Almighty: **And you were dead** *verse*, he said: You were nothing, so He created you. **Then He will cause you to die, then He will bring you to life** on the Day of Resurrection. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi

Hatim narrated something similar on the authority of Ibn Abbas. Abd Ibn Hamid and Ibn Jarir narrated something similar on the authority of Qatadah as well. Ibn Jarir narrated on the authority of Abu Salih, he said: He will cause you to die, then He will bring you to life in the grave, then He will cause you to die. Ibn Jarir narrated on the authority of Abu Al-Aaliyah regarding His words: **And you were dead** he said: When you were nothing, then He caused them to die, then He will bring them to life on the Day of Resurrection, then they will return to Him after life. Ibn Jarir narrated on the authority of Abd Al-Rahman Ibn Zaid Ibn Aslam, he said: He created them from the back of Adam, then He took a covenant from them, then He caused them to die, then He created them in the wombs, then He caused them to die, then He will bring them to life on the Day of Resurrection. The first is correct.

Tafsir al-Baghawi

28. How do you disbelieve in God? After the evidence was established and the proofs were made clear, then He mentioned the evidence and said: **And you were dead** as sperm in the loins of your fathers **Then He gave you life** in the wombs and in this world **Then He will cause you to die** when your appointed times have come to an end **Then He will give you life** for the resurrection **Then to Him you will be returned** meaning you will be returned in the Hereafter and He will reward you for your deeds.

Jacob read **You will return** throughout the Qur'an with the opening of the *ya* and the *ta* to name the subject.

Tafsir al-Baidawi

28-How do you disbelieve in God? is a question that includes denial and astonishment at their disbelief by denying the state in which it occurs on the demonstrative path, for its issuance is inseparable from a state and description. So if he denies that their disbelief has a state in which it exists, this necessitates denying its existence. It is more eloquent and stronger in denying disbelief than **Do you disbelieve?** and more appropriate to what follows it from the state. The address is to those who disbelieved because He described them with disbelief, evil speech, and evil deeds. He addressed them in the manner of turning away, and rebuked them for their disbelief despite their knowledge of their state that requires otherwise. The meaning is, tell me in what state do you disbelieve?

And you were dead, meaning bodies without life, elements and food, mixtures and sperm, and chewed flesh, left behind and not left behind.

He gave you life by creating souls and breathing them into you. The reason for connecting it with the letter *fa* is because it is connected to what it is connected to and not separated from it, unlike the rest.

Then He will cause you to die when your appointed times are fulfilled. **Then He will bring you to life** by resurrection on the Day when the Trumpet is blown or for questioning in the graves. **Then to Him you will be**

returned after the gathering, and He will reward you for your deeds. Or you will be raised to Him from your graves for the reckoning. How strange is your disbelief, given your knowledge of this state of yours. If it is said: If they knew that they were dead and He brought them to life and then caused them to die, they did not know that He would bring them to life and then to Him they will be returned. I say: Their ability to know both of these things is due to the evidence He has set up for them, which is equivalent to their knowledge in removing the excuse, especially since the verse draws attention to what indicates their correctness, which is that when He was able to bring them to life first, He was able to bring them to life a second time, for the beginning of creation is not easier for Him than its repetition. Or the address to the two tribes, for He, glory be to Him, the Most High, when He explained the evidence of monotheism and prophethood, and promised them for faith, and threatened them for disbelief, He confirmed that by enumerating upon them the general and specific blessings, and He deemed it ugly for them to disbelieve and excluded it from them with those great blessings, for the greatness of blessings necessitates the greatness of disobeying blessings. If it is said: How can death be considered among the blessings that necessitate gratitude? I say: Since it was a connection to the second life, which is the true life, as God Almighty said: **And indeed, the home of the Hereafter - that is the life**, it was among the great blessings, even though what was enumerated upon them as a blessing is the meaning extracted from the story in its entirety, just as what is actually a state is knowledge of it, not each one of the sentences, for some of them are past and some of them are future, and neither of them can be a state. Or with the believers specifically to establish the favor upon them, and to distance disbelief from them in the sense of, how can disbelief be imagined from you while you were dead and ignorant, so He revived you with what He gave you of knowledge and faith, then He causes you to die the known death, then He revives you with the true life, then to Him you will return, and He will reward you with what no eye has seen, no ear has heard, and no human heart has imagined. And life is true in the sensitive power, or what requires it, and with it the animal was called an animal metaphorically in the growing power, because it is from its vanguards and introductions, and with regard to what is specific to man from the species, such as reason, knowledge, and faith in terms of their perfection and goal, and death in contrast to it is said of what corresponds to it in every level. God Almighty said: "Say: God gives you life, then He causes you to die." He said: **Know that God revives the earth after its death**. He said: **Or was he dead and We gave him life and made for him a light by which he walks among the people?** When the Almighty Creator is described with this, it is intended to indicate the validity of His being described with the knowledge and ability necessary for this power in us, or a meaning that exists in itself and requires that on the basis of metaphor. And Yaqub read tarja'oonu with the opening of the *ta* in all of the Qur'an.

Surat al-Baqarah 2:28

How can you disbelieve in God while you were dead and He gave you life; then He will cause you to die, then He will bring you to life, and then to Him you will be returned?

Surat al-Baqarah 2:29

It is He who created for you all that is on the earth. Then He directed Himself to the heaven, and made them seven heavens, and He is Knowing of all things.

Tafsir al-Jalalayn

It is He who created for you whatever is on the earth meaning the earth and what is in it **all together** so that you may benefit from it and take heed **Then He directed Himself** after creating the earth, meaning He intended **to the heaven and proportioned them** the pronoun refers to the heaven because it is in the meaning of the sentence referring to Him: meaning He made it as in another verse {Then He completed them} **seven heavens, and He is Knowing of all things** in general and in detail, so do you not consider that the One who is able to create that from the beginning and is greater than you is able to return you?

Tafsir al-Suyuti

Tafsir al-Tabari

"It is He who created for you all that is on the earth. Then He directed Himself to the heaven and made them seven heavens. And He is Knowing of all things."

Tafsir al-Qurtubi

The Almighty's saying: **It is He who created for you all that is on the earth.** There are ten issues in it:

The first: **to create** means to invent and bring into existence after nothingness. It may be said about a human being: He created something when he created it, and from this the poet said:

Whoever creates what he says, my tricks in it are few

This meaning has been mentioned before. Ibn Kaysan said: **He created for you** means for your sake. It was also said: The meaning is that everything on earth is blessed for you and is yours. It was also said: It is evidence of monotheism and consideration.

I said: This is correct, as we explain. It is possible that he meant by it what they need of all things.

Second: Those who said that the basic principle of things that are beneficial is permissibility used this verse and similar things as evidence - such as His statement: **And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him** (al-Baqarah 2:17) - to establish evidence for the prohibition. They supported this by saying: Delicious foods were created even though it was possible that they would not be created, so they were not created in vain, so there must be a benefit for them. And that benefit cannot be attributed to God Almighty because He is sufficient by His essence, so it is attributed to us. And our benefit is either in attaining its pleasure, or in

avoiding it so that we may be tested by that or in our consideration of it. And none of those things are achieved except by tasting them, so it is necessary that they be permissible. This is invalid, because we do not accept the necessity of the futility of creating them except for a benefit, rather He created them in this way because the basic principle of benefit is not required of Him, rather He is the one who requires it. We do not accept that the benefit is limited to what they mentioned, nor that some of those benefits are obtained except by taste, but rather the tastes may be proven by other matters as is known to the naturalists. Then it is opposed by what is feared to be a deadly poison, and they are opposed by the doubts of the proponents of prohibition. Others hesitated and said: There is no action from which we do not perceive good or bad except that it is possible for it to be good in itself, and there is no specific one before the arrival of the Shari'ah, so it is necessary to stop until the arrival of the Malikis and the Sayrafi in this issue saying about stopping. And its meaning to them is that there is no ruling in it in that case, and that the Shari'ah when it comes can rule as it wishes, and that the mind does not rule with obligation or otherwise, but its share is to know things as they are. Ibn Atiyyah said: Ibn Furak narrated from Ibn al-Sa'igh that he said: The mind has never been devoid of hearing, and there is no incident except that there is hearing in it, or it is related to it, or it has a state that is maintained. He said: So this should be relied upon, and it is sufficient to look into prohibition, permissibility, and stopping.

Third: The correct meaning of the Almighty's statement: **He created for you whatever is on the earth** is consideration. It is indicated by what precedes and follows it from the accusative of the examples: giving life and causing death, creation, and rising to the heaven and leveling it, meaning that He who was able to give you life and create you and create the heavens and the earth, the ability to restore is not far from Him.

If it is said: The meaning of **how much benefit** is that you may benefit from all of that, we say: What is meant by benefit is consideration of what we have mentioned. If it is said: What consideration is there in scorpions and snakes, we say: A person may be reminded by some of the harmful things he sees of what God has prepared for the disbelievers in the Fire of punishments, and this may be a reason for faith and abandoning sins, and that is the greatest consideration. Ibn al-Arabi said: There is nothing in the information about this ability regarding this whole sentence that requires prohibition, permission, or suspension, but rather the mention of this verse came in the context of proof and warning to prove His Oneness.

The masters of meanings said about His statement: **He created for you all that is on the earth:** So that you may gain strength through it to obey Him, not to spend it in ways that disobey Him. Abu Uthman said: He gave you everything and made it subservient to you so that you may use it as evidence of the vastness of His generosity, and be content with what He has guaranteed for you of His abundant giving in the afterlife, and not consider His great goodness too much for your little work, for He began with you with the greatest of blessings before the work, which is monotheism.

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It is He who created for you all that is on the earth. Then He directed Himself to the heaven, and made them seven heavens, and He is Knowing of all things.

Fourth: Zaid bin Aslam narrated on the authority of his father on the authority of Omar bin Al-Khattab, may God be pleased with him.

“A man came to the Messenger of God, may God bless him and grant him peace, and asked him to give him something. The Messenger of God, may God bless him and grant him peace, said: I do not have anything, but buy from me, and when something comes, we will pay. Umar said to him: This is what you have been given, if you have it, for God has not charged you with what you cannot bear. The Messenger of God, may God bless him and grant him peace, disliked what Umar said, so a man from the Ansar said: O Messenger of God, may God bless him and grant him peace,

Spend and do not fear the loss of your wealth

The Messenger of God, may God bless him and grant him peace, smiled, and joy was evident on his face at what the Ansari had said. Then the Messenger of God, may God bless him and grant him peace, said: “I was commanded to do so.” Our scholars, may God have mercy on them, said: “Fearing diminishing comes from bad thoughts about God, because God, the Most High, created the earth and everything in it for the children of Adam, and He said in His revelation: ‘He created for you all that is on the earth,’ and: ‘He has subjected to you all that is in the heavens and all that is on the earth, from Him.’” All these things are subject to man, cutting off his excuse and argument against him, because he is a servant to Him just as He created him as a servant. So if the servant has good thoughts about God, he will not fear diminishing because He will replace it for him, as God, the Most High, said: **And whatever you spend, He will replace it, and He is the Best of providers.** And He said: **For indeed, my Lord is Free of need and Generous.** And the Messenger of God, may God bless him and grant him peace, said: God, the Most High, said: My mercy has preceded My wrath. O son of Adam. Spend, and I will spend on you. God’s right hand is full of abundance, and nothing diminishes it, night or day.” And the Messenger of God, may God bless him and grant him peace, said: “There is no day in which the servants arise except that two angels descend, and one of them says: ‘O God, give to the spender a replacement,’ and the other says: ‘O God, give to the withholder.’” And likewise in the evening at sunset they also call out, and all of this is correct and was narrated by the Imams, praise be to God. So whoever’s heart is enlightened and knows the wealth and generosity of his Lord, he spends and does not fear being deficient. And likewise whoever’s desires for this world have died and he is content with the little sustenance that sustains his life, and his will for himself is cut off, then this one gives from his ease and his difficulty and does not fear being deficient. And only the one who has a will in things fears being deficient, so if he gives today and tomorrow he has a will in something, he fears that he will not get it tomorrow, and the matter of spending today becomes difficult for him for fear of being deficient. Muslim narrated on the authority of Asma’ bint Abi Bakr, who said: The Messenger of God, may God bless him and

grant him peace, said to me: **Blow, or sacrifice, or spend, and do not count, lest God count against you, and do not store, lest God store against you.** Al-Nasa’i narrated on the authority of Aisha, who said: “A beggar once came to me in the presence of the Messenger of God, may God bless him and grant him peace, so I ordered something for him, then I called for it and looked at it. The Messenger of God, may God bless him and grant him peace, said: ‘Do you not want anything to enter or exit your house except with your knowledge?’ I said: ‘Yes.’ He said: ‘Easy, Aisha, do not count, lest God Almighty count for you.’”

Fifth: The Almighty’s saying: **Then He rose up.** Then is to arrange the report, not to arrange the matter in itself. And rising up in the language means rising and being high above something. God Almighty said: **So when you and those with you are established on the ship,** and He said: **That you may be established on their backs,** and the poet said:

So I brought them water in a deserted place, and the Yemeni star was created and rose up.

That is, it rose and ascended, and the sun rose over my head and the bird rose over the top of my head, meaning it rose. This verse is one of the problematic verses, and people have three opinions about it and similar verses. Some of them said: We recite it and believe in it but do not interpret it. Many of the imams went with this, and this is as narrated from Malik, may God have mercy on him, that a man asked him about the words of God, the Most High: **The Most Gracious established Himself firmly on the Throne.** Malik said: Ascending is not unknown, and how is not rational, and belief in it is obligatory, and asking about it is an innovation, and I see you are a bad man! Expel him. Some of them said: We recite it and interpret it according to what the apparent meaning of the language implies. This is the opinion of the anthropomorphists. Some of them said: We recite it and interpret it and do not take it at face value. Al-Farra’ said about the words of God, the Most High: **Then He directed Himself to the heaven and made them straight,** He said: Ascending in the speech of the Arabs has two opinions, one of them is that a man becomes straight and his youth and strength end, or he becomes straight without crookedness, so these are two opinions. A third way is to say: So-and-so was facing so-and-so, then he rose up to me and to me, insulting me. In the sense of he turned to me and to me. This is the meaning of his statement: **Then he rose up to the heaven,** and God knows best. He said: Ibn Abbas said: Then he rose up to the heaven means he ascended. This is like your saying: He was sitting, then he rose up standing, and he was standing, then he rose up sitting, and all of that is permissible in the speech of the Arabs. Al-Bayhaqi Abu Bakr Ahmad bin Ali bin Al-Hussein said: His statement that he rose up in the meaning of he approached is correct, because approaching is the intention to create the heaven, and the intention is the will, and that is permissible in the attributes of God the Most High. The word then relates to creation, not to will. As for what was narrated from Ibn Abbas, he took it from Al-Kalbi’s interpretation, and

Al-Kalbi is weak. Sufyan bin Uyaynah and Ibn Kaysan said about his statement: **Then he rose up to the heaven**, he intended it, meaning with his creation and invention, so this is one statement. It was said: on without specification or definition, and Al-Tabari chose it. It is mentioned on the authority of Abu Al-Aaliyah Al-Riyahi regarding this verse that it is said: **He rose** meaning that He ascended. Al-Bayhaqi said: What he meant by that - and God knows best - is the ascension of His command, which is the water vapor from which the creation of the sky occurred. It was also said: **The rose** is the smoke. Ibn Atiyah said: **This is contradicted by the description of speech**. It was also said: **The meaning is He took control**, as the poet said:

Bashar has taken control of Iraq without sword or bloodshed.

Ibn Atiyah said: This only comes in the words of God Almighty: **The Most Gracious established Himself firmly on the Throne**. I said: It has already been mentioned in Al-Farra's statement that **upon me** and **to me** have the same meaning. This chapter will be further explained in Surah Al-A'raf, God willing. The rule in this verse and others like it is to prevent movement and transfer.

Sixth: It appears from this verse that He, glory be to Him, created the earth before the heaven, and likewise in Ha Mim As-Sajdah. And He said in al-Nazi'at 79: **Were you more difficult to create, or is the heaven which He constructed?** So He described its creation, then He said: **And the earth after that He spread out**. So it is as if He created the heaven on this basis before the earth, and the Most High said: **Praise be to God, Who created the heavens and the earth**. This is the statement of Qatadah: The heaven was created first, as reported by At-Tabari. And Mujahid and other commentators said: He, glory be to Him, dried up the water that His Throne was on, then He made it earth, and smoke rose from it and rose, so He made it heaven, so the creation of the earth came before the creation of the heaven, then He directed His command to the heaven and made them seven heavens, then He spread out the earth after that, and when He created it it was not spread out.

I said: Qatada's statement is correct, God Almighty willing, which is that God Almighty first created the smoke of the sky, then He created the earth, then He turned to the sky while it was smoke and leveled it, then He spread out the earth after that.

What indicates that smoke was created first before the earth is what Al-Suddi narrated on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra Al-Hamdani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Messenger of God, may God bless him and grant him peace, regarding the words of God Almighty: "It is He who created for you all that is on the earth. Then He directed Himself to the heaven and made them seven heavens." He said: God, blessed and exalted be He, had His throne over the water and did not create anything before the water. When He wanted to create creation, He brought forth smoke from the water, which rose above the water, and rose above it, and called it heaven. Then He dried up the water and made it one earth, then He split it and

made it seven earths in two days, on Sunday and Monday. So He made the earth on a whale, and the whale is the Nun that God Almighty mentioned in the Qur'an in His saying: **Nun and the Pen**, and the whale is in the water and the water is on a rock, and the rock is on the back of an angel, and the angel is on the rock, and the rock is in the wind - and it is the rock that Luqman mentioned: It is not in the sky nor on the earth, so the whale moved and was shaken, and the earth quaked, so He sent mountains upon it and it became stable, so the mountains are proud of the earth, and that is what God Almighty said: **And He has cast into the earth firm mountains, lest it should shift with you**, and He created the mountains in it, and the sustenance of its people and its trees, and what is not appropriate for them in two days, on Tuesday and Wednesday, and that is when He says: "Say: Do you indeed disbelieve in He who created the earth in two days, and do you attribute to Him rivals? That is the Lord of the worlds. And He placed therein firm mountains from above it and blessed it and measured therein its sustenance in four days, equal for those who ask." He says: Whoever asks, then this is the matter, **Then He directed Himself to the heaven while it was smoke**, and that smoke was from the breathing of the water when it breathed, so He made it one heaven, then He surpassed it and made it seven. Heavens in two days, on Thursday and Friday, and it was called Friday because He gathered the creation of the heavens and the earth in it, **And He inspired in each heaven its command**. He said: He created in each heaven what He created of the angels and the creation in it of the seas and mountains of hail and what is not known, then He decorated the lowest heaven with the stars, and made them an adornment and a protection to protect from the devils. Then when He finished creating what He loved, He rose over the Throne, and said, "This is when He says: 'He created the heavens and the earth in six days,' and He says: 'They were joined together, then We parted them.'" And He mentioned the story of the creation of Adam, peace be upon him, as will be explained in this Surah, God willing. And Wakee' narrated on the authority of Al-A'mash on the authority of Abu Thabyan on the authority of Ibn Abbas, who said: The first thing that God Almighty created was the pen, and He said to it, **Write**. It said, **O Lord, what should I write?** He said, **Write the destiny**. So it ran with what would happen from that day until the Hour. He said: Then He created the Noon and spread the earth over it. The water vapor rose and from it He split the heavens. The Noon shook and the earth shook and was fixed with mountains. The mountains will stand tall on the earth until the Day of Resurrection. So in this narration, He created the earth before the water vapor, which is smoke, rose, contrary to the first narration. The first narration from him and others is more appropriate, because God Almighty said: **And after that He spread the earth out**. And God knows best what He did, for there are different opinions about it, and independent reasoning has no place in it.

Abu Naim narrated on the authority of Ka'b al-Ahbar that Iblis penetrated the whale on whose back was the entire earth, and he cast into its heart, and said: Do you know what is on your back, O Luthia, of nations, trees, beasts, people, and mountains? If you shake

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them off, you will cast them all off your back. He said: Luthia thought of doing that, so God sent a beast that entered his nostril, and he cried out to God for it and it came out. Ka'b said: By the One in Whose Hand is my soul, he looks at it in front of him and it looks at him. If he intends to do something about it, it returns to where it was.

Seventh: The origin of the creation of all things is from water, as narrated by Ibn Majah in his Sunan, and Abu Hatim al-Basti in his Sahih Musnad, "On the authority of Abu Hurayrah, who said: I said: O Messenger of God, when I see you, my soul is content and my eyes are comforted. Tell me about everything. He said: Everything was created from water. I said: Tell me about something that if you do it, you will enter Paradise. He said: Feed the poor, spread peace, maintain family ties, and pray at night while people are asleep, and you will enter Paradise in peace." Abu Hatim said that Abu Hurayrah's statement: **Tell me about everything** meant everything that was created from water. The evidence for the correctness of this is the answer of the Chosen One, peace be upon him, to him when he said: **Everything was created from water**, even though it was not created. Saeed bin Jubair narrated on the authority of Ibn Abbas that he used to narrate that the Messenger of God, peace be upon him, said:

The first thing that God created was the pen, and He commanded it to write down everything that would happen.

This is also narrated on the authority of Ubadah ibn al-Samit, with a chain of transmission traceable to the Prophet. Al-Bayhaqi said: What he meant - and God knows best - was that the first thing He created after creation was the water, the wind, the throne, and the pen. This is clear in:

Hadith of Imran bin Husain, **Then He created the heavens and the earth**. Abdul Razaq narrated on the authority of Umar bin Habib bin Amr bin Al-Makki on the authority of Humaid bin Qais Al-Araj on the authority of Tawus who said: A man came to Abdullah bin Amr bin Al-Aas and asked him: From what were the creations created? He said: From water, light, darkness, wind, and dust. The man said: From what were these created? He said: I do not know. He said: Then the man came to Abdullah bin Al-Zubayr and asked him, and he said the same as Abdullah bin Amr. He said: Then the man came to Abdullah bin Abbas and asked him, and he said: From what were the creations created? He said: From water, light, darkness, wind, and dust. The man said: From what were these created? Then Abdullah bin Abbas recited: **And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him**. The man said: No one could have done this except a man from the family of the Prophet, may God bless him and grant him peace. Al-Bayhaqi said: He meant that the source of all is from Him, meaning from His creation, innovation, and invention. He created water first, or water and whatever He willed of His creation, not from an origin nor based on a previous example,

then He made it the origin of what He created after that. He is the Creator and the Maker, there is no god but Him and no creator but Him, glory be to Him, the Majestic and the Almighty.

Eighth: The Almighty's saying: **And He made them seven heavens**. The Almighty mentioned that the heavens are seven. The earth was not given an explicit number in the revelation that does not bear interpretation, except for His saying: **And of the earth the like of them**. There is a difference of opinion about it. It was said: **And of the earth the like of them**, meaning in number, because the manner and description differ according to observation and reports, so the number is specified. It was said: **And of the earth the like of them**, meaning in their thickness and what is between them. It was said: They are seven except that some of them are not separated from others, as Al-Dawudi said. The first is correct, and that they are seven like the heavens are seven. Muslim narrated on the authority of Saeed bin Zaid, who said: I heard the Messenger of God, may God bless him and grant him peace, say:

Whoever takes a handspan of land unjustly will have it hung around his neck to the extent of seven earths.

And on the authority of Aisha, may God be pleased with her, the same, except that it has *from* instead of *to*. And from the hadith of Abu Hurairah:

And no one takes a handspan of land unjustly, except that God will make him wear it around his neck to the seven earths on the Day of Resurrection. An-Nasa'i narrated on the authority of Abu Sa'id al-Khudri, "On the authority of the Messenger of God, may God bless him and grant him peace, who said: Moses, peace be upon him, said: O Lord, teach me something by which I may remember You and supplicate You. He said: O Moses, say: There is no god but God. Moses said: O Lord, all Your servants say this. He said: Say: There is no god but God. He said: There is no god but You, I only want something that You would make special for me. He said: O Moses, if the seven heavens and their inhabitants other than Me were on one side of a scale and There is no god but God were on the other side, There is no god but God would tip the scales against them." At-Tirmidhi narrated on the authority of Abu Hurayrah, who said:

"While the Prophet of God, may God bless him and grant him peace, was sitting with his companions, a cloud came over them. The Prophet of God, may God bless him and grant him peace, said: Do you know what this is? They said: God and His Messenger know best. He said: This is the cloud, these are the irrigators of the earth, which God drives to a people who do not thank Him nor call upon Him. He said: Do you know what is above you? They said: God and His Messenger know best. He said: It is the firmament, a preserved ceiling and a restrained wave. Then he said: Do you know how much is between you and it? They said: God and His Messenger know best. He said: Between you and it is a journey of five hundred years. Then he said: Do you know what is above that? They

said: God and His Messenger know best. He said: Above that are two heavens, and between them is a journey of five hundred years. Then he said likewise until he counted seven heavens, between each two heavens is what is between the heaven and the earth. Then he said: Do you know what is above that? They said: God and His Messenger know best. He said: Above that is the Throne, and between it and the heaven is a distance like that between the two heavens. Then he said: Do you know what is below you? They said: God and His Messenger know best. He said: It is the earth. Then he said: Do you know what is beneath that? They said: God and His Messenger know best. He said: Underneath it is the other earth, between them is a journey of five hundred years, until he counted seven earths, between every two earths is a journey of five hundred years. Then he said: By the One in Whose Hand is the soul of Muhammad, if you were to be lowered by a rope to the lowest earth, it would descend upon God. Then he recited: "He is the First and the Last, the Evident and the Immanent, and He is Knowing of all things." Abu 'Isa said: The recitation of the Messenger of God, may God bless him and grant him peace, of the verse indicates that he meant: He would descend upon the knowledge, power, and authority of God. God's knowledge, power, and authority are in every place, and He is on His Throne, as He described Himself in His Book. He said: This is a strange hadith, and al-Hasan did not hear it from Abu Hurayrah. The reports that the earths are seven are many, and what we have mentioned is sufficient. Abu Ad-Dahha - whose name is Muslim - narrated on the authority of Ibn Abbas that he said: **It is God who created seven heavens and of the earth the like of them.** He said: Seven earths, in each earth a prophet like your prophet, and an Adam like Adam, and a Noah like Noah, and an Abraham like Abraham, and a Jesus like Jesus. Al-Bayhaqi said: The chain of transmission of this on the authority of Ibn Abbas is sound, but it is very strange, and I do not know of any evidence for Abu Ad-Dahha for it, and God knows best.

Ninth: The Almighty's saying: **It is He who created for you whatever is on the earth** is a subject and predicate. *Ma* is in the accusative case. **All together** according to Sibawayh is in the accusative case as a state. **Then He rose** the people of Najd tend to indicate that it is one of the words with the letter *ya*, and the people of Hijaz emphasize it. *Seven* is in the accusative case as a substitute for the letter *ha* and the letter *nun*, meaning He made seven heavens. It is permissible for it to be an object on the assumption that He made seven heavens equal between them, as God Almighty said: **And Moses chose from his people seventy men**, meaning from his people, as An-Nahhas said. Al-Akhfash said: It is in the accusative case as a state. **And He is Knowing of all things** is a subject and predicate. The original is to move the letter *ha*, and the sukoon is to make it lighter.

The sky can be singular and feminine, like 'anan, and its masculinity is irregular, and it is the plural of samawah according to al-Akhfash, and sama'ah according to al-Zajaj, and the plural of the plural is samawat and samawat. So the word *sawahun* came either on the basis that the sky is a plural or on the basis that it is a singular generic noun. The meaning of

sawahun is *sawahuum* **he made their surfaces smooth**. It was also said: He made them equal.

Tenth: The Almighty's saying: **And He is All-Knowing of all things**, meaning of what He created, and He is the Creator of everything, so it is necessary for Him to be All-Knowing of everything. He said: **Does He not know who created?** So He is the All-Knowing and All-Aware of all information with one ancient, eternal knowledge that exists in itself. The Mu'tazilah agreed with us on the universality but not the knowledge. The Jahmites said: All-Knowing without knowledge exists and does not exist in a place. God is exalted above the saying of the people of deviation and misguidance, and the refutation of these people is in the books of religions. He described Himself, the Almighty, with knowledge, saying: **He sent it down with His knowledge, and the angels bear witness.** And He said: **So know that it was sent down with the knowledge of God.** And He said: **So We will narrate to them with knowledge.** And He said: **And no female conceives or gives birth except with His knowledge.** And He said: **And with Him are the keys of the unseen, none knows them except Him.** And we will prove the establishment of His knowledge and the rest of His attributes in this Surah when He says: **God intends for you ease and does not intend for you hardship**, God willing. Al-Kisa'i and Qalun read on the authority of Nafi' with a sukoon on the ha' of *huwa* and *hiwa* if it is preceded by a fa', waw, lam, or thumma. Likewise, fa'l or 'umrah except with thumma. Abu 'Awn added on the authority of al-Halwani on the authority of Qalun with a sukoon on the ha' of **an yamla huwa**, and the rest with a fat-ha.

Tafsir Ibn Kathir

When God Almighty mentioned evidence from their creation and what they see of themselves, He mentioned another evidence from what they see of the creation of the heavens and the earth, saying, "It is He who created for you all that is on the earth. Then He directed Himself to the heaven and made them seven heavens." That is, He intended the heaven. And the establishment here includes the meaning of intention and approach, because it is transitive with *to* and **so they are made seven**, meaning He created the heavens as seven, and the heavens here are a generic noun, so He said, **So He made them seven heavens, and He is Knowing of all things**, meaning His knowledge encompasses all that He created, as He said, **Does He not know who created?** The details of this verse are in Surat Ha Mim As-Sajdah, and it is the saying of the Most High: "Say, 'Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds.'" And He placed therein firm mountains above it and blessed it and measured therein its sustenance in four days, equal for those who ask. Then He directed Himself to the heaven while it was smoke and said to it and to the earth, 'Come, willingly or by compulsion.' They said, 'We come, willingly.' So He completed them as seven heavens in two days and inspired in each heaven its command, and We adorned the lowest heaven with lamps and as a protection. That is the determination of the Almighty, the Knowing." In this

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there is evidence that the Most High began with the creation of the earth first, then He created the heavens as seven, and this is the nature of construction, that it begins with the construction of its lower parts and then its upper parts after that, and The commentators have stated this, as we will mention later, God willing. As for the Almighty's saying, "Are you more difficult in creation, or is the heaven which He constructed? He raised its ceiling and proportioned it. And He covered its night and brought forth its brightness. And the earth, after that, He spread out. He brought forth from it its water and its pasture. And the mountains, He fixed firmly. As provision for you and your livestock," it has been said that *then* here is only for linking the report to the report, not for linking the verb to the verb, as the poet said:

Tell him who became a leader, then his father became a leader, then his grandfather became a leader before that.

It was said that the Duh occurred after the creation of the heavens. It was narrated by Ali bin Abi Talha on the authority of Ibn Abbas. Al-Suddi said in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on Marra on the authority of Ibn Masoud and on the authority of some of the Companions: "It is He who created for you all that is on the earth. Then He directed Himself to the heaven and made them seven heavens. And He is Knowing of all things." He said that God, the Blessed and Exalted, had His throne over the water and did not create anything other than what He created before the water. When He wanted to create, He brought forth smoke from the water and it rose above the water and rose above it and called it heaven. Then He dried up the water and made it one earth. Then He split it and made it seven earths in two days, on Sunday and Monday. He created the earth on a whale. The whale is the one mentioned by God in the Qur'an: **Nun and the Pen**. The whale is in the water and the water is on the back of a rock and the rock is on the back of an angel. The angel is on a rock and the rock is in the wind, and it is the rock that Luqman mentioned. It is neither in the heaven nor on the earth. So the whale moved and was shaken and the earth shook. Then He anchored the mountains on it and they became stable. So the mountains boast on the earth. This is what God Almighty said. **And We have placed on the earth firm mountains, lest it should quake with them.** And He created the mountains in it, the sustenance of its people, its trees, and what is appropriate for it, in two days, Tuesday and Wednesday. That is when He says, "Say, 'Do you indeed disbelieve in He who created the earth in two days, and do you attribute to Him equals? That is the Lord of the worlds.'" And He placed therein firm mountains above it, and blessed it." He says, He caused its trees to grow. **And measured therein its sustenance** for its people. **In four days, equal for those who ask.** He says, whoever asks, then this is the matter. **Then He directed Himself to the heaven while it was smoke.** That smoke is from the breathing of the water when He breathed, so He made it one heaven,

then He split it open and made it seven heavens in two days, Thursday and Friday. It was only called Friday because He gathered together the creation of the heavens and the earth in it, and inspired in each heaven its command. He said, God created in each heaven what He created of the angels and the creation in it of the seas, mountains, hail, and what is not known. Then He adorned the lowest heaven with the stars, making them an adornment to protect from the devils. So when He finished creating what He loved, He established Himself on the Throne. That is when He says, **He created the heavens and the earth in six days, then He established Himself.** On the throne" and he says **They were joined together, then We separated them and made from water every living thing.** Ibn Jarir said: Al-Muthanna told me, Abdullah bin Saleh told us, Abu Ma'shar told me, on the authority of Saeed bin Abi Saeed, on the authority of Abdullah bin Salam, that he said: God began creation on Sunday, so He created the earths on Sunday and Monday, and He created the sustenance and the mountains on Tuesday and Wednesday, and He created the heavens on Thursday and Friday, and He finished in the last hour of Friday, so He created Adam in it in haste, and that is the hour in which the Hour will come.

Mujahid said about the Almighty's statement: **It is He who created for you all that is on the earth**, he said that God created the earth before the sky, and when He created the earth, smoke rose from it. That is when He says: **Then He directed Himself to the heaven and made them seven heavens**, He said: Some of them are above others and seven earths, meaning some of them are below others. This verse indicates that the earth was created before the sky, as He said in Surat al-Sajdah 32: "Say: Do you indeed disbelieve in He who created the earth in two days and do you attribute to Him equals? That is the Lord of the worlds. And He placed therein firm mountains above it and blessed it and measured therein its sustenance in four days, equal for those who ask. Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come, willingly or by compulsion." They said, **We have come, willingly.** So He completed them as seven heavens in two days and inspired in each heaven its command. And We adorned the lowest heaven with lamps and as a preservation. That is the determination of the Almighty, the Knowing." This and this indicate that the earth was created before the sky, and this is something about which I do not know of any dispute among the scholars except what Ibn Jarir narrated from Qatadah that he claimed that the sky It was created before the earth, and Al-Qurtubi paused at that in his interpretation of the Almighty's saying: "Are you more difficult to create or is the heaven which He constructed? He raised its ceiling and proportioned it. And covered its night and brought forth its brightness. And the earth after that He spread out. He brought forth from it its water and its pasture. And the mountains He fixed firmly." They said: So he mentioned the creation of the heaven before the earth, and in Sahih Al-Bukhari it is mentioned that Ibn Abbas was asked about this very thing and he answered that the earth was created before the heaven and that the

earth was only spread out after the creation of the heaven, and more than one of the scholars of interpretation, ancient and modern, answered likewise, and we have explained that in Surat An-Nazi'at. The gist of that is that Ad-Dahy is explained by the Almighty's saying: "And the earth after that He spread out. He brought forth from it its water and its pasture. And the mountains He fixed firmly." So Ad-Dahy was explained as bringing out what was deposited in it in potential to action when the image of the earthly and then heavenly creatures was completed, so He spread out the earth after that and it brought out what was deposited in it of water, so plants grew in their various types, qualities, colors and shapes, and thus these spheres moved and revolved with the planets in them. Constants and the car, and God the Almighty knows best. Ibn Abi Hatim and Ibn Mardawayh mentioned in their interpretation of this verse the hadith narrated by Muslim and al-Nasa'i in al-Tafsir also from the narration of Ibn Jurayj, who said: Ismail bin Umayyah told me on the authority of Ayoub bin Khalid on the authority of Abdullah bin Rafi', the freed slave of Umm Salamah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, took my hand and said: "God created the soil on Saturday and created the mountains in it on Sunday and created the trees in it on Monday and created the disliked on Tuesday and created the light on Wednesday and spread the animals in it on Thursday and created Adam after the afternoon on Friday from the last hour of the hours of Friday between the afternoon and the night." This hadith is one of the strange hadiths of Sahih Muslim, and Ali bin al-Madini, al-Bukhari and more than one of the hadith masters spoke about it and attributed it to Ka'b, and that Abu Hurayrah only heard it from the words of Ka'b al-Ahbar, but some of the narrators were confused, so they attributed it to the Prophet, and al-Bayhaqi has clarified that.

Fath al-Qadir

Ibn Kaysan said: 29- **He created for you** meaning for your sake, and in it is evidence that the original state of created things is permissibility until evidence is presented indicating the transfer from this original state, and there is no difference between animals and other things that are beneficial without harm, and in the emphasis in his saying: *all* is the strongest evidence for this. This verse has been used as evidence for the prohibition of eating clay, because God Almighty created for us what is in the earth without the earth itself. Al-Razi said in his interpretation: Someone may say: There is in the earth as a whole what is called in the earth, so it includes both descriptions, and there is no doubt that minerals are included in that, as are the veins of the earth and what runs in the course of some of it, and because specifying something by mention does not indicate the negation of the ruling for what is other than it. The author of Al-Kashshaf mentioned something clearer than this, saying: If you say: Is there any validity to the statement of the one who claims that the meaning is He created the earth and what is in it? I say: If he meant by the earth the lower directions without the dusty ones, as the sky is mentioned and the upper directions are meant, then that is permissible, because the dusty ones and what is in it

are located in the lower directions. As for dirt, it has been mentioned in the Sunnah that it is forbidden. It is also harmful, so it is not something that can be eaten, but it can be used for other purposes. What is meant is not a specific benefit such as eating, but rather everything that can be used in some way, and all of them are in the accusative case. Istiwa' in the language means moderation and straightness, as stated in Al-Kashshaf. It is used to mean rising and being high on something. God the Almighty said: **So when you and those with you are established on the ship** and He said: **That you may be established on their backs**. This meaning is appropriate for this verse. It has been said that this verse is problematic. Many imams have believed in it and left out explaining it, but others disagreed with them. The pronoun in His statement: **Then He proportioned them** is ambiguous and is explained by what follows it, like their statement: Zayd made a man. It has been said that it refers to the sky because it is in the meaning of a genus, and the meaning is that He made their creation just so there is no crookedness in it. His statement: **Then He proportioned Himself** has been used as evidence that the creation of the earth preceded the creation of the sky. The same applies to the verse in Ha Mim As-Sajdah. He said in An-Nazi'at: **Are you more difficult to create or is the heaven which He constructed?** Then he described its creation and said: **And the earth, after that, He spread it out**. So it is as if the heaven was created before the earth, as is the saying of God the Almighty: **Praise be to God, Who created the heavens and the earth**. It has been said that the creation of the earth's mass preceded the heaven and its spreading out came after it. A group of scholars have mentioned something similar to this, and this is a good grouping that must be referred to, but the creation of what is on the earth does not happen except after the spreading out, and the verse mentioned here indicates that He created what is on the earth before the creation of the heaven, and this requires the ambiguity to remain and not to be resolved by such a grouping. His saying: **seven heavens** clearly states that the heavens are seven, but as for the earth, its number was not mentioned except in His saying the Almighty: **and of the earth the like thereof**. It was said: in number, and it was said: in their thickness and what is between them. Al-Dawudi said: The earth is seven, but some of it was not separated from others. The correct view is that it is seven like the heavens. It has been proven in Sahih that the Prophet (peace and blessings of God be upon him) said: **Whoever takes a handspan of land unjustly, God will make him wear seven earths around his neck**. This is proven from the hadith of Aisha and Saeed bin Zaid. The meaning of God's statement: **He made them level** is to make their surfaces level with smoothness. It has also been said: He made them equal. Al-Razi said in his interpretation: If it is said: Does the explicit mention of seven heavens indicate only seven heavens? We say: The truth is that specifying the number by mentioning it does not indicate the negation of the additional, and God knows best. This is an indication of what the philosophers mentioned about the addition to the seven. We say: Nothing has come to us from God or His Messenger except the seven, so we limit ourselves to that and do not act on the additional unless it comes through the Shari'ah, and nothing of

It is He who created for you all that is on the earth. Then He directed Himself to the heaven, and made them seven heavens, and He is Knowing of all things.

that has come. Rather, He has proven for Himself, glory be to Him, that He is All-Knowing of everything, because He must be All-Knowing of everything that He has proven to be its Creator. Abd bin Hamid and Ibn Jarir narrated from Qatadah regarding God's statement: **It is He who created for you all that is on the earth**, that he said: He has subjected to you all that is on the earth as an honor from God and a blessing for the son of Adam and as a means of attainment and benefit for a term. And Abd al-Razzaq, Abd ibn Hamid, Ibn Jarir, Ibn Abi Hatim, and Abu al-Shaykh in al-Azmah narrated on the authority of Mujahid regarding his statement: **It is He who created for you all that is on the earth**, he said: He subjected to you all that is on the earth. **Then He directed Himself to the heaven**, he said: He created the earth before the heaven, and when He created the earth, smoke rose from it. That is why His statement: **Then He directed Himself to the heaven and made them seven heavens**, he said: He created seven heavens, one above the other, and seven earths, one above the other. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated in al-Asma' wa'l-Sifat on the authority of Ibn Abbas, Ibn Mas'ud, and some of the Companions regarding His statement: **It is He who created for you whatever is on the earth** 3:10, the verse, they said: God's throne was on the water and He did not create anything before the water. Then when He wanted to create creation, He brought forth smoke from the water and it rose above the water and rose above it and called it the sky. Then the water froze and He made it one earth. Then He split it into seven earths in two days, Sunday and Monday. So He created the earth on a whale, which is what He mentioned in His statement: **Nun and the Pen**. The whale was in the water, the water was on the back of a rock, the rock was on the back of an angel, the angel was on a rock, and the rock was in the wind, which is the rock that Luqman mentioned. It is neither in the sky nor on the earth. So the whale moved and was shaken, so the earth quaked. Then He anchored the mountains on it and it stabilized. That is what God Almighty said: **And He cast into the earth firm mountains, lest it should shake with you**. And He created the mountains in it and the sustenance of its people. He subjected them to what is not appropriate for them in two days, Tuesday and Wednesday. That is what He said: **Do you indeed disbelieve?** By He Who created the earth, until His saying, **Blessed it**, meaning: He caused its trees to grow, **and measured therein its sustenance**, meaning: the sustenance of its people, **in four days, equal for those who ask**, meaning: Whoever asks, then this is the matter, **Then He directed Himself to the heaven while it was smoke**, and that smoke was from the breathing of the water when it breathed, so He made it one heaven, then He split it open and made it seven heavens in two days, Thursday and Friday. It was only called Friday because He gathered the creation of the heavens and the earth in it, **and inspired in each heaven its command**, he said: He created in each heaven what He created from the angels and the creation in it of the seas and mountains of hail and what He does not know, then He adorned the lowest heaven with the stars and made them an adornment and protection

from the devils, so when He finished creating what He loved, He rose above the Throne. Al-Bayhaqi narrated in Al-Asma' wa'l-Sifat on the authority of Ibn Abbas regarding His saying, **Then He directed Himself to the heaven**, meaning His command ascended to the heaven and He made them equal: meaning He created seven heavens. He said: He caused the fire to flow over the water, so the sea evaporated and rose into the air, so He made the heavens from it. It has been proven from the Prophet, may God bless him and grant him peace, from the hadith of Abu Hurayrah in Sahih, who said: "The Prophet, may God bless him and grant him peace, took my hand and said: God created the soil on Saturday, and created the mountains in it on Sunday, and created the trees on Monday, and created the detestable on Tuesday, and created the light on Wednesday, and spread the animals in it on Thursday, and created Adam on Friday after the afternoon." It has been proven from the Prophet, may God bless him and grant him peace, through the chains of transmission of the people of Sunnah and others, from a group of the Companions, hadiths describing the heavens, and that the thickness of each heaven is a journey of five hundred years, and the distance between each heaven and the next heaven is five hundred years, and that there are seven heavens, and that the earth is seven earths. Likewise, there are traces of a group of the Companions describing the heavens. Al-Suyuti mentioned some of that in his interpretation of this verse in Al-Durr Al-Manthur, but we have left it out here because it is not related to this verse in particular, but rather it is related to what is more general than it.

Tafsir al-Baghawi

29. The Almighty said: **It is He who created for you all that is on the earth** so that you may consider and infer, and it was said: so that you may benefit. **Then He directed Himself to the heaven**. Ibn Abbas and most of the early commentators said: That is, He ascended to the heaven. Ibn Kaysan, Al-Farra' and a group of grammarians said: That is, He turned to creating the heaven. It was said: He intended because He created the earth first, then proceeded to create the heaven. **Then He proportioned them seven heavens** He created them levels, with no cracks or fissures in them. **And He is Knowing of all things**. Abu Ja'far, Abu `Amr, Al-Kisa'i and Qalun read *He* and *It* with a sukoon on the ha' if there is a waw, fa' or lam before the ha'. Al-Kisa'i and Qalun added: Then He and Qalun **That He should dictate** 282-Al-Baqarah.

Tafsir al-Baidawi

29- **It is He who created for you all that is on the earth** is a statement of another blessing that is arranged on the first, for He created them alive and capable, time after time, and this is the creation of what their survival depends on and by which their livelihood is completed.

The meaning of **for you** is for your sake and your benefit in your worldly life by your benefiting from it in the interests of your bodies with or without a medium, and your religion by reasoning, consideration, and recognition of what is appropriate for it of the pleasures and pains of the Hereafter, not by way of purpose, for the doer has a purpose that is completed by it, but rather it is like the purpose in that it is the consequence of the action and its result, and it requires the permissibility of beneficial things, and it does not prevent some of them from being specific to others for incidental reasons, for it indicates that all is for all, not that each one is for each one. And it does not include everything on the earth, unless it is intended by it the lower direction as the sky is intended by the upper direction. All: a state of the second relative pronoun.

Then He directed Himself to the heaven means He aimed at it with His will, from their saying **He directed Himself to it like a launched arrow**, if he aimed at it with a straight aim without turning to anything. The origin of *istawa* is seeking equality, and its application to moderation is because it involves levelling the position of parts, and it cannot be applied to that because it is one of the characteristics of bodies. It was said that *istawa* means: He took control and owned. He said:

Bashar has taken control of Iraq without sword or bloodshed.

The first is more in accordance with the origin and the connection that is transitive and the leveling that results from it with the letter fa. What is meant by the sky are these celestial bodies, or the directions of elevation. *Then* is perhaps for the difference between the two creations and the superiority of the creation of the sky over the creation of the earth, as in the Almighty's saying: **Then he was among those who believed.** It is not for the delay in time, as it contradicts the apparent meaning of the Almighty's saying: **And the earth, after that, He spread it out.** It indicates the delay of the spreading of the earth, which preceded the creation of what is in it, after the creation of the sky and its leveling, unless its spreading out is resumed, estimated to be the installation of the earth by another action indicated by **Are you more difficult in creation?** like **You know the earth and manage its affairs after that**, but it is contrary to the apparent meaning.

He proportioned them He made them just and created them protected from crookedness and defects. *They* is the pronoun for the sky if it is interpreted as the bodies because it is a plural. Or it is in the meaning of a plural, otherwise it is vague and explained by what comes after it like their saying: His Lord is a man.

Seven heavens is a substitute or its interpretation. If it is said: Did not the observers prove nine spheres? I say: There are doubts in what they mentioned, and if it is correct, then there is no negation of the extra in the verse, even though if the throne and the footstool are added to it, then there is no disagreement.

And He is All-Knowing of all things. This is an explanation, as if He said: And because He is All-Knowing of the essence of all things, He created what He created in this most perfect manner and most beneficial way, and an argument that whoever did it in

this wondrous order and elegant arrangement was All-Knowing, for the perfection of actions, their perfection, and their specification in the best and most beneficial way, can only be imagined from a All-Knowing, All-Wise, All-Merciful One, and a removal of what is in their hearts, that the bodies, after they have been dispersed, their parts have been fragmented, and they have been connected to what is similar to them, how can the parts of each body be gathered together again so that nothing of them is separated, and nothing that was not with them is joined to it, so that it is returned from it as it was, and similar to it is the saying of the Most High: **And He is All-Knowing of all creation.**

It is known that the validity of the resurrection is based on three premises, and He has demonstrated them in these two verses: The first is that the materials of bodies are capable of being gathered and of life, and He indicated the proof of it by saying: **And you were dead, and He gave you life; then He will cause you to die.** The succession of separation and gathering, death and life upon them indicates that they are capable of it in themselves, and that which is in themselves refuses to disappear and change. As for the second and third: He, the Almighty, is All-Knowing of them and their locations, and is Able to gather them and revive them, and He indicated the way to prove them by saying that He, the Almighty, is Able to bring them forth and to bring forth what is greater in creation and more wondrous in craftsmanship, so He was more capable of returning them and bringing them back to life, and that He, the Almighty, created what He created in a perfect, perfect creation without any difference or disorder, taking into account their interests and meeting their needs. This is evidence of the finiteness of His knowledge and the perfection of His wisdom, may His power be exalted and His wisdom be precise. Nafi', Abu Amr and Al-Kisa'i made the ha' of the word fa-huwa wa-huwa silent, likening it to a hump.

Surat al-Baqarah 2:30

And when your Lord said to the angels, "Indeed, I will place upon the earth a successive authority." They said, "Will You place upon it one who will cause corruption therein and shed blood, while we exalt Your praise and sanctify You?" He said, "Indeed, I know that which you do not know."

Surat al-Baqarah 2:30

And when your Lord said to the angels, "Indeed, I will place upon the earth a successive authority." They said, "Will You place upon it one who will cause corruption therein and shed blood, while we exalt Your praise and sanctify You?" He said, "Indeed, I know that which you do not know."

Tafsir al-Jalalayn

And remember, O Muhammad, (when your Lord said to the angels, **Indeed, I am placing upon the earth a successor**, who will succeed Me in implementing My rulings therein, and he is Adam. (They said, **Will You place upon it one who will cause corruption therein and shed blood?**) Shed it by killing as the sons of the jinn did when they were there, and when they caused corruption, God sent upon them the angels who expelled them to the islands and mountains. **And we glorify** clothed in **Your praise**, that is, we say, Glory be to God and praise be to Him. **And sanctify You** We absolve You of what is not befitting of You, so the lam is redundant and the clause is a state, that is, we are more deserving of the oath. *He* the Most High said, **Indeed, I know what you do not know**, of the benefit in appointing Adam as successor and that his descendants include the obedient and the disobedient, so justice will appear among them. They said, **Our Lord will never create a creation more honorable to Him than us, and I do not know, because of our precedence over Him and our seeing what He did not see**. So God, the Most High, created Adam from the surface of the earth, that is, its face, by taking a handful of it of all its colors and kneading it with different waters. And He formed it and breathed life into it, so it became a sensitive animal after it had been inanimate.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: Some of those who claim to have knowledge of the Arabic languages from the people of Basra claimed that the interpretation of his saying: **And when your Lord said**, and your Lord said, and that *when* is one of the extra letters, and that its meaning is deletion. He based his statement on what we described about him in that regard on the verse of Al-Aswad bin Ya'far:

So, if that is not enough for his remembrance of time, then the righteous will be followed by corruption.

Then he said: Its meaning is: This is because of his remembrance of God, and the verse of Abd Manaf bin Rub' al-Hudhali:

Until they lead them in a swarm, like camels chasing

strays.

He said: Its meaning is, until I made them walk.

Abu Ja'far said: The matter in this is different from what he said: That is because *idh* is a letter that comes with the meaning of recompense, and indicates an unknown time. And it is not permissible to invalidate a letter that was evidence of a meaning in speech. For it is the same whether one says: it means lengthening, and in speech it is evidence of an understood meaning, or another says, in all the speech that he uttered it is evidence of what was intended by it: it means lengthening.

And what the one we described did not claim in his statement about the verse of Al-Aswad bin Ya'far: that *if* means *lengthening* has an understood meaning, but rather if that were deleted from the speech, the meaning that Al-Aswad bin Ya'far intended in his statement would be nullified:

So, that is for his mother's sake

This is because he meant by his saying: **Then what we are in, and what has passed of our life**. And he referred by his saying that to what was previously described of his life in which he was in a state of emptiness, because of his mention, meaning there was no taste or excess, because time had followed up that which was good with corruption. And likewise is the meaning of the saying of Abd Manaf bin Rib':

Even if they lead them to the path of Qata'idah Shala...

If it was omitted from it, the meaning of the statement would be invalidated, because its meaning is: until when they led them in the path of Qata'idah, they led them in a chain. So his saying: led them in a chain, indicates the meaning of what was omitted, so it was unnecessary to mention it because if indicated it, so it was omitted. Just as what we mentioned previously in our book indicated what the Arabs do in similar cases. And as Al-Nimr ibn Talib said:

Death will meet whoever fears it, wherever he goes.

He means: wherever he goes. And as the Arabs say: I came to you before and after. They mean before that, and after that. So it is with *if*, as the speaker says: If your brother honors you, then honor him, and if not, then do not. He means: And if he does not honor you, then do not honor him. And from that is the saying of another:

So, that will not harm you in a day when I ask for something good or something bad.

Similar to what we mentioned of the meaning in the verse of Al-Aswad bin Ya'far. And likewise the meaning of the statement of God Almighty: **And when your Lord said to the angels**, if *when* were invalidated and deleted from the speech, it would be transformed from its original meaning, and in it is *when*.

If someone were to say to us: What is the meaning of

that? What brought about *when*, since there was nothing in the speech before it to connect it with?

It was said to him: We have previously mentioned that God, the Most High, addressed those whom He addressed with His saying: **How can you disbelieve in God while you were dead and He gave you life?** with these verses and the ones after them, rebuking them and making ugly to them their evil deeds and their position in their misguidance, despite the blessings He bestowed upon them and their ancestors? And reminding them of the enumeration of His blessings upon them and their ancestors, His punishment, that they should follow the path of those of their ancestors who perished in His disobedience, so that He would make them follow their path in His punishment? And informing them of what was from Him of His compassion for those of them who repented, encompassing them. So among what He enumerated of His blessings upon them was that He created for them everything on the earth, and subjected to them everything in the heavens of its sun, moon, and stars, and other benefits that He made for them and for all the children of Adam with them benefits. So in His Almighty's saying: **How can you disbelieve in God when you were dead and He gave you life? Then He will cause you to die, then He will bring you to life, then to Him you will be returned,** the meaning is: Remember My favor that I bestowed upon you, when I created you when you were nothing, and I created for you everything on the earth, and I leveled for you what is in the heaven. Then He connected with His saying: **And when your Lord said to the angels,** to the meaning required by His saying: **How can you disbelieve in God,** since it was required by what I described of His saying: Remember My favor when I did to you and did, and remember My action with your father Adam when I said to the angels, **Indeed, I will place a vicegerent on the earth.**

If someone were to say: Is there an equivalent to this in the speech of the Arabs by which we can know the truth of what you said? It would be said: Yes, more than can be counted, including the words of the poet:

I find you will not see a snake or a hyena alive

And there is no remedy, and the sun is a child, carrying some of the valley's bright lights

He said: Nor is there a remedy, nor a verb preceded it with the same wording that links it to it, nor a letter with the same inflection, so that the remedy is returned to it in its inflection. But since it was preceded by a negated verb with *lan* that indicates the meaning required in the speech from the deleted word, it dispensed with the indication of what was apparent from it from revealing what was deleted, and the speech was treated in meaning and inflection as if what was deleted from it were apparent. Because his saying:

I find you will not see the foxes

Meaning: I find you are not innocent, so he returned *when* to the place of **you see**, as if **you are not** and *with* were present in the speech. Likewise, his saying: **And when your Lord said,** because of what preceded it, God reminded those addressed by it of what preceded them and their fathers of His favors and blessings, and

his saying: **And when your Lord said to the angels** with what came after it of the blessings that He enumerated for them and alerted them to their locations, returned *when* to the place of **and you were dead and He brought you to life.** Because the meaning of that is: Remember this of My blessings, and this in which I said to the angels. So since the first required *when*, *when* was connected to its place in the first, as we described from the poet's saying in **and not to compensate.**

The statement in the interpretation of his saying: **for the angels.**

Abu Jaafar said: "Al-Mala'ikah is the plural of Malaak, except that one of them without the hamza is more common and well-known in the speech of the Arabs than with the hamza. This is because they say in their singular form: Malaak min al-Mala'ikah, so they delete the hamza from it, and they move the lam that would have been sukoon if the name had been hamzated. They only move it with the fatha because they transfer the movement of the hamzah in it by dropping it to the sukoon letter before it. So if they make the singular form plural, they return the plural to the original and add a hamzah, and they say: Mala'ikah."

The Arabs often do something like this in their speech, leaving out the hamza in a word that has a hamza, so their speech runs by leaving out the hamza in one case and by hamza in another, like when they say: I saw so-and-so, so their speech runs by hamza in ra'ita, then they say: nara, taraa, yarra, so their speech runs in yaf'al and similar words by leaving out the hamza, until the hamza became anomalous with it, even though the hamza is originally in them. Likewise in malak and malikah, their speech runs by leaving out the hamza in one of them, and by hamza in all of them. And sometimes the one word comes with a hamza, as the poet said:

I am not human, but an angel descending from the sky

It may be said of one of them, ma'alik, and that would be like their saying jabth and jadhb, shamil and shamal, and similar inverted letters. However, what is required when one of them is called ma'alik is that it is pluralized if it is pluralized as ma'alik, and I do not remember their pluralization in this way by hearing, but they may pluralize: mal'aika' and ma'alaika', just as ash'ath pluralizes: ash'aath and ash'athatha, and masma': masma' and masma'a. Umayya ibn Abi al-Salt said about their plural in this way:

And in them are among the servants of God a people who are angels who were humbled, although they are difficult.

The origin of the word *angel* is *message*, as Adi bin Zaid Al-Abbadi said:

Al-Nu'man informed an angel about me that my imprisonment and waiting have been prolonged.

It may be recited: ma'alika, in the other language. So whoever says: ma'alikan, it is a maf'il, from la'ak ilaihi yala'ak if he sent him an angelic message? And whoever says: ma'alikan, it is a maf'il from alkat ilaihi alk: if you sent him an angelic message and aluka, as Labid bin Rabi'ah said:

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And when your Lord said to the angels, "Indeed, I will place upon the earth a successive authority." They said, "Will You place upon it one who will cause corruption therein and shed blood, while we exalt Your praise and sanctify You?" He said, "Indeed, I know that which you do not know."

And a boy whom his mother sent with Alouk, so we gave him what he asked for.

This is from Alkat, and from it is the saying of the Nabigha of Banu Dhubyan:

But I have a word for you, O Ain, I will dedicate it to you, to you from me

Abdul Bani Al-Hasas said:

May God grant you a long life, young man, with a sign that has not come to us as gifts.

He means by that: I convey my message to her. So the angels are called angels of the message, because they are God's messengers between Him and His prophets and those of His servants to whom they are sent.

The statement in the interpretation of the words of God Almighty: **Indeed, I am placing on the earth.**

The people of interpretation differed regarding his saying: **I am going to make**, and some of them said: I am going to do.

Mention of those who said that: Al-Qasim bin Al-Hasan told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Jarir bin Hazim, and Mubarak, on the authority of Al-Hasan, and Abu Bakr, meaning Al-Hudhali, on the authority of Al-Hasan, and Qatadah, they said: God Almighty said to His angels: **I am going to place a successor on earth**, He said to them: I will do it.

Others said: I am a creator. Mention of those who said that: I was told by Al-Munjab bin Al-Harith, who said: Bishr bin Ammarah told us, on the authority of Abu Rawq, who said: Everything in the Qur'an that was made is created.

Abu Ja'far said: The correct interpretation of his statement, **I am going to place a vicegerent on earth** is: I will appoint a vicegerent on earth and establish a successor therein. This is more similar to the interpretation of the statement of al-Hasan and Qatadah.

It was said: The land that God mentioned in this verse is Mecca. Those who said that mentioned: Ibn Hamid told us: Jarir told us, on the authority of Ata', on the authority of Ibn Sabit, that "the Prophet, may God bless him and grant him peace, said: The earth was spread out from Mecca, and the angels used to circumambulate the House, so it was the first to circumambulate it, and it is the land" about which God said: **Indeed, I am placing a successor on earth**, and when the people of the Prophet perished, and he and the righteous were saved, he and those with him would go to it and worship God there until they died, for the graves of Noah, Hud, Salih, and Shu'aib are between Zamzam, the Corner, and the Station.

The statement in the interpretation of his saying: *Caliph.*

The active caliph is derived from the saying: someone succeeded someone in this matter, if he took his place in it after him. As God, the Most High, said: **Then We made you successors on the earth after them to see how you would act** (Yunus 10:14). He means by that that He replaced them for you on the earth, so He made you successors after them. From that, the greatest sultan is called a caliph, because he succeeded the one who was before him, so he took his place in the matter, so he was a successor from him. From that, it is said: the caliph succeeded, he succeeds a caliphate, and my successor.

Ibn Ishaq used to say what Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq. **I am going to place a successor on earth**, meaning: a resident and a populator who will inhabit and develop it with a successor who is not from among you.

What Ibn Ishaq said about the meaning of the caliph is not its interpretation, even though God, may He be glorified, only informed His angels that He would make a caliph on earth to inhabit it, but its meaning is what was described before.

If someone says: What was on the earth before the children of Adam inhabited it, and the children of Adam replaced it, and there are successors to it?

It was said: The people of interpretation differed on that: Abu Kurayb told us: Uthman bin Saeed told us: Bishr bin Ammarah told us on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: The first to inhabit the earth were the jinn, so they corrupted it, shed blood, and killed one another. Then God sent Satan to them with an army of angels, and Satan and those with him killed them until they reached the islands of the seas and the edges of the mountains. Then He created Adam and settled him there, and for that reason He said: **Indeed, I will place a vicegerent on the earth.**

According to this statement: **I am going to place a successor on earth**, from among the jinn, who will succeed them in it, inhabit it and develop it.

Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah bin Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, regarding his statement: **Indeed, I will place a successor on earth**, the verse, he said: God created the angels on Wednesday, and created the jinn on Thursday, and created Adam on Friday, and a group of jinn disbelieved, so the angels would descend to them on earth and fight them, and there would be bloodshed and corruption on earth.

Others said in their interpretation of His statement: **I am going to place a successor on earth**, that is, a successor who will succeed one another, and they are the children of Adam who succeed their father Adam, and each generation of them succeeds the generation that preceded it. This is a statement attributed to Al-Hasan Al-Basri.

Similar to it is what Muhammad bin Bashir told me. He said: Abu Ahmad Al-Zubayri told us. He said: Sufyan told us, on the authority of Ata bin Al-Sa'ib, on the authority of Ibn Sabit, regarding his statement: **Indeed, I am going to place a successor on earth.** They said: Will You place on it someone who will cause corruption and shed blood? He said: They mean the children of Adam, may God bless him and grant him peace.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: God Almighty said to the angels: I want to create a creation on the earth and make a successor on it. And on that day God will have no creation except the angels, and there will be no creation on the earth.

This statement may be supported by what was narrated from Al-Hasan, and it may be that Ibn Zayd meant that God informed the angels that He would make a successor on earth who would rule among His creation with His judgment, similar to what Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: that God, may His praise be exalted, said to the angels: **I am making a successor on earth.** They said: Our Lord, what will that successor be? He said: He will have offspring who will cause corruption on earth, envy one another, and kill one another.

The interpretation of the verse according to this narration that we mentioned from Ibn Masoud and Ibn Abbas is: I am going to place on earth a successor from Me who will succeed Me in ruling among My creation. That successor is Adam and whoever takes his place in obeying God and ruling with justice among His creation. As for corruption and unjustly shedding blood, that is from other than his successors, and from other than Adam and whoever takes his place among the servants of God, because they both informed us that God Almighty said to His angels when they asked Him: Who is that successor?: He is a successor who will have offspring who will spread corruption on earth, envy one another, and kill one another. So He attributed corruption and unjustly shedding blood to the offspring of his successor and not him, and He excluded his successor from him.

This interpretation, although it differs in the meaning of the caliph from what was narrated from al-Hasan in one respect, is in agreement with it in another respect. As for its agreement with him, it is because its interpreters attributed corruption on earth and bloodshed to someone other than the caliph. As for its disagreement with him, it is because they attributed the caliphate to Adam, meaning God made him his successor in it, and al-Hasan attributed the caliphate to his sons, meaning some of them succeeding others, and a generation of them taking the place of a generation before them, and attributed corruption on earth and bloodshed to the caliph.

What led the interpreters to say: **I am going to place a successor on earth** in the interpretation mentioned by Al-Hasan to what they said about that, is that they said

that the angels only said to their Lord when their Lord said to them: **I am going to place a successor on earth: Will you place on it someone who will corrupt it and shed blood?** informing them of that about the successor whom God Almighty informed them that He would place on earth, not about someone else. Because the dialogue between the angels and their Lord about him took place. They said: If that is the case and God has absolved Adam from corruption on earth and bloodshed, and purified him from that, it is known that what He meant by it is someone else from his descendants. So it is proven that the successor who will corrupt on earth and shed blood is not Adam, and that they are his descendants who did that, and that the meaning of the succession that God mentioned is the succession of a generation of them and a generation other than them, for what we have described.

Those who said this statement and interpreted this verse have ignored the interpretation of the verse. That is because when the angels were told by their Lord: **I am going to place a successive authority on earth,** they did not attribute corruption and bloodshed in their Lord's response to His successor on earth, but rather said: Will You place therein someone who will cause corruption therein? It is not strange that their Lord informed them that His successor would have offspring who would cause corruption and bloodshed, so they said: O our Lord, will You place therein someone who will cause corruption therein and shed blood? As Ibn Mas'ud and Ibn Abbas said, and those of the people of interpretation from whom we have narrated that.

The statement in the interpretation of the words of God Almighty, as report from His angels: They said: Will You place therein one who will cause corruption therein and shed blood?

Abu Ja'far said: If someone were to say to us: How did the angels say to their Lord when He informed them that He would place a vicegerent on the earth: **Will You place therein one who will cause corruption therein and shed blood?** while Adam had not yet been created nor his descendants, so that they would know clearly what they were doing? Did they know the unseen and say that, or did they say what they said of that based on conjecture? That is testimony from them based on conjecture, and saying what they do not know. That is not part of their description. Or what is the reason for them saying that to their Lord?

It was said: The scholars of interpretation have said statements about this. We will mention their statements about this, then we will inform you of the most correct and clearest evidence. It was narrated from Ibn Abbas about this: Abu Kurayb narrated to us, he said: Uthman bin Saeed narrated to us, he said: Bishr bin Ammarah narrated to us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, he said: Iblis was from a tribe of angels called Al-Han, they were created from the poisonous fire from among the angels. He said: His name was Al-Harith. He said: He was a treasurer from the treasurers of Paradise. He said: And all the angels were created from light other than this tribe. He said: And the jinn who were mentioned in the Qur'an were

And when your Lord said to the angels, "Indeed, I will place upon the earth a successive authority." They said, "Will You place upon it one who will cause corruption therein and shed blood, while we exalt Your praise and sanctify You?" He said, "Indeed, I know that which you do not know."

created from a flame of fire, which is the tongue of fire that is at its edge when it is ignited. He said: And man was created from clay. So the first to inhabit the earth were the jinn. So they corrupted it, shed blood, and killed one another. He said: So God sent to them Satan with an army of angels, and they are this tribe called Al-Han. Satan and those with him killed them until they reached the islands of the seas and the edges of the mountains. When Satan did that, he became arrogant and said: I have done something that no one else has done. God saw that in his heart, but the angels who were with him did not see it. So God said to the angels who were with him: **I am going to place a vicegerent on earth.** The angels said in response to him: **Will you place therein someone who will cause corruption therein and shed blood?** Just as the jinn had corrupted and shed blood, and We were sent against them for that purpose. So He said: **Indeed, I know that which you do not know,** meaning: I have seen in Satan's heart with him you did not see, of his arrogance and arrogance. He said: Then He ordered the soil of Adam to be lifted, so God created Adam from sticky clay - sticky is the sticky, hard, from aged mud - stinking. He said: It was only aged mud after the soil. He said: Then He created Adam from him with His hand. He said: So he remained forty nights as a lying body. Then Satan would come to him and strike him with his foot, and he would make a rattling sound. He said: So this is what God says: **From clay like pottery** (al-Rahman 55:14). He says: Like something that is blown up and not solid. He said: Then it enters his mouth and exits from his anus, and enters from his anus and exits from his mouth, then he says: You are nothing for the rattling and for nothing you were created. If I am given power over you, I will destroy you, and if you are given power over me, I will disobey you. He said: So when God breathed into him of His spirit, the breath came from the head, and nothing of it would flow in his body except that it became flesh and blood. When the breath reached his navel, he looked at his body and was pleased with what he saw of its beauty, so he went to get up but could not. So this is what God says: **And man is ever hasty** (Al-Isra': 11). He said: Impatient, he has no patience for ease or hardship. He said: When the blowing was completed in his body, he sneezed and said: Praise be to God, Lord of the Worlds, by inspiration from God the Most High. God said to him: May God have mercy on you, O Adam. He said: Then God said to the angels who were with Iblis specifically, excluding the angels in the heavens: Prostrate to Adam. They all prostrated together except Iblis, who refused and was arrogant, because of what he had thought of in his soul due to his arrogance and conceit. He said: I will not prostrate to him, and I am better than him, older in age and stronger in creation. You created me from fire and created him from clay, saying: Fire is stronger than clay. He said: When Iblis refused to prostrate, God made him despair of all good, and made him a cursed devil as a punishment for his disobedience. Then He taught Adam all the names, and they are the names by which people are familiar: human, beast, earth, plain, sea, mountain, donkey,

and similar names from nations and others. Then He showed these names to those angels, meaning the angels who were with Iblis, who were created from the fire of the poisonous fire, and said to them: Inform Me of the names of these, meaning: Tell Me the names of these, if you are truthful, if you know that I have not made a successor on earth. He said: When the angels knew that God would hold them accountable for what they spoke of regarding the knowledge of the unseen, which no one else knows, which they had no knowledge of, they said: Glory be to You, God is far removed from having anyone know the unseen other than Him. We repent to You. We have no knowledge except what You have taught us, disavowing them of the knowledge of the unseen except what You have taught us as You have taught Adam. So He said: O Adam, inform them of their names, meaning: Tell them their names. So when He informed them of their names, He said: Did I not tell you, O angels in particular, that I know the unseen of the heavens and the earth, and no one else knows it, and I know what you reveal, meaning: what you reveal and what you conceal, meaning: I know the secret as I know the open, meaning what Iblis concealed in himself out of arrogance and deception.

Abu Jaafar said: This narration from Ibn Abbas indicates that the statement of God, the Most High: **And when your Lord said to the angels, 'I am going to place a successive authority on earth,'** is a speech from God, the Most High, to a special group of angels, not to all of them, and that those to whom this was said from the angels were the tribe of Iblis in particular, who fought with him against the jinn of the earth before the creation of Adam, and that God only singled them out with this statement as a test and trial from Him, to show them the deficiency of their knowledge and the superiority of many who are weaker in creation than them than He created them, and that His honor cannot be attained by the strength of bodies and the strength of their bodies, as Iblis, the enemy of God, thought. And it is clear that their statement to their Lord, **Will You place therein one who will cause corruption therein and shed blood,** was a slip of the tongue and a guess? And that God, the Most High, informed them of the abhorrent nature of what they had said, and made them stand on it until they repented and turned to Him for what they had said and spoken of guessing the unseen, and they declared to Him that no one else knows the unseen. And he showed them from Satan what he had hidden of arrogance from them.

It was narrated from Ibn Abbas that something different from this narration is as follows: Musa bin Harun narrated to me, he said: Amr bin Hammad narrated to us, he said: Asbat narrated to us, from Al-Suddi in a report he mentioned, from Abu Malik, from Abu Salih, from Ibn Abbas, from Marra, from Ibn Masoud, and from some of the companions of the Prophet, may God bless him and grant him peace: When God finished creating what He loved, He established Himself on the Throne, and He made Iblis the king of the lowest heaven. He was from a tribe of

angels called the jinn, and they were called the jinn because they were the treasurers of Paradise. Iblis was a treasurer with his kingdom, so arrogance entered his heart, and he said: God did not give me this except for an advantage for me. This is what Musa bin Harun said, and others narrated it to me, and he said: For an advantage for me over the angels. When that arrogance entered his soul, God revealed it to him, so God said to the angels: **Indeed, I am going to place a vicegerent on earth.** They said: Our Lord, and what will that vicegerent be? He said: He will have offspring who will cause corruption on earth, envy one another, and kill one another. They said: Our Lord, **Will You place therein one who will cause corruption therein and shed blood, while we declare Your praise and sanctify You?** He said: **Indeed, I know that which you do not know.** That is, about the affair of Satan. So He sent Gabriel to the earth to bring Him some clay from it. The earth said: **I seek refuge in God from You, lest You diminish me or disgrace me.** So he returned and did not take anything. He said: **My Lord, it has sought refuge in You, so grant it refuge.** Then God sent Michael, and it sought refuge from Him, so He granted it refuge. So he returned and said as Gabriel had said. Then He sent the Angel of Death, and it sought refuge from Him, and he said: **And I seek refuge in God that I should return without carrying out His command.** So he took from the face of the earth and mixed it, so he did not take from one place. He took from red, white, and black soil, and that is why the children of Adam came out different. So He ascended with it and moistened the soil until it became sticky clay. Sticky is that which sticks together, then it was left until it stinks and changes. And that is when He says: **From black mud altered** (al-Hijr 15:28). He said: *Foul-smelling.* Then He said to the angels: "Indeed, I am going to create a human being from clay." * So when I have proportioned him and breathed into him of My [created] spirit, then fall down to him in prostration" (Sad: 71-72). So God created him with His hands so that Satan would not be arrogant towards Him, to say to him: Are you arrogant about what I have done with My hands, and why am I arrogant towards Him? So He created him as a human being, and he was a body of clay for forty years, the length of a Friday. So the angels passed by him and were terrified by him when they saw him. And the one who was most terrified of him was Satan, so he would pass by him and strike him, and his body would make a sound like the sound of pottery, and it would make a clanging sound, and that is when He says: **From clay like pottery** (Al-Rahman: 14). And he says for a matter that I have created and entered from his mouth and came out from his anus. So He said to the angels: Do not be afraid of this, for your Lord is steadfast, and this is hollow. If I have power over him, I will destroy him. When the time came when God, the Most High, wanted to breathe the spirit into him, He said to the angels: When I breathe into him of My spirit, then prostrate to him. When He breathed the spirit into him and the spirit entered his head, he sneezed, and the angels said to him: Say, **Praise be to God.** He said: Praise be to God. God said to him: May your Lord have mercy on you. When the spirit entered his eyes, he looked at the fruits of Paradise. When it entered his stomach, he desired food, so he jumped up before the spirit reached his feet in haste to the fruits of Paradise. That is when He

says: **Man was created of haste** (Al-Anbiya': 37). So all the angels prostrated together except Iblis, who refused to be with those who prostrated, meaning he was arrogant and was among the disbelievers. God said to him: What prevented you from prostrating when I commanded you to what I created with My hands? He said: I am better than him. I would never prostrate to a human being whom I created from clay. God said to him: Get out of it, for it will not be for you, meaning it is not appropriate for you to be arrogant in it, so get out, for you are among the humiliated. And humiliation means humiliation. He said, "And He taught Adam all the names. Then He showed the creation to the angels and said, 'Inform Me of the names of these, if you are truthful that the children of Adam cause corruption on earth and shed blood.' They said, 'Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.' God said, 'O Adam! Inform them of their names.' So when He had informed them of their names, He said, 'Did I not tell you that I know the unseen of the heavens and the earth, and that I know what you reveal and what you conceal?' He said, 'Will You place therein one who causes corruption therein?' This is what they revealed. 'And I know what you reveal and what you conceal.' This means what Satan concealed within himself of arrogance.

Abu Ja'far said: The beginning of this report is different in meaning from the narration narrated on the authority of Ibn 'Abbas from the narration of Ad-Dahhak, which we have mentioned before, and the meaning of its end is in agreement with its meaning. That is because it mentions at the beginning that the angels asked their Lord: Who is that caliph? When He said to them: I am going to place a caliph on earth. He replied that he will have offspring who will corrupt the earth, envy one another, and kill one another. The angels then said: Will You place on it someone who will corrupt it and shed blood? So the words of the angels were what they said to their Lord, after God informed them that this would be from the offspring of the caliph whom He would place on earth. So that is the meaning of its beginning that is different from the meaning of the narration of Ad-Dahhak that we have mentioned.

As for his agreement with him at the end of it, it is their saying in the interpretation of his saying: "Inform me of the names of these, if you are truthful": that the children of Adam corrupt the earth and shed blood, and that the angels said when their Lord said that to them, disavowing knowledge of the unseen: "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

If a person of understanding contemplates this, he will know that its beginning corrupts its end, and that its end nullifies the meaning of its beginning. This is because if God, the Most High, informed the angels that the offspring of the Caliph whom He will place on earth will cause corruption in it and shed blood, and the angels said to their Lord: **Will You place therein one who will cause corruption in it and shed blood?** There is no reason to rebuke them, for they informed about the one whom God informed them about who will cause corruption in the earth and shed blood, in the same way that their Lord informed them about

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And when your Lord said to the angels, "Indeed, I will place upon the earth a successive authority." They said, "Will You place upon it one who will cause corruption therein and shed blood, while we exalt Your praise and sanctify You?" He said, "Indeed, I know that which you do not know."

them. It is permissible to say to them about what was hidden from them of knowledge: If you are truthful in what you know by God's informing you that matters will happen, and you informed us about it, then inform us of what God has hidden from you of His knowledge, just as you informed us of what God has informed you of. Rather, that is a false interpretation, and a claim about God that which it is not permissible for Him to have an attribute. I fear that some of the transmitters of this report are the ones who made a mistake regarding the Companions who narrated it from him, and that their interpretation was based on this: **Inform Me of the names of these, if you are truthful**, in what you thought you had understood from the knowledge of my informing you that the children of Adam would corrupt the earth and shed blood, until you considered it permissible to say: **Will You place therein someone who will corrupt it and shed blood?** So the rebuke then would be based on what they thought they had understood from God's statement to them: **He will have offspring who will corrupt the earth and shed blood**, not on their informing them of what God had informed them would happen. This is because God, the Most High, even though He informed them of what would happen from some of the offspring of His Caliph on earth, what would happen from him in it of corruption and bloodshed, He had concealed from them the report of what would happen from many of them, what would happen from their obedience to their Lord, their reformation on His earth, the prevention of bloodshed, His raising their status, and their honor before Him, so He did not inform them of that. The angels said: **Will You place therein someone who will cause corruption therein and shed blood?** They assumed that the interpretation of these two reports that you mentioned, which appear to indicate that all the descendants of the Caliph whom He places on Earth will cause corruption therein and shed blood, so God said to them when He taught Adam all the names: **Inform Me of the names of these if you are truthful that you know that all the children of Adam will cause corruption on Earth and shed blood, as you thought in yourselves**, denying from Him, may He be glorified, what they said about that to everyone and in general, and it is a characteristic of the descendants of the Caliph among them. What we mentioned is a description from us of the interpretation of the report, not the statement that we choose in the interpretation of the verse.

What indicates what we mentioned about the direction of the angels' report about the corruption of the Caliph's offspring and their shedding of blood in general, is what:

Ahmad bin Ishaq Al-Ahwazi told us: Abu Ahmad Al-Zubayri told us: Sufyan told us, on the authority of Ata bin Al-Sa'ib, on the authority of Abd Al-Rahman bin Sabit, regarding his statement: **Will You place therein those who will cause corruption therein and shed blood?** He said: They mean the people.

Others said about this:

Bishr bin Muadh narrated to us, he said: Yazid bin Zurai' narrated to us, on the authority of Saeed, on the authority of Qatada, regarding his statement: **And when your Lord said to the angels, 'Indeed, I am going to place upon the earth a successive authority,'** So he consulted the angels about creating Adam, and they said: **Will You place upon it one who will cause corruption therein and shed blood?** And the angels knew from the knowledge of God that there is nothing more hateful to God than the shedding of blood and corruption on earth. **And we glorify You with praise and sanctify You.** He said: **Indeed, I know that which you do not know.** So it was in the knowledge of God, the Most High, that from that successive authority there would be prophets, messengers, righteous people, and inhabitants of Paradise. He said: It was mentioned to us that Ibn Abbas used to say: When God began to create Adam, the angels said: God has not created a creation more honorable to Him than us, nor more knowledgeable than us. So they were tested by the creation of Adam, and every creation is tested, just as the heavens and the earth were tested by obedience, so God said: **Come willingly or by compulsion.** They said: **We come willingly.** (Fussilat 41:11)

This report from Qatada indicates that Qatada believed that the angels said what they said when they said: **Will You place therein one who will cause corruption therein and shed blood?** without having any certain knowledge that this would happen, but rather based on their opinion and conjecture, and that God, may He be glorified and praised, denied what they said, and responded to what they saw by saying: **Indeed, I know what you do not know**, that among the descendants of that caliph would be the prophets and messengers and those who strive in obedience to God.

Qatada narrated a different interpretation of this, which is:

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement: **Will You place therein someone who will cause corruption therein?** He said: God knew best that when there were people on earth, they would cause corruption therein and shed blood, so that is what He said: **Will You place therein someone who will cause corruption therein?**

And similar to what Qatada said, a group of people of interpretation said, including Al-Hasan Al-Basri:

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to me, on the authority of Jarir bin Hazim and Mubarak, on the authority of Al-Hasan and Abu Bakr, on the authority of Al-Hasan and Qatadah, they said: God said to His angels: **Indeed, I will place a vicegerent on earth.** He said to them: **I will do so.** So they presented their opinion, so He taught them knowledge and concealed from them knowledge that He taught them that they did not know. So they said with the knowledge that He taught them: **Will You place therein one who will cause corruption**

therein and shed blood? And the angels knew from God's knowledge that there is no sin greater in the sight of God than the shedding of blood. **And we glorify You with praise and sanctify You.** He said: **Indeed, I know that which you do not know.** So when He began to create Adam, the angels whispered among themselves, saying: Let our Lord create whatever He wills to create, for He will not create a creation except that we are more knowledgeable than it and more honorable to Him than it. When He created him and breathed into him of His spirit, He commanded them to prostrate to Him for what they said, so He preferred him over them, and they knew that they were not better than him, so they said: If we are not better than him, then we are more knowledgeable than him, because we were before him, and the nations were created before him. When they were impressed by their work, they were tested, so "He taught Adam the names - all of them. Then he showed them to the angels and said: Inform Me of the names of these, if you should be truthful." He said: So the people turned to repentance, and to it every believer turns, and they said: "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." He said: O Adam, inform them of their names. And when he informed them of their names, He said: Did I not tell you that I know the unseen of the heavens and the earth, and I know what you reveal and what you conceal? Because of their saying: Let our Lord create what He wills, so He will not create a creation more honorable to Him than us or more knowledgeable than us. He said: He taught him the name of everything, these mountains, these mules, camels, jinn, and wild animals, and he began to name everything by its name. Every nation was presented to him, and he said: **Did I not tell you that I know the unseen of the heavens and the earth, and I know what you reveal and what you conceal?** He said: As for what they revealed, it was their saying: **Will You place therein one who will cause corruption therein and shed blood?** As for what they concealed, it was their saying to one another: **We are better than him and more knowledgeable.**

Al-Muthanna bin Ibrahim told me: Ishaq bin Al-Hajjaj told us: Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, regarding His statement: **Indeed, I will place upon the earth a successive authority 3:10**, he said: God created the angels on Wednesday, and created the jinn on Thursday, and created Adam on Friday. He said: Then a group of jinn disbelieved, so the angels would descend to them on the earth and fight them, and there was bloodshed and corruption on the earth. So they said: **Will You place upon it one who will cause corruption therein and shed blood? 3:10.**

Muhammad bin Jarir narrated: I was told by Ammar bin Al-Hasan: Abdullah bin Abi Ja'far narrated to us, on the authority of his father, on the authority of Al-Rabi', similarly: "Then he showed them to the angels and said: Inform Me of the names of these, if you should be truthful." to His saying: **Indeed, You are the Knowing, the Wise.** He said: That was when they said: **Will You place therein one who will cause corruption therein and shed blood, while we glorify You with praise and sanctify You?** He said: When they knew that He was going to place a successor on earth, they said among

themselves: God will not create a creation except that we are more knowledgeable and more honorable than it. So God wanted to inform them that He had favored Adam over them. And He taught Adam all the names, so He said to the angels: **Inform Me of the names of these, if you should be truthful**, to His saying: **And I know what you reveal and what you conceal.** What they revealed was when they said: **Will You place therein one who will cause corruption therein and shed blood?** and what they concealed among themselves was their saying: God will not create a creation except that we are more knowledgeable and more honorable than it. So they knew that God favored Adam over them in knowledge and honor.

Ibn Zayd said:

Yunus ibn Abd al-A'la narrated to me, saying: Ibn Wahb told us, saying: Ibn Zayd said: When God created the Fire, the angels were terrified by it and said: Our Lord, why did You create this Fire? And for what did You create it? He said: For those of My creation who disobeyed Me. He said: And God had no creation on that day except the angels, and there was no creation on the Earth, but He created Adam after that, and he recited the words of God: **Has there not been over man a period of time when he was not a thing worth mentioning?** (al-Insan 76:1). He said: Umar ibn al-Khattab said: O Messenger of God, if only that was the time. Then he said: The angels said: O Lord, or will a time come upon us in which we disobey You and they will not see any creation for Him other than them? He said: No, I want to create a creation on the Earth and place a successor on it who will shed blood and spread corruption on the Earth. The angels said: **Will You place on it someone who will spread corruption on it and shed blood?** You have chosen us, so place us on it, so we will glorify You with praise and sanctify You and work on it in obedience to You. The angels were greatly distressed that God would place on earth someone who would disobey Him, so He said: **I know that which you do not know.** "O Adam, tell them their names." He said: **So-and-so and so-and-so.** He said: When they saw what knowledge God had given Adam, they acknowledged Adam's superiority over them, but the evil Iblis refused to acknowledge him, saying: "I am better than him. You created me from fire and created him from clay." (al-A'raf 7:7). He said: **Then get down from it, for it is not for you to be arrogant therein.** (al-Baqarah 2:74)

Ibn Ishaq said:

Ibn Humayd narrated to us: Salamah ibn al-Fadl narrated to us, on the authority of Muhammad ibn Ishaq, who said: When God wanted to create Adam with His power, to test him and to test him, because of His knowledge of what is in His angels and all of His creation, and the first trial with which the angels were tested was that which they liked and disliked, for the trial and purification of what was in them that they did not know, and God's knowledge encompassed it from them, the group of angels from the inhabitants of the heavens and the earth, then He said: **Indeed, I am going to place upon the earth a successor**, meaning: a dweller and a builder, to inhabit it and populate it with a successor who is not from you. Then He informed them of His knowledge of them, and He said: They will

Surat al-Baqarah 2:30

And when your Lord said to the angels, "Indeed, I will place upon the earth a successive authority." They said, "Will You place upon it one who will cause corruption therein and shed blood, while we exalt Your praise and sanctify You?" He said, "Indeed, I know that which you do not know."

corrupt the earth, shed blood, and commit sins. They all said: **Will You place upon it someone who will corrupt it and shed blood, while we glorify You with praise and sanctify You**, we do not disobey, nor do we do anything that You dislike? He said: **I know what you do not know**. He said: **I know in you and from you**, and he did not reveal it to them of disobedience, corruption, bloodshed, and doing what I hate from them, of what happens on earth, of what I mentioned about the children of Adam. God said to Muhammad, may God bless him and grant him peace: "I had no knowledge of the highest assembly when they disputed. It is not revealed to me except that I am a clear warner. When your Lord said to the angels, "Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration." (Surah Sad: 69-72). So He mentioned to His Prophet, may God bless him and grant him peace, what was mentioned by Adam when He wanted to create him, and the angels' review of what He mentioned to them about him. When God, the Most High, decided to create Adam, He said to the angels: **I am creating a human being from clay from black mud molded by My hands**, as an honor to him, to magnify his command, and to honor him. The angels kept His covenant, understood His words, and unanimously obeyed, except for the enemy of God, Iblis, who remained silent about what was in his soul of envy, transgression, arrogance, and disobedience. God created Adam from the skin of the earth, from sticky clay from black mud molded by His hands, as an honor to him, to magnify his command, and to honor him over all of His creation. Ibn Ishaq said: It is said, and God knows best: God created Adam, then placed him to look at him for forty years before breathing the soul into him, until he returned to clay like pottery, and no fire touched him. He said: It is said, and God knows best: When the soul reached his head, he sneezed and said: **Praise be to God**. His Lord said to him: **May your Lord have mercy on you**. The angels fell down when he stood up in prostration to him, preserving the covenant of God that He had made with them, and obeying the command that He had commanded them to do. And the enemy of God, Satan, rose from among them and did not prostrate himself, being stubborn and arrogant out of envy and malice. So He said to him: **O Satan, what prevented you from prostrating to that which I created with My hands?** to: **I will fill Hell with you and those who follow you among them, all together** (Sad: 75-85).

He said: When God finished with Iblis and rebuking him, and he refused to do anything but disobey, He cursed him and expelled him from Paradise. Then He turned to Adam, having taught him all the names, and said: O Adam, inform them of their names. When he had informed them of their names, He said: Did I not tell you that I know the unseen of the heavens and the earth, and that I know what you reveal and what you conceal? They said: Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise. That is, we only answered You in what You have taught us, but as for

what You have not taught us, You know best. So whatever Adam named was the name that he will bear until the Day of Resurrection.

Ibn Jurayj said:

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: They only spoke about what they knew would happen from the creation of Adam, so they said: **Will You place therein someone who will cause corruption therein and shed blood?** Some of them said: The angels only said what they said: **Will You place therein someone who will cause corruption therein and shed blood?** because God gave them permission to ask about that after He had informed them that it would happen from the children of Adam. So the angels asked Him, and they said, in astonishment at them: How can they disobey You, O Lord, when You are their Creator? So their Lord answered them: I know what you do not know, meaning: That it will happen from them even if you do not know it, you and some of those whom you see obedient to Me. He makes them know by that the inadequacy of their knowledge compared to His knowledge.

Some Arabists said: The angels' statement, **Will You place therein someone who will cause corruption therein?** was not in the sense of denouncing their Lord. Rather, they asked Him to know, and they reported on their own behalf that they glorify Him. He said: They said that because they hated to disobey God, because the jinn had been commanded before that and disobeyed.

Some of them said: This was from the angels in order to seek guidance about what they did not know about it, so it was as if they said: O Lord, tell us, a question from them to God, not in order to ask for rebuke.

Abu Ja'far said: The most appropriate of these interpretations is the statement of God, the Most High, informing about His angels who said to Him: **Will You place therein one who will cause corruption therein and shed blood, while we glorify You with praise and sanctify You?** The interpretation of those who said: That from her was a questioning of her Lord, meaning: Inform us, O our Lord, will You place on earth someone with this description, and will You not make Your successors from among us, while we glorify You with praise and sanctify You? There is no denial from her of what her Lord informed her that He would do. Even if she thought it too great when she was informed of that, that God would have a creation who would disobey Him.

As for the claim of the one who claimed that God Almighty had permitted her to ask about that, and she asked him in amazement, this is a claim for which there is no evidence in the apparent revelation, nor is there any information about it from the proof that would cut off the excuse. It is not permissible to say about the interpretation of the Book of God that which has no

evidence from some of the aspects on which the proof is established.

As for the description of the angels of those who were described in their inquiry to their Lord about corruption on the earth and the shedding of blood, it is not impossible that what was narrated on the authority of Ibn Abbas and Ibn Masoud from the statement narrated by al-Suddi, and Qatada agreed with them on it regarding the interpretation: which is that God, may He be glorified and praised, informed them that He would place on the earth a caliph who would have offspring who would do such and such, so they said: **Will You place therein someone who will cause corruption therein**, based on what was described of the inquiry.

If someone were to say to us: What is the reason for her inquiry, when the matter is as you described, that she was informed that this would happen?

It was said: The reason for her inquiry at that time would be about their condition when that happened, and whether that was from them? And their asking their Lord to make them successors on Earth so that they would not disobey Him. Also not invalid is what Ad-Dahhak narrated on the authority of Ibn Abbas, and Ar-Rabi' ibn Anas followed him in this, that the angels said that because they had knowledge of the inhabitants of Earth before Adam from the jinn, so they said to their Lord: Shall I place therein the likes of them from among the creation who do as they used to do? As a way of asking their Lord, not as a way of affirming that that would happen like that, so that would be from her informing about what she did not know of the knowledge of the unseen. Also not wrong is what Ibn Zayd said, that what the angels said was what they said, as a way of astonishment from them that God would have a creation who disobeys its Creator.

We have left the statement that Ad-Dahhak narrated on the authority of Ibn Abbas, and Ar-Rabi' ibn Anas agreed with him on it, and what Ibn Zayd said in interpreting that, because we do not have any report about what they said from a source that would cut off the excuse and oblige the listener to it. And the report about what has passed and what has preceded, the knowledge of its authenticity cannot be attained except by its coming in a way that prevents quarrelling and collusion, and makes lying, error and forgetfulness impossible. And that is not found in what Ad-Dahhak narrated on the authority of Ibn Abbas, and Ar-Rabi' agreed with him on it, nor in what Ibn Zayd said.

The first interpretation, since this is the case in the verse, is what the apparent meaning of the revelation indicates, which can be interpreted correctly in the concept.

If someone says: If the first interpretation of the verse is what you mentioned, that God informed the angels that the offspring of His successor on earth would cause corruption and shed blood, then for that reason the angels said: **Will You place therein one who will cause corruption therein?** So where is the mention of God informing them of that in His Book?

It was said to him: He was satisfied with the indication of what had appeared from the speech about him, as

the poet said:

Do not bury me, for my burial is forbidden to you, but bury me with your mother, Umm Amer.

So he omitted his statement: "Leave me to the one who is called when she hunts: Khamari or Aamer," since it was, in what appeared from his statement, an indication of the meaning he intended. Likewise in his statement: "They said: 'Will You place therein one who will cause corruption therein?'" since it was an indication of what he left out after his statement: **Indeed, I will place upon the earth a successive authority**, of the report of what will happen from the corruption of his offspring on the earth. He was satisfied with its indication and omitted it, so he left out mentioning it as we mentioned from the statement of the poet. And there are similar examples of that in the Qur'an and the poetry and speech of the Arabs more than can be counted. So when we mentioned that, we chose what we chose from the statement in interpreting his statement: "They said: 'Will You place therein one who will cause corruption therein and shed blood?'"

The statement in the interpretation of the Almighty's saying: **And we glorify You with praise and sanctify You**.

Abu Ja'far said: As for his statement: **And we glorify You with praise**, it means: We magnify You with praise and thanks to You, as the Most High said: **So glorify the praises of your Lord** (al-Nasr 110:3) and as He said: **And the angels glorify the praises of their Lord** (al-Shura 42:5). And every mention of God among the Arabs is glorification and prayer. A man among them says: I have completed my glorification of remembrance and prayer. And it has been said: Glorification is the prayer of the angels.

Ibn Humayd narrated: Yaquub al-Qummi narrated on the authority of Ja'far ibn Abi al-Mughira on the authority of Sa'id ibn Jubayr, who said: "The Prophet, may God bless him and grant him peace, was praying, and a Muslim man passed by a hypocrite and said to him: The Prophet, may God bless him and grant him peace, is praying and you are sitting. He said to him: Go to your work if you have any work. He said: I do not think that someone will pass by you and criticize you. 'Umar ibn al-Khattab passed by him and said to him: O so-and-so, the Prophet, may God bless him and grant him peace, is praying and you are sitting. He said the same to him, and he said: This is part of my work. So he jumped on him and beat him until he finished, then he entered the mosque and prayed with the Prophet, may God bless him and grant him peace. When the Prophet, may God bless him and grant him peace, turned away, 'Umar stood up and said: O Prophet of God, I just passed by so-and-so while you were praying, and I said to him: The Prophet, may God bless him and grant him peace, is praying and you are sitting! He said: Go to your work if you have any work. The Prophet, may God bless him and grant him peace, said: Why did you not strike his head? 'Umar stood up quickly and said: O 'Umar, go back, for your anger is honor and your pleasure is wisdom." God has angels in the seven heavens who pray, and He has no need of the prayers of so-and-so. So Umar said: O Prophet of God, what is their prayer? He did not answer him

And when your Lord said to the angels, "Indeed, I will place upon the earth a successive authority." They said, "Will You place upon it one who will cause corruption therein and shed blood, while we exalt Your praise and sanctify You?" He said, "Indeed, I know that which you do not know."

anything, so Gabriel came to him and said: O Prophet of God, did Umar ask you about the prayer of the people of heaven? He said: Yes. So Gabriel said: Give Umar my greetings, and tell him that the people of the lowest heaven will prostrate until the Day of Resurrection, saying: Glory be to the Possessor of dominion and sovereignty. The people of the second heaven will bow until the Day of Resurrection, saying: Glory be to the Possessor of glory and might. The people of the third heaven will stand until the Day of Resurrection, saying: Glory be to the Ever-Living Who does not die.

Abu Ja'far said: Ya'qub ibn Ibrahim and Sahl ibn Musa al-Razi told me: Ibn 'Ulayyah told us: al-Jariri told us, on the authority of Abu 'Abdullah al-Jisri, on the authority of 'Abdullah ibn al-Samit, on the authority of Abu Dharr: "The Messenger of God, may God bless him and grant him peace, visited him - or Abu Dharr visited the Prophet, may God bless him and grant him peace - and said: O Messenger of God, may my father be sacrificed for you, which speech is most beloved to God? He said: What God has chosen for His angels: Glory be to my Lord and praise be to Him, glory be to my Lord and praise be to Him."

In the forms of the report we mentioned, we did not want to prolong the book by examining them.

The origin of glorifying God among the Arabs is to sanctify Him from attributing to Him anything that is not His attributes, and to exonerate Him from that, as A'sha of Banu Tha'labah said:

I say when his pride came to me: Glory be to the one who made Alqamah proud.

He means: Glory be to God for the pride of Alqamah, meaning God is glorified for what Alqamah did of pride, in a way that he disapproved of that.

The people of interpretation differed about the meaning of glorification and sanctification in this place. Some of them said: Their saying, **We glorify Your praise** means: We pray to You. Those who said that mentioned: Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **And we glorify Your praise and sanctify You**, he said: They say: We pray to You.

Others said: **We glorify Your praise** is the known glorification. Those who said that mentioned: Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **And we glorify Your praise**, he said: Glorification is glorification.

The statement in the interpretation of the Almighty's saying: **And We sanctify for You**.

Abu Ja'far said: Sanctification is purification and glorification, and from this is their saying: Subbooh Quddus, meaning by their saying Subbooh, sanctifying God, and by their saying Qaws, purifying and glorifying Him. That is why the earth is called a holy earth, meaning purified. So the meaning of the angels' saying: **And we glorify You with praise**, is that we sanctify You and declare You innocent of what the polytheists attribute to You, and we pray to You, **and we sanctify You**, we attribute to You what is from Your attributes, of purity from impurities and what the disbelievers attribute to You. It has been said that the sanctification of the angels for their Lord is their prayer to Him. As: Al-Hasan bin Yahya told us, he said: 'Abd al-Razzaq told us, he said: Mu' mar told us, on the authority of Qatadah, regarding His statement: **and we sanctify You**, he said: Sanctification is prayer.

Some of them said: **We sanctify you**: we glorify and exalt you. Mention who said that.

Yaqub bin Ibrahim told me: Hashim bin Al-Qasim told us: Abu Saeed Al-Mu'addab told us: Ismail told us, on the authority of Abu Salih, regarding his statement: **And we glorify You with praise and sanctify You**, he said: We magnify You and glorify You.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told me, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And we sanctify You**, he said: We magnify and glorify You.

Ibn Hamid told us: Salamah bin Al-Fadl told us, on the authority of Ibn Ishaq: **And we glorify You with praise and sanctify You**, we do not disobey nor do we do anything that You dislike.

And he narrated on the authority of Al-Munjab, he said: Bishr narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, regarding his statement: **And we sanctify for You**, he said: Sanctification means purification.

As for the statement of those who said: Sanctification is prayer or glorification, the meaning of his statement goes back to the meaning we mentioned of purification, because her prayer to her Lord is a glorification of Him and a purification from what the disbelievers attribute to Him. If he had said instead of **and we sanctify you** and **we sanctify you**, it would have been eloquent speech. This is because the Arabs say: So-and-so glorifies God and sanctifies Him, and he glorifies God and sanctifies Him, with one meaning. The Qur'an has come with this, God Almighty said: **So that we may glorify You much * And remember You much** (Ta-Ha: 33, 134). And He said in another place: **Whatever is in the heavens and whatever is on the earth glorifies God** (Al-Jumu'ah: 1).

The statement in the interpretation of the Almighty's saying: **He said, 'Indeed, I know what you do not know.'**

Abu Ja'far said: The people of interpretation differed in the interpretation of that. Some of them said: He means by His saying, **I know what you do not know**, what he found out about Iblis and his concealing of disobedience to God and his concealing of his arrogance, which God, the Blessed and Exalted, found out about him and which was hidden from His angels. Those who said that mentioned: Muhammad ibn al-'Ala' told us, he said: 'Uthman ibn Sa'id told us, he said: Bishr ibn 'Amara told us, on the authority of Abu Rawq, on the authority of al-Dahhak, on the authority of Ibn 'Abbas: **Indeed, I know what you do not know**, meaning: I have found out about Iblis's heart what you have not found out about his arrogance and delusion.

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **I know what you do not know**, meaning about the affair of Satan.

Ahmad bin Ishaq Al-Ahwazi told us: Abu Ahmad told us, and Muhammad bin Bashir told us: Muammil told us. They both said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **I know what you do not know**. He said: He knew about the sin and created it from Iblis.

Musa bin Abdul Rahman Al-Masruqi told me, Muhammad bin Bishr told us, he said: Sufyan told us, on the authority of Ali bin Badhima, on the authority of Mujahid, something similar.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Ali bin Badhima, on the authority of Mujahid, similarly.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Muhammad Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement: **Indeed, I know what you do not know**, he said: He knew about the sin and created it from Iblis.

Jaafar bin Muhammad Al-Bazuri told me: Hassan bin Bishr told us, on the authority of Hamza Al-Zayyat, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Indeed, I know what you do not know**, he said: He knew from Iblis that he concealed his arrogance and did not prostrate to Adam.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa bin Maimun told us, he said: Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us all on the authority of Ibn Abi Nujayh on the authority of Mujahid regarding the statement of God: **Indeed, I know what you do not know**, he said: He knew from Satan the sin.

Abu Kuraib told us: Waki' told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said: Suwaid told us, he said: Ibn al-Mubarak told us, on the authority of Sufyan, he

said: Mujahid said regarding his statement: **Indeed, I know what you do not know**, he said: He knew from Iblis the sin and created it.

He said once: Adam.

Al-Muthanna told me: Hajjaj bin Al-Munhal told us: Al-Mu'tamir Sulayman told us: I heard Abd Al-Wahhab bin Mujahid narrating on the authority of his father regarding his statement: **Indeed, I know that which you do not know**, he said: He knew from Iblis disobedience and created it, and He knew from Adam obedience and created it.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of his father, and al-Thawri, on the authority of Ali bin Badhima, on the authority of Mujahid, regarding his statement: **Indeed, I know that which you do not know**, he said: He knew about the sin and created it from Satan.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: **I know what you do not know**, meaning in you and from you, and he did not reveal it to them, of disobedience, corruption, and bloodshed.

Others said: The meaning of this is: I know what you do not know, that from that caliph will be people of obedience and loyalty to God. Those who said this were: Bishr bin Muadh told us, he said: Yazid bin Zari' told us, he said: Saeed told us, on the authority of Qatada, he said: **I know what you do not know**, so it was in God's knowledge that from that caliph will be prophets, messengers, righteous people, and inhabitants of Paradise.

This report from God, the Most High, indicates that the angels who said: **Will You place therein one who will cause corruption therein and shed blood?** were horrified that God would have a creation who would disobey Him, and were amazed at it when they were informed that this would happen. Therefore, their Lord said to them: **Indeed, I know that which you do not know**. He meant by that, and God knows best: You are amazed at God's command and find it horrifying, and I know that it is in some of you, and you describe yourselves with a description that I know is different from some of you, and you expose a matter that I have made for others. This is because when their Lord informed the angels of what would happen from the descendants of His successor, of corruption and bloodshed, they said to their Lord: O Lord, will You place on earth a successor from other than us, from whose descendants there will be someone who will disobey You, or from us, so that we will glorify You and pray to You and obey You and not disobey You? They did not have knowledge of what Iblis had concealed in his arrogance towards his Lord, so their Lord said to them: **Indeed, I know of some of you other than what you say**. This is what was hidden from them about the matter of Satan, and his concealment of what he had concealed of arrogance. And for saying that, and describing themselves with a general description, they were rebuked.

Tafsir al-Qurtubi

The Almighty's saying: **And when your Lord said to the**

Surat al-Baqarah 2:30

And when your Lord said to the angels, "Indeed, I will place upon the earth a successive authority." They said, "Will You place upon it one who will cause corruption therein and shed blood, while we exalt Your praise and sanctify You?" He said, "Indeed, I know that which you do not know."

angels, 'I am going to place a vicegerent on earth.'

There are seventeen issues in it:

The first: The Almighty's saying: **And when your Lord said to the angels** When and when they both fell are timing, so when is for the past, and when is for the future, and one of them may be used in place of the other. Al-Mubarrad said: If when comes with a future tense, its meaning is past, like His saying: **And when they plotted against you**, "And when you said to him upon whom God had bestowed favor," meaning when they plotted, and when I said. And if when comes with the past tense, its meaning is future, like His saying: **So when the disaster comes**, "So when the deafening blast comes," and **When the victory of God and the conquest comes**, meaning it comes. Muammar bin Al-Muthanna Abu Ubaidah said: When is redundant, and the meaning is: And your Lord said, and he cited as evidence the saying of Al-Aswad bin Ya'far:

So, there is no point in mentioning it, and time brings about corruption in the good.

This statement was denied by Al-Zajaj, Al-Nahhas and all the commentators. Al-Nahhas said: This is a mistake, because *if* is a noun and it is a circumstance of time, not something that is added. Al-Zajaj said: This is an abruptness on the part of Abu Ubaidah. God Almighty mentioned the creation of people and others, so the meaning is **and the beginning of your creation** when He said, so this was one of the omitted things that the speech indicated, as he said:

Death will come to those who fear it, wherever they go.

He wants wherever he goes. It is possible that it is related to an implied action, the meaning of which is: **And remember when He said**. It was said: It is attributed to the Almighty's saying: **Worship your Lord who created you**. So the meaning is that He created you when your Lord said to the angels. And the saying of God Almighty and His address to the angels is established and ancient in eternity, provided that they exist and understand. And thus the whole chapter is about the commands of God Almighty, His prohibitions, and His addresses. This is the school of thought of Sheikh Abu al-Hasan al-Ash'ari, and it is what Abu al-Ma'ali accepted. We have already mentioned it in the book *Al-Asna fi Sharh Asma' God al-Husna wa Sifat God al-Ali*.

The Lord: the owner, the master, the reformer, and the restorer. This has been explained above.

Second: The Almighty's saying: **To the angels**. The singular form of angels is angel. Ibn Kaysan and others said: The weight of angel is a verb from king. Abu Ubaidah said: It is a verb from *laka*, meaning to send. Al-aluka, amaalaka, and maalaka mean the message. Labid said:

And a boy whom his mother sent with Alook, so we gave him what he asked for.

Another said:

Al-Nu'man informed Malik about me that my imprisonment and waiting have been prolonged.

It is said: *alkani* meaning **send me**. Its root is *ma'lak*. The hamza is the *fa* of the verb, so they changed it to the *ayn* of the verb and said: *malak*. Then they made it easier and said: *malak*. It is said that its root is *malak* from *malak* which means **to melek**, like *shamal* from *shamal*. So the hamza is an extra word from Ibn Kaysan as well, and it may come in poetry in the original form. The poet said:

I am not for human beings, but for angels who descend from the sky and aim

Al-Nadr ibn Shumayl said: "The Arabs have no derivation for the word 'king'. The 'ha' in 'al-malaikah' is an emphasis on the feminine of the plural, and the same is true of 'as-saladamah'. 'As-saladam' are strong horses, the singular of which is 'thaldam'. It was said: It is for exaggeration, like 'alama' and 'nasaba'. The masters of meaning said: God addressed the angels not for advice, but to extract from them what was in them of seeing movements, worship, glorification and sanctification, then He returned them to their value, and the Almighty said: "Prostrate to Adam."

Third: The Almighty's saying: **Indeed, I will place upon the earth a successive authority**. Here, *making* means *creator*. Al-Tabari mentioned this on the authority of Abu Rawq, and this indicates that it is transitive to one object, as has been mentioned previously. And the earth, it was said, is Mecca. Ibn Sabit narrated on the authority of the Prophet, may God bless him and grant him peace, who said:

The earth was rolled out from Mecca and that is why it was called the mother of villages. He said: The graves of Noah, Hud, Salih and Shuaib are between Zamzam, the corner and the station. Khalifa can mean the active participle, meaning he succeeds those who were before him from the angels on earth, or those who were before him from other than the angels according to what was narrated. It is possible for Khalifa to mean the passive participle, meaning the successor, just as it is said Dhabihah in the sense of the passive participle. The successor **with a fat-ha** is from the righteous, and with a sukun it is from the wicked, and this is what is known, and more clarification will come to it in *Al-A'raf*, God willing. Khalifa with the letter fa is the reading of the group, except what was narrated from Zaid bin Ali, who read Khalifa with the letter qaf. The meaning of the Khalifa here - according to Ibn Mas'ud, Ibn Abbas and all the people of interpretation - is Adam, peace be upon him, and he is the Khalifa of God in implementing His rulings and commands, because he was the first messenger to the earth, as in the hadith of Abu Dharr, who said: I said: O Messenger of God, was a prophet sent? He said: Yes. The hadith. It is said: To whom was he a messenger and there was no one on earth? It is said: He was a messenger to his son, and they were forty sons in twenty wombs, in each womb a male and a female, and they multiplied

until they multiplied, as God Almighty said: **He created you from one soul and created from it its mate and dispersed from both of them many men and women.** And He revealed to them the prohibition of dead meat, blood, and pork. He lived nine hundred and thirty years, as the people of the Torah mentioned. It was narrated on the authority of Wahb ibn Munabbih that he lived a thousand years, and God knows best.

Fourth: This verse is the basis for appointing an Imam and Caliph who is heard and obeyed, so that the word is united and the rulings of the Caliph are implemented. There is no disagreement about the obligation of this among the nation or among the Imams except what was narrated from Al-Asamm, who was deaf to the Sharia. Likewise, everyone who said what he said and followed him in his opinion and school of thought said: It is not obligatory in religion, but rather it is permissible, and that when the nation performs their Hajj and Jihad, and divides equally among themselves, and gives what is right from themselves, and divides the spoils, booty and charity among its people, and establishes the limits on those upon whom it is obligatory, that is sufficient for them, and it is not obligatory for them to appoint an Imam to undertake this. Our evidence is the statement of God the Most High: **Indeed, I am going to place a vicegerent on the earth**, and His statement: **O David, indeed We have made you a vicegerent on the earth**, and He said: **God has promised those among you who believe and do righteous deeds that He will surely make them successors upon the earth**, meaning that He will make successors from among them, and other verses.

The companions agreed to give precedence to Abu Bakr after a disagreement occurred between the Muhajireen and the Ansar in Saqifah Bani Sa'idah regarding the appointment, until the Ansar said:

From us is a leader and from you is a leader. Abu Bakr, Umar and the Muhajireen pushed them away from that and said to them: **The Arabs do not submit to anyone except this tribe of Quraysh.** They narrated to them the report about that, so they returned and obeyed Quraysh. If the obligation of the Imamate was not obligatory for Quraysh or anyone else, this debate and discussion about it would not have been permissible, and someone would have said: **It is not obligatory for Quraysh or anyone else.** So there is no point or benefit in your dispute over a matter that is not obligatory. Then, when death approached Abu Bakr **may God be pleased with him**, he entrusted Umar with the Imamate, and no one said to him: **This is a matter that is not obligatory for us or for you.** This indicates its obligation and that it is a pillar of the religion by which the Muslims are established. Praise be to God, Lord of the Worlds.

The Rafidah said: It must be installed rationally, and that hearing only came as a way of emphasizing the issue of reason. As for knowing the Imam, that is perceived from the perspective of hearing and not reason. This is corrupt, because reason does not obligate or prohibit or disgrace or approve. If that is the case, it is proven that it is obligatory from the perspective of the Shari'ah and not from the perspective of reason, and this is clear.

If it is said that it is:

Fifth: If we accept that the path to the obligation of the Imamate is hearing, then tell us whether it is obligatory from the aspect of hearing by the text of the Imam from the Messenger, may God bless him and grant him peace, or from the aspect of the people of authority and contract choosing him, or by the perfection of the characteristics of the Imams in him, and his calling upon himself with that is sufficient in it.

The answer is to say: People differed on this matter. The Imams and others went to the fact that the way to know the Imam is the text from the Messenger, peace be upon him, and there is no room for choice in it. With us: contemplation is a way to know the Imam, and the consensus of the people of ijtihad is also a way to it. Those who said that there is no way to it except the text based it on their principle that analogy, opinion, and ijtihad are invalid and nothing is known by them at all, and they invalidated analogy as a principle and a branch. Then they differed into three groups: a group claiming the text on Abu Bakr, a group claiming the text on al-Abbas, and a group claiming the text on Ali ibn Abi Talib, may God be pleased with them. The evidence for the absence of a text or its absence on a specific Imam is that if the Prophet, may God bless him and grant him peace, had imposed on the nation obedience to a specific Imam such that it is not permissible to deviate from him to someone else, he would have known that, because it is impossible to charge the entire nation with obeying God in anything other than a specific person, and they have no way to know that charge. If knowledge of it is required, then that knowledge is not without its path being evidence from reason or from the report, and there is nothing in reason that indicates the establishment of the Imamate for a specific person. Likewise, there is nothing in the report that necessitates knowledge of the establishment of a specific Imam, because that report is either a continuous chain of transmission that necessitates knowledge by necessity or by inference, or it is from the reports of individuals, and it is not permissible for its path to be the continuous chain of transmission that necessitates knowledge by necessity or by inference, because if it were like that, then every person responsible would find in himself the knowledge of the obligation of obedience to that specific person and that this is from the religion of God upon him, just as every person responsible knows that from the religion of God that is required of him are five prayers, fasting Ramadan, Hajj, and the like, and no one knows that from himself by necessity, so this claim is invalid, and it is invalid that it is known by the reports of individuals because it is impossible for knowledge of it to occur. Also, if it were necessary to resort to transmitting the text on the Imam in any way, then it would be necessary to prove the Imamate of Abu Bakr and Abbas, because each of them has people who transmit the text explicitly on his Imamate. If proving the three by text at the same time is invalid - as will be explained - then the same applies to one, since no group is more deserving of the text than the other. If proving the text is invalid due to the lack of a path leading to it, then choice and ijtihad are established. If an arbitrary person is arbitrary and claims the continuous transmission and necessary knowledge of the text, then they should be confronted immediately with the opposite of their claim in the text on Abu Bakr

Surat al-Baqarah 2:30

And when your Lord said to the angels, "Indeed, I will place upon the earth a successive authority." They said, "Will You place upon it one who will cause corruption therein and shed blood, while we exalt Your praise and sanctify You?" He said, "Indeed, I know that which you do not know."

and with many reports on that which also take the place of the text. Then there is no doubt in the determination of those other than the Imamis to deny the text, and they are the great multitude and the great multitude. And the necessary knowledge is not agreed upon by those who are less than a tenth of the number of opponents of the Imamis. If it were permissible to reject the necessary in that, then it would be permissible for the sect of Baghdad and China Al-Aqsa and others to deny it.

Sixth: In response to the hadiths that the Imamis used as evidence to indicate the text on Ali, may God be pleased with him, and that the nation disbelieved in this text and apostatized, and opposed the command of the Messenger out of stubbornness, including his saying, peace be upon him:

"Whoever I am his master, then Ali is his master. O God, befriend whoever befriends him and be hostile to whoever is hostile to him." They said: In the language, master means more deserving, so when he said **then Ali is his master** with the fa of consequence, it is known that what is meant by his saying master is that he is more deserving and more deserving. So it is necessary that he meant by that the Imamate and that obedience is obligatory. And his saying, peace be upon him, to Ali:

You are to me as Aaron was to Moses, except that he is a prophet after me. They said: Aaron's position is well-known, and that is that he shared in prophethood, while Ali did not. He was his brother, while Ali did not. He was a caliph, so it is known that what is meant by him is the caliphate, and other things that they used as evidence for what will be mentioned in this book, God willing.

The answer to the first hadith is that it is not mutawatir, and there is disagreement about its authenticity. Abu Dawud al-Sijistani and Abu Hatim al-Razi have criticized it, and they have provided evidence for its invalidity by saying that the Prophet, may God bless him and grant him peace, said:

"Muzaynah, Juhaynah, Ghifar, and Aslam are my clients to the exclusion of all people. They have no client except God and His Messenger." They said: "If he had said: 'Whoever I am his client, then Ali is his client,' then one of the two reports would have been a lie."

Second answer: Even though the report is authentic and narrated by a trustworthy person, it does not contain anything that indicates his Imamate, but rather his virtue. This is because *mawla* means *guardian*, so the meaning of the report is: **Whoever I am his guardian, then Ali is his guardian.** God Almighty said: **Indeed, God is his Guardian**, meaning his Guardian. The purpose of the report was to teach people that Ali's outward appearance was like his inward appearance, and this is a great virtue of Ali.

Third answer: This report was reported for a reason, which is that Usama and Ali had a dispute, and Ali said

to Usama:

You are my master. He said: I am not your master, but I am the master of the Messenger of God, may God bless him and grant him peace. This was mentioned to the Prophet, may God bless him and grant him peace, and he said: **Whoever I am the master of, then Ali is his master.**

Fourth answer: When Ali, peace be upon him, said to the Prophet, peace be upon him, in the story of the slander against Aisha, may God be pleased with her:

There are many women other than her. This was difficult for her, so the hypocrites found an opportunity to attack him and pretend to be innocent of him. So the Prophet, peace be upon him, said this statement in response to their statement, and to deny what they had said in their previous statement of being innocent of him and attacking him. This is why it was narrated from a group of the Companions that they said: We did not know the hypocrites during the time of the Messenger of God, peace be upon him, except by their hatred of Ali, peace be upon him. As for the second hadith, there is no disagreement that the Prophet, may God bless him and grant him peace, did not mean that Aaron was to Moses in the caliphate after him, and there is no disagreement that Aaron died before Moses, peace be upon them - as will come from the explanation of their deaths in Surat Al-Ma'idah - and he was not a caliph after him, but rather the caliph was Joshua bin Nun. If he had meant by his saying: **You are to me in the position of Aaron and Moses** disagreement, he would have said: You are to me in the position of Joshua to Moses. Since he did not say this, it indicates that he did not mean this, but rather he meant that I have appointed you as my successor over my family during my life and my absence from my family, just as Aaron was the successor of Moses over his people when he went out to commune with his Lord. It has been said that this hadith was narrated for a reason, which is that when the Prophet, may God bless him and grant him peace, went out to the Battle of Tabuk, he appointed Ali, peace be upon him, as his successor in Medina over his family and people, so the hypocrites spread rumors about him and said: He only appointed him out of hatred and dislike for him, so Ali went out and caught up with the Prophet, may God bless him and grant him peace, and said to him: The hypocrites said such and such! So he said:

"They lied. Rather, I have succeeded you as I succeeded Moses and Aaron." He said: **Are you not satisfied that you are to me in the same position as Aaron and Moses?** If it is proven that he intended to succeed according to their claim, then Ali shared this virtue with others, because the Prophet, may God bless him and grant him peace, succeeded in every battle a man from his companions, including: Ibn Umm Maktum, Muhammad bin Maslama and others from his companions and others from his companions, and the basis of this report is Sa'd bin Abi Waqqas and it is one report. And he narrated in his meeting with Abu Bakr and 'Umar what is more appropriate than it. And

"It was narrated that when the Prophet, may God bless him and grant him peace, sent Mu'adh bin Jabal to Yemen, it was said to him: Why don't you send Abu Bakr and 'Umar? He said: I cannot do without them, for their position to me is like the position of hearing and sight to the head." He said: **They are my ministers among the people of the earth.** And "It was narrated from him, peace be upon him, that he said: Abu Bakr and 'Umar to me in the same position as Aaron to Moses." This report was reported initially, and the report of Ali was reported as a reason, so it is necessary that Abu Bakr be more deserving of the imamate than him, and God knows best.

Seventh: There is a difference of opinion about what makes an Imam an Imam, and that is in three ways. One of them is the text, and the difference of opinion about it has been mentioned before. The Hanbalis and a group of the people of hadith and al-Hasan al-Basri and Bakr the nephew of Abd al-Wahid and his companions and a group of the Khawarij also said this. That is because the Prophet, may God bless him and grant him peace, designated Abu Bakr by indication, and Abu Bakr designated Umar. So if the successor designated a specific person as Abu Bakr did, or a group as Umar did, which is the second way, then the choice is up to them in appointing one of them as the companions, may God be pleased with them, did in appointing Uthman ibn Affan, may God be pleased with him. The third way: The consensus of the people of influence and contract. This is because if the group in a Muslim country dies and they do not have an imam or a successor, and the people of that country, which is the presence and location of the imam, appoint an imam for themselves, they agree upon him and are satisfied with him. Then all of the Muslims who are behind them and in front of them in the horizons are obligated to enter into the obedience of that imam, if the imam is not openly immoral and corrupt, because it is a call that encompasses them and must be answered, and no one can refrain from it because of the difference of opinion and corruption in appointing two imams. The Messenger of God, may God bless him and grant him peace, said:

"There are three things that a believer's heart will not be deceived about: sincerity in action for the sake of God, adherence to the group, and advising those in authority, for the supplication of the Muslims from behind them encompasses them."

Eighth: If the contract is concluded by one of the people of influence and agreement, then that is established and others are obligated to do it, contrary to what some people say: It is not concluded except by a group of people of influence and agreement. Our evidence is that Omar, may God be pleased with him, concluded the pledge of allegiance to Abu Bakr and none of the companions objected to that. And because it was a contract, it was necessary that it not be in need of a number to conclude it like all other contracts. Imam Abu al-Ma'ali said: If the imamate is concluded for him by one contract, then it is binding, and it is not permissible to remove him without an event or a change in the matter. He said: This is agreed upon.

Ninth: If the one who is qualified for the imamate prevails and takes it by force and coercion, it has been

said that this is a fourth way. Sahl ibn Abdullah al-Tustari was asked: What is our duty to the one who prevails over our country while he is an imam? He said: You answer him and give him what he demands of you from his right, and do not deny his actions or flee from him, and if he entrusts you with a secret of the religion, do not divulge it. Ibn Khuwayz Mandad said: If someone who is suitable for it seizes power without consultation or choice and the people pledge allegiance to him, the pledge of allegiance is complete for him, and God knows best.

Tenth: There is a difference of opinion regarding the testimony of the contract of Imamate. Some of our companions said: It does not require witnesses, because testimony is not proven except by a conclusive hearing, and here there is no conclusive hearing that indicates proof of testimony. Some of them said: It requires witnesses. Those who said this argued by saying: If the testimony was not established in it, it would lead to each claimant claiming that he contracted for him secretly, and it would lead to chaos and strife. So the testimony must be considered and two witnesses are sufficient for it, contrary to al-Jubba'i, who said that four witnesses, a contracting party and the one for whom the contract was made are considered, because 'Umar, when he made it a consultation of six, indicated that. Our evidence is that there is no disagreement between us and him that the testimony of two is considered, and what is more is disputed and is not indicated by evidence, so it must not be considered.

Eleventh: The conditions of the Imam, which are eleven:

First: That he be from the heart of the Quraysh, because the Prophet, may God bless him and grant him peace, said:

The Imams are from Quraysh. There is disagreement about this.

Second: He must be one of those who are fit to be a Muslim judge, a mujtahid who does not need anyone else to consult him about incidents. This is agreed upon.

Third: He must have experience and sound judgment in matters of war, managing armies, closing gaps, protecting the nation, deterring the oppressor, taking revenge on the oppressed, and defending the oppressed.

Fourth: He should be one who is not affected by tenderness in implementing the prescribed punishments, nor is he afraid of beheading or cutting off limbs. The evidence for all of this is the consensus of the Companions, may God be pleased with them, because there is no disagreement among them that all of this must be combined in him, and because he is the one who appoints judges and rulers, and he has the right to directly adjudicate and rule, and to examine the affairs of his successors and judges, and none is fit for all of this except one who is knowledgeable in all of it and is responsible for it. And God knows best.

Fifth: He must be free, and there is no secret that he stipulates the freedom of the imam and his Islam, which is the sixth.

Surat al-Baqarah 2:30

And when your Lord said to the angels, "Indeed, I will place upon the earth a successive authority." They said, "Will You place upon it one who will cause corruption therein and shed blood, while we exalt Your praise and sanctify You?" He said, "Indeed, I know that which you do not know."

Seventh: That he be a male, with healthy limbs, which is the eighth. They agreed that a woman may not be an imam, even though they differed on the permissibility of her being a judge in matters in which her testimony is permissible.

Ninth and tenth: He must be mostly sane, and there is no disagreement about that.

Eleventh: He must be just, because there is no disagreement among the nation that it is not permissible to appoint an imam to a corrupt person, and he must be one of the best of them in knowledge, because of his saying, peace be upon him:

Your leaders are your intercessors, so consider whom you seek as intercession. In the revelation describing Talut, it is stated: **God has chosen him over you and has increased him abundantly in knowledge and body.** So He began with knowledge, then mentioned what indicates strength and soundness of limbs. His statement, **has chosen him**, means He has selected him, and this indicates the condition of lineage. It is not a condition that he be infallible and free from error, nor that he be knowledgeable of the unseen, nor that he be the most chivalrous or bravest of the nation, nor that he be from Banu Hashim only and not from others of Quraysh, for the consensus has been reached on the Imamate of Abu Bakr, Umar, and Uthman, and they are not from Banu Hashim.

Twelfth: It is permissible to appoint someone who is less fortunate while someone who is better is present for fear of sedition and that the affairs of the nation will not be set straight. This is because the Imam is appointed to repel the enemy, protect the people, fill the gaps, extract rights, establish the limits, collect money for the public treasury and distribute it among its people. So if appointing someone who is better is feared to cause chaos and corruption and to disrupt the matters for which the Imam is appointed, then this is a clear excuse for moving away from someone who is more fortunate to someone who is less fortunate. This is also indicated by the knowledge of Umar and the rest of the nation at the time of the consultation that among the six there was someone who was more fortunate and someone who was less fortunate, and he permitted the contract for each one of them if the interest led to that and they agreed on it without anyone objecting to them. And God knows best.

Thirteenth: If the Imam is appointed and then commits an immoral act after the conclusion of the contract, the majority said: His imamate is annulled and he is removed due to the apparent and known immorality, because it has been proven that the Imam is only appointed to implement the prescribed punishments, fulfill rights, protect the wealth of the known orphans and the insane, and look into their affairs, and other things that have been mentioned above, and the immorality in him prevents him from carrying out these matters and fulfilling them. So if we allow that he is immoral, it leads to the invalidation of what he was appointed for, do you not see that in the beginning it is

not permissible to make a contract for the immoral person because it leads to the invalidation of what he was appointed for, and this is similar to it. Others said: He is not removed except by disbelief or abandoning the establishment of prayer or abandoning its supplication or something from the Shari'ah, due to his saying, peace be upon him, in the hadith of Ubadah:

And that we do not dispute the matter with its people. He said: **Unless you see clear disbelief for which you have proof from God.** And in the hadith of Awf bin Malik:

No, as long as they establish prayer among you. The hadith. Narrated by Muslim. On the authority of Umm Salamah, on the authority of the Prophet, may God bless him and grant him peace, who said:

"He will appoint rulers over you, and you will recognize and disapprove. Whoever dislikes is innocent, and whoever disapproves is safe. But whoever is satisfied and follows - they said: O Messenger of God, should we not fight them? He said: No, as long as they pray." That is, whoever dislikes in his heart and disapproves in his heart. Also narrated by Muslim.

Fourteenth: He must abdicate if he finds in himself a deficiency that affects the imamate. But if he does not find a deficiency, does he have the right to abdicate and appoint someone else? People differed about this. Some of them said: He does not have the right to do that, and if he does, his imamate will not be abdicated. Some of them said: He has the right to do that. The evidence that if the imam abdicates himself, he is abdicated is the statement of Abu Bakr al-Siddiq **may God be pleased with him: Absolve me, absolve me.** And the statement of the companions: "We will not abdicate you, nor will we ask you to resign. The Messenger of God (peace and blessings of God be upon him) brought you forward for our religion, so who would delay you? The Messenger of God (peace and blessings of God be upon him) was pleased with you for our religion, so we will not be pleased with you!" If he did not have the right to do that, the companions would have disapproved of it and said to him: **You do not have the right to say this, and you do not have the right to do it.** When the companions approved of that, it was known that the imam has the right to do that, and because the imam oversees others, his ruling must be the ruling of a ruler or an agent if he abdicates himself. The Imam is the representative and deputy of the nation. Since it is agreed that the representative, the ruler, and anyone who represents someone else in something has the right to remove himself, the Imam must be like him. And God knows best.

Fifteenth: If the Imamate is established by agreement of the people of influence and contract or by one person as mentioned above, it is obligatory for all people to pledge allegiance to him to hear and obey, and to establish the Book of God and the Sunnah of His Messenger, may God bless him and grant him peace. Whoever refuses the pledge of allegiance for an excuse has an excuse, and whoever refuses for no

excuse will be forced and coerced, lest the word of the Muslims be divided. If allegiance is pledged to two caliphs, then the first caliph and the other are killed, and there is disagreement about whether his removal is tangible or implied, in which case his removal is his killing and death. The first is more apparent. The Messenger of God, may God bless him and grant him peace, said:

If allegiance is given to two caliphs, kill the other one of them. Narrated by Abu Saeed Al-Khudri, narrated by Muslim. In the hadith of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace, he heard him say:

"Whoever pledges allegiance to an imam, giving him the clasp of his hand and the fruit of his heart, let him obey him if he is able. But if another comes to dispute him, then strike the neck of the other." Narrated by Muslim also, and from the hadith of Urfajah:

Strike him with the sword, whoever he may be. This is the clearest evidence of the prohibition of establishing two imams, because that leads to hypocrisy, opposition, discord, the occurrence of seditions, and the loss of blessings. However, if the countries are far apart and divergent, such as Andalusia and Khurasan, then that is permissible, as will come, God willing.

Sixteenth: If a Kharijite rebels against an Imam who is known for his justice, it is obligatory for the people to fight him. If the Imam is corrupt and the Kharijite appears to be just, the people should not rush to support the Kharijite until his affair becomes clear in what he appears to be just, or the group agrees to depose the former. This is because everyone who seeks such a matter shows righteousness from himself until, when he is able, he returns to his habit of being contrary to what he showed.

Seventeenth: As for appointing two or three Imams in one era and one country, it is not permissible by consensus for what we have mentioned. Imam Abu al-Ma'ali said: Our companions have prohibited the contract of Imamate for two people in two ends of the world, then they said: If the contract of Imamate is spent for two people, it is considered as if two guardians marry one woman to two husbands without one of them knowing about the contract of the other. He said: What I have in it is that the contract of Imamate for two people in one region with narrow plans and differences is not permissible, and there has been consensus on it. However, if the distance is far and there is wide space between the two Imams, then there is room for speculation in that and it is outside the conclusive evidence. Professor Abu Ishaq permitted that in two regions that are extremely far apart so that the rights and rulings of the people are not neglected. The Karamiyyah have permitted the appointment of two Imams without detail, and they are obligated to permit that in one country, and they have come to the conclusion that Ali and Mu'awiyah were Imams. They said: If there were two people in two countries or regions, each one of them would be more upright in what he had and more accurate in what was next to him. And because it was permissible for two prophets to be sent for one reason and that did not lead to the invalidation of prophethood, then the imamate was more appropriate, and that does not lead

to the invalidation of the imamate. The answer is that this is permissible if the law did not forbid it, because it says:

So kill the other of them, because the nation is against him. As for Muawiyah, he did not claim the Imamate for himself, but rather claimed the governorship of the Levant by appointing the Imams before him. What indicates this is the consensus of the nation in their time that the Imam is one of them, and neither of them said that I am an Imam and my opponent is an Imam. If they say: Reason does not make that impossible, and there is nothing in the hearing that prevents it. We say: The strongest hearing is consensus, and it has been found to prevent it.

God the Almighty said: "They said: 'Will You place therein someone who will cause corruption therein?'" We know for certain that the angels do not know except what they are informed of and do not speak before them. This is general for all the angels, because His statement: **They do not speak before Him** was made to praise them. So how did they say: **Will You place therein someone who will cause corruption therein?** It was said: The meaning is that when they heard the word *caliph*, they understood that among the children of Adam there is someone who will cause corruption, since the caliph is meant to reform and leave corruption. However, they generalized the ruling to include everyone with disobedience. So the Almighty Lord explained that among them there is someone who will cause corruption and someone who will not cause corruption. So He said, to comfort their hearts: **Indeed, I know.** And He confirmed that by teaching Adam the names and revealing to them the hidden meaning of His knowledge. It was said: The angels saw and knew what had happened of the corruption of the jinn and their shedding of blood. This is because the earth was inhabited by the jinn before the creation of Adam, so they caused corruption and shed blood. So God sent Iblis to them with an army of angels, so he killed them and sent them to the seas and mountaintops. From that moment on, glory entered him. Their statement: **Will You place therein?** came as a purely questioning question: Will this caliph follow the path of the jinn who came before him or not? Ahmad ibn Yahya Tha'lab said this. Ibn Zayd and others said: God the Almighty informed them that the caliph would be from his descendants a people who would spread corruption on earth and shed blood. So they said this statement, either as a way of astonishment at God's appointing someone as a caliph who disobeys Him or at the disobedience of God to someone He appoints as a caliph on earth and bestows His blessings upon him, or as a way of glorifying and magnifying both aspects: the appointment and disobedience. Qatada said: God the Almighty informed them that if He appointed a people on earth, they would spread corruption and shed blood. So when God the Almighty said: **Indeed, I will place a caliph on earth**, they asked whether He was the one who informed them or someone else.

This is a good statement. It was narrated by Abd al-Razzaq who said: Muammar told us on the authority of Qatada regarding his statement: **Will You place therein someone who will cause corruption therein?** He said: God had informed them that if there were

Surat al-Baqarah 2:30

And when your Lord said to the angels, "Indeed, I will place upon the earth a successive authority." They said, "Will You place upon it one who will cause corruption therein and shed blood, while we exalt Your praise and sanctify You?" He said, "Indeed, I know that which you do not know."

people on the earth, they would cause corruption therein and shed blood. That is why they said: Will You place therein someone who will cause corruption therein? There is an omission in the statement according to his school of thought, and the meaning is that I am placing on the earth a successor who will do such and such. So they said: Will You place therein the one You have informed us of, or someone else? The first statement is also very good, because it involves extracting knowledge and deducing it from the implications of the words, and that can only be done by scholars. What is between the two statements is good, so ponder it. It has been said that God's question to the angels in His statement:

How did you leave My servants - as proven in Sahih Muslim and others - is only a rebuke to the one who said: Will You make it so? And a manifestation of what was previously known when He said to them: **Indeed, I know what you do not know.**

His saying: **Whoever corrupts therein** "whoever" is in the accusative case as the direct object of **make it** and the second direct object takes its place in it. **He corrupts** is in the wording, and it is permissible in other than the Qur'an to say **he corrupts** in the meaning. In the revelation: **And among them are those who listen to you** is in the wording, **And among them are those who listen** in the meaning. **And he sheds** is in apposition to it, and both interpretations are permissible for it. Asid narrated on the authority of Al-A'raj that he read **and he sheds blood** in the accusative case, making it the answer to the question with the letter *and*, as he said:

Was I not your neighbor, and was there not love and brotherhood between me and you?

Tafsir Ibn Kathir

The Almighty informs of His gratitude to the children of Adam by mentioning them in the highest assembly before their creation, so the Almighty said: **And when your Lord said to the angels** meaning, remember, O Muhammad, when your Lord said to the angels and tell your people about that. Ibn Jarir narrated from some of the Arab scholars, namely Abu Ubaidah, that he claimed that *when* here is redundant and that the meaning of the speech is **your Lord said**, and Ibn Jarir rejected it. Al-Qurtubi said: And all the commentators rejected it as well, until Al-Zajaj said: This is an audacity from Abu Ubaidah. **Indeed, I am placing a successor on the earth**, meaning a people who will succeed one another, century after century and generation after generation, as the Almighty said: **It is He who made you successors on the earth**, and He said: **And He will make you successors on the earth**, and He said: **And if We willed, We could have made from you angels on the earth, succeeding one another**, and He said: **Then after them came a successor**, and it was read in the anomalous: **Indeed, I am placing a**

successor on the earth, narrated by Al-Zamakhshari and others. Al-Qurtubi narrated from Zayd ibn Ali, and what is meant here by the Caliph is not only Adam, peace be upon him, as a group of commentators say, and Al-Qurtubi attributed it to Ibn Abbas, Ibn Masoud, and all the people of interpretation, and there is a view on that, rather the disagreement on that is much, as Al-Razi narrated in his interpretation and others, and it appears that he did not mean Adam specifically, because if that was the case, then the words of the angels would not have been good, because they meant that there would be someone from this type who would do that, and it is as if they knew that with special knowledge or by what they understood from human nature, because he informed them that he would create this type from clay from black mud, or they understood from the Caliph that he is the one who separates between people from injustices that occur between them and deters them from forbidden things and sins, Al-Qurtubi said: Or they compared them to those who came before, as we will mention the words of the commentators on that, and the words of the angels are not in the way of objecting to God nor in the way of envy of the children of Adam, as some commentators may imagine, and God Almighty described them as not preceded Him in speech, meaning they do not ask Him for anything that He did not permit them to do. In it, and here when He informed them that He would create on the earth a creation, Qatada said: It had been presented to them that they would corrupt it, so they said: **Will You place therein those who will corrupt therein and shed blood?** The verse, but it is a question of inquiry and exploration about the wisdom in that, they say: O our Lord, what is the wisdom in creating these people when among them are those who will corrupt on the earth and shed blood, so if what is meant is Your worship, then we glorify You with praise and sanctify You, that is, we pray to You as will come. That is, nothing of that will come from us, and why was it not limited to us? God the Almighty said in answer to their question: **Indeed, I know what you do not know.** That is, I know of the greater benefit in creating this type over the harms you mentioned, which you do not know. I will make prophets among them and send messengers among them, and among them will be the truthful, the martyrs, the righteous, the worshippers, the ascetics, the saints, the pious, the close ones, the scholars, the workers, the humble, and those who love Him, the Blessed and Exalted, and those who follow His messengers, may the prayers and peace of God be upon them. It has been proven in the Sahih that when the angels ascend to the Lord Almighty with the deeds of His servants, He asks them, and He is All-Knowing: How did you leave My servants? They say: We came to them while they were praying and we left them while they were praying. This is because they take turns among us and gather in the morning prayer and the afternoon prayer, so these remain and those ascend with their deeds as the Prophet (peace and blessings of God be upon him) said: The deeds of the night are raised to Him before those of the day and the deeds of

the day before those of the night. So their saying: We came to them while they were praying and left them while they were praying is an interpretation of His saying to them: **Indeed, I know what you do not know.** It was said that the meaning of the Almighty's saying in response to them: **Indeed, I know what you do not know** is that I have a detailed wisdom in creating these people and the situation you mentioned is one that you do not know. It was said that it is an answer to **And we glorify You with praise and sanctify You.** So He said: **Indeed, I know what you do not know**, meaning that Iblis is among you and he is not as you described yourselves. It was said that their saying: **Will You place therein someone who will cause corruption therein and shed blood, while we glorify You with praise and sanctify You** included a request from them to inhabit the earth instead of the children of Adam, so God the Almighty said to them: **Indeed, I know what you do not know**, that your remaining in the heaven is better for you and more appropriate for you. Al-Razi mentioned it with other answers, and God knows best.

Mentioning the sayings of the commentators, explaining what we have mentioned.

Ibn Jarir said: Al-Qasim bin Al-Hasan told me: Al-Hussein told us: Al-Hajjaj told me on the authority of Jarir bin Hazim and Mubarak on the authority of Al-Hasan and Abu Bakr on the authority of Al-Hasan and Qatadah, they said: God said to the angels: I am going to make a successor on earth. He said to them: I am going to do it. This means that he informed them of that. Al-Suddi said: He consulted the angels about the creation of Adam. It was narrated by Ibn Abi Hatim. He said: A similar version was narrated on the authority of Qatadah. This expression, even if it does not refer to the meaning of informing, then it is lenient. The expression of Al-Hasan and Qatadah in the narration of Ibn Jarir is better, and God knows best: **on earth.** Ibn Abi Hatim said: My father told us, Abu Salamah told us, Hammad told us, Ata bin Al-Sa'ib told us on the authority of Abd Al-Rahman bin Sabit that the Messenger of God, may God bless him and grant him peace, said: The earth was spread out from Mecca, and the first to circumambulate the House were the angels. God said: **I am going to place a successor on earth**, meaning Mecca. This is a mursal hadith, and its chain of transmission is weak, and there is an interpolation in it, which is that what is meant by the earth is Mecca. And God knows best, for it appears that what is meant by the earth is more general than that, **a successor.** Al-Suddi said in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on Marra on the authority of Ibn Masoud and on the authority of some of the Companions that God the Most High said to the angels: **I am going to place a successor on earth.** They said: **Our Lord, what will that successor be?** He said: **He will have offspring who will cause corruption on earth, envy one another, and kill one another.** Ibn Jarir said: The interpretation of the verse according to this is that I will place on the earth a successor from Me who will succeed Me in ruling with justice among My creation, and that successor is Adam and whoever takes his place in obeying God and ruling with justice among His creation. As for corruption and shedding blood unjustly, it is from other than his successors. Ibn Jarir said: The meaning of the succession that God

mentioned is only the succession of a generation of them, a generation after another. He said: The active successor is from your saying that someone succeeded someone in this matter if he took his place in it after him, as God Almighty said: **Then We made you successors on the earth after them to see how you will act.** And from that, the greatest sultan was called a successor because he succeeded the one who was before him, so he took over the matter and was a successor from him. He said: Muhammad ibn Ishaq used to say regarding God Almighty's saying: **I will place on the earth a successor**, he means a resident and a builder who will populate it and inhabit it with a creation that is not from you. Ibn Jarir said: Abu Kuraib told us, Uthman bin Saeed told us, Bishr bin Ammarah told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: The first to inhabit the earth were the jinn, and they corrupted it, shed blood, and killed one another. Then God sent Iblis to them, and Iblis and those with him killed them until he made them reach the islands of the seas and the edges of the mountains. Then He created and made him inhabit them. For this reason He said: **I am going to place a successor on the earth.** Sufyan Ath-Thawri said, on the authority of Ata bin As-Sa'ib, on the authority of Ibn Sabit: **I am going to place a successor on the earth.** They said: **Will You place on it someone who will corrupt it and shed blood?** He said: **They mean the children of Adam.** Abdur-Rahman bin Zaid bin Aslam said: God said to the angels: **I want to create a creation on the earth and place a successor on it.** God, the Almighty, has no creation except the angels and the earth, and there are no creations on it. They said: **Will You place on it someone who will corrupt it?** Al-Suddi narrated on the authority of Ibn Abbas, Ibn Masoud and others from the Companions: that God informed the angels of what the descendants of Adam would do, so the angels said that. Ad-Dahhak narrated on the authority of Ibn Abbas that the jinn caused corruption on earth before the children of Adam, so the angels said that, so they compared these to those. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Abu Muawiyah told us, al-A'mash told us, Bakr ibn al-Akhns told us, Mujahid told us, Abdullah ibn Umar said: The jinn, the sons of the jinn, were on earth two thousand years before Adam was created, so they caused corruption on earth and shed blood, so God sent an army of angels who struck them until they reached the islands of the seas. Then God said to the angels: I am going to place a vicegerent on earth. They said: Will You place on it someone who will cause corruption on it and shed blood? He said: I know what you do not know. Abu Jaafar Al-Razi said on the authority of Al-Rabi' bin Anas on the authority of Abu Al-Aaliyah regarding the words of God Almighty: **Indeed, I am going to place a successor on earth** to His words: **And I know what you reveal and what you conceal**, he said: God created the angels on Wednesday and created the jinn on Thursday and created Adam on Friday. Then a group of jinn disbelieved, so the angels would descend to them on earth and fight them for their transgression, and corruption was on earth. So they said: Will You place therein someone who will cause corruption in it as the jinn caused corruption and shed blood as they shed? Ibn Abi Hatim said: Al-Hasan bin Muhammad bin

And when your Lord said to the angels, "Indeed, I will place upon the earth a successive authority." They said, "Will You place upon it one who will cause corruption therein and shed blood, while we exalt Your praise and sanctify You?" He said, "Indeed, I know that which you do not know."

Al-Sabah told us, Saeed bin Sulaiman told us, Mubarak bin Fadala told us, Al-Hasan told us: God said to the angels: I am going to place a successor on earth. He said to them: I will do so, so they believed in their Lord, so He taught them knowledge and concealed knowledge that He knew but they did not know. So they said with the knowledge that He taught them: Will You place therein someone who will cause corruption in it and shed blood? He said: I know that which you do not know. Al-Hasan said: The jinn were on earth, causing corruption and shedding blood, but God put in their hearts that this would happen, so they said what He taught them. Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah regarding His statement: **Will You place therein someone who will cause corruption therein?** God had informed them that if there were people on earth, they would cause corruption therein and shed blood, so that was when they said: Will You place therein someone who will cause corruption therein? Ibn Abi Hatim said: My father told us, Hisham al-Razi told us, Ibn al-Mubarak told us, on the authority of Maruf, meaning Ibn Kharbudh al-Makki, on the authority of someone who heard Abu Ja'far Muhammad ibn 'Ali say: The scroll was an angel, and Harut and Marut were among his helpers. He had three glimpses every day in the Mother of the Book, so he looked at a glance that he had not had before, so he saw in it the creation of Adam and what was in it of matters, so he whispered to Harut and Marut, who were among his helpers, and said: **Indeed, I am going to place upon the earth a successive authority.** They said: Will You place therein someone who will cause corruption therein and shed blood? He said that to be arrogant towards the angels. This is a strange trace, and if it is believed to be authentic, it goes back to Abu Ja'far Muhammad ibn 'Ali ibn al-Husayn al-Baqir, as he transmitted it from the People of the Book, and there is something strange in it that requires its rejection, and God knows best. Its implication is that those who said that were only two, and it is contrary to the context. Stranger than that is what Ibn Abi Hatim also narrated, where he said: My father told us, Hisham ibn Abi 'Ubayd God told us, 'Abdullah ibn Yahya ibn Abi Katheer told us, he said: I heard my father say that the angels who said: **Will You place therein one who will cause corruption therein and shed blood, while we glorify You with praise and sanctify You?** were ten thousand, so a fire came out from God and burned them. This is also an Israelite denial like the one before it, and God knows best. Ibn Jarir said: And some of them said: The angels only said what they said: Will you place therein someone who will corrupt therein and shed blood? Because God permitted them to ask about that after He informed them that it would be from the children of Adam. So the angels asked Him and said, in astonishment: How can they disobey You, O Lord, when You are their Creator? Their Lord answered them, **I know what you do not know**, meaning that this will happen from them even if you do not know it, and from some of what you see as obedient to Me. He said: And some of the angels said that in order to seek

guidance from what they did not know of that, so it was as if they said, **O Lord, inform us** - a question of inquiry from them, not in order to deny it - and Ibn Jarir chose it. Saeed said on the authority of Qatadah regarding the words of God Almighty: **And when your Lord said to the angels, "Indeed, I am going to place upon the earth a successive authority,** he said, He consulted the angels about the creation of Adam, and they said, **Will You place upon it someone who will cause corruption therein and shed blood?** - and the angels knew that there is nothing more hateful to God than the shedding of blood and corruption on earth - while we glorify You with praise and sanctify You. He said, **Indeed, I know what you do not know.** So it was in God's knowledge that from that successive authority there would be prophets, messengers, righteous people, and inhabitants of Paradise. He said, and it was mentioned to us on the authority of Ibn Abbas that he used to say: When God began to create Adam, peace be upon him, the angels said, **God has not created a creation more honorable to Him than us, nor more knowledgeable than us**, so they were tested. By creating Adam, and every creation is tested just as the heavens and the earth were tested with obedience, so God the Almighty said: "Come willingly or unwillingly. They said, "We come willingly." And His Almighty saying: **And we glorify You with praise and sanctify You.** Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah, he said: Tasbih is glorification and sanctification is prayer. Al-Suddi said on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Marra on the authority of Ibn Masoud and on the authority of some of the Companions, **And we glorify You with praise and sanctify You**, he said they say we pray to You. Mujahid said, **And we glorify You with praise and sanctify You**, he said we magnify You and magnify You. Ad-Dahhak said, sanctification is purification. Muhammad ibn Ishaq said, **And we glorify You with praise and sanctify You**, he said: We do not disobey nor do you do anything that You dislike. Ibn Jarir said, sanctification is glorification and purification. And from this is their saying, **Glory be to God, the Holy**, meaning by their saying, **Glory be to Him**, they glorify Him, and by their saying, **Holy**, they purify and magnify Him. Likewise, the earth is called a holy land, meaning purified. So the meaning of the angels' saying, **And we glorify You with Your praise**, is that we glorify You and declare You innocent of what the polytheists attribute to You, **and we sanctify You**, we attribute to You what is from Your attributes of purity from impurities and what the disbelievers attribute to You. In Sahih Muslim, on the authority of Abu Dharr, may God be pleased with him, "that the Messenger of God, may God bless him and grant him peace, was asked, 'Which speech is best?' He said, 'What God has chosen for His angels: Glory be to God and His praise.'" Al-Bayhaqi narrated on the authority of Abd al-Rahman ibn Qart that on the night of his ascension, the Messenger of God, may God bless him and grant him peace, heard glorification in the highest heavens, **Glory be to the Most High, glory be to Him, the Most High.** He said, **Indeed, I**

know that which you do not know. Qatadah said, **It was in God's knowledge that in that caliphate there would be prophets, messengers, righteous people, and inhabitants of Paradise.** And I will say about Ibn Masoud, Ibn Abbas, and more than one of the Companions and Followers, regarding the wisdom of the Almighty's saying: **He said, 'Indeed, I know that which you do not know.'**

Al-Qurtubi and others have used this verse as evidence for the necessity of appointing a caliph to adjudicate between people in matters of disagreement, to resolve their disputes, to support the oppressed against their oppressors, to implement the prescribed punishments, to deter the commission of indecencies, and other important matters that cannot be established except by the imam. Whatever is not necessary for an obligation is itself obligatory. The imamate is attained by a text, as a group of the Sunnis say about Abu Bakr, or by alluding to it, as others say, or by appointing another caliph after him, as Abu Bakr did with Umar ibn al-Khattab, or by abandoning a consultation among a group of righteous people, as Umar did, or by the people of influence and contract coming together to pledge allegiance to him, or by one of them pledging allegiance to him, so it must be adhered to according to the majority of scholars. Imam al-Haramayn reported consensus on this. And God knows best. Or by one person forcing people to obey him, so it is obligatory lest that lead to discord and disagreement. Al-Shafi'i stated this. Is it obligatory to have witnesses to the appointment of an imam? There is a difference of opinion about this. Some of them said that it is not a condition, and it was said that it is, and two witnesses are sufficient. Al-Jubba'i said that four witnesses are required, as well as a contractor and the one for whom the contract is made, just as 'Umar, may God be pleased with him, left the matter to consultation among six, so the matter fell upon a contractor, namely 'Abd al-Rahman ibn 'Awf, and the one for whom the contract is made, namely 'Uthman. The necessity of the four witnesses was deduced from the remaining four, and there is a view on this, and God knows best.

He must be a free, adult, sane, Muslim, just, diligent, insightful, knowledgeable, sound of body, knowledgeable about wars and opinions, and a Qurayshite according to the correct view. It is not a condition that he be a Hashemite or infallible, contrary to the extremist Rafidis. If the imam becomes corrupt, is he removed or not? There is a difference of opinion on this, and the correct view is that he is not to be removed because of his statement, peace and blessings be upon him, unless you see clear blasphemy for which you have proof from God. Is it permissible for him to remove himself? There is a difference of opinion on whether he removes himself. Al-Hasan ibn Ali, may God be pleased with him, removed himself and handed over the matter to Muawiyah, but this was for an excuse and he was praised for that. As for appointing two or more imams on earth, this is not permissible because of his statement, peace and blessings be upon him:

Whoever comes to you and your matter is united, wanting to divide you, kill him, whoever he is. This is the opinion of the majority. More than one of them, Imam al-Haramayn, reported the consensus on this. The Karamiyyah said that two or more are permissible,

just as Ali and Muawiyah were two imams whose obedience was obligatory. They said that if it is permissible to send two prophets at one time and more, then this is permissible for the imam because prophethood is of a higher rank without any difference of opinion. Imam al-Haramayn reported on the authority of Professor Abu Ishaq that he permitted appointing two or more imams if the countries were far apart and the regions expanded between them, and Imam al-Haramayn hesitated about that. I said: This is similar to the situation of the Abbasid caliphs in Iraq, the Fatimids in Egypt, and the Umayyads in Morocco. Let us establish all of this in Another place in the book of rulings, God willing.

Fath al-Qadir

30- *Idh* is one of the circumstances used for timing, and it is for the future, and *idha* is for the past, and one of them may be used in place of the other.

Al-Mubarrad said: It is with the future for the past and with the past for the future. Abu Ubaidah said: It is redundant here. Al-Zajaj and Ibn Al-Nahhas narrated it and said: It is a circumstance of time, not one of the things that are added, and here it is in the accusative case with the estimation of *remember* or **they said**. It was said: It is related to **create for you**, and it is not apparent. The angels are the plural of *king* with the weight of *fa'*, said Ibn Kaysan, and it was said, like *mulaka* with the weight of *muf'al*, said Abu Ubaidah, from *la'ak*: if he sent, and *alukah*: the message. Labid said:

And a boy whose mother sent him to Aluk, so we gave him what he asked for.

Adi bin Zaid said:

Al-Nu'man informed Malik about me that my imprisonment and waiting had been prolonged.

It is said: Alkani, meaning you sent. Al Nadr bin Shumayl said: There is no derivation for the word *king* among the Arabs, and the *ha* in *al-Malaikah* is to emphasize the femininity of the plural, and the same is true for *al-Saladamah* and *al-Saladam*, the strong horses, the singular of which is *saldam*. It was also said: It is for emphasis like *alama* and *nasaba*, and *ja'il* here is from *ja'ala* which is transitive to two objects. Al-Mutarrazi mentioned that it means *Creator*, and that requires that it is transitive to one object, and the land here is this dust, and that is not specific to one place rather than another. It was also said: It is Mecca. The word *caliph* here means the one who succeeds the angels who came before him. It is also possible that it means the one who is created, meaning someone else succeeds him. It was said that it is Adam. It was said that it is everyone who has a caliphate on earth. The first is strengthened by his saying: a caliph without caliphs. Adam is sufficient without mentioning what comes after him. It was said that God addressed the angels with this address not for consultation but to extract what they have. It was said that He addressed them with this so that they would ask that question and they would be answered with that answer. It was said that it is in order to teach His servants the legitimacy of consulting them. As for their saying: **Will You place therein someone who will cause corruption therein?** It

And when your Lord said to the angels, "Indeed, I will place upon the earth a successive authority." They said, "Will You place upon it one who will cause corruption therein and shed blood, while we exalt Your praise and sanctify You?" He said, "Indeed, I know that which you do not know."

appears that they denounced the succession of the children of Adam on earth because they are [a source of] corruption on earth. They only said this statement before they had any knowledge of the children of Adam, rather before the existence of Adam, let alone his offspring, because they knew it from God Almighty in one way or another because they do not know the unseen. A group of commentators said this. Some commentators said: There is an ellipsis in the speech, and the meaning is: I am going to make a successor on earth who will do such and such, so they said: **Will you make therein someone who will corrupt therein?** His saying: *corrupts* takes the place of the second object. Corruption is the opposite of goodness, and bloodshed is pouring it out, Ibn Faris and Al-Jawhari said: Spilling is only used for blood, and the singular of blood is blood, and its origin is my blood, with its lam deleted, and the phrase **and we glorify your praise** is a circumstantial phrase. And glorification in the speech of the Arabs is sanctification and worship from evil in a manner of glorification. Al-A'sha said:

I say when his pride came to me, Glory be to the one who made Alqamah proud.

And **with Your praise** is in the place of the state: that is, praising You, and the meaning of praise has already been mentioned. And sanctification: purification, that is, and We purify You from what is not befitting of You, which the atheists have attributed to You and the deniers have fabricated. It was mentioned in Al-Kashshaf that the meaning of glorification and sanctification is one, which is to worship God from evil, and that they are from glorifying on earth and in water and sanctifying on earth if he went into it and went far. In the dictionary and other books of language there is what guides to what we have mentioned, and establishing is better than emphasizing, especially in the speech of God, the Most High. And since their question was based on a description that requires attesting to some knowledge for themselves, God, the Most High, answered them by saying: **Indeed, I know that which you do not know.** And in this summary there is what suffices from detail, because whoever knows what the one being addressed does not know, it is appropriate for him to submit to what he does, and whoever does not know must acknowledge to the one he knows that his actions are based on what knowledge requires and what the prevailing interest and perfect wisdom demand. He did not mention the relation of his saying: **You know** to indicate generalization, and the listener then goes to every direction and admits his inability and acknowledges his shortcomings. Abd al-Razzaq, Abd ibn Hamid and Ibn al-Mundhir narrated on the authority of Ibn Abbas who said: God expelled Adam from Paradise before He created him, then he recited: **Indeed, I will place upon the earth a successive authority.** Al-Hakim narrated something similar and authenticated it on his authority and added: And there were in it two thousand years before he was created, the jinn, the sons of jinn, so they corrupted the earth and shed blood. When they corrupted the earth, God sent against them soldiers of

angels who struck them until they drove them to the islands of the seas. When God said: **Indeed, I will place upon the earth a successive authority,** they said: **Will You place upon it one who will corrupt therein and shed blood?** as those jinn did. God said: **Indeed, I know that which you do not know.** Ibn Abi Hatim narrated something similar on the authority of Ibn Amr. Ibn Jarir narrated on the authority of Ibn Abbas a longer version than it. Ibn Jarir and Ibn Asakir narrated on the authority of Ibn Masoud and some of the Companions that he said: When God finished creating what He loved, He ascended to the Throne and made Iblis the king of the lowest heaven. He was from a tribe of angels called the jinn, and they were called the jinn because they were the treasurers of Paradise. Iblis was a treasurer with his kingdom, so arrogance entered his chest and he said: God did not give me this except for my own advantage. God saw that from him and said to the angels: **Indeed, I am going to place a successor on earth.** They said: Our Lord, what will that successor be? He said: He will have offspring who will cause corruption on earth, envy one another and kill one another. They said: Our Lord, **Will You place therein one who will cause corruption therein and shed blood?** He said: **Indeed, I know that which you do not know.** Abd ibn Humayd and Ibn Abi Hatim narrated something similar on the authority of Ibn Abbas. Abd ibn Humayd and Ibn Jarir narrated on the authority of Qatadah regarding the verse: The angels and God know that there is nothing more hateful to God than the shedding of blood and corruption on earth. Ibn al-Mundhir narrated on the authority of Ibn Abbas who said: Beware of opinion, for God has returned opinion to the angels. God said: **Indeed, I am going to place a vicegerent on earth.** The angels said: **Will You place therein one who will cause corruption therein?** He said: **Indeed, I know that which you do not know.** Ibn Jarir, Ibn Abi Hatim and Ibn Asakir narrated on the authority of Abu Sabit that the Prophet, may God bless him and grant him peace, said: **The earth was spread out from Mecca and the angels used to circumambulate the House.** It was the first to circumambulate it and it is the land about which God said: **Indeed, I am going to place a vicegerent on earth.** Ibn Kathir said: This is a weak mural in its chain of transmission, and it contains an interpolation, which is that what is meant by the earth is Mecca, and it appears that what is meant by the earth is more general than that. End quote. Abd al-Razzaq, Abd ibn Humayd and Ibn Jarir narrated on the authority of Qatada who said: The glorification and sanctification mentioned in the verse refers to prayer. Ibn Abi Al-Dunya narrated in the Book of Repentance on the authority of Anas who said: The Messenger of God, may God bless him and grant him peace, said: "The first to respond were the angels, God the Most High said: 'Indeed, I am going to place a successor on earth.' They said: 'Will You place therein one who will cause corruption therein and shed blood?' They said: 'So they turned him away, but he turned away from them.' They circled the Throne for six years saying: 'At Your service, at Your service, we apologise to You. At Your service, at Your service, we ask Your

forgiveness and we repent to You.” It is proven in Sahih from the hadith of Abu Dharr that the Prophet, may God bless him and grant him peace, said: “The most beloved speech to God is that which He has chosen for His angels: ‘Glory be to my Lord and praise be to Him.’” Ibn Jarir narrated on the authority of Ibn Masoud and some of the Companions regarding His statement: **And we sanctify You**, he said: We pray to You. Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: Sanctification means purification. Abd bin Hamid and Ibn Jarir narrated on the authority of Mujahid regarding His statement: **And we sanctify You**, he said: We magnify You and magnify You. They narrated on the authority of Abu Salih who said: We magnify You and glorify You. Abdul Razzaq, Saeed bin Mansour, Abdul bin Hamid and Ibn Jarir narrated on the authority of Mujahid regarding his statement: **I know what you do not know**, he said: He knew from Iblis the sin and his creation of it. Abdul bin Hamid and Ibn Jarir narrated on the authority of Qatadah regarding its interpretation, he said: It was in the knowledge of God that there would be prophets, messengers, righteous people and inhabitants of Paradise from the caliphate. Ahmad, Abdul bin Hamid, Ibn Hibban in his Sahih and Al-Bayhaqi in Al-Sha'b narrated on the authority of Abdullah bin Omar that he heard the Messenger of God, may God bless him and grant him peace, say: “When God sent Adam down to the earth, the angels said: O Lord, ‘Will You place therein one who will cause corruption therein and shed blood?’ They said: Our Lord, we are more obedient to You than the children of Adam. God said to His angels: Bring two angels from the angels so that they may descend to the earth so that We may see how they act. They said: Our Lord, Harut and Marut. He said: So descend to the earth, and Venus appeared to them as a woman from the most beautiful of people.” And he mentioned the story. It has been proven in the reliable books of hadith that there are hadiths from a group of the Companions regarding the description of His creation of Adam, and they are present, so we will not go on mentioning them at length.

Tafsir al-Baghawi

29. The Almighty said: **And when your Lord said** meaning, and your Lord said. *When* is redundant and it was said that its meaning is, **And remember when your Lord said**. And likewise everything that is mentioned in the Qur'an of this type, this is its path. *When* and *when* are letters of timing, except that *when* is for the past and *when* is for the future, and one of them may be put in place of the other. Al-Mubarrad said: If *when* comes with the future, its meaning is past, like the Almighty's saying: **And when those who plotted against you** 30-Al-Anfal, meaning **when they plotted**. And if *when* comes with the past, its meaning is future, like his saying: **So when the disaster comes** 34-Al-Nazi'at, **When the victory of God comes** 1-Al-Nasr, meaning it comes. **To the angels** is the plural of *king* and its origin is *malak* from *malakah* and *alukah* and *wawk*, which means: the message, so it was reversed and it was said *malak*, then the hamza was deleted to seek lightness due to its frequent use, and its vowel was transferred to the *lam* so it was said *malak*. He meant

by them the angels who were on the earth, and that is because God Almighty created the heaven and the earth and created the angels and the jinn, so He settled the angels in the heaven and the jinn in the earth, so they became obsolete and worshipped for a long time on the earth, then envy and oppression appeared among them, so they corrupted and killed, so God sent to them an army of angels called the jinn, and they are the treasurers of Paradise, and He derived for them their head from Paradise, Iblis, who was their leader and guide and the most knowledgeable of them, so they descended to the earth and expelled the jinn to the mountain passes **and valleys** and the islands of the seas and they settled on the earth and God made worship easier for them, so God gave Iblis the kingdom of the earth, and the kingdom of the lowest heaven and the treasurer of Paradise, and he used to worship God sometimes on the earth and sometimes in the heaven and sometimes in Paradise, so he became amazed and said to himself: God did not give me this kingdom except because I am the most honorable of the angels to Him, so God Almighty said / to him and his army: **I am going to make a creator on the earth a successor** meaning instead of you and raise you to Me, so they hated that because they were the least worshipped of the angels.

What is meant by the caliph here is Adam, whom he named because he succeeded the jinn, i.e. he came after them. It was also said that someone else would succeed him, but the correct view is that he is God's caliph on His earth to establish His rulings and carry out His commandments. **They said, 'Will You place therein one who will cause corruption therein?'** with sins. **And blood is shed** unjustly, that is, as the sons of the jinn did, so they compared the witnessed to the absent, otherwise they would not have known the unseen. **And we glorify You with praise**. Al-Hasan said: We say, **Glory be to God and His praise**, and it is the prayer of creation and the prayer of animals and others except for humans, and they are provided for by it. Ismail bin Abdul Qahir told us, Abdul Ghafir bin Muhammad told us, Muhammad bin Isa told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Zuhair bin Harb told us, Habbab bin Hilal told us, Wahib told us, Saeed Al-Jariry, on the authority of Abu Abdullah Al-Jisri, on the authority of Ubadah bin Al-Samit, on the authority of Abu Dharr, that the Messenger of God, may God bless him and grant him peace, was asked, **Which speech is best?** He said, "What God has chosen for His angels or for His servants: Glory be to God and His praise." It was said, **And we pray by Your command**. Ibn Abbas said, "Everything in the Qur'an about glorification is intended for prayer. "And we sanctify You," that is, we praise You with holiness and purity. It was said, "And we purify ourselves for Your obedience. **It was said, And we glorify You.**" The lam is a connection. It was said: This was not in the case of the angels as a way of objection and astonishment at the work, but rather as a way of astonishment and seeking the face of wisdom in it. "God said: 'Indeed, I know that which you do not know'" of the benefit in it. It was said: I know that among his descendants there are those who obey Me and worship Me from the prophets, saints, and scholars. It was said: I know that among you there are

Surat al-Baqarah 2:30

And when your Lord said to the angels, "Indeed, I will place upon the earth a successive authority." They said, "Will You place upon it one who will cause corruption therein and shed blood, while we exalt Your praise and sanctify You?" He said, "Indeed, I know that which you do not know."

those who disobey Me, and he is Iblis. It was said: I know that they sin and I forgive them. The people of Hijaz and Basra read **Indeed, I know** with the opening of the ya', and likewise every ya' of addition that is preceded by an open alif except in a few places. They open it in some places with the damma and kasra alif **and with other than the alif**. There is a difference among the reciters in its details.

Tafsir al-Baidawi

30 "And when your Lord said to the angels, 'I am going to place a vicegerent on earth.'" This is an enumeration of a third blessing that includes all people. The creation of Adam, his honor, and his preference over his angels by commanding them to prostrate to him is a blessing that includes his descendants. And if: it is an adverb of time that is used for a past relative clause in which another occurred, just as it is used for a future relative clause in which another occurs, and therefore they must be added to sentences like where in place, and they are built to liken them to relative pronouns, and we used them for explanation and recompense, and their place is always the accusative with the adverbial, because they are from the indeclinable adverbs for what we mentioned, and as for the saying of the Most High: "And remember the brother of Aad when he warned his people in Al-Ahqaf" and the like, then it is based on the interpretation: remember the incident if it was such and such, so the incident was deleted and the adverb was used in its place, and its factor in the verse is they said, or remember according to the mentioned interpretation because it came as an explicit agent for it in the Qur'an a lot, or implied indicated by the content of the previous verse, like and He began your creation when He said, and based on this the sentence is conjoined to your creation and is included in the rule of the relative clause. And from Muammar that it is added. Angels are the plural of malāk, as ash-Shama'il is the plural of shama'al, and the ta' is for the feminine of the plural. It is the reversed ma'alik from al-alūkah, which means: the message, because they are intermediaries between God the Most High and the people, so they are the messengers of God, or like the messengers to them. Rational people differed about their reality after agreeing that they are entities that exist and exist by themselves. Most Muslims went to the view that they are subtle and capable of taking on different forms, citing as evidence that the messengers saw them thus. A group of Christians said: They are the virtuous human souls that are separate from bodies. The sages claimed that they are abstract substances that differ from the rational souls in reality, divided into two sections: A section whose concern is to be absorbed in knowing the Truth, may He be glorified and exalted, and to be free from being occupied with anything other than Him, as He described them in His perfect revelation, as God the Most High said: "They glorify Him night and day, never slackening." They are the

Most High and the angels brought near. A section manages the matter from heaven to earth according to what was previously decreed and what was written by the divine pen: **They do not disobey God in what He commands them and do what they are commanded.** They are the ones who manage the matter, so some of them are heavenly and some of them are earthly, according to the details that I have established in the Book of Ascendants.

And it is said to them: All the angels, due to the generality of the wording and the lack of a specification. It was also said: The angels of the earth. It was also said: Iblis and those who were with him in fighting the jinn, for God Almighty first settled them on the earth and they corrupted it, so He sent Iblis to them in the army of the angels and he destroyed them and scattered them in the islands and mountains. And the maker: from the verb ja'ala which has two objects and they are in **the earth a successor** and it works on them, because it means the future and depends on the predicate. And it is permissible for it to mean the creator. The caliph is the one who succeeds another and takes his place. The letter *ha* in it is for emphasis. What is meant by it is Adam, peace be upon him, because he was the caliph of God on earth. Likewise, every prophet whom God appointed as his caliph in the development of the earth, the governance of the people, the perfection of their souls, and the implementation of His command over them, not because God Almighty needs someone to take his place, but because the one he is appointed as a caliph is unable to accept His grace and receive His command without an intermediary. This is because he did not appoint an angel, as God Almighty said: **And if We had made him an angel, We would have made him a man.** Do you not see that when the strength of the prophets was exceeded, and their genius was ignited to the point that its oil would almost glow even if no fire had touched it, the angels and whoever was of higher rank were sent to them, speaking to them without an intermediary, as He spoke to Moses, peace be upon him, at the appointed time, and to Muhammad, peace be upon him, on the night of the Ascension? The equivalent of this in nature is that when the bone was unable to accept nourishment from the flesh due to the distance between them, the Almighty, in His wisdom, made between them the cartilage suitable for them to take from this and give from that. Or a successor to those who inhabited the earth before him, or he and his descendants because they succeed those before them, or some of them succeed each other. The singular use of the word is either to dispense with mentioning him instead of mentioning his sons, as the mention of the father of the tribe was dispensed with in their saying: Mudar and Hashim. Or on the interpretation of those who succeed you, or a successor who succeeds you. The benefit of the Almighty's saying this to the angels is to teach consultation, and to magnify the status of the one who was made, by the Almighty giving good tidings of the existence of the inhabitants of His kingdom, and His title as the successor before His creation, and to show

his superiority over what is in it of corruption by asking them, answering them, and clarifying that wisdom requires creating what its goodness outweighs, for abandoning much good for the sake of little evil is much evil, and so on.

They said, **Will You place therein one who will cause corruption therein and shed blood?** They were astonished that He would appoint someone to inhabit and reform the earth who would cause corruption therein, or that He would appoint people of disobedience in place of the people of obedience. They were exploring the wisdom that dazzled and nullified those corruptions, and inquiring about what would guide them and remove their doubts, like a student asking his teacher about what is in his chest. It was not an objection to God Almighty, may His power be glorified, nor was it an attack on the children of Adam in the absence of knowledge, for they are above being suspected of that, according to the Almighty's saying: "Rather, they are honored servants. They do not precede Him in speech, and they act by His command." They only knew that through information from God Almighty, or it was received from the Tablet, or it was deduced from what was fixed in their minds that infallibility is among their special characteristics, or it was an analogy between one of the two weighty things and the other. Spilling, casting, pouring, and shen are types of pouring. Spilling is said of blood and tears, casting of molten gems, pouring from above, shen of pouring from the mouth of a water skin and the like, and so is tooth. It was read *yasfik* in the passive form, so the referent is to *min* whether it is made a relative pronoun or an omitted description, meaning: he sheds blood among them.

"And we glorify You with praise and sanctify You" is a state established for the purpose of difficulty, like saying: Are you doing good to your enemies, while I am the old needy friend? The meaning is: Are you appointing sinners as successors, while we are infallible and deserving of that? The intended meaning is to inquire, along with what is expected of them, about the infallible angels in the succession, not to be amazed or boastful. It is as if they knew that the one appointed as successor has three powers around which his affair revolves: lust and anger, which lead him to corruption and bloodshed, and reason, which calls him to knowledge and obedience. They looked at them individually and said: What is the wisdom in appointing him as successor? Considering those two powers does not require his creation, let alone appointing him as successor. As for considering the rational power, we establish what is expected of it, free from opposition to those corruptions. They overlooked the virtue of each of the two powers if it becomes refined, obedient to reason, and trained in goodness, such as chastity, courage, struggling against desires, and fairness. They did not know that the structures provide what the individual cannot provide, such as encompassing the particulars, deducing industries, and extracting the benefits of beings from potential to action, which is the purpose of succession, and to which the Almighty referred in summary by saying:

He said, 'Indeed, I know that which you do not know.'

And glorification is distancing God Almighty from evil, as well as sanctification, from glorifying God on earth

and in water, and sanctifying God on earth if he went into it and went far, and it is said that he sanctified if he purified because the purifier of something distances it from filth. And **with Your praise** is in the place of the state, meaning: clothed in Your praise for what Your knowledge inspired us with and guided us to glorify You, they made up for by it what made them think that glorification was attributed to themselves, and we sanctify You, we purify our souls from sins for Your sake, as if they responded to the corruption explained by polytheism among some people with glorification, and the shedding of blood, which is the greatest of reprehensible actions, with purifying the souls from sins. And it was said: We sanctify You, and the lam is added.

Surat al-Baqarah 2:31

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you should be truthful."

Surat al-Baqarah 2:31

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you should be truthful."

Tafsir al-Jalalayn

)And He taught Adam the names) meaning the names of the things named **all of them** by casting their knowledge into his heart **then He presented them** meaning the things named, and in this is the predominance of rational beings **to the angels and said** to them as a rebuke **Inform Me** tell me **the names of these** the things named **if you are truthful** in that I do not create anyone more knowledgeable than you or that you are more deserving of the caliphate, and the answer to the condition is indicated by what preceded it.

Tafsir al-Suyuti

Tafsir al-Tabari

Muhammad bin Jarir narrated to us, he said: Muhammad bin Hamid narrated to us, he said: Yaqub al-Qummi narrated to us, on the authority of Ja'far bin Abi al-Mughira, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, he said: The Lord of Glory sent the Angel of Death, and he took from the earth's surface, from its fresh and salty water, and created Adam from it, and from that he was called Adam, because he was created from the earth's surface.

Ahmad bin Ishaq told us: Abu Ahmad Al-Zubayri told us: Amr bin Thabit told us, on the authority of his father, on the authority of his grandfather, on the authority of Ali, who said: Adam was created from the earth's crust, in which there is good, righteous, and bad. You see all of that in his offspring, the righteous and the bad.

Ahmad bin Ishaq told us: Abu Ahmad told us: Misa'ar told us, on the authority of Abu Haseen, on the authority of Saeed bin Jubair, who said: Adam was created from the skin of the earth, and he was named Adam.

Ibn Al-Muthanna told us: Abu Dawud told us: Shu'bah told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, who said: He was called Adam because he was created from the skin of the earth.

Musa bin Harun told me: Amr told us: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: When the Angel of Death was sent to take the soil of Adam from the earth, he took from the surface of the earth and

mixed it, so he did not take from one place, but took from red, white, and black soil. That is why the children of Adam came out different. That is why he was called Adam, because he took from the surface of the earth.

It was narrated from the Messenger of God, may God bless him and grant him peace, a report that confirms what was said by the one we narrated regarding the meaning of Adam. This is what: Yaqub bin Ibrahim narrated to me, he said: Ibn Ulayyah narrated to us, on the authority of Awf, and Muhammad bin Bashir and Umar bin Shabah narrated to us, they said: Yahya bin Saeed narrated to us, he said: Awf narrated to us, and Ibn Bashir narrated to us, he said: Ibn Abi Uday, Muhammad bin Ja'far, and Abdul Wahhab Al-Thaqafi narrated to us, they said: Awf narrated to us, Muhammad bin 'Amara Al-Asadi narrated to us, he said: Ismail bin Abaan narrated to us, he said: Anbasa narrated to us, on the authority of Awf Al-A' rabi, on the authority of Qassama bin Zuhair, on the authority of Abu Musa Al-Ash'ari, he said: The Messenger of God, may God bless him and grant him peace, said: "God created Adam from a handful which He took from all the earth, and the children of Adam came according to the earth, and among them came the red, the black, the white, and those in between, and the plain and the rough, and the wicked and the good."

According to the interpretation that Adam interpreted, meaning that he was created from the surface of the earth, the origin of Adam must be an action by which the father of mankind was named, just as Ahmad was named after the action of praising, and Asaad from happiness, so that is why it was not used. And its interpretation then would be: Adam, the king of the earth, meaning by it he reached its surface and its surface: its surface that is visible to the eye, just as the skin of every person with skin has surface. And from that the surface was called idman, because it became like the upper skin of what it is from, then it was transferred from the action and made a name for the person in particular.

The statement in the interpretation of the Almighty's saying: **All the names**

Abu Ja'far said: The people of interpretation differed regarding the names that God taught Adam and then presented to the angels. Ibn 'Abbas said: What Abu Kurayb told us, he said: Uthman ibn Sa'id told us, he said: Bishr ibn 'Amara told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn 'Abbas, he said: God taught Adam all the names, and they are these names that people are familiar with: human, beast, land, plain, sea, mountain, donkey, and similar names of nations and others.

Muhammad bin Amr told us: Abu Asim told us: Isa told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid. Al-Muthanna told me: Abu Hudhayfah told us: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding God's statement: **And He taught Adam the names - all of them**, he said: He taught him the name of every thing.

Ibn Wakee' told us: My father told us, on the authority

of Sufyan, on the authority of Khasif, on the authority of Mujahid: **And He taught Adam the names - all of them.** He said: He taught him the name of everything.

Ali bin Al-Hasan told us: Muslim Al-Jarmi told us, on the authority of Muhammad bin Mus'ab, on the authority of Qais bin Al-Rabi', on the authority of Khasif, on the authority of Mujahid, who said: He taught him the name of the crow, the dove, and the name of everything. Ibn Wakee' told us: My father told us, on the authority of Sharik, on the authority of Salim Al-Aftas, on the authority of Sa'id bin Jubayr, who said: He taught him the name of everything, even the camel, the cow, and the sheep.

Ibn Wakee' told us: My father told us, on the authority of Sharik, on the authority of Asim bin Kulayb, on the authority of Saeed bin Ma'bad, on the authority of Ibn Abbas, who said: He taught him the names of the bowl, the bowl, and the bowl.

Ahmad bin Ishaq told us: Abu Ahmad told us: Sharik told us, on the authority of Asim bin Kulayb, on the authority of Al-Hasan bin Saad, on the authority of Ibn Abbas: **And He taught Adam the names - all of them.** He said: Even Al-Faswa and Al-Fasiya.

Ali bin Al-Hasan told us: Muslim told us: Muhammad bin Mus'ab told us, on the authority of Qais, on the authority of Asim bin Kulayb, on the authority of Sa'id bin Ma'bad, on the authority of Ibn Abbas, regarding the statement of God: **And He taught Adam the names - all of them,** he said: He taught him the name of everything, even the insult, the insult, the fart, and the fart.

Al-Qasim told us, he said: Al-Hussein told us, he said: Ali bin Mashair told us, on the authority of Asim bin Kulayb, he said: Ibn Abbas said: He taught him the bowl from the qasi'ah and the faswa from the fasiyyah.

And Bishr bin Muadh told us, he said: Yazid bin Zari' told us, on the authority of Saeed, on the authority of Qatada, his statement: **And He taught Adam the names - all of them,** until he reached "Indeed, it is You who is the Knowing, the Wise. He said, O Adam, inform them of their names," so He informed each type of creation of its name, and directed him to its kind.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement: **And He taught Adam the names - all of them,** he said: He taught him the name of everything, this is a mountain, this is a sea, this is such-and-such, this is such-and-such, for everything. Then He presented those things to the angels and said: Inform Me of the names of these if you are truthful.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Jarir bin Hazim and Mubarak, on the authority of Al-Hasan and Abu Bakr, on the authority of Al-Hasan and Qatadah, they said: He taught him the name of everything: these horses, these mules and camels, the jinn and the wild animals, and he began to name each thing by its name.

And I narrated on the authority of Ammar, who said: Abdullah bin Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi', who said: The name of everything.

Others said: He taught Adam all the names, the names of the angels. Mention of those who said that: I was told by Ammar, he said: Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi', his saying: **And He taught Adam all the names,** he said: the names of the angels.

Others said: He only taught him the names of all his descendants. Those who said that were mentioned:

Muhammad bin Jarir told us: Yunus bin Abdul A'la told me: Ibn Wahb told us: Ibn Zayd said regarding His statement: **And He taught Adam the names - all of them,** he said: The names of all his descendants.

The first of these sayings to be correct, and the most similar to what is indicated by the apparent meaning of the recitation, is the saying of the one who said about His statement: **And He taught Adam the names - all of them,** that they are the names of his descendants and the names of the angels, not the names of the rest of the kinds of creation. This is because God, the Most High, said: **Then He showed them to the angels,** meaning by that the individuals named by the names that He taught Adam. The Arabs hardly use pronouns with the ha' and the mim except for the names of the sons of Adam and the angels. However, if it is about the names of beasts and the rest of creation other than those we have described, then they use the ha' and the alif or the ha' and the nun, so they say: 'ardhunna or 'ardha.' And the same is done if it is about kinds of creation such as beasts and birds and the rest of the kinds of nations and in them are the names of the sons of Adam and the angels, then they use the pronouns with the ha' and the nun or the ha' and the alif as we have described. Perhaps, if that is the case, you would have referred to it with the letter ha' and the letter meem, as God the Most High said: "And God created every living creature from water. Among them are those that crawl on their bellies, and among them are those that walk on two legs, and among them are those that walk on four" (al-Nur 24:45). So He referred to it with the letter ha' and the letter meem, and they are different types, including humans and others. And even if that is permissible, then the most prevalent thing in the speech of the Arabs is what we have described, of them using the word ha' and alif as a metaphor for the names of the races of nations when they are mixed with the letter ha' and alif or the letter ha' and the letter noon. Therefore, I said: It is more appropriate to interpret the verse that the names that Adam was taught are the names of the people of Adam and the names of the angels, even if what Ibn Abbas said is permissible based on the example of what came in the Book of God in His saying: "And God created every living creature from water. Among them are those that crawl on their bellies" (al-Nur 24:45) and the verse. It was mentioned that in the letter of Ibn Mas'ud it is: Then he presented them, and that in the letter of Abu it is: Then he presented them. Perhaps Ibn Abbas interpreted what he interpreted from his statement: He taught him the name of everything, even the faswa and the fasiyya, according to the reading of Abi, because as far as we have been informed, he used to read Abi. And the interpretation of Ibn Abbas according to what was reported from Abi regarding his reading is not objectionable, rather it is correct and widespread in the speech of the Arabs, in the manner

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And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you should be truthful."

described above. The statement in the interpretation of the Almighty's statement: **Then He presented them to the angels.**

Abu Ja'far said: We have already mentioned the interpretation that is most appropriate for the verse, according to our reading and the script of our Qur'an, and that His saying, **Then He presented them**, with reference to the children of Adam and the angels, is more appropriate than it is with reference to all kinds of creation, even though it is not corrupt for it to be indicative of all kinds of nations, for the reasons that we have described.

And what He, the Most High, means by His saying: **Then He presented them**, is that He presented the people of names to the angels.

The commentators differed in their interpretation of his statement: **Then He showed them to the angels**, similar to their difference in his statement: **And He taught Adam all the names**. I will mention the statement of the one who has reached us regarding it.

Muhammad ibn al-Ala' told us: Uthman ibn Saeed told us: Bishr ibn Ammarah told us, on the authority of Abu Rawq, on the authority of al-Dahhak, on the authority of Ibn Abbas: **Then He showed them to the angels**, then He showed these names, meaning all the things, that He taught Adam from the categories of all creation.

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **Then He presented them**, then He presented creation to the angels.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: The names of all his descendants, he took them from his back, he said: Then he presented them to the angels.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada: **Then He showed them**, he said: He taught him the name of everything, then he showed those names to the angels.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **Then He presented them**, He presented the owners of the names to the angels.

Ali bin Al-Hassan told us: Muslim told us: Muhammad bin Mus'ab told us, on the authority of Qais, on the authority of Khasif, on the authority of Mujahid: **Then he showed them to the angels**, meaning he showed the names, the dove and the crow.

Al-Qasim told us: Al-Hussein told us: Hajjaj told me, on the authority of Jarir ibn Hazim and Mubarak, on the authority of Al-Hasan and Abu Bakr, on the authority of

Al-Hasan and Qatadah, who said: He taught him the name of everything: these horses, these mules, and the like. And he began to name each thing by its name, and nation after nation was presented to him.

The statement in the interpretation of his saying: **Then he said, 'Inform me of the names of these, if you are truthful.'**

Abu Ja'far said: The interpretation of his saying, **Inform me** is: tell me, as Abu Kurayb told us, he said: Uthman told us, he said: Bishr told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **Inform me**, he says: tell me the names of these people.

And from it is the saying of the genius of Banu Dhubyan:

The prophet informed him that a tribe of haram or leprosy had come to him.

He means by his saying: He informed him: He informed him and made him aware.

The statement in the interpretation of the words of God Almighty: **By the names of these.**

Abu Ja'far said: Muhammad ibn 'Amr told me, he said: Abu 'Asim told us, he said: 'Isa told us, and Al-Muthanna told us, he said: Abu Hudhayfah told us, he said: Shibl told us, on the authority of Ibn Abi Najeh, on the authority of Mujahid, regarding the statement of God: **By the names of these**, he said: By the names of these that I told Adam.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **Inform Me of the names of these, if you should be truthful.** He said: The names of these that I told Adam. The statement on the interpretation of the words of God Almighty: **If you should be truthful.**

Abu Ja'far said: The people of interpretation differed on that. Abu Kurayb told us, he said: Uthman bin Sa'id told us, he said: Bishr bin 'Amara told us on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **If you are truthful**, if you know that I have not placed a caliph on earth.

Musa bin Harun told us: Amr bin Hammad told us: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **If you are truthful**, that the children of Adam spread corruption on earth and shed blood.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Jarir bin Hazim and Mubarak, on the authority of Al-Hasan and Abu Bakr, on the authority of Al-Hasan and Qatadah, they said: **Inform Me of the names of these, if you are truthful.** I did not create a creation except that you were more knowledgeable than it, so inform Me of the names of

these, if you are truthful.

Abu Ja'far said: The most correct of these sayings in interpreting the verse is the interpretation of Ibn 'Abbas and those who said the same. The meaning of that is: He said, "Inform Me of the names of those whom I have presented to you, O angels, who say: 'Will You place therein someone who will cause corruption therein and shed blood from other than us, or from among us, so that we may glorify You with praise and sanctify You?' If you are truthful in what you say, that if I make My successor on earth from other than you, his offspring will disobey Me and cause corruption therein and shed blood, and if I place you therein, you will obey Me and follow My command by glorifying Me and sanctifying Me. If you do not know the names of those whom I have presented to you from among My creation, and they are created and existing, you see them and witness them, and the knowledge of others is due to My teaching them, then you, with regard to the non-existent matters that have not yet come into existence, and with regard to the matters that are hidden from your eyes, it is more likely that you are not knowledgeable. So do not ask Me about that of which you have no knowledge, for I know what is good for you and what is good for My creation."

This action of God, the Most High, through His angels who said to Him: **Will You place therein one who will cause corruption therein?** is from the aspect of His rebuke to them, the Most High, similar to His saying, the Most High, to His Prophet Noah, peace be upon him, when he said: **My Lord, indeed my son is of my family, and indeed, Your promise is true, and You are the Most Just of judges.** (Hud 11:45): "So do not ask about that of which you have no knowledge. Indeed, I advise you, lest you be among the ignorant." (Hud 11:45). Likewise, the angels asked their Lord to be His successors on earth, so that they would glorify and sanctify Him therein, since they were the offspring of the one He had informed them that He would place on earth as a successor, who would cause corruption therein and shed blood. So He, the Most High, said to them: **Indeed, I know that which you do not know.** Meaning by that: I know that some of you are the initiator and the sealer of sins, and he is Iblis, thereby denying their saying, the Most High, the Most High. Then He made them aware of their error in what they said of that, by informing them of the inadequacy of their knowledge of what they witnessed with their own eyes, so how about what they did not see and were not informed about? By showing them what was shown to them from His creation who were present on that day, and saying to them: **Inform Me of the names of these, if you are truthful,** that if I make you successors on My earth, you will glorify and sanctify Me, and if I make someone other than you successor on it, his offspring will disobey Me, corrupt and shed blood. So when the place of their mistake became clear to them, and the lapse of their error became apparent to them, they turned to God in repentance and said: **Glory be to You! We have no knowledge except what You have taught us.** So they hastened to return from the lapse, and hastened to return from the slip, as Noah said when he was rebuked for his question and it was said to him: Do not ask for that of which you have no knowledge: "My Lord, indeed I seek refuge in You from asking You for that of which I have no knowledge. And unless You

forgive me and have mercy upon me, I will be among the losers." (Hud 11:47). And so does every one who is guided to the truth and is successful, whose return to the truth is quick and close to it.

Some of the grammarians of Basra claimed that his saying: **Tell me the names of these people if you are truthful**

It was not because the angels claimed something, but God informed about their ignorance of the knowledge of the unseen, and His knowledge of it and His grace, so He said: **Inform Me of the names of these, if you are truthful,** just as a man says to a man: Inform me of this if you know, and he knows that he does not know, meaning that he is ignorant.

This is a statement which, if a contemplator ponders it, will realize that some of it corrupts some of it. That is because its speaker claimed that God, the Most High, said to the angels when He presented to them the people of names: Inform Me of the names of these people, and He knew that they did not know, nor did they claim to know anything that would require them to be rebuked for this statement.

He claimed that his saying: **If you are truthful** is similar to a man saying to a man: Tell me this if you know.

He knows that he does not know, he wants to say that he is ignorant.

There is no doubt that the meaning of his statement: **If you are truthful** is: If you are truthful, either in your words or in your actions. Because truthfulness in the speech of the Arabs is only truthfulness in reporting, not in knowledge. This is because it is not reasonable in any language to say: A man is truthful in the sense of knowledge. Since this is the case, then it is necessary that God, the Most High, said to the angels, according to the interpretation of the statement of the one whose statement we have narrated in this verse: **Inform Me of the names of these, if you are truthful,** and He knows that they are not truthful, meaning by that that they are liars. This is exactly what he denied, because he claimed that the angels did not leave anything, so how could it be permissible to say to them: If you are truthful, then inform Me of the names of these? This is despite the fact that this statement that we have narrated from its owner is outside the statements of all the earlier and later scholars of interpretation and exegesis.

It has been narrated from some of the commentators that he interpreted his statement: **If you are truthful** to mean: if you are truthful.

If *in* had the meaning of *idh* in this position, it would have had to be read with a fatha on its alif, because if *idh* is preceded by a future verb, it becomes the cause and reason for the verb. This is like someone saying: **I stand when I stand.** Its meaning is **I stand because you stood.** The imperative is in the future, so the meaning of the statement, if *in* had the meaning of *idh*, would be: **Inform me of the names of these people because you are truthful.** So if *in* is put in its place, it would be said: **Inform me of the names of these people if you are truthful,** with a fatha on the alif. The consensus of all the readers of the people of Islam on the kasra on the alif of *in* is clear evidence of the error of interpretation

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And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you should be truthful."

of those who interpret *in* to mean *idh* in this position.

Tafsir al-Qurtubi

God Almighty says: **And He taught Adam the names - all of them - then He showed them to the angels and said, 'Inform Me of the names of these, if you should be truthful.'**

It has seven issues:

First: The Almighty's statement: **And He taught Adam the names - all of them.** The meaning of *knowledge* is to **know**. And teaching him here is inspiration, which he learned by necessity. It is possible that it was through an angel, namely Gabriel, peace be upon him, as will come. And it was read: **And He taught an unnamed agent.** The first is more apparent, as will come. The Sufi scholars said: He learned them by the Truth teaching him and preserved them by Him preserving them for him, and he forgot what He entrusted him with, because He entrusted him with it, so He said: **And We had already made a covenant with Adam before, but he forgot, and We found on his part no firm will.** Ibn Ata' said: If the knowledge of those names had not been revealed to Adam, he would have been more helpless than the angels in informing about them. And this is clear.

Adam, peace be upon him, is called the father of mankind. It was also said: Abu Muhammad, he was called Muhammad, the Seal of the Prophets, may God's prayers be upon them, as Al-Suhayli said. It was also said: His nickname in heaven is Abu Muhammad, and on earth is Abu Al-Bashar. Its origin is with two hamzas, because it is Af'al, except that they softened the second one, so if you need to move it, you make it a waw and say: Awadam in the plural, because it does not have a known origin in the ya', so you make the most prevalent one for it a waw, and from Al-Akhfash.

There is a difference of opinion about its derivation. It was said that it is derived from the earth's surface and its face, so it was named after what it was created from, as Ibn Abbas said. It was also said that it is derived from the dark brown color. They differed about the dark brown color. Ad-Dahhak claimed that it is the dark brown color, and An-Nadr claimed that it is the white color, and that Adam, peace be upon him, was white, taken from their saying: a she-camel is dark, if it is white. Based on this derivation, its plural is Adam and Awadam, like Hamra and Ahamar, and it is not declined in any way. Based on its being derived from the dark brown color, the plural is Adamoon, and those who say this statement must decline it.

I said: The correct view is that it is derived from the earth's surface. Saeed bin Jubair said: He was called Adam because he was created from the earth's surface, and he was called insan because he forgot. Ibn Saad mentioned this in Al-Tabaqat. Al-Suddi narrated on the authority of Abu Malik and Abu Salih on the authority of Ibn Abbas and on the authority of Marra Al-Hamadani on the authority of Ibn Masoud in the story of the creation of Adam, peace be upon him,

he said: So God sent Gabriel, peace be upon him, to the earth to bring him some clay from it, and the earth said: I seek refuge in God from you that you diminish me or disfigure me, so he returned without taking anything and said: O Lord, it sought refuge in you so grant it refuge. So He sent Michael and it sought refuge from him so He granted it refuge, so he returned and said as Gabriel said, so He sent the Angel of Death and it sought refuge from him and he said: As for me, I seek refuge in God from returning and not carrying out His command. So He took from the face of the earth and mixed it, and did not take from one place, and He took from red, white and black soil, and that is why the children of Adam came out different - and that is why Adam was named because he took from the surface of the earth - and He ascended with him, and God the Most High said to him: Did you not have mercy on the earth when it supplicated to you? He said: I saw that your command is more obligatory than its saying. So he said: You are fit to take the souls of his children, so he wet the soil until it became sticky clay, sticky is that which sticks together, then he left it until it stinks, and that is where He says: **From black mud molded into shape.** He said: Stinking. Then He said to the angels: **Indeed, I am going to create a human being from clay.** "So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration." So God created him with His hand so that Satan would not be arrogant towards him. He said: Are you arrogant towards what I created with My hand and I did not become arrogant towards him! So He created him as a human being, and his body was made of clay for forty years, the length of a Friday. The angels passed by him and were terrified by him when they saw him. The one who was most terrified by him was Satan. He would pass by him and his body would strike him like a potter's drum, and that is why when He says: **From clay like pottery,** and he says: **For what reason have I been created?** And it entered through his mouth and exited through his anus. Satan said to the angels: **Do not be afraid of this one, for he is hollow, and if I were to give him power over him, I would destroy him.** It is said that when he passed by him with the angels, he would say: **Have you seen this one whom you have not seen among the creatures resemble? If he is superior to you and you are commanded to obey him, what will you do?** They said: We obey the command of our Lord. So Iblis whispered to himself: If he is superior to me, I will not obey him, and if I am superior to him, I will destroy him. When the time came for him to breathe the soul into him, he said to the angels: When I breathe into him from My spirit, then prostrate to him. When he breathed the soul into him and the soul entered his head, he sneezed. The angels said to him: Say: Praise be to God. He said: Praise be to God. Then God said to him: May your Lord have mercy on you. When the soul entered his eyes, he looked at the fruits of Paradise. When it entered his stomach, he desired food, so he jumped up before the soul reached his feet, hurrying to the fruits of Paradise. That is when He says: **Man was created of haste.** "Then all the angels prostrated together," **except Iblis, who refused to be with those who prostrated.** And he mentioned the

story. At-Tirmidhi narrated on the authority of Abu Musa al-Ash'ari, who said: I heard the Messenger of God, may God bless him and grant him peace, say:

"God the Almighty created Adam from a handful which He took from all the earth. Then the children of Adam came according to the earth. Among them came the red, the white, the black, and in between, the plain and the rough, the bad and the good." Abu Isa said: This is a good and authentic hadith. Adeem: the plural of Adam. The poet said:

People are different in nature and characteristics, but they all have one common face.

Adam is derived from *adeem* and *adam* not *edema*, and God knows best. It is possible that it is from both of them. This chapter will be further explained in the creation of Adam in livestock and other things, God willing.

Adam is not declined. Abu Jaafar al-Nahhas said: Adam is not declined in the definite form according to the consensus of grammarians, because it is on the pattern of *fa'al*, which is definite. Nothing is prevented from being declined according to the Basrans except for two reasons. If you make it indefinite and it is not an adjective, al-Khalil and Sibawayh do not decline it, and al-Akhfash Saeed declines it because it is an adjective on the pattern of *fa'l*. If it is not an adjective, he declines it. Abu Ishaq al-Zajaj said: The statement is the statement of Sibawayh, and there is no difference between an adjective and something else because it is that very same thing.

The second: The Almighty's saying: **The names, all of them.** The names here mean phrases, for the name may be used to mean the named, like when you say: Zaid is standing, and the lion is piercing. It may also mean the name itself, like when you say: A lion, three letters. In the first case, it is said: The name is the named, meaning that the named is meant by it. In the second case, the named is not meant by it. A name may run in the language like the phrase itself, which is its most common usage, and from this is the Almighty's saying: **And He taught Adam the names, all of them,** according to the most famous interpretations, and from this is the saying of the Prophet, may God bless him and grant him peace:

God has ninety-nine names. They are similar to the essence, and it is said: essence, soul, eye, and name, which have the same meaning. This is how most scholars interpret the words of God the Almighty: **Glorify the name of your Lord, the Most High,** "Blessed be the name of your Lord," **They are only names you have named.**

Third: The people of interpretation differed about the meaning of the names that He taught to Adam, peace be upon him. Ibn Abbas, Ikrimah, Qatada, Mujahid, and Ibn Jubayr said: He taught him the names of all things, both great and small. Asim bin Kulayb narrated on the authority of Sa'd, the freed slave of al-Hasan bin Ali, who said: I was sitting with Ibn Abbas and they mentioned the name of the vessel and the name of the whip. Ibn Abbas said: And He taught Adam all the names.

I said: This meaning has been narrated with a chain of

transmission traceable back to the Prophet, as follows, and it is what is required by the word **all of it**, as it is a noun used to describe comprehensiveness and generality. In Bukhari, from the hadith of Anas, on the authority of the Prophet, may God bless him and grant him peace, he said:

"The believers will gather on the Day of Resurrection and say, 'If only we could intercede with our Lord.' They will go to Adam and say, 'You are the father of mankind. God created you with His own hand, and His angels prostrated to you, and He taught you the names of all things.'" The hadith. Ibn Khuwaiz Mandat said: This verse is evidence that language was acquired through divine revelation, and that God taught it to Adam, peace be upon him, in general and in detail. Ibn Abbas also said: He taught him the names of all things, even the bowl and the milking pot.

Shaiban narrated on the authority of Qatada who said: He taught Adam the names of His creation that He did not teach the angels, and He named each thing by its name and attributed the benefit of each thing to its kind. An-Nahhas said: This is the best that has been narrated on this subject. The meaning is that He taught him the names of the kinds and made him aware of their benefits. This is such and such, and it is suitable for such and such. At-Tabari said: He taught him the names of the angels and his offspring, and he chose this and preferred it with his saying: **Then He showed them to the angels.** Ibn Zayd said: He taught him the names of all his offspring. Ar-Rabi' ibn Khathim said: The names of the angels in particular. Al-Qutbi said: The names of what He created on earth. It was also said: The names of the kinds and species.

I said: The first statement is more correct, for what we mentioned earlier and for what we will explain, God willing.

Fourth: The commentators also differed as to whether the names of people were presented to the angels or the names without the people. Ibn Masoud and others said: The people were presented, based on the Almighty's statement: He presented them, and His statement: **Inform me of the names of these.** The Arabs say: I presented the thing, so it was presented, meaning I showed it and it was shown. And from this: I presented the thing for sale. And in the hadith:

He presented them like ants. Ibn Abbas and others said: He presented the names. In the letter of Ibn Masoud: He presented them, so he repeated it for the names and not the people, because the *ha* and the *nun* are more specific to the feminine. In the letter of Abi: He presented them. Mujahid: The owners of the names. So whoever said about the names: They are the names, then he followed the reading of Abi, He presented them. And you say in the reading of whoever read their presentation: The word *heaven* indicates people, so it is permissible to say with names: He presented them. And he said about these what is meant by the reference: to the people of the names, but even if they were absent, what is from them was present because of it, and that is their names. Ibn Atiyyah said: What appears is that God, the Most High, taught Adam the heavens and presented them to him with those kinds with their people, then He presented those to the angels and asked them about their names

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And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you should be truthful."

that he had learned, then Adam said to them: This one's name is such and such, and this one's name is such and such. Al-Mawardi said: The most correct thing was to direct the presentation to those who were named. Then at the time of their presentation there are two opinions: One of them is that He presented them after He created them. Second: He depicted them in the hearts of the angels and then presented them.

Fifth: There is a difference of opinion about the first person to speak the Arabic language. It was narrated on the authority of Ka'b al-Ahbar that the one who established the Arabic script, the Syriac script, and all the books and spoke all the languages was Adam, peace be upon him. Others than Ka'b al-Ahbar said the same.

If it is said: It has been narrated on the authority of Ka'b al-Ahbar from a good source, who said: The first to speak Arabic was Gabriel, peace be upon him, and he is the one who cast it on the tongue of Noah, peace be upon him, and Noah cast it on the tongue of his son Sam. And it was narrated by Thawr ibn Yazid on the authority of Khalid ibn Ma'dan on the authority of Ka'b. And it was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

The first to speak clear Arabic was Ishmael, when he was ten years old. It has also been narrated that the first to speak Arabic was Ya'rub bin Qahtan, and other reports have been narrated. We say: The correct view is that the first human to speak all languages was Adam, peace be upon him, and the Qur'an bears witness to that. God Almighty said: **And He taught Adam the names - all of them.** All languages are names, so they are included under it, and this is how the Sunnah came. The Prophet, may God bless him and grant him peace, said:

And He taught Adam the names - all of them, even the bowl and the bowlful. What they mentioned may mean that the first one to speak Arabic from the descendants of Abraham, peace be upon him, was Ishmael, peace be upon him. Likewise, if what is other than that is correct, then it is understood that the one mentioned was the first one from his tribe to speak Arabic, based on what we mentioned, and God knows best. Likewise, Gabriel was the first of the angels to speak it and he cast it on the tongue of Noah after God taught it to Adam or Gabriel, based on what was mentioned above, and God knows best.

The Almighty's saying: *These* is a word built on the kasra. The language of Tamim, some of Qais and Asad is short. Al-A'sha said:

These, then these, each was given a pair of sandals, following an example.

Some Arabs say: *these*, omitting the alif and the hamza.

Sixth: The Almighty's statement: **If you are truthful** is a condition, and the answer is omitted, meaning: If you are truthful that the children of Adam are corrupting the earth, then inform me, said Al-Mubarrad. The meaning

of truthful is knowledgeable, and therefore the angels were not permitted to exert themselves and said: Glory be to You! Al-Naqqash narrated it, he said: If He had not stipulated upon them anything but truthfulness in informing, then it would have been permissible for them to exert themselves, just as it was permissible for the one whom God caused to die for a hundred years when He said to him: **How long did you remain?** He did not stipulate that he be right, so he said and he was not right and he was not harsh, and this is clear and there is no ambiguity in it. Al-Tabari and Abu Ubaid narrated that some of the commentators said that the meaning of **if you are** is: when I was, and they said: This is a mistake. And inform me means inform me. And the report is the report, and from it the prophet with the hamza, and its explanation will come, God willing.

Seventh: Some scholars said: From this command to inform comes the imposition of an unbearable burden, because He knew that they did not know. The investigators among the people of interpretation said: This is not in the form of a burden, but rather in the form of confirmation and suspension. The discussion of the imposition of an unbearable burden - whether it was imposed or not - will come at the end of the surah, God willing.

Tafsir Ibn Kathir

This is a position in which God Almighty mentioned Adam's honor over the angels by what He distinguished him from knowing the names of everything without them, and this was after their prostration to him. Rather, this chapter was presented before that because of the connection between the position and their lack of knowledge of the wisdom of creating the caliph when they asked about that, so God Almighty informed them that He knows what they do not know. For this reason, God mentioned this position after this to show them Adam's honor by what He preferred over them in knowledge, so God Almighty said: **And He taught Adam the names - all of them.** Al-Suddi said on the authority of someone who told him on the authority of Ibn Abbas, **And He taught Adam the names - all of them.** He said: He taught him the names of his children, human by human, and the animals, so it was said: This is the donkey, this is the camel, this is the horse. Ad-Dahhak said on the authority of Ibn Abbas, **And He taught Adam the names - all of them.** He said: They are the names that people know each other by: human, animal, sky, earth, plain, sea, horse, donkey, and the like from the nations and others. Ibn Abi Hatim and Ibn Jarir narrated from the hadith of Asim bin Kulayb on the authority of Saeed bin Ma'bad on the authority of Ibn Abbas, **And He taught Adam the names - all of them.** He said: He

taught him the name of the page. And the destiny, he said yes even the faswa and the fasiyya, and Mujahid said **And He taught Adam the names - all of them** he said He taught him the name of every beast and every bird and every thing, likewise it was narrated from Saeed bin Jubair and Qatadah and others from the Salaf that he taught him the names of everything, and Al-Rabi' said in a narration about the names of the angels. And Hamid Al-Shami said the names of the stars. And Abd Al-Rahman bin Zaid said He taught him the names of all his offspring, and Ibn Jarir chose that He taught him the names of the angels and the names of the offspring because he said **Then He presented them** and this is an expression of what is rational and what he preferred is not necessary, because it does not negate that others are included with them, and everyone is expressed in the form of those who are rational for the sake of emphasis as God Almighty said "And God created every animal from water. And among them is he who crawls on his bellies and among them is he who walks on two legs and among them is he who walks on four. God creates what He wills. Indeed, God is over all things competent." And Abdullah bin Masoud recited then he presented them, and Ubay bin Ka'b recited then he presented them, meaning the named things. The correct view is that He taught him the names of all things, their essences, attributes and actions, as Ibn Abbas said, even faswa and fasiya, meaning the names of the essences and actions, both large and small. For this reason, Al-Bukhari said in his interpretation of this verse in the Book of Interpretation of his Sahih: Muslim bin Ibrahim told us, Hisham told us, on the authority of Qatada, on the authority of Anas bin Malik, that the Messenger of God, may God bless him and grant him peace, said: Khalifa told me: Yazid bin Zurai' told us, Saeed told us, on the authority of Qatada, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: "The believers will gather on the Day of Resurrection and say, 'If only we could intercede with our Lord.' So they will go to Adam and say, 'You are the father of mankind, God created you with His hand, and His angels prostrated to you, and He taught you the names of everything, so intercede for us with your Lord so that He may relieve us from this place of ours.' He will say, 'I am not there,' and he will mention his sin and he will feel shy. 'Go to Noah, for he was the first Messenger whom God sent to the people of the earth.' So they will go to him and he will say, 'I am not there,' and he will mention his asking his Lord for something of which he had no knowledge, and he will feel shy. So he will say, 'Go to the Friend of the Most Merciful.' So they will go to him and he will say, 'I am not there.'" There, he says: Go to Moses, a servant to whom God spoke and gave the Torah. He says: I am not there. He mentions killing a soul without a soul, so he feels shy before his Lord. He says: Go to Jesus, the servant of God and His Messenger, the Word of God and His Spirit. So they come to him, and he says: I am not there. Go to Muhammad, a servant whose past and future sins have been forgiven. So they come to me, and I go until I seek permission to see my Lord, and He gives me permission. Then when I see my Lord, I fall down in prostration, and He leaves me as God wills. Then it is said: Raise your head and ask, and it will be given to you. Say, and He hears. Intercede, and your intercession will be accepted. So I

raise my head and praise Him with praise that He teaches me. Then I intercede, and He sets a limit for me, and I admit them into Paradise. Then I return to Him. Then when I see my Lord like him, I intercede, and He sets a limit for me, and I admit them into Paradise. Then I return a third time, and I return a fourth time, and I say: No one remains in the Fire except he who was detained by the Qur'an and for whom eternity is obligatory. This is how Al-Bukhari narrated this hadith here. Muslim and Al-Nasa'i narrated it from the hadith of Hisham, who is Ibn Abi Abdullah Al-Dastawai, from Qatadah, and it was transmitted by him. Muslim, Al-Nasa'i and Ibn Majah from the hadith of Saeed, who is Ibn Abi Arubah, on the authority of Qatada. The reason for including it here is that what is meant by it is his saying, may God's prayers and peace be upon him: They will come to Adam and say: You are the father of mankind. God created you with His hand, made His angels prostrate to you, and taught you the names of everything. This indicates that He taught him the names of all the creatures, and for this reason He said, **Then He showed them to the angels**, meaning the things named, as Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah, he said, **Then He showed those names to the angels, and said, 'Inform Me of the names of these, if you should be truthful.'** Al-Suddi said in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Marra on the authority of Ibn Mas'ud and on the authority of some of the Companions, **And He taught Adam the names, all of them**, then He showed creation to the angels. Ibn Jurayj said on the authority of Mujahid, then He showed the owners of the names to the angels. Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Al-Hajjaj told me on the authority of Jarir ibn Hazim and Mubarak ibn Fadala on the authority of Al-Hasan and Abu Bakr on the authority of Al-Hasan and Qatadah, they said: He taught him the name of everything, and he began to name everything by its name, and nation by nation were shown to him. And with this chain of transmission on the authority of Al-Hasan and Qatadah in the words of God Almighty, **If you should be truthful**, "I have not created a creation except that you are more knowledgeable than it, so inform Me of the names of these, if you should be truthful." Ad-Dahhak said on the authority of Ibn Abbas, **If you should be truthful**, if You knew that I had not appointed a successor on earth. Al-Suddi said on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Marra on the authority of Ibn Masoud and on the authority of some of the Companions, **if you are truthful, the children of Adam will cause corruption on earth and shed blood**. Ibn Jarir said, "The best of the sayings on that is the interpretation of Ibn Abbas and those who said what he said, and the meaning of that is that he said, 'Tell me the names of those whom I have presented to you, O angels who say, "Will You place therein someone who will cause corruption therein and shed blood? From other than us or from us?" So we glorify You with praise and sanctify You.'" If you are truthful in what you say, that if I appoint my successor on earth from someone other than you, he and his descendants will disobey me and cause corruption and shed blood, and if I appoint you on it,

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And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you should be truthful."

you will obey me and follow my command to glorify and sanctify me, then if you do not know the names of those whom I have presented to you and you are watching them, then you are more likely to be ignorant of the things that do not exist, which did not exist. "They said, 'Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.'" This is sanctification and exoneration from the angels of God Almighty, that no one can encompass anything of His knowledge except what He wills, and that they know nothing except what God Almighty has taught them. For this reason they said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." That is, the Knower of everything, the Wise in Your creation and command, in Your teaching whomever You will and in Your preventing whomever You will. You have wisdom in that and perfect justice. Ibn Abi Hatim said: Abu Saeed Al-Ashji told us, Hafs bin Ghiyath told us, on the authority of Hajjaj, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas: Glory be to God, he said God is free from evil, then Umar said to Ali and his companions who were with him, there is no god but God, we know it, but what is glory be to God? Ali said to me: it is a word that God loves for Himself and is pleased with and loves to be said, he said: My father told us, Ibn Nufayl told us, Al-Nadr bin Arabi told us: a man asked Maymun bin Mihran about glory be to God, he said: it is a name by which God is glorified and protected from evil.

God the Almighty said: "He said, 'O Adam, inform them of their names.' And when he had informed them of their names, He said, 'Did I not tell you that I know the unseen of the heavens and the earth, and I know what you reveal and what you conceal?'" Zayd ibn Aslam said, **You are Gabriel, you are Michael, you are Israfil**, until he listed all the names until he reached the raven. Mujahid said about God's statement, **He said, 'O Adam, inform them of their names.'** He said the name of the dove, the raven, and the name of everything. It was narrated from Saeed ibn Jubayr, Al-Hasan, and Qatadah something similar to that. So when Adam, peace be upon him, appeared to the angels, peace be upon them, in his narration of what God the Almighty had taught him of the names of things, God the Almighty said to the angels, **Did I not tell you that I know the unseen of the heavens and the earth, and I know what you reveal and what you conceal?** That is, did I not tell you that I know the unseen, the apparent and the hidden, as God the Almighty said, **And if you speak aloud, then indeed He knows the secret and what is more hidden.** And as He said, informing about the hoopoe that he said to Solomon, **That they should not prostrate to God, Who brings forth what is hidden in the heavens and the earth and knows what is hidden.** "You conceal and what you declare. God - there is no god but He, Lord of the Mighty Throne." It was said about the words of God the Most High: **And I know what you reveal and what you conceal**, other than what we mentioned. Ad-Dahhak narrated on the authority of Ibn Abbas: **And I know what you reveal and what you conceal**, he said: He says: I know the

secret as I know the public, meaning what Satan concealed in himself of arrogance and conceit. As-Suddi said on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on Marra on the authority of Ibn Masoud and on the authority of some of the Companions, he said: Their statement: **Will You place therein someone who will cause corruption therein and shed blood?** This is what they revealed. **And what you concealed**, meaning what Satan concealed in himself of arrogance. Saeed bin Jubayr, Mujahid, As-Suddi and Ad-Dahhak Ath-Thawri said the same. Ibn Jarir chose that, and Abu Al-Aaliyah, Al-Rabi' bin Anas, Al-Hasan and Qatadah said that it is their saying: Our Lord did not create a creation except that We were more knowledgeable than it and more honorable to Him than it. Abu Ja'far Al-Razi said on the authority of Al-Rabi' bin Anas: **And I know what you reveal and what you conceal.** So what they revealed was their saying: Will You place therein someone who will corrupt it and shed blood? And what they concealed among themselves was their saying: Our Lord will not create a creation except that We are more knowledgeable than it and more honorable. So they knew that God had favored Adam over them in knowledge and honor. Ibn Jarir said: Yunus told us, Ibn Wahb told us on the authority of Abd Al-Rahman bin Zaid bin Aslam in the story of the angels and Adam, so God said to the angels: Just as you did not know these names, you have no knowledge. I only wanted to make them so that they would corrupt it. This is with Me, I know it, and therefore I concealed from you that I will place therein those who disobey Me and those who obey Me. He said: And it had already been decreed by God: **I will fill Hell with jinn and people all together.** He said: And the angels did not know that and did not realize it. So he said: So when they saw what God gave Adam knowledge, and they acknowledged his merit. Ibn Jarir said: The most correct of the sayings in this regard is the saying of Ibn Abbas, which is that the meaning of the words of God the Almighty: **And I know what you reveal** is: "And I know, along with My knowledge, the unseen of the heavens and the earth, and what you reveal with your tongues and what you conceal within yourselves. Nothing is hidden from Me, whether your secrets or your public affairs. What they revealed with their tongues was their saying: Will You place therein one who will cause corruption therein? And what they concealed was what Iblis had concealed of dissent against God in His commands and arrogance in obeying Him." He said: This is correct, as the Arabs say: The army was killed and defeated, but only one or some were killed and one or some were defeated, so the report is given about the defeated and killed from it, as the report is given about all of them, as God the Almighty said: **Indeed, those who call to you from behind the chambers** He mentioned that the one who called was only one of Banu Tamim. He said: And likewise His saying: **And I know what you reveal and what you conceal.**

Fath al-Qadir

31- *Adam* is originally *A'adam* with two hamzas, except that they softened the second one and if it is moved it is changed to a *waw*, as they said in the plural *Awadam*, as Al-Akhfash said. There is disagreement about its derivation, some say: from the surface of the earth - and some say: from the skin which is the brown color. He said in Al-Kashaf: *Adam* is nothing but a foreign name, and it is most likely to be on the pattern of *Fa'il* like *Azar* and *Azar* and *Aaber* and *Shalakh* and *Faligh* and the like, and *names* are expressions and what is meant are the names of the named, most scholars said: This is the true meaning of the name. The emphasis by saying: **all of them** indicates that He taught him all the names and nothing of them was excluded from this, whatever it was. Ibn Jarir said: They are the names of the angels and the names of the descendants of *Adam*, then he preferred this, but it is not preferred. Ibn Jarir said: They are the names of the angels and the names of the descendants of *Adam*, then he preferred this, but it is not preferred. Abdul Rahman bin Zaid bin Aslam said: The names of the offspring. Al-Rabi bin Khaitham said: The names of the angels. The scholars differed as to whether the names or the things were presented to the angels. The first is apparent because the presentation of the names themselves is not clear. Presenting something means showing it, and from this is presenting something for sale. The pronoun of those presented was mentioned to give precedence to rational beings over others. Ibn Masoud read: He presented them, and Abi read: He presented them. The pronoun of their presentation refers to the things named without mentioning them, because what indicates them, which is their names, had already been mentioned. Ibn Atiyyah said: What appears is that God taught *Adam* the names and presented to him along with that the species as individuals, then He presented those to the angels and asked them about the names of those named that *Adam* had learned, so *Adam* said to them: This one's name is such and such and this one's name is such and such. Al-Mawardi said: The most correct view was that the presentation was directed to those named. Then at the time of their presentation there are two opinions: One of them is that He presented them after He created them. The second is that He formed them for the hearts of the angels and then presented them. As for His command to the angels, **Inform Me of the names of these, if you should be truthful**, this is from Him, the Most High, to rebuke them, even though He knows that they are incapable of doing so. What is meant by **if you should be truthful** is that the children of *Adam* are corrupting the earth, so inform Me. This is what Al-Mubarrad said. Abu Ubaid and Ibn Jarir said: Some of the commentators said: The meaning of **if you should be truthful** is **if you were**. They said: This is a mistake. The meaning of **inform Me** is **tell me**.

Tafsir al-Baghawi

31. His saying: **And He taught Adam all the names**. *Adam* was named so because He created the surface of the earth, and it was said: because he was *Adam* in

color and his nickname was Abu Muhammad and Abu al-Bashar. So when God the Most High created him, He taught him the names of things. This is because the angels said: When God the Most High said: **(Indeed, I will place a vicegerent on the earth)**: Let our Lord create whatever He wills, for He will not create a creation more honorable to Him than us, and if He did, then we are more knowledgeable than him because we were created before him and saw what he did not see. So God the Most High showed His superiority over them with knowledge. And in it is evidence that the prophets are better than the angels, even if they were messengers, as the people of the Sunnah and the Community went to. Ibn Abbas, Mujahid, and Qatadah said: He taught him the name of everything, even the bowl and the bowl. And it was said: the name of what was and what will be until the Day of Resurrection. Al-Rabi' bin Anas said: The names of the angels, and it was said: The names of his offspring, and it was said: The creation of everything. The people of interpretation said: God Almighty taught *Adam* all languages, then each of his children spoke a language, so they dispersed in the lands, and each group of them had a special language. **Then he showed them to the angels**. He said he showed them and did not say he showed them because when the named things are gathered, whether they have a mind or not, they are referred to by the word **who has a mind**, just as males and females are referred to by the word *masculine*. Muqatil said: God created everything, animals and inanimate objects, then he showed those individuals to the angels, so the reference goes back to the individuals, so he said he showed them. "Then he said: Inform Me," tell me **the names of these, if you should be truthful**, in that I do not create a creation except that you are better and more knowledgeable than it. So the angels said, acknowledging their inability.

Tafsir al-Baidawi

31 **And He taught Adam all the names** either by creating necessary knowledge of them in him, or by instilling in his mind, and it does not need a previous term for it to be sequenced. Teaching is an action that often results in knowledge, and therefore it is said I taught him but he did not learn. *Adam* is a foreign name like *Azar* and *Shalakh*, and its derivation is from the skin or the nation with the fat-ha meaning the example, or from the earth's surface as narrated from him, peace and blessings be upon him, **that the Almighty took a handful from all the earth, its plains and its valleys, and created Adam from it** so his sons come as Akhyaf, or from the skin or the skin meaning familiarity, arbitrarily like the derivation of *Ildris* from the lesson, and *Jacob* from the heel, and *Iblis* from the *Iblas*. The name, in terms of derivation, is that which is a sign of a thing and an indication that raises it to the mind along with words, attributes and actions. Its use is divided into words that are used for a meaning, whether they are compound or singular, informing or connecting them. Technically: in singular indicating a meaning that necessitates the first, because knowledge of words in terms of indication depends on knowledge of meanings. The meaning is that the Most High created it from different parts and diverse powers,

Surat al-Baqarah 2:31

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you should be truthful."

prepared to perceive the types of perceptions from the intelligibles and the sensibles, the imaginary and the illusory. And He inspired it with knowledge of the essences of things, their properties and names, the principles of sciences, the laws of industries and the nature of their tools.

Then He presented them to the angels. The pronoun in it refers to the names implicitly indicated, since the meaning is the names of the named things, so the complement was deleted because the complement indicated it, and the letter lam was substituted for it, like the Most High's saying: **And the head was filled with white hair.** Because the presentation is for asking about the names of the presented things, so the presented things themselves are not, especially if what is meant by it are the words, and what is meant by it are the essences of the things, or the meanings of the words, and it is masculine to make it more prevalent what it includes of rational beings, and their presentation was read with the meaning of presenting their names or their names.

He said, 'Inform me of the names of these.' This was a rebuke to them and a warning of their inability to carry out the matter of the caliphate, because acting and managing to establish justice before achieving knowledge, and standing on the levels of preparation and the extent of rights is impossible, and it is not a duty to be considered a duty to do the impossible. Informing is informing in which there is information, and therefore it is like each one of them.

If you are truthful in your claim that you are worthy of the caliphate due to your infallibility, or that their creation and their succession, which is their description, is not befitting of the wise, and even if they did not state it explicitly, it is necessary in their statement. And belief, just as it is pertinent to speech in consideration of its explicit meaning, may be sought after by assuming what is necessary for its meaning from the report, and in this regard it affects the constructions.

Surat al-Baqarah 2:32

They said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

Tafsir al-Jalalayn

(They said: Glory be to You) in exaltation of You from objecting to You **We have no knowledge except what You have taught us** of it **Indeed, You are** an emphasis on the Kaf **the Knowing, the Wise** from whose knowledge and wisdom nothing is outside.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: This is report from God, may He be glorified, about His angels, about returning to Him, and submitting to Him the knowledge of what they did not know, and their exoneration from knowing or teaching anyone anything except what He, may He be glorified, knew.

In these three verses there is a lesson for those who consider, a reminder for those who remember, and a clarification for those who have a heart or who listen attentively, about what God Almighty has deposited in the verses of this Qur'an of subtle wisdom that tongues are incapable of describing.

That is: God, the Most High, argued in it for His Prophet, may God bless him and grant him peace, against those Jews of the Children of Israel who were among him, by informing him of the knowledge of the unseen, which God, the Most High, did not inform of among His creation except a special one, and his knowledge was not comprehended except through revelation and report, so that the truth of his prophethood would be established for them, and they would know that what he brought to them was from Him. And He indicated in it that every informant of report about what had been or about what will be of what had not been, and he did not bring report about it, and no proof was given to him for its truth, then he says something that he deserves punishment from his Lord. Do you not see that God, the Most High, responded to His angels when they said: **Will You place therein one who will cause corruption therein and shed blood, while we glorify You with praise and sanctify You?** He said: **Indeed, I know that which you do not know.** And He informed them that saying that was not permissible for them, because He informed them of the deficiency of their knowledge when He presented to them what was presented to them from the people of names, so He said: **Inform Me of the names of these, if you are truthful.** They had no refuge but to admit their inability and to seek His forgiveness for not knowing anything except what He taught them, saying: **Glory be to You! We have no knowledge except what You have taught us.** This was the clearest indication and most evident proof of the falsehood of the statement of all those who claimed any knowledge

of the unseen, such as fortune-tellers, soothsayers, fortune-tellers, and astrologers. He reminded those of the People of the Book whose affairs we have described of His past blessings upon their fathers and His favors upon their forefathers, when they turned to Him and turned to His obedience, appealing thereby to their guidance and seeking their repentance through Him for salvation. He warned them that if they persisted and persisted in transgression and misguidance, punishment would befall them, similar to what He brought upon His enemy, Satan, when he persisted in error and loss.

He said: As for the interpretation of His statement: **Glory be to You! We have no knowledge except what You have taught us**, it is as Abu Kurayb narrated to us, he said: Uthman ibn Sa'id narrated to us, he said: Bishr ibn `Amara narrated to us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn `Abbas: "They said: Glory be to You," declaring God free from having anyone who knows the unseen other than Him. We repent to You. **We have no knowledge except what You have taught us**, disavowing them of knowledge of the unseen, **except what You have taught us**, as You taught Adam.

Subhan is an indeclinable verbal noun. Its meaning is: We glorify You, as if they said: We glorify You with glorification, and we sanctify You with sanctity, and we declare You innocent of knowing anything other than what You have taught us.

The statement in the interpretation of his saying: **Indeed, You are the Knowing, the Wise.**

Abu Ja'far said: The interpretation of that is: That You are our Lord, the All-Knowing without being taught of all that has been and will be, and the All-Knowing of the unseen without all of Your creation. That is because they denied of themselves by saying: **We have no knowledge except what You have taught us**, that they have knowledge except what their Lord taught them, and they affirmed what they denied of themselves for their Lord by saying: **Indeed, You are the All-Knowing**, meaning by that the All-Knowing without being taught, since no one other than You knows anything except through the teaching of another to it. And the Wise is the One with wisdom. As Al-Muthanna narrated to me, he said: Abdullah bin Salih narrated to us, he said: Mu'awiyah narrated to me, on the authority of Ali, on the authority of Ibn Abbas: **The All-Knowing** is the One who has perfected His knowledge, and **the Wise** is the One who has perfected His judgment.

It has been said that the meaning of *wise* is *judge*, just as *knowledgeable* means *scholar*, and *expert* means *expert*.

Tafsir al-Qurtubi

God Almighty said: "They said, 'Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.'"

The Almighty's saying: **They said, 'Glory be to You! We have no knowledge except what You have taught**

Surat al-Baqarah 2:32

They said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

us.' There are three issues in this:

The first: The Almighty's saying: **Glory be to You**, meaning that You are far removed from anyone knowing the unseen except You. This is their response to His saying: **Inform Me**. They responded that they only know what He has informed them of, and they did not engage in what they have no knowledge of, as the ignorant among us do. And *ma* in **ma 'alamtana** means *that*, meaning **except that which You have taught us**. It is also permissible for it to be a source meaning **except Your teaching us**.

Second: It is obligatory for the one who is asked about knowledge to say, if he does not know: God knows best, and I do not know, following the example of the angels, prophets, and virtuous scholars. However, the Truthful One has informed us that with the death of scholars, knowledge is taken away, and ignorant people remain who are asked for fatwas and they issue fatwas based on their opinions, so they go astray and are led astray. As for what was reported from the Prophet, may God bless him and grant him peace, his companions, and the followers after them regarding the meaning of the verse, Al-Basti narrated in his Sahih Musnad on the authority of Ibn Umar, "A man asked the Messenger of God, may God bless him and grant him peace: Which places are worst? He said: I do not know until I ask Gabriel. So he asked Gabriel, and Gabriel said: I do not know until I ask Michael. Then he came and said: The best places are the mosques, and the worst are the markets." And the Truthful One said to the grandmother: Go back so that I may ask the people. And Ali used to say: And it is the coolest on the liver, three times. They said: What is that, O Commander of the Faithful? He said: That a man is asked about something he does not know and he says: God knows best. And Ibn Umar asked a man about a matter, and he said: I have no knowledge of it, so when the man turned away... Ibn Omar said: Yes, what Ibn Omar said, he was asked about something he did not know, so he said I have no knowledge of it! Al-Darimi mentioned it in his Musnad. In Sahih Muslim, on the authority of Ibn Aqil Yahya bin Al-Mutawakkil, the companion of Bahiya, he said: I was sitting with Al-Qasim bin Ubaidullah and Yahya bin Saeed, and Yahya said to Al-Qasim: O Abu Muhammad, it is very ugly for someone like you to be asked about something related to this religion and you do not find knowledge or relief from it, or knowledge or a way out? Al-Qasim said to him: And why is that? He said: Because you are the son of the two Imams of guidance: the son of Abu Bakr and Umar. Al-Qasim said to him: What is more ugly than that for one who has reason from God is that I speak without knowledge or take from someone who is not trustworthy. So he remained silent and did not answer him. Malik bin Anas said: I heard Ibn Hormuz say: The scholar should leave his companions after him with **I do not know** so that it becomes a foundation in their hands, and if one of them is asked about something he does not know, he says: I do not know. Al-Haitham bin Jameel said: I witnessed Malik bin Anas on forty-eight issues, and he said on thirty-two of them: I do not know.

I said: And there are many similar examples from the Companions, the Followers, and the jurists of the Muslims. Rather, what leads to abandoning that is leadership and lack of fairness in knowledge. Ibn Abd al-Barr said: Among the blessings of knowledge and its etiquette is fairness in it, and whoever is not fair will not understand and will not be understood. Yunus ibn Abd al-A'la narrated that he heard Ibn Wahb say: I heard Malik ibn Anas say: There is nothing in our time less than fairness.

I said: This was during the time of Malik, so how about our time today when corruption has become widespread and the rabble has multiplied! Knowledge is sought for leadership, not for knowledge, but rather to appear in this world and to prevail over one's peers through argumentation and debate that hardens the heart and generates resentment, which leads to a lack of piety and abandonment of the fear of God Almighty. Where is this in comparison to what was narrated on the authority of Umar **may God be pleased with him** when he said: Do not increase the dowries of women to more than forty ounces, even if she is the daughter of a male relative - meaning Yazid ibn al-Husayn al-Harithi - and whoever increases it will have his excess thrown into the treasury. Then a tall woman with a snub nose stood up from the women's quarters and said: What is that for you? He said: Why? She said: Because God Almighty says: **And if you have given one of them a great amount, do not take from it anything al-Baqarah 2:177**. Umar said: A woman is right and a man is wrong! And Wakee' narrated on the authority of Abu Ma'shar on the authority of Muhammad ibn Ka'b al-Qurazi who said: A man asked Ali **may God be pleased with him** about a matter and he said something about it. The man said: It is not like that, O Commander of the Faithful, but rather such and such. Ali said: You are right and wrong, and above every knowledgeable person is the All-Knowing. And Abu Muhammad mentioned Qasim ibn Asbagh who said: When I traveled to the East, I stopped in Kairouan and studied the hadith of Musaddad with Bakr ibn Hammad. Then I traveled to Baghdad and met the people. When I returned, I returned to him to complete the hadith of Musaddad. One day I read to him the hadith of the Prophet (may God bless him and grant him peace):

A group of people from Mudar from Mujtaba al-Namar came to him. He said: **It is Mujtaba al-Thamar.** I said: **It is Mujtaba al-Namar.** This is how I read it to everyone I read it to in Andalusia and Iraq. He said to me: **By entering Iraq, you are contradicting us and boasting to us!** Or something like that. Then he said to me: **Let's go to that Sheikh** - a Sheikh who was in the mosque - **for he has knowledge of the same.** So we went to him and asked him about it. He said: **It is Mujtaba al-Namar**, as I said. They were people who used to wear torn clothes, with their pockets in front. *Namar* is the plural of *namrah*. Bakr ibn Hammad said, grabbing his nose: **Despite my nose for the truth, despite my nose for the truth.** And he left. Yazid ibn al-Walid ibn Abd al-Malik said well:

If I speak in a council, my talk reaches what I know

I did not return my knowledge to anyone else, and when it reached its end, I was silent.

The second: The Almighty's saying: **Glory be to You**. Glory is an accusative in the source according to Al-Khalil and Sibawayh, conveying the meaning of **We glorify You with glorification**. Al-Kisa'i said: It is an accusative as a call with an addition. *Al-'Aleem* is a fa'il for exaggeration and multiplication of information in the creation of God Almighty. *Al-Hakeem* means the ruler, and there is further exaggeration between them. It was said that its meaning is the decisive, and Al-Hakeem comes in this way from the attributes of the verb, it was changed from ma'fal to fa'il, just as it was changed from musma' to sami' and mol'im to aleem, as Ibn Al-Anbari said. Some people said: Al-Hakeem is the one who prevents corruption, and from it the wisdom of the bridle is named, because it prevents the horse from running and going without intent. Jarir said:

My son Hanifa, judge your fools, for I fear that I will anger you.

That is, prevent them from corruption. Zuhair said:

The leader of the horses, whose backs are afflicted, has perfected the wisdom of the old and the old

Al-Qad: the skin. Al-Abq: the hemp. The Arabs say: **He has forbidden the orphan from such and such**, meaning he has prevented him. The decisive surah is the one that is forbidden from being changed or altered, and that anything that is outside of it be added to it, and that something that is not from it be added to it. The wisdom behind this is that it prevents its owner from ignorance. It is said: **He has made something perfect** if he has mastered it and prevented it from going as he wants. So it is decisive and wise in abundance.

Tafsir Ibn Kathir

This is a position in which God Almighty mentioned Adam's honor over the angels by what He distinguished him from knowing the names of everything without them, and this was after their prostration to him. Rather, this chapter was presented before that because of the connection between the position and their lack of knowledge of the wisdom of creating the caliph when they asked about that, so God Almighty informed them that He knows what they do not know. For this reason, God mentioned this position after this to show them Adam's honor by what He preferred over them in knowledge, so God Almighty said: **And He taught Adam the names - all of them**. Al-Suddi said on the authority of someone who told him on the authority of Ibn Abbas, **And He taught Adam the names - all of them**. He said: He taught him the names of his children, human by human, and the animals, so it was said: This is the donkey, this is the camel, this is the horse. Ad-Dahhak said on the authority of Ibn Abbas, **And He taught Adam the names - all of them**. He said: They are the names that people know each other by: human, animal, sky, earth, plain, sea, horse, donkey, and the like from the nations and others. Ibn Abi Hatim and Ibn Jarir narrated from the hadith of Asim bin Kulayb on the authority of

Saeed bin Ma'bad on the authority of Ibn Abbas, **And He taught Adam the names - all of them**. He said: He taught him the name of the page. And the destiny, he said yes even the faswa and the fasiyya, and Mujahid said **And He taught Adam the names - all of them** he said He taught him the name of every beast and every bird and every thing, likewise it was narrated from Saeed bin Jubair and Qatadah and others from the Salaf that he taught him the names of everything, and Al-Rabi' said in a narration about the names of the angels. And Hamid Al-Shami said the names of the stars. And Abd Al-Rahman bin Zaid said He taught him the names of all his offspring, and Ibn Jarir chose that He taught him the names of the angels and the names of the offspring because he said **Then He presented them** and this is an expression of what is rational and what he preferred is not necessary, because it does not negate that others are included with them, and everyone is expressed in the form of those who are rational for the sake of emphasis as God Almighty said "And God created every animal from water. And among them is he who crawls on his bellies and among them is he who walks on two legs and among them is he who walks on four. God creates what He wills. Indeed, God is over all things competent." And Abdullah bin Masoud recited then he presented them, and Ubay bin Ka'b recited then he presented them, meaning the named things. The correct view is that He taught him the names of all things, their essences, attributes and actions, as Ibn Abbas said, even faswa and fasiya, meaning the names of the essences and actions, both large and small. For this reason, Al-Bukhari said in his interpretation of this verse in the Book of Interpretation of his Sahih: Muslim bin Ibrahim told us, Hisham told us, on the authority of Qatada, on the authority of Anas bin Malik, that the Messenger of God, may God bless him and grant him peace, said: Khalifa told me: Yazid bin Zurai' told us, Saeed told us, on the authority of Qatada, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: "The believers will gather on the Day of Resurrection and say, 'If only we could intercede with our Lord.' So they will go to Adam and say, 'You are the father of mankind, God created you with His hand, and His angels prostrated to you, and He taught you the names of everything, so intercede for us with your Lord so that He may relieve us from this place of ours.' He will say, 'I am not there,' and he will mention his sin and he will feel shy. 'Go to Noah, for he was the first Messenger whom God sent to the people of the earth.' So they will go to him and he will say, 'I am not there,' and he will mention his asking his Lord for something of which he had no knowledge, and he will feel shy. So he will say, 'Go to the Friend of the Most Merciful.' So they will go to him and he will say, 'I am not there.'" There, he says: Go to Moses, a servant to whom God spoke and gave the Torah. He says: I am not there. He mentions killing a soul without a soul, so he feels shy before his Lord. He says: Go to Jesus, the servant of God and His Messenger, the Word of God and His Spirit. So they come to him, and he says: I am not there. Go to Muhammad, a servant whose past and future sins have been forgiven. So they come to me, and I go until I seek permission to see my Lord, and He gives me permission. Then when I see my Lord, I fall down in prostration, and He leaves me as God wills. Then it is said: Raise your head and ask,

They said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

and it will be given to you. Say, and He hears. Intercede, and your intercession will be accepted. So I raise my head and praise Him with praise that He teaches me. Then I intercede, and He sets a limit for me, and I admit them into Paradise. Then I return to Him. Then when I see my Lord like him, I intercede, and He sets a limit for me, and I admit them into Paradise. Then I return a third time, and I return a fourth time, and I say: No one remains in the Fire except he who was detained by the Qur'an and for whom eternity is obligatory. This is how Al-Bukhari narrated this hadith here. Muslim and Al-Nasa'i narrated it from the hadith of Hisham, who is Ibn Abi Abdullah Al-Dastawai, from Qatadah, and it was transmitted by him. Muslim, Al-Nasa'i and Ibn Majah from the hadith of Saeed, who is Ibn Abi Arubah, on the authority of Qatada. The reason for including it here is that what is meant by it is his saying, may God's prayers and peace be upon him: They will come to Adam and say: You are the father of mankind. God created you with His hand, made His angels prostrate to you, and taught you the names of everything. This indicates that He taught him the names of all the creatures, and for this reason He said, **Then He showed them to the angels**, meaning the things named, as Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah, he said, **Then He showed those names to the angels, and said, 'Inform Me of the names of these, if you should be truthful.'** Al-Suddi said in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Marra on the authority of Ibn Mas'ud and on the authority of some of the Companions, **And He taught Adam the names, all of them**, then He showed creation to the angels. Ibn Jurayj said on the authority of Mujahid, then He showed the owners of the names to the angels. Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Al-Hajjaj told me on the authority of Jarir ibn Hazim and Mubarak ibn Fadala on the authority of Al-Hasan and Abu Bakr on the authority of Al-Hasan and Qatadah, they said: He taught him the name of everything, and he began to name everything by its name, and nation by nation were shown to him. And with this chain of transmission on the authority of Al-Hasan and Qatadah in the words of God Almighty, **If you should be truthful**, "I have not created a creation except that you are more knowledgeable than it, so inform Me of the names of these, if you should be truthful." Ad-Dahhak said on the authority of Ibn Abbas, **If you should be truthful**, if You knew that I had not appointed a successor on earth. Al-Suddi said on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Marra on the authority of Ibn Masoud and on the authority of some of the Companions, **If you are truthful, the children of Adam will cause corruption on earth and shed blood**. Ibn Jarir said, "The best of the sayings on that is the interpretation of Ibn Abbas and those who said what he said, and the meaning of that is that he said, 'Tell me the names of those whom I have presented to you, O angels who say, "Will You place therein someone who will cause corruption therein and shed blood? From other than us or from

us?" So we glorify You with praise and sanctify You.'" If you are truthful in what you say, that if I appoint my successor on earth from someone other than you, he and his descendants will disobey me and cause corruption and shed blood, and if I appoint you on it, you will obey me and follow my command to glorify and sanctify me, then if you do not know the names of those whom I have presented to you and you are watching them, then you are more likely to be ignorant of the things that do not exist, which did not exist. "They said, 'Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.'" This is sanctification and exoneration from the angels of God Almighty, that no one can encompass anything of His knowledge except what He wills, and that they know nothing except what God Almighty has taught them. For this reason they said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." That is, the Knower of everything, the Wise in Your creation and command, in Your teaching whomever You will and in Your preventing whomever You will. You have wisdom in that and perfect justice. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Hafs bin Ghiyath told us, on the authority of Hajjaj, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas: Glory be to God, he said God is free from evil, then Umar said to Ali and his companions who were with him, there is no god but God, we know it, but what is glory be to God? Ali said to me: it is a word that God loves for Himself and is pleased with and loves to be said, he said: My father told us, Ibn Nufayl told us, Al-Nadr bin Arabi told us: a man asked Maymun bin Mihran about glory be to God, he said: it is a name by which God is glorified and protected from evil.

God the Almighty said: "He said, 'O Adam, inform them of their names.' And when he had informed them of their names, He said, 'Did I not tell you that I know the unseen of the heavens and the earth, and I know what you reveal and what you conceal?'" Zayd ibn Aslam said, **You are Gabriel, you are Michael, you are Israfil**, until he listed all the names until he reached the raven. Mujahid said about God's statement, **He said, 'O Adam, inform them of their names.'** He said the name of the dove, the raven, and the name of everything. It was narrated from Saeed ibn Jubayr, Al-Hasan, and Qatadah something similar to that. So when Adam, peace be upon him, appeared to the angels, peace be upon them, in his narration of what God the Almighty had taught him of the names of things, God the Almighty said to the angels, **Did I not tell you that I know the unseen of the heavens and the earth, and I know what you reveal and what you conceal?** That is, did I not tell you that I know the unseen, the apparent and the hidden, as God the Almighty said, **And if you speak aloud, then indeed He knows the secret and what is more hidden**. And as He said, informing about the hoopoe that he said to Solomon, **That they should not prostrate to God, Who brings forth what is hidden in the heavens and the earth and knows what is hidden**. "You conceal and what you declare. God - there is no god but He, Lord of the Mighty Throne." It

was said about the words of God the Most High: **And I know what you reveal and what you conceal**, other than what we mentioned. Ad-Dahhak narrated on the authority of Ibn Abbas: **And I know what you reveal and what you conceal**, he said: He says: I know the secret as I know the public, meaning what Satan concealed in himself of arrogance and conceit. As-Suddi said on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on Marra on the authority of Ibn Masoud and on the authority of some of the Companions, he said: Their statement: **Will You place therein someone who will cause corruption therein and shed blood?** This is what they revealed. **And what you concealed**, meaning what Satan concealed in himself of arrogance. Saeed bin Jubayr, Mujahid, As-Suddi and Ad-Dahhak Ath-Thawri said the same. Ibn Jarir chose that, and Abu Al-Aaliyah, Al-Rabi' bin Anas, Al-Hasan and Qatadah said that it is their saying: Our Lord did not create a creation except that We were more knowledgeable than it and more honorable to Him than it. Abu Ja'far Al-Razi said on the authority of Al-Rabi' bin Anas: **And I know what you reveal and what you conceal**. So what they revealed was their saying: Will You place therein someone who will corrupt it and shed blood? And what they concealed among themselves was their saying: Our Lord will not create a creation except that We are more knowledgeable than it and more honorable. So they knew that God had favored Adam over them in knowledge and honor. Ibn Jarir said: Yunus told us, Ibn Wahb told us on the authority of Abd Al-Rahman bin Zaid bin Aslam in the story of the angels and Adam, so God said to the angels: Just as you did not know these names, you have no knowledge. I only wanted to make them so that they would corrupt it. This is with Me, I know it, and therefore I concealed from you that I will place therein those who disobey Me and those who obey Me. He said: And it had already been decreed by God: **I will fill Hell with jinn and people all together**. He said: And the angels did not know that and did not realize it. So he said: So when they saw what God gave Adam knowledge, and they acknowledged his merit. Ibn Jarir said: The most correct of the sayings in this regard is the saying of Ibn Abbas, which is that the meaning of the words of God the Almighty: **And I know what you reveal** is: "And I know, along with My knowledge, the unseen of the heavens and the earth, and what you reveal with your tongues and what you conceal within yourselves. Nothing is hidden from Me, whether your secrets or your public affairs. What they revealed with their tongues was their saying: Will You place therein one who will cause corruption therein? And what they concealed was what Iblis had concealed of dissent against God in His commands and arrogance in obeying Him." He said: This is correct, as the Arabs say: The army was killed and defeated, but only one or some were killed and one or some were defeated, so the report is given about the defeated and killed from it, as the report is given about all of them, as God the Almighty said: **Indeed, those who call to you from behind the chambers** He mentioned that the one who called was only one of Banu Tamim. He said: And likewise His saying: **And I know what you reveal and what you conceal**.

Fath al-Qadir

When he said that to them, they admitted their inability and deficiency. 32- **They said, 'Glory be to You! We have no knowledge except what You have taught us.'** Glory be to You: is an accusative of source according to Al-Khalil and Sibawayh. Al-Kisa'i said: It is an accusative of a vocative with an addition, and this is very weak. Al-'Aleem: is for exaggeration and to indicate the abundance of information. Al-Hakim is an exaggerated form of affirming His wisdom. Then God, the Almighty, commanded Adam to teach them by their names after He presented them to the angels, but they were unable and admitted their deficiency.

Tafsir al-Baghawi

32. **They said, 'Glory be to You,'** as a sign of Your glorification. **We have no knowledge except what You have taught us.** Meaning, You are too exalted for us to encompass anything of Your knowledge except what You have taught us. **Indeed, You are the All-Knowing** of Your creation. **The Wise** in Your command. *Wise* has two meanings: One is the ruler, who is the just judge, and the second is the one who establishes the matter so that corruption does not enter it. The origin of wisdom in the language is prevention, so it prevents its owner from falsehood. From this comes the wisdom of the beast, because it prevents it from becoming crooked. So when their inability became apparent...

Tafsir al-Baidawi

32- **They said, 'Glory be to You! We have no knowledge except what You have taught us.'** This is an admission of inability and deficiency, and a notification that their question was an inquiry and not an objection, and that what was hidden from them of the grace of man and the wisdom in his creation had become clear to them, and a demonstration of gratitude for His blessings by making them aware and revealing to them what was hidden from them, and observing etiquette by entrusting all knowledge to Him. **Glory be to You** is a verbal noun like *forgiveness* and is rarely used except as an object in the accusative case with an implied verb, like **God forbids**. It was made a noun for glorification in the sense of sanctification, as an anomaly in His statement: **Glory be to Him who has bestowed His blessings upon me**. And introducing it with it is an apology for inquiry and ignorance of the true state of affairs, and for this reason it was made the key to repentance, so Moses, peace be upon him, said: **Glory be to You! I repent to You**. And Yunus said: **Glory be to You! Indeed, I was among the wrongdoers**.

You are the All-Knowing from whom nothing is hidden, **the All-Wise** the One who rules over His creations, who does nothing except what contains the utmost wisdom, and *You* is a separation. It was said: an emphasis on the kaf as in your saying: **I passed by you**, even though it is not permissible to say: **I passed by you**, because what is permissible in the dependent is not permissible in the independent. Therefore it is permissible to say: **O this man**, but it is not permissible

Surat al-Baqarah 2:32

They said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

to say: **O man**. It was said: a subject whose predicate is what comes after it, and the sentence is the predicate of *in*.

Surat al-Baqarah 2:33

He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth and that I know what you reveal and what you conceal?"

Tafsir al-Jalalayn

He the Most High said **O Adam, inform them** meaning the angels **of their names** the things named, so He named each thing by its name and mentioned the wisdom for which He created it **So when he informed them of their names, He said** the Most High rebuked them **Did I not tell you that I know the unseen of the heavens and the earth** what is hidden in them **and I know what you reveal** what you show of your saying, **Will you place in it, etc. and what you conceal** what you conceal of your saying, **No one will be created more honorable to Him than us, and I do not know.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God, the Most High, knew that His angels who asked Him to make them successors on earth, and described themselves as obedient to Him and submissive to His command, unlike others who corrupt and shed blood, were ignorant of the locations of His management and the location of His judgment before He informed them of it, in the same way that they were ignorant of the names of those He presented to them, since that was something He did not teach them so that they would know it, and that they and others among the servants do not know of knowledge except what their Lord taught them, and that He grants whatever knowledge He wills to whomever He wills of creation, and withholds it from whomever He wills, just as He taught Adam the names of what He presented to the angels, and withheld their knowledge from them except after He taught them.

As for the interpretation of His statement: **He said, 'O Adam, inform them,'** he says: He informed the angels, and the ha and mim in His statement **inform them** refer to the angels, and His statement: **by their names** means by the names of those whom He presented to the angels, and the ha and mim in **their names** are a metaphor for mentioning these in His statement: **Inform Me of the names of these.** "So when he informed them," he says: So when Adam informed the angels of the names of those whom He presented to them, they did not know their names, and they were certain of the error of what they said: **Will You place therein one who will cause corruption therein and shed blood, while we glorify You with praise and sanctify You,** and that they had erred in that and said what they did not know how the decree of their Lord would occur in that if it had occurred, according to what they had uttered, their Lord said to them: **Did I not tell you that I know the unseen of the heavens and the earth?** The unseen is that which is hidden from their sight so that

they did not witness it? A rebuke from God Almighty to them for what they had said previously and for their error in their question. As:

Muhammad ibn al-Ala' narrated to us, saying: Uthman ibn Saeed narrated to us, saying: Bishr ibn Amara narrated to us, on the authority of Abu Rawq, on the authority of al-Dahhak, on the authority of Ibn Abbas: "He said, 'O Adam, inform them of their names.' " He said: Tell them their names. "So when he had informed them of their names, He said: Did I not tell you, O angels in particular, 'Indeed, I know the unseen [aspects] of the heavens and the earth,' and no one else knows it."

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in the story of the angels and Adam: So God said to the angels: Just as you do not know these names, you have no knowledge. I only wanted to make them so that they may cause corruption therein. This is with Me, and I know it. So I have hidden from you that I will make therein those who disobey Me and those who obey Me. He said: And it was previously stated by God: **I will fill Hell with jinn and people all together** (Hud 11:119) (Sajdah: 13). He said: And the angels did not know that and did not realize it. He said: So when they saw what God had given Adam of knowledge, they acknowledged Adam's superiority. The statement in the interpretation of the words of God Almighty: **And I know what you reveal and what you conceal.**

Abu Ja'far said: The people of interpretation differed in their interpretation of that. It was narrated on the authority of Ibn 'Abbas regarding that: Abu Kurayb narrated to us, he said: 'Uthman ibn Sa'id narrated to us, he said: Bishr ibn 'Amara narrated to us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn 'Abbas: **And I know what you reveal** meaning: what you show, **and what you conceal** meaning: I know the secret as I know the public. Meaning: what Satan concealed in himself of arrogance and deception.

Musa bin Harun told me: Amr bin Hammad told us: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **And I know what you reveal and what you conceal,** he said: Their saying: **Will You place therein one who will cause corruption therein?** This is what they revealed, **and what you concealed,** meaning what Satan concealed in his soul of arrogance.

Ahmad bin Ishaq Al-Ahwazi told us: Abu Ahmad Al-Zubayri told us: Amr bin Thabit told us, on the authority of his father, on the authority of Saeed bin Jubair, regarding his statement: **And I know what you reveal and what you conceal,** he said: What Satan concealed in his soul.

Ahmad bin Ishaq told us: Abu Ahmad told us: Sufyan told us regarding his statement: **And I know what you reveal and what you conceal,** he said: What Satan concealed in his soul out of arrogance was not to prostrate to Adam.

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He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth and that I know what you reveal and what you conceal?"

Al-Muthanna bin Ibrahim told me: Al-Hajjaj Al-Anmati told us: Mahdi bin Maimun told us: I heard Al-Hasan bin Dinar say to Al-Hasan while we were sitting with him in his house: O Abu Saeed, what do you think of the words of God to the angels: **And I know what you reveal and what you conceal**, what did the angels conceal? Al-Hasan said: When God created Adam, the angels saw a wondrous creation, and it was as if something had entered them because of that, so some of them turned to one another and whispered that to each other, and they said: What do you care about this creation! God will not create a creation except that we are more honorable to Him than it.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement: **And I know what you reveal and what you conceal**, he said: They kept it secret among themselves and said: God creates whatever He wills to create, so He will not create a creation except that we are more honorable to Him than it.

Al-Muthanna told me: Ishaq told us: Abdullah bin Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' bin Anas: **And I know what you reveal and what you conceal**. So what they revealed was when they said: **Will You place therein one who will cause corruption therein?** And what they concealed among themselves was their saying: Our Lord will not create a creation except that we are more knowledgeable and more generous than it. So they knew that God had favored Adam over them in knowledge and generosity.

Abu Ja'far said: The most correct of these sayings in interpreting the verse is what Ibn 'Abbas said, which is that the meaning of his saying: **And I know what you reveal**, and I know, along with My knowledge of the unseen of the heavens and the earth, what you reveal with your tongues, **and what you conceal**, and what you conceal in your souls, nothing is hidden from Me, whether your secrets or your public. And what they revealed with their tongues is what God, the Most High, informed us that they said, which is their saying: **Will You place therein one who will cause corruption therein and shed blood, while we glorify You with praise and sanctify You?** And what they concealed was what Iblis had hidden of dissension with God in His command, and arrogance in obeying Him. Because there is no disagreement among all the people of interpretation that the interpretation of that does not come out of one of the two aspects that I have described, which is what we have said, and the other is what we have mentioned from the saying of al-Hasan and Qatadah, and whoever said that the meaning of that is the concealment of the angels among themselves, God will not create a creation except that we are more honorable to Him than it. So since there is no statement in the interpretation of that except one of the two statements that I have described, and then there is no evidence for the correctness of one of them from the aspect that must be accepted, then the other statement is correct. So what was

narrated from Al-Hasan and Fatadah and those who said what they said in the interpretation of that, there is no evidence for its correctness from the Book, nor from a report that must be used as evidence. And what Ibn Abbas said indicates its correctness from the report of God, may He be praised, about Iblis and his disobedience to Him, when He called him to prostrate to Adam but he refused and was arrogant, and his revealing to the rest of the angels his disobedience and arrogance, which he had concealed before that.

If someone thought that the report about the angels concealing what they were concealing, since it was outside the scope of the report about everyone, it is not permissible for what was narrated in the interpretation of that from Ibn Abbas and whoever said with his saying: that it is report about Satan concealing arrogance and disobedience to be correct, then he thought incorrectly. That is because it is the custom of the Arabs, when they report about some of a group without naming a specific person, to bring out the report about him in the scope of the report about all of them, and that is like their saying: The army was killed and defeated, when only one or some of them were killed, and one or some were defeated. So the report about the defeated and killed among them is brought out in the scope of the report about all of them, as God, the Most High, said: **Indeed, those who call to you from behind the chambers, most of them do not reason** (al-Hujurat 49:4). It was mentioned that the one who called out to the Messenger of God, may God bless him and grant him peace, and this verse was revealed about him was a man from the group of Banu Tamim, who had come to the Messenger of God, may God bless him and grant him peace. So he brought out the report about him in the scope of the report about the group. Likewise, his statement: **And I know what you reveal and what you conceal**, he brought out the report as report about all of them, and what is meant by it is one of them.

Tafsir al-Qurtubi

God Almighty said: "He said, 'O Adam, inform them of their names.' And when he had informed them of their names, He said, 'Did I not tell you that I know the unseen [aspects] of the heavens and the earth, and that I know what you reveal and what you conceal?'"

The Almighty's saying: **He said, 'O Adam, inform them of their names.'** There are five issues in this:

The first: The Almighty's saying: **Inform them of their names.** God commanded him to teach them their names after he presented them to the angels so that they would know that he is more knowledgeable about what he asked them about, as a reminder of his superiority and high status. He was better than them because he presented him to them and made them prostrate to him and made them his students and commanded them to learn from him. So he attained

the rank of majesty and greatness by making him prostrated to, specializing in knowledge.

Second: In this verse there is evidence of the virtue of knowledge and its people, and in the hadith:

The angels lower their wings in satisfaction for the seeker of knowledge, meaning they submit and are humble. They only do that for the people of knowledge in particular from among the rest of God's family, because God the Most High obligated them to do that in Adam, peace be upon him, and so they were disciplined by that discipline. So whenever knowledge appeared to them in a human being, they would submit to him, be humble, and humble themselves out of respect for knowledge and its people, and out of satisfaction from them seeking it and occupying themselves with it. This is the case with the students among them, so how about the scholars and rabbis among them! May God make us among them and with them, for He is the Possessor of great bounty.

Third: Scholars differed on this matter, who is better, the angels or the sons of Adam, with two opinions: Some people said that the messengers from among humans are better than the messengers from among angels, and the saints from among humans are better than the saints from among angels. Others said that the highest angels are better. It was argued from the superiority of the angels that they are **honored servants * They do not precede Him in speech and they act by His command**. "They do not disobey God in what He commands them and do what they are commanded." And His statement: **The Messiah would not disdain to be a servant of God, nor would the angels brought near**. And His statement: **Say, 'I do not tell you that I have the treasures of God, nor do I know the unseen, nor do I tell you that I am an angel.'** And in Bukhari:

God Almighty says:

Whoever mentions Me in an assembly, I will mention him in an assembly better than them. This is a text. He argued for the superiority of the children of Adam by saying, **Indeed, those who have believed and done righteous deeds - those are the best of creation**, with a hamza, from **God created creation**. And his saying, peace be upon him:

The angels lower their wings in satisfaction with the seeker of knowledge. Narrated by Abu Dawud, and what came in the hadiths that God the Almighty boasts about the people of Arafat to the angels, and He only boasts about the best, and God knows best. Some scholars said: There is no way to be certain that the prophets are better than the angels, nor is there any way to be certain that the angels are better than them, because the way to that is the report of God the Almighty and the report of His Messenger or the consensus of the Ummah, and there is nothing of that here, contrary to the Qadarites and Judge Abu Bakr **may God have mercy on him** who said the angels are better. He said: As for those of our companions and the Shiites who said: The prophets are better because God the Almighty ordered the angels to prostrate to Adam, it is said to them: The one who is prostrated to is not better than the one who prostrates, do you not see that the Kaaba is prostrated to and the prophets

and creation prostrate towards it, then the prophets are better than the Kaaba by consensus of the Ummah. And there is no disagreement that prostration is only for God the Almighty, because prostration is better than the Kaaba by consensus of the Ummah. There is no disagreement that prostration is only for God Almighty, because prostration is an act of worship, and worship is only for God. If this is the case, then prostration being towards a direction does not indicate that the direction is better than the prostrating worshipper, and this is clear. More clarification will come in the verse after this.

Fourth: The Almighty's saying: **Indeed, I know the unseen of the heavens and the earth** is evidence that no one knows of the unseen except what God has taught him, such as the prophets or those whom God has taught. Astrologers, soothsayers, and others are liars. This will be explained in Al-An'am, God willing, when God Almighty says: **And with Him are the keys of the unseen; none knows them except Him**.

Fifth: The Almighty's saying: **And I know what you reveal, meaning their saying: Will you place therein one who will cause corruption therein?** This was narrated by Makki and Al-Mawardi. Al-Zahrawi said: What they revealed was in dirhams by prostrating to Adam. **And what you concealed**, Ibn Abbas, Ibn Masoud, and Saeed bin Jubair said: What is meant is what Satan concealed in himself of arrogance and disobedience. Ibn Atiyyah said: "And 'taktamoon' came for the group, and the concealer is one in this saying according to the Arabs' exaggeration and breadth, as it is said to a group of people who have committed a sin: You did such and such. That is, one of you did it, and this is with the intention of rebuking, and from this is the Almighty's saying: "Indeed, those who call to you from behind the chambers, most of them do not reason," and 'Uyaynah called him from among them, and it was said Al-Aqra'. A group said: The revelation and the concealed mean the generality in knowing their secrets and their outward appearances as a whole. Mahdi bin Maymun said: We were with Al-Hasan, and Al-Hasan bin Dinar asked him: What did the angels conceal? He said: When God, the Almighty, created Adam, the angels saw a wondrous creation, and it was as if something had entered them because of that. He said: Then some of them turned to one another and whispered that to each other, and they said: What concerns you about this creation! God did not create a creation except that we were more honorable to Him than it. And what is in His statement, **What you show** may be in the accusative case with **I know** as a verb, and it may be in the meaning of *knower* and with it the accusative case of *what* so that it would be like the necessities of the House of God, and this has been mentioned previously.

Tafsir Ibn Kathir

This is a position in which God Almighty mentioned Adam's honor over the angels by what He distinguished him from knowing the names of everything without them, and this was after their prostration to him. Rather, this chapter was presented

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He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth and that I know what you reveal and what you conceal?"

before that because of the connection between the position and their lack of knowledge of the wisdom of creating the caliph when they asked about that, so God Almighty informed them that He knows what they do not know. For this reason, God mentioned this position after this to show them Adam's honor by what He preferred over them in knowledge, so God Almighty said: **And He taught Adam the names - all of them.** Al-Suddi said on the authority of someone who told him on the authority of Ibn Abbas, **And He taught Adam the names - all of them.** He said: He taught him the names of his children, human by human, and the animals, so it was said: This is the donkey, this is the camel, this is the horse. Ad-Dahhak said on the authority of Ibn Abbas, **And He taught Adam the names - all of them.** He said: They are the names that people know each other by: human, animal, sky, earth, plain, sea, horse, donkey, and the like from the nations and others. Ibn Abi Hatim and Ibn Jarir narrated from the hadith of Asim bin Kulayb on the authority of Saeed bin Ma'bad on the authority of Ibn Abbas, **And He taught Adam the names - all of them.** He said: He taught him the name of the page. And the destiny, he said yes even the faswa and the fasiyya, and Mujahid said **And He taught Adam the names - all of them** he said He taught him the name of every beast and every bird and every thing, likewise it was narrated from Saeed bin Jubair and Qatadah and others from the Salaf that he taught him the names of everything, and Al-Rabi' said in a narration about the names of the angels. And Hamid Al-Shami said the names of the stars. And Abd Al-Rahman bin Zaid said He taught him the names of all his offspring, and Ibn Jarir chose that He taught him the names of the angels and the names of the offspring because he said **Then He presented them** and this is an expression of what is rational and what he preferred is not necessary, because it does not negate that others are included with them, and everyone is expressed in the form of those who are rational for the sake of emphasis as God Almighty said "And God created every animal from water. And among them is he who crawls on his bellies and among them is he who walks on two legs and among them is he who walks on four. God creates what He wills. Indeed, God is over all things competent." And Abdullah bin Masoud recited then he presented them, and Ubay bin Ka'b recited then he presented them, meaning the named things. The correct view is that He taught him the names of all things, their essences, attributes and actions, as Ibn Abbas said, even faswa and fasiya, meaning the names of the essences and actions, both large and small. For this reason, Al-Bukhari said in his interpretation of this verse in the Book of Interpretation of his Sahih: Muslim bin Ibrahim told us, Hisham told us, on the authority of Qatada, on the authority of Anas bin Malik, that the Messenger of God, may God bless him and grant him peace, said: Khalifa told me: Yazid bin Zurai' told us, Saeed told us, on the authority of Qatada, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: "The believers will gather on the Day of Resurrection and say, 'If only we could

intercede with our Lord.' So they will go to Adam and say, 'You are the father of mankind, God created you with His hand, and His angels prostrated to you, and He taught you the names of everything, so intercede for us with your Lord so that He may relieve us from this place of ours.' He will say, 'I am not there,' and he will mention his sin and he will feel shy. 'Go to Noah, for he was the first Messenger whom God sent to the people of the earth.' So they will go to him and he will say, 'I am not there,' and he will mention his asking his Lord for something of which he had no knowledge, and he will feel shy. So he will say, 'Go to the Friend of the Most Merciful.' So they will go to him and he will say, 'I am not there.'" There, he says: Go to Moses, a servant to whom God spoke and gave the Torah. He says: I am not there. He mentions killing a soul without a soul, so he feels shy before his Lord. He says: Go to Jesus, the servant of God and His Messenger, the Word of God and His Spirit. So they come to him, and he says: I am not there. Go to Muhammad, a servant whose past and future sins have been forgiven. So they come to me, and I go until I seek permission to see my Lord, and He gives me permission. Then when I see my Lord, I fall down in prostration, and He leaves me as God wills. Then it is said: Raise your head and ask, and it will be given to you. Say, and He hears. Intercede, and your intercession will be accepted. So I raise my head and praise Him with praise that He teaches me. Then I intercede, and He sets a limit for me, and I admit them into Paradise. Then I return to Him. Then when I see my Lord like him, I intercede, and He sets a limit for me, and I admit them into Paradise. Then I return a third time, and I return a fourth time, and I say: No one remains in the Fire except he who was detained by the Qur'an and for whom eternity is obligatory. This is how Al-Bukhari narrated this hadith here. Muslim and Al-Nasa'i narrated it from the hadith of Hisham, who is Ibn Abi Abdullah Al-Dastawai, from Qatadah, and it was transmitted by him. Muslim, Al-Nasa'i and Ibn Majah from the hadith of Saeed, who is Ibn Abi Arubah, on the authority of Qatada. The reason for including it here is that what is meant by it is his saying, may God's prayers and peace be upon him: They will come to Adam and say: You are the father of mankind. God created you with His hand, made His angels prostrate to you, and taught you the names of everything. This indicates that He taught him the names of all the creatures, and for this reason He said, **Then He showed them to the angels**, meaning the things named, as Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah, he said, **Then He showed those names to the angels, and said, 'Inform Me of the names of these, if you should be truthful.'** Al-Suddi said in his interpretation on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Marra on the authority of Ibn Mas'ud and on the authority of some of the Companions, **And He taught Adam the names, all of them**, then He showed creation to the angels. Ibn Jurayj said on the authority of Mujahid, then He showed the owners of the names to the angels. Ibn

Jarir said: Al-Qasim told us, Al-Husayn told us, Al-Hajjaj told me on the authority of Jarir ibn Hazim and Mubarak ibn Fadala on the authority of Al-Hasan and Abu Bakr on the authority of Al-Hasan and Qatadah, they said: He taught him the name of everything, and he began to name everything by its name, and nation by nation were shown to him. And with this chain of transmission on the authority of Al-Hasan and Qatadah in the words of God Almighty, **If you should be truthful**, "I have not created a creation except that you are more knowledgeable than it, so inform Me of the names of these, if you should be truthful." Ad-Dahhak said on the authority of Ibn Abbas, **If you should be truthful**, if You knew that I had not appointed a successor on earth. Al-Suddi said on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Marra on the authority of Ibn Masoud and on the authority of some of the Companions, **If you are truthful, the children of Adam will cause corruption on earth and shed blood**. Ibn Jarir said, "The best of the sayings on that is the interpretation of Ibn Abbas and those who said what he said, and the meaning of that is that he said, 'Tell me the names of those whom I have presented to you, O angels who say, "Will You place therein someone who will cause corruption therein and shed blood? From other than us or from us?" So we glorify You with praise and sanctify You.'" If you are truthful in what you say, that if I appoint my successor on earth from someone other than you, he and his descendants will disobey me and cause corruption and shed blood, and if I appoint you on it, you will obey me and follow my command to glorify and sanctify me, then if you do not know the names of those whom I have presented to you and you are watching them, then you are more likely to be ignorant of the things that do not exist, which did not exist. "They said, 'Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.'" This is sanctification and exoneration from the angels of God Almighty, that no one can encompass anything of His knowledge except what He wills, and that they know nothing except what God Almighty has taught them. For this reason they said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." That is, the Knower of everything, the Wise in Your creation and command, in Your teaching whomever You will and in Your preventing whomever You will. You have wisdom in that and perfect justice. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Hafs bin Ghiyath told us, on the authority of Hajjaj, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas: Glory be to God, he said God is free from evil, then Umar said to Ali and his companions who were with him, there is no god but God, we know it, but what is glory be to God? Ali said to me: it is a word that God loves for Himself and is pleased with and loves to be said, he said: My father told us, Ibn Nufayl told us, Al-Nadr bin Arabi told us: a man asked Maymun bin Mihran about glory be to God, he said: it is a name by which God is glorified and protected from evil.

God the Almighty said: "He said, 'O Adam, inform them of their names.' And when he had informed them of their names, He said, 'Did I not tell you that I know the

unseen of the heavens and the earth, and I know what you reveal and what you conceal?'" Zayd ibn Aslam said, **You are Gabriel, you are Michael, you are Israfil**, until he listed all the names until he reached the raven. Mujahid said about God's statement, **He said, 'O Adam, inform them of their names.'** He said the name of the dove, the raven, and the name of everything. It was narrated from Saeed ibn Jubayr, Al-Hasan, and Qatadah something similar to that. So when Adam, peace be upon him, appeared to the angels, peace be upon them, in his narration of what God the Almighty had taught him of the names of things, God the Almighty said to the angels, **Did I not tell you that I know the unseen of the heavens and the earth, and I know what you reveal and what you conceal?** That is, did I not tell you that I know the unseen, the apparent and the hidden, as God the Almighty said, **And if you speak aloud, then indeed He knows the secret and what is more hidden**. And as He said, informing about the hoopoe that he said to Solomon, **That they should not prostrate to God, Who brings forth what is hidden in the heavens and the earth and knows what is hidden**. "You conceal and what you declare. God - there is no god but He, Lord of the Mighty Throne." It was said about the words of God the Most High: **And I know what you reveal and what you conceal**, other than what we mentioned. Ad-Dahhak narrated on the authority of Ibn Abbas: **And I know what you reveal and what you conceal**, he said: He says: I know the secret as I know the public, meaning what Satan concealed in himself of arrogance and conceit. As-Suddi said on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on Marra on the authority of Ibn Masoud and on the authority of some of the Companions, he said: Their statement: **Will You place therein someone who will cause corruption therein and shed blood?** This is what they revealed. **And what you concealed**, meaning what Satan concealed in himself of arrogance. Saeed bin Jubayr, Mujahid, As-Suddi and Ad-Dahhak Ath-Thawri said the same. Ibn Jarir chose that, and Abu Al-Aaliyah, Al-Rabi' bin Anas, Al-Hasan and Qatadah said that it is their saying: Our Lord did not create a creation except that We were more knowledgeable than it and more honorable to Him than it. Abu Ja'far Al-Razi said on the authority of Al-Rabi' bin Anas: **And I know what you reveal and what you conceal**. So what they revealed was their saying: Will You place therein someone who will corrupt it and shed blood? And what they concealed among themselves was their saying: Our Lord will not create a creation except that We are more knowledgeable than it and more honorable. So they knew that God had favored Adam over them in knowledge and honor. Ibn Jarir said: Yunus told us, Ibn Wahb told us on the authority of Abd Al-Rahman bin Zaid bin Aslam in the story of the angels and Adam, so God said to the angels: Just as you did not know these names, you have no knowledge. I only wanted to make them so that they would corrupt it. This is with Me, I know it, and therefore I concealed from you that I will place therein those who disobey Me and those who obey Me. He said: And it had already been decreed by God: **I will fill Hell with jinn and people all together**. He said: And the angels did not know that and did not realize it. So he said: So when they saw what God gave Adam knowledge, and they acknowledged his merit. Ibn Jarir

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He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth and that I know what you reveal and what you conceal?"

said: The most correct of the sayings in this regard is the saying of Ibn Abbas, which is that the meaning of the words of God the Almighty: **And I know what you reveal** is: "And I know, along with My knowledge, the unseen of the heavens and the earth, and what you reveal with your tongues and what you conceal within yourselves. Nothing is hidden from Me, whether your secrets or your public affairs. What they revealed with their tongues was their saying: Will You place therein one who will cause corruption therein? And what they concealed was what Iblis had concealed of dissent against God in His commands and arrogance in obeying Him." He said: This is correct, as the Arabs say: The army was killed and defeated, but only one or some were killed and one or some were defeated, so the report is given about the defeated and killed from it, as the report is given about all of them, as God the Almighty said: **Indeed, those who call to you from behind the chambers** He mentioned that the one who called was only one of Banu Tamim. He said: And likewise His saying: **And I know what you reveal and what you conceal**.

Fath al-Qadir

That is why God the Almighty said: 33- **Did I not tell you** the verse. He said previously: **I know what you do not know** then He said here: **I know the unseen of the heavens and the earth** gradually from the general to what is partly clarified and partly expanded. And in His exclusive knowledge of the unseen of the heavens and the earth, there is a response to what many servants take upon themselves to know something of the knowledge of the unseen of the heavens and the earth, a response to what many servants take upon themselves to know something of the knowledge of the unseen, such as astrologers, soothsayers, geologist, magicians and sorcerers. What is meant by what they reveal and what they conceal: what they show and conceal, as the meaning of that indicates to the Arabs. Whoever interprets it as something specific, that is not accepted from him except with evidence. Al-Faryabi, Ibn Sa'd, Ibn Jarir, Ibn Abi Hatim and Al-Hakim narrated - and authenticated it - on the authority of Ibn Abbas, who said: He was only called Adam because he was created from the surface of the earth. And Abd bin Hamid and Ibn Jarir narrated something similar on the authority of Sa'd bin Jubayr. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And He taught Adam the names - all of them**, he said: He taught him the name of a page, a destiny and everything. Ibn Jarir narrated something similar on his authority. Abd Ibn Hamid and Ibn Abi Hatim narrated on his authority regarding his interpretation of the verse: He showed him the names of his children, human by human, and the animals, and it was said: This is the camel, this is the donkey, this is the horse. Al-Hakim narrated in his history, Ibn Asakir and Al-Daylami on the authority of Atiyah Ibn Bishr, with a chain of transmission traceable to the Prophet, regarding his statement: **And He taught Adam the names - all of them**, he said: God

taught Adam a thousand letters among those names and said to him: Say to your children and your descendants, if you cannot be patient about the world, then seek it with these letters and do not seek it with religion, for religion is purely for Me. Woe to he who seeks the world with religion, woe to him. Al-Daylami narrated on the authority of Abu Rafi' who said: The Messenger of God, may God bless him and grant him peace, said: **My nation was represented to me in water and clay, and I was taught all the names, just as Adam was taught all the names**. Ibn Jarir narrated on the authority of Ibn Zayd in his interpretation of the verse, he said: The names of all his descendants. **Then He displayed them**, he said: He took them from his back. Al-Rabi' ibn Anas narrated on the authority of Ibn Abbas regarding the verse, he said: These are the names that people know each other by. **Then He displayed them**, meaning He displayed the names of all the things that Adam was taught from the types of creation. "Then He said: Inform Me," he said: Tell Me, **the names of these, if you should be truthful**, if you know that I have not made a vicegerent on earth. "They said: Glory be to You," declaring God free from having anyone other than Him know the unseen. We have no knowledge," they disavowed them from knowledge of the unseen, **except what You have taught us**, just as You have taught Adam. Ibn Jarir narrated on the authority of Mujahid who said: The owners of the names were displayed to the angels. Ibn Jarir narrated on the authority of Ibn Abbas, regarding his statement: **Indeed, it is You who are the Knowing, the Wise**, he said: The Knowing is He who is perfect in His knowledge, and the Wise is He who is perfect in His judgment. Ibn Jarir narrated on the authority of Ibn Masoud and some of the Companions, regarding his statement: **If you are truthful**, that the children of Adam corrupt the earth and shed blood, **And I know what you reveal**, he said: their statement, **Will You place therein one who causes corruption therein?** "And what you conceal," meaning: what Satan concealed in his soul of arrogance. Ibn Jarir narrated on the authority of Ibn Abbas, he said: **What you reveal**, what you show, **and what you conceal**, he said: I know the secret as I know the public.

Tafsir al-Baghawi

33. "God Almighty said:

O Adam, inform them of their names. He informed them of their names, so Adam named each thing by its name and mentioned the wisdom for which it was created. **So when he informed them of their names, God the Most High said, 'Did I not tell you, O My angels, that I know the unseen of the heavens and the earth?'** What was of them and what will be, because He had said to them, **Indeed, I know that which you do not know**. 30 - **Al-Baqarah** **And I know that which you reveal**. Al-Hasan and Qatadah said: He meant their saying, **Will you place therein someone who will cause corruption therein?** "And that which you have been

concealing." Your saying, **God will not create a creation more honorable to Him than us.** Ibn Abbas, may God be pleased with them both, said that it was that Satan passed by Adam's body while it was lying between Mecca and Taif, with no soul in it, and said, **For what reason was this created?** Then he entered his mouth and exited from his anus, and said, **It is a creation that cannot hold together because it is hollow.** Then He said to the angels who were with him, **Do you see that if this one is preferred over you and you are commanded to obey him, what will you do?** They said: We obey the command of our Lord. Then Satan said to himself: By God, if I am given power over him, I will destroy him, and if I am given power over him, I will disobey him. Then God Almighty said: **And I know what you reveal** meaning what the angels reveal of obedience and **what you conceal** meaning Satan of disobedience.

Tafsir al-Baidawi

33- "He said, 'O Adam, inform them of their names.'" That is, teach them. It was read by changing the hamza to a ya' and deleting it by breaking the ha' in both of them.

So when he informed them of their names, he said, 'Did I not tell you that I know the unseen of the heavens and the earth, and that I know what you reveal and what you conceal?' This is an invocation of the Almighty's saying, **Indeed, I know that which you do not know.** However, He brought it in a simpler way to be like an argument against him, for when the Almighty knew what was hidden from them of the affairs of the heavens and the earth, and what was apparent to them of their apparent and hidden conditions, He knew what they did not know. In it is an allusion to their reproach for abandoning what is best, which is that they should stop and wait for Him to explain to them. It was said: **What you reveal** is their saying: Will You place therein someone who will cause corruption therein? And **What you conceal** is their inner meaning that they are more deserving of the caliphate, and that the Almighty will not create a creation better than them. It was said: What they revealed of obedience, and what Satan concealed from them of disobedience, and the hamza is for denial, and the letter of denial entered, so it indicates affirmation and confirmation.

Know that these verses indicate the honor of man, the superiority of knowledge and its superiority over worship, and that it is a condition for the caliphate, indeed the mainstay of it, and that teaching can be attributed to God Almighty, even if it is not correct to call him a teacher because it is specific to those who practice it, and that languages are divinely ordained, as names indicate words specifically or generally, and teaching is apparent in giving them to the learner, explaining their meanings to him, and that requires a previous placement, and the origin denies that this placement was from those who were before Adam, so it would be from God Almighty, and that the concept of wisdom is additional to the concept of knowledge, otherwise His statement would have been repeated: **Indeed, You are the Knowing, the Wise,** and that the

knowledge of the angels and their perfections accept increase, and the wise prevented that in the highest class of them, and they attributed it to His statement, Almighty: **And there is none of us but has a known station,** and that Adam is better than these angels because he is more knowledgeable than them, and the more knowledgeable is better because of His statement, Almighty: **Are those who know equal to those who do not know?** And that Almighty God knows things before they happen.

Surat al-Baqarah 2:34

And when We said to the angels, "Prostrate to Adam," they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers.

Surat al-Baqarah 2:34

And when We said to the angels, "Prostrate to Adam," they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers.

Tafsir al-Jalalayn

And mention when We said to the angels, Prostrate to Adam a prostration of greeting by bowing **and they prostrated except for Iblis** he is the father of the jinn, he was among the angels **he refused** he refrained from prostrating **and was arrogant** he was arrogant towards him and said: I am better than him **and he was among the disbelievers** in the knowledge of God

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: As for his statement: **And when We said**, it is connected to his statement: **And when your Lord said to the angels**, as if He, the Most High, said to the Jews who were among the emigrants of the Messenger of God, may God bless him and grant him peace, from the Children of Israel, enumerating His blessings upon them and reminding them of His favors, in the manner that we described before: Remember My action toward you when I bestowed favor upon you, and created for you all that is on the earth, and when I said to the angels, **Indeed, I am going to place a vicegerent on the earth**, so I honored your father Adam with what I gave him of My knowledge, grace, and honor, and when My angels prostrated to him and they prostrated to him. Then He excepted Iblis from all of them, and by His exclusion of him from them He indicated that he was one of them, and that he was among those who were commanded to prostrate with them, as He, the Most High, said: "Except Iblis, he was not of those who prostrated. He said, 'What prevented you from prostrating when I commanded you?'" (al-A'raf 7:11-12). So He, the Most High, informed that He had commanded Iblis among those angels whom He commanded to prostrate to Adam. Then He, the Most High, excluded him from what He informed about them that they did of prostrating to Adam, so He removed him from the description with which He described them of obedience to His command, and He denied from him what He had confirmed for His angels of prostrating to His servant Adam.

Then the people of interpretation differed about him: Is he from the angels, or from others? Some of them said what Abu Kurayb narrated to us, he said: Uthman bin Saeed narrated to us, on the authority of Bishr bin Ammarah, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, he said: Iblis was from a tribe of the angels called Al-Han, they were created from the poisonous fire from among the angels. He said: So his name was Al-Harith.

He said: And he was a treasurer from the treasurers of Paradise.

He said: The angels were created from a light other than this living being. He said: The jinn mentioned in the Qur'an were created from a flame of fire, which is the tongue of fire that is at its edge when it flares up.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Khallad, on the authority of Ata', on the authority of Tawus, on the authority of Ibn Abbas, who said: Before he committed the sin, Iblis was one of the angels whose name was Azazel. He was one of the inhabitants of the earth, and he was one of the most diligent of the angels and the most knowledgeable of them. This led him to arrogance, and he was from a tribe called jinn.

Ibn Hamid told us about it again. He said: Salamah told us, on the authority of Ibn Ishaq, on the authority of Khallad, on the authority of Ata', on the authority of Tawus, or Mujahid Abu al-Hajjaj, on the authority of Ibn Abbas and others, in a similar manner, except that he said: There was an angel from among the angels whose name was Azazel, and he was one of the inhabitants of the earth and its inhabitants, and the inhabitants of the earth were among them who were called the jinn from among the angels.

Musa bin Harun told me: Amr bin Hammad told us: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: Iblis was appointed king of the lowest heaven, and he was from a tribe of angels called the jinn, and they were called the jinn because they were the treasurers of Paradise. Iblis was a treasurer with his kingdom.

Al-Qasim bin Al-Hasan told us: Hussain told us: Hajjaj told me, on the authority of Ibn Jurayj, who said: Ibn Abbas said: Iblis was one of the noblest of the angels and the most honorable of them in tribe. He was the keeper of Paradise, and he had authority over the lowest heaven, and he had authority over the Earth. He said: Ibn Abbas said: And His statement: **He was of the jinn** (al-Kahf 18:55) is only called Paradise because he was its keeper, just as a man is called a Meccan, a Medinan, a Kufan, or a Basran.

Ibn Jurayj said, and others said: They are a tribe of angels, a tribe, so the name of his tribe was the jinn.

Al-Qasim told us: Al-Husayn told us: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Salih, the client of Al-Tawamah, and Sharik ibn Abi Namir, one of them or both of them, on the authority of Ibn Abbas, who said: Among the angels was a tribe of jinn, and Iblis was among them, and he governed what was between heaven and earth.

And he narrated on the authority of Al-Hasan bin Al-Faraj, who said: I heard Abu Muadh Al-Fadl bin

Khalid, who said: Ubaid bin Sulaiman told us, who said: I heard Ad-Dahhak bin Muzahim say regarding His statement: "So they prostrated, except Iblis. He was one of the jinn" (al-Kahf 18:50), he said: Ibn Abbas used to say: Iblis was one of the noblest of the angels and the most honorable of them in tribe. Then he mentioned something similar to the first hadith of Ibn Jurayj.

Muhammad bin Al-Muthanna told us: Shaiban told me: Salam bin Maskeen told us, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, who said: Iblis was the chief angel of the lowest heaven.

And Bishr bin Muadh told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: "And when We said to the angels, 'Prostrate to Adam,' and they prostrated, except for Iblis. He was one of the jinn." (al-Kahf 18:50) He was from a tribe of angels called the jinn, and Ibn Abbas used to say: If he had not been one of the angels, he would not have been commanded to prostrate, and he was in charge of the treasury of the lowest heaven. He said: And Qatada used to say: He was a jinn who refused to obey his Lord.

Al-Husayn bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement: **Except Iblis, he was from the jinn**, he said: He was from a tribe of angels called the jinn.

Ibn Humayd told us: Salamah told us: Muhammad ibn Ishaq told us: As for the Arabs, they say: The jinn are all those who have been circumcised and have not been seen. As for His statement: **Except Iblis, he was from the jinn** (al-Kahf 18:50), meaning he was from the angels who were circumcised and have not been seen. And God, the Most High, said: "And they made between Him and the jinn a relationship. And the jinn know that they will be brought forth" (Al-Saffat: 158), and that is because the Quraysh say: The angels are the daughters of God, so God says: If the angels are My daughters, then Iblis is from them, and they have made between Me and Iblis and his offspring a relationship. He said: And Al-A'sha, the blind of Banu Qays ibn Tha'labah Al-Bakri, said, while mentioning Solomon, son of David, and what God gave him:

If anything were eternal or long-lived, it would be Solomon, who was innocent of time.

He is God, and His servants chose him, and His kingdom is between the Pleiades and Egypt.

And He made nine jinn angels stand by Him, working without pay.

He said: The Arabs refused in their language to say that the jinn are all that have gathered. He said: God did not call the jinn except that they gathered and were not seen, and He did not call the sons of Adam humans except that they appeared and did not gather. So whatever appeared is human, and whatever gathered and was not seen is a wild animal.

Others said: Muhammad bin Bashir told us, he said: Ibn Abi Uday told us, on the authority of A'waf, on the authority of Al-Hasan, he said: Iblis was never among the angels for even a moment, and he is the origin of

the jinn, just as Adam is the origin of mankind.

And Bishr bin Muadh told us, he said: Yazid bin Zari' told us, he said: Saeed told us, on the authority of Qatada, he said: Al-Hasan used to say regarding His statement: **Except Iblis, he was of the jinn**, he forced him to refer to his lineage, so God said: **Will you then take him and his descendants as allies instead of Me while they are enemies to you? An evil exchange for the wrongdoers** (al-Kahf 18:50), and they reproduce just as the children of Adam reproduce.

Ibn Hamid told us: Yahya bin Wadh told us: Abu Saeed Al-Yahmadi told us: Ismail bin Ibrahim told us: Suwar bin Al-Ja'd Al-Yahmadi told us, on the authority of Shahr bin Hawshab, regarding his statement: **of the jinn**, he said: Iblis was one of the jinn whom the angels expelled, so some of the angels captured him and took him to heaven.

Ali bin Al-Hussein told me, he said: Abu Nasr Ahmad bin Muhammad Al-Khalal told me, he said: Sanid bin Dawud told me, he said: Hisham told us, he said: Abd Al-Rahman bin Yahya told us, on the authority of Musa bin Numayr,

And Uthman bin Saeed bin Kamil, on the authority of Saad bin Masoud, said: The angels were fighting the jinn, and Iblis was taken captive when he was young, so he was with the angels and worshipped with them. Then when they were commanded to prostrate to Adam, they prostrated, but Iblis refused. Therefore, God said: **Except Iblis, he was from the jinn**.

Ibn Hamid told us: Salamah ibn al-Fadl told us: Al-Mubarak ibn Mujahid Abu al-Azhar told us, on the authority of Sharik ibn Abdullah ibn Abi Namir, on the authority of Salih, the freed slave of al-Taw'amah, on the authority of Ibn Abbas, who said: Among the angels is a tribe called the jinn, and Iblis was among them. Iblis used to rule what was between heaven and earth, but he disobeyed, so God transformed him into a cursed devil.

He said: Yunus told us, on the authority of Ibn Wahb, who said: Ibn Zayd said: Iblis is the father of the jinn, just as Adam is the father of mankind.

The reason for those who said this statement is that God Almighty stated in His Book that He created Iblis from poisonous fire and from a smokeless flame of fire, and He did not state that He created the angels from any of that, and that God Almighty stated that he was from the jinn. So they said: It is not permissible to attribute him to anything other than what God attributed him to. They said: Iblis has offspring and descendants, and the angels do not reproduce or give birth.

Muhammad ibn Sinan al-Qazzaz narrated: Abu Asim narrated from Sharik from a man from Ikrimah from Ibn Abbas, who said: God created a creation and said: Prostrate to Adam. They said: We will not do that. So God sent fire upon them to burn them. Then He created another creation and said: I am creating a human being from clay; prostrate to Adam. They refused, so God sent fire upon them and burned them. He said: Then He created these people and said: Prostrate to Adam. They said: Yes. And Iblis was among those who refused to prostrate to Adam.

Surat al-Baqarah 2:34

And when We said to the angels, "Prostrate to Adam," they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers.

Abu Ja'far said: These are reasons that indicate the weakness of their people's knowledge. That is because it is not strange that God, the Most High, created the types of His angels from various types of His creation. He created some from light, some from fire, and some from whatever He willed from other than that. And in God, the Most High, omitting the information about what He created His angels from, and His information about what He created Iblis from, there is nothing that necessitates that Iblis be outside their meaning. For it was permissible that He created a type of His angels from fire, including Iblis, and that He singled out Iblis by creating him from the fire of poison, without the rest of His angels. Likewise, it is not possible that he was from the angels in that he had offspring and descendants, because of the desire and pleasure that was removed from the rest of the angels, because of what God wanted for him of disobedience. As for God's report that he is from the jinn, it is not rejected that all things that are hidden from sight are called jinn, as we mentioned before in the poetry of Al-A'sha, so Iblis and the angels are from them, because they are hidden from the sight of the children of Adam.

Saying about the meaning of *Satan*.

Abu Ja'far said: "Iblis is a verbal noun from the root 'iblas', which means despair of goodness, regret and sadness. As Abu Kurayb narrated to us, he said: Uthman ibn Sa'id narrated to us, he said: Bishr ibn 'Amara narrated to us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn 'Abbas, he said: "Iblis, God made him despair of all goodness, and made him a cursed devil as punishment for his disobedience."

Musa bin Harun told us: Amr bin Hammad told us: Asbat told us, on the authority of Al-Suddi, who said: Iblis's name was Al-Harith, and he was only called Iblis when he was confused.

Abu Ja'far said: As God Almighty said: **Then they are in despair** (Al-An'am: 44), meaning that they are hopeless of goodness and regretful and sad, as Al-'Ajjaj said:

Hey dude, do you know a consecrated drawing? He said: Yes, I know it! And Abelsa

Ru'bah said:

On Thursday, the fifts were present, and the faces were yellow and pale.

It means depression and eclipse.

If someone were to say: If Iblis, as you said, is an if'il from iblas, why was it not declined and inflected? It is said: It was not inflected because it was too heavy, since it was a name that had no equivalent among the names of the Arabs, so the Arabs likened it, since it was like that, to the names of the non-Arabs that are not inflected. They said: I passed by Isaac, but they did not inflect it. It is from Ashaquhu God Ishaqan, since it was the subject of a name for a non-Arab, then the Arabs named themselves with it and it followed its path,

and it is one of the names of the non-Arabs in inflection, so it was not inflected. The same is true for Ayyub, it is in fact a fa'il from Ab Ya'ub.

The interpretation of His statement: **He refused**, meaning that Iblis, may He be glorified, refused to prostrate to Adam and did not prostrate to him. And he was arrogant, meaning that he was too proud and haughty to obey God in prostrating to Adam. And even though this is from God, may He be glorified, about Iblis, it is a rebuke to his peers from among God's creation who are too proud to submit to God's command, and to obey Him in what He commanded them to do and what He forbade them from doing, and to surrender to Him in what He made obligatory for some of them upon others of the truth. Among those who were too proud to submit to God's command, and to humble themselves to obey Him, and to surrender to His judgment in what He made obligatory for them of the rights of others were the Jews who were among the immigrants of the Messenger of God, may God bless him and grant him peace, and their rabbis who knew the Messenger of God, may God bless him and grant him peace, and his attributes, and who were knowledgeable about him and that he was a Messenger of God. Then they were too proud, despite their knowledge of this, to acknowledge his prophethood and to submit to his obedience, out of envy and spite towards him. God struck them with His report about Satan, who acted in his arrogance and refusal to prostrate to Adam out of envy and malice, similar to their act of arrogance in refusing to submit to Muhammad, the Prophet of God, may God bless him and grant him peace, and his prophethood, when he came to them with the truth from their Lord, out of envy and malice.

Then He described Iblis with the same description of those whom He gave as an example of arrogance, envy, and refusal to submit to the one to whom God commanded him to submit. So He, the Most High, said: **And he was, meaning Iblis, of the disbelievers**, of those who denied God's blessings upon him and His favors to him, by disobeying Him in what He commanded him to do of prostrating to Adam, just as the Jews disbelieved in the blessings of their Lord that He gave to them and their fathers before them: of God feeding their ancestors with manna and quails, and the shade of clouds over them, and the countless blessings that were given to them, especially those who had known Muhammad, may God bless him and grant him peace, by knowing him and witnessing God's proof against them, so they denied his prophethood after knowing him and recognizing his prophethood out of envy and malice. So God, the Most High, attributed him to the *disbelievers*, and made him count among them in religion and creed, even though he differed from them in kind and lineage. Just as He made the hypocrites from one another, because they agreed upon hypocrisy, even though their lineages and races differed, He said: **The hypocrites, men and women, are from one another** (al-Tawbah 9:67), meaning that some of them are from one another in hypocrisy and misguidance. Likewise, His statement

about Iblis: **He was from the disbelievers**, he was from them in his disbelief in God and his disobedience to His command, even though his race was different from their races and his lineage was different from theirs. The meaning of His statement: **And he was from the disbelievers** is that when he refused to prostrate, he was from the disbelievers at that time.

It was narrated on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-A'aliyah, that he used to say in his interpretation of His statement: **And he was among the disbelievers**, in this place: And he was among the disobedient.

Al-Muthanna bin Ibrahim told me: Adam Al-Asqalani told us: Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **And he was among the disbelievers**, meaning the disobedient.

And he narrated on the authority of Ammar bin Al-Hassan, who said: Abdullah bin Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi', similarly.

This is similar to the meaning of what we said about it.

The angels' prostration to Adam was an honor to Adam and an obedience to God, not an act of worship to Adam, as Bishr ibn Muadh told us, he said: Yazid ibn Zurai' told us, he said: Saeed told us, on the authority of Qatada, his statement: **And when We said to the angels, 'Prostrate to Adam,'** so the obedience was to God, and the prostration was to Adam. God honored Adam by having His angels prostrate to him.

Tafsir al-Qurtubi

God Almighty says: "And when We said to the angels, 'Prostrate to Adam,' they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers."

It has ten issues:

First: The Almighty's saying: **And when We said** meaning, remember. As for the saying of Abu Ubaidah: **When We said** is redundant, it is not permissible, because *when* is a circumstance, which has already been mentioned. He said: **We said** and did not say **I said** because the Almighty, the Great, speaks about Himself through the actions of the group, glorifying and praising His mention. *Angels* is the plural of *angel*, which has already been mentioned. The statement about Adam and its derivation has also been mentioned, so there is no point in repeating it. It was narrated on the authority of Abu Ja'far ibn al-Qa'qa' that he added a damma to the feminine ta' of *angels* in imitation of the damma of the jim in *prostrate*. Similar to it is *al-Hamdulillah*.

Second: The Almighty's saying: *Prostrate*. Prostration in the speech of the Arabs means humility and submission. The poet said:

By collecting the falcons in its chambers, you will see the hills prostrating to the hooves.

Akm: small mountains. He made them a place of prostration for the hooves to subdue them and that

they do not prevent them. And a prostrating eye, meaning one that is inactive from looking, and its ultimate purpose is to place the face on the ground. Ibn Faris said: He prostrated when he humbled himself, and everything that prostrated has been humbled. And al-Sajdah 32: is to continue looking. Abu Amr said: And prostrate if he lowered his head, he said.

Curiosity crisis prostrated Christians to their rabbis

Abu Ubaidah said: An Arab from Banu Asad recited to me:

And they said to him, **Prostrate to Layla**, so they prostrated.

Meaning the camel when it lowers its head and the dirhams of al-Sajdah 32: dirhams that had pictures on them that they used to prostrate to. He said:

He brought it as a dirham for the carpet

Third: The superiority of Adam and his children was proven by the words of God Almighty to the angels: **Prostrate to Adam**. They said: This indicates that he was better than them. The answer is that the meaning of **Prostrate to Adam** is **Prostrate to Me while facing Adam**. It is like the words of God Almighty: **Establish prayer at the decline of the sun**, meaning at the decline of the sun, and like His words: **And I breathed into him of My spirit, so fall down to him in prostration**, meaning fall down to Me when his creation is completed and you face him in prostration. We have already explained that prostrating to him is not better than prostrating, based on the evidence of the qiblah.

If it is said: If He is not better than them, then what is the wisdom in commanding them to prostrate to Him? It is said: When the angels were magnified by their glorification and sanctification, He commanded them to prostrate to someone other than Him to show them that He is independent of them and their worship. Some of them said: They mocked Adam and thought him small and did not know the characteristics of His creation with him, so they were commanded to prostrate to Him out of respect. It is possible that God Almighty commanded them to prostrate to Him as a punishment for their saying: **Will You place therein one who will cause corruption therein?** When He said to them: **Indeed, I am placing a successor on the earth**. And He knew from them that if He addressed them that they would say this, He said to them: **Indeed, I am creating a human being from clay** and making him a successor, so when I breathe into him of My spirit, then fall down in prostration to him. The meaning is: So that this would be a punishment for you at that time for what you are saying to Me now.

If it is said: Ibn Abbas provided evidence for the superiority of mankind by the fact that God the Almighty swore by the life of His Messenger, may God bless him and grant him peace, saying: **By your life, indeed, in their intoxication, they are wandering blindly**. And He secured him from punishment by saying: **That God may forgive you your sin, past and future**. And He said to the angels: **And whoever among them should say, 'I am a god besides Him,' We will recompense him with Hell**. It is said to him: He did not swear by the life of the angels just as He did not swear by His own life, glory be to Him, so He did not say: By my life. And

And when We said to the angels, "Prostrate to Adam," they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers.

He swore by the heaven and the earth, and He did not indicate that they are of a higher status than the Throne and the seven Paradises. And He swore by the fig and the olive. As for His statement, glory be to Him: **And whoever among them should say, 'I am a god besides Him,'** it is similar to His statement to His Prophet, peace be upon him: **If you associate others with God, your work will surely become worthless, and you will surely be among the losers.** So there is no evidence in it, and God knows best.

Fourth: People differed about how the angels prostrated to Adam after agreeing that it was not a prostration of worship. The majority said: This was an order to the angels to place their foreheads on the ground, like the usual prostration in prayer, because it is the apparent form of prostration in custom and law. Based on this, it was said: That prostration was to honor Adam and show his virtue, and in obedience to God Almighty. Adam was like the Qiblah to us. The meaning of **to Adam** is: to Adam, as it is said he prayed towards the Qiblah, meaning towards the Qiblah. Some people said: This was not the usual prostration today, which is placing the forehead on the ground, but it remained according to the original language, as it is from humility and submission, meaning they submitted to Adam and acknowledged his virtue. **So they prostrated** means they complied with what they were commanded to do.

There is also a difference of opinion as to whether this prostration was specific to Adam, peace be upon him, so that it is not permissible to prostrate to anyone else in the world except God Almighty, or whether it was permissible after him until the time of Jacob, peace be upon him, based on the Almighty's saying: **And he raised his parents upon the throne and they fell down before him in prostration.** So it was the last of the prostrations to created beings that were permitted? What the majority of scholars agree on is that it was permissible until the time of the Messenger of God, may God bless him and grant him peace, and that his companions said to him when the tree and the camel prostrated to him: We are more deserving of prostrating to you than the tree and the stray camel, so he said to them:

It is not permissible to prostrate to anyone except God, the Lord of the Worlds. Ibn Majah narrated in his Sunan and Al-Basti in his Sahih: "On the authority of Abdullah bin Abi Awfa, who said: When Muadh bin Jabal came from Ash-Sham, he prostrated to the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, said: What is this? He said: O Messenger of God, I came to Ash-Sham and saw them prostrating to their patriarchs and bishops, so I wanted to do that to you. He said: Do not do that, for if I were to command anything to prostrate to anything, I would command a woman to prostrate to her husband. A woman does not fulfill her duty to her Lord until she fulfills her duty to her husband. Even if he asked her for herself while she was on a camel saddle, she would not refuse him." The wording of Al-Basti. The meaning of *qatb* is that the Arabs found it difficult to

find a birth seat, so they would carry their women on a camel saddle when giving birth. In some versions of Muadh: He forbade prostrating to humans, and commanded shaking hands.

I said: This forbidden prostration has been adopted by ignorant Sufis as a habit in their listening and when they enter upon their sheikhs and seek their forgiveness. So one of them, if the situation takes him, as he claims, prostrates to the feet due to his ignorance, whether it is to the qiblah or something else, out of ignorance on his part, their efforts are lost and their work is in vain.

Fifth: His statement: **Except Iblis** is in the accusative case as a connected exception, because he was one of the angels according to the majority of scholars. Ibn Abbas, Ibn Masoud, Ibn Jurayj, Ibn al-Musayyab, Qatada and others. This is the choice of Sheikh Abu al-Hasan, and it was preferred by al-Tabari, and it is the apparent meaning of the verse. Ibn Abbas said: His name was Azazel, and he was one of the noble angels and had four wings, then he became Iblis later. Samak ibn Harb narrated on the authority of Ikrimah on the authority of Ibn Abbas, who said: Iblis was one of the angels, but when he disobeyed God, He became angry with him and cursed him, so he became a devil. Al-Mawardi narrated on the authority of Qatada that he was one of the best kind of angels who were called jinn. Saeed ibn Jubayr said: The jinn are a tribe of angels created from fire, and Iblis is one of them, and the rest of the angels were created from light. Ibn Zayd, al-Hasan and Qatada also said: Iblis is the father of the jinn, just as Adam is the father of mankind, and he was not an angel. Something similar was narrated on the authority of Ibn Abbas, who said: His name is al-Harith. Shahr bin Hawshab and some of the scholars of the principles of jurisprudence said: He was one of the jinn who were on earth and the angels fought him, so they took him captive when he was young and he worshipped with the angels and was addressed. Al-Tabari narrated it on the authority of Ibn Masoud. The exception to this is discontinuous, like the Almighty's saying: **They have no knowledge of it except following**, and His saying: **Except what you have slaughtered** in one of the two opinions. The poet said:

You are neither thirsty nor hungry, except for sleeping, and sleeping is forbidden.

Some of the proponents of this view argued that God, the Almighty, described the angels, saying: **They do not disobey God in what He commands them, but they do what they are commanded**, and that He, the Almighty, said: "Except Iblis. He was one of the jinn," and the jinn are not angels. The proponents of the first view responded that it is not impossible for Iblis to be excluded from the group of angels, because God had previously known of his misery, out of justice from Him, and he is not questioned about what he does, and there is no fire in his creation or in the composition of desire when He was angry with him, that would prevent him from being one of the angels. As for the view of those who said that he was one of the jinn of

the earth and was taken captive, it was narrated in contrast that Iblis was the one who fought the jinn on earth with an army of angels, as narrated by Al-Mahdawi and others. Al-Tha'labi narrated on the authority of Ibn Abbas: Iblis was from a tribe of angels called the jinn. They were created from poisonous fire, and the angels were created from light. His name in Syriac was Azazel, and in Arabic, Al-Harith. He was one of the treasurers of Paradise and the chief of the angels of the lowest heaven. He had authority over it and over the earth. He was one of the most diligent and most knowledgeable angels. He ruled what was between heaven and earth, and he saw honor and greatness in that. That is what led him to disbelief, so he disobeyed God, so He transformed him into a cursed devil. So if a man's sin is due to arrogance, do not expect him to do so. But if his sin is due to disobedience, expect him to do so. The sin of Adam, peace be upon him, was a disobedience, and the sin of Iblis was arrogance. The angels are called jinn because of their concealment. In the revelation: **And they made a relationship between him and the jinn.** The poet said in mentioning Solomon, peace be upon him:

And he mocked the nine jinn angels who stood by him and worked without pay.

Also, since he was one of the treasurers of Paradise, he was attributed to it, so his name was derived from its name, and God knows best. Iblis, its weight is if il, derived from iblas, which means despair of the mercy of God Almighty. It was not declined, because it is a definite noun and has no equivalent among names, so it was likened to a foreign word, as stated by Abu Ubaidah and others. It was said: It is foreign and has no derivation, so it was not declined because of its foreignness and definiteness, as stated by al-Zajaj and others.

Sixth: The Almighty's saying: **He refused** means he refrained from doing what he was commanded to do. This is indicated by the authentic hadith on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace:

When the son of Adam recites a verse of prostration and prostrates, Satan withdraws, weeping, saying, 'Woe to me!' - and in another narration: "Woe to me! The son of Adam was commanded to prostrate, so he prostrated, so Paradise is for him. I was commanded to prostrate, but I refused, so Hell is for me." Narrated by Muslim. It is said: 'Abā ya'bā ibā'an, which is a rare letter that comes in the form fa'il ya'alu, and does not contain a throat letter. It has been said that the alif is similar to the throat letters. Al-Zajaj said: I heard Isma'il ibn Ishaq al-Qadi say: The opinion in my opinion is that the alif is similar to the throat letters. Al-Nahhas said: I do not know that Abu Ishaq narrated from Isma'il something other than this letter.

Seventh: The Almighty's saying: **And he was arrogant.** Arrogance means to be too great, so it is as if he hated to prostrate in his right and thought it too great in the right of Adam, so not prostrating to Adam was belittling the command of God and His wisdom. And the peace be upon him expressed this arrogance by saying:

He who has in his heart the weight of a mustard seed

of arrogance will not enter Paradise. In another narration, "A man said: 'A man likes his clothes and shoes to be nice.' He said: 'God is beautiful and loves beauty. Arrogance is rejecting the truth and belittling people.'" Narrated by Muslim. The meaning of rejecting the truth is belittling and invalidating it. To belittle people is to despise and disdain them. It is also narrated: *Ghams* with a silent *sad*, but the meaning is the same. It is said: **Ghamsahu yaghmasuhu ghmansan** and *Ightamasuhu*, meaning he belittled it and did not see it as anything. Someone *ghams* a blessing if he does not thank for it. **Ghamsat 'alaihi** means he blamed him for something he said. The accursed one clearly stated this meaning when he said: **I am better than him; You created me from fire and created him from clay.** "Should I prostrate to one whom You created from clay?" "He said: 'I would never prostrate to a human being whom You created from clay from altered black mud.'" So God disbelieved him for that. Whoever belittles any of the commands of God Almighty or the command of the Messenger, peace be upon him, his judgment will be the same, and there is no disagreement about this. Ibn al-Qasim narrated on the authority of Malik that he said: It has reached me that the first sin was envy and arrogance. Iblis envied Adam, and Adam was stingy in eating from the tree. Qatada said: Iblis envied Adam for the honor God had given him, so he said: I am fire and this is clay. The beginning of sins was arrogance, then greed until Adam ate from the tree, then envy when a son of Adam envies his brother.

Eighth: The Almighty's saying: **And he was among the disbelievers.** It was said: **He was** here means **He became**, and from this is the Almighty's saying: **And he was among the drowned.** And the poet said:

In a deserted wilderness, the mounts were like sad cats, their eggs were chicks.

That is, it became. Ibn Furak said: *Kan* here means *became*, which is an error that is rejected by the fundamentals. The majority of commentators said: The meaning is that it was in God Almighty's knowledge that he would disbelieve, because the disbeliever is in reality and the believer is in reality the one from whom God knows that he will be faithful.

I said: This is correct, because the Prophet, may God bless him and grant him peace, said in Sahih Bukhari:

Actions are judged by their endings. It was said that Iblis worshipped God for eighty thousand years, and was given leadership and a treasury in Paradise by enticement, just as the hypocrites were given the testimony that there is no god but God on the tips of their tongues, and just as Balaam was given the Greatest Name on the tip of his tongue, so he was in his leadership and arrogance was entrenched in his soul. Ibn Abbas said: He saw himself as having superiority over the angels because of what he had, so he said: I am better than him, and for this reason God the Almighty said: **What prevented you from prostrating to that which I created with My hands? Were you arrogant or were you among the exalted?** That is, you were arrogant and you had no arrogance, and I did not act arrogantly when I created him with My hands and arrogance was mine! So he said: **And he was among the disbelievers.** His original creation was

Surat al-Baqarah 2:34

And when We said to the angels, "Prostrate to Adam," they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers.

from the fire of glory, and for this reason he swore by glory and said: **Then by Your glory, I will mislead them all.** So glory made him arrogant until he saw superiority over Adam, peace be upon him. And on the authority of Abu Salih, he said: The angels were created from the light of glory and Iblis was created from the fire of glory.

Ninth: Our scholars - may God have mercy on them - said: If God the Almighty manifests miracles and supernatural events through his hands, who is not a prophet, this does not indicate his guardianship, contrary to some Sufis and Rafidis who said: This indicates that he is a saint, because if he were not a saint, God would not have manifested through his hands what He manifested. Our evidence is that knowing that one of us is a saint of God the Almighty is not valid except after knowing that he will die as a believer, and if it is not known that he will die as a believer, we cannot be certain that he is a saint of God the Almighty, because a saint of God the Almighty is one whom God the Almighty knows will not come to life except with faith. Since we agreed that we cannot be certain that this man will come to life with faith, we know that this does not indicate his sainthood of God. They said: We do not prevent God from informing some of His saints of his good end and the conclusion of his work and other things with him, as stated by Sheikh Abu al-Hasan al-Ash'ari and others. Al-Tabari believed that God Almighty wanted, through the story of Iblis, to rebuke those like him among the children of Adam, namely the Jews who disbelieved in Muhammad, peace be upon him, despite their knowledge of his prophethood and despite the antiquity of God's blessings upon them and their ancestors.

Tenth: There is a difference of opinion as to whether Iblis was a disbeliever before or not. It was said: No, and that Iblis was the first to disbelieve. It was said: There were a people of disbelievers before him, and they were the jinn, and they were the ones who were on earth. There is also a difference of opinion as to whether Iblis disbelieved out of ignorance or stubbornness, according to two opinions among the people of Sunnah. There is no disagreement that he had knowledge of God before his disbelief. So whoever said that he disbelieved out of ignorance said: He was stripped of knowledge when he disbelieved. And whoever said that he disbelieved out of stubbornness said: He disbelieved while still having knowledge. Ibn Atiyyah said: Disbelief out of stubbornness while still having knowledge is unlikely, except that in my opinion it is permissible and not impossible, with God letting down whomever He wills.

Tafsir Ibn Kathir

This is a great honor from God Almighty to Adam, with which He bestowed upon his descendants, as He informed us that He Almighty commanded the angels to prostrate to Adam. This is also indicated by many

hadiths, including the hadith of intercession mentioned above, and the hadith of Moses, peace be upon him: **My Lord, show me Adam, who brought us and himself out of Paradise.** So when he met him, he said: **You are Adam, whom God created with His hand and breathed into him of His spirit, and His angels prostrated to him.** And he mentioned the hadith as will come, God willing. Ibn Jarir said: Abu Kurayb told us, Uthman bin Saeed told us, Bishr bin Ammarah told us on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: Iblis was from a tribe of angels called the jinn, who were created from the fire of the poisonous winds from among the angels, and his name was Al-Harith, and he was a treasurer of the treasurers of Paradise. He said: And all the angels were created from light other than this tribe. He said: And the jinn who were mentioned in the Qur'an were created from a flame of fire, which is the tongue of fire in which its edge is when it is ignited. He said: And man was created from clay, and the first to inhabit the earth were the jinn, and they corrupted it, and shed blood, and killed one another. He said: So God sent Iblis to them with an army of angels, and they are this tribe called the jinn, and Iblis and those with him killed them until he caught up with them on the islands of the seas and the edges of the mountains. When Iblis did that, he became deceived and said: I have done something that no one else has done. He said: So God saw that from his heart, but the angels who were with him did not see it, so God said to the angels who were With him: **I am going to place a vicegerent on earth.** The angels said: **Will You place on it someone who will cause corruption and shed blood as the jinn caused corruption and shed blood, and You have only sent us against them for that purpose?** Then God the Most High said: **I know what you do not know.** He said: I have seen in the heart of Iblis what you have not seen, of his arrogance and conceit. He said: Then he ordered the soil of Adam to be taken up, so God created Adam from sticky clay, and sticky, viscous, solid clay is from moldy, stinking black mud. It was moldy black mud after the soil, so He created Adam from it with His hand. He said: So he remained forty nights as a lying body, and Iblis would come to him and strike him with his foot, so he would make a clanging sound, and this is the saying of God the Most High: **From clay like pottery.** He says like something that has been split apart and is not solid. He said: Then it enters his mouth and exits from his anus, and exits from his mouth, then he says: You are nothing for the clanging and for nothing I was created, and if I am given power over you, I will destroy you, and if you are given power over me, I will disobey you. He said: So when God breathed his soul into him, the breath came from the front of his head, so nothing of it would flow in his body except that it became flesh and blood. When the breath reached He looked at his body and was pleased with what he saw of his body, so he went to get up but could not, so it is the saying of God Almighty: **And man is ever hasty,** he said, impatient, he has no patience for ease or hardship. He said: Then when the breath was blown into his body, he sneezed and said: **Praise be to God, Lord of the worlds,** by God's inspiration, so God said to him: May God have mercy

on you, O Adam. He said: Then God Almighty said to the angels who were with Satan specifically, not to the angels who are in the heavens. Prostrate to Adam, so they all prostrated except Iblis, who refused and was arrogant because of the arrogance and conceit that had occurred to him, so he said: I will not prostrate to him while I am better than him, older in age and stronger in creation. You created me from fire and created him from clay, saying that fire is stronger than clay. He said: So when Iblis refused to prostrate, God made him despair, meaning He made him despair of all good and made him a cursed devil as a punishment for his disobedience. Then He taught Adam all the names, and they are these names that people know: human, beast, earth, plain, sea, mountain, donkey and similar nations and others. Then He presented these names to those angels, meaning the angels who were with Iblis who were created from the fire of poison, and He said to them: **Inform Me of the names of these,** meaning He says, **Inform Me of the names of these, if you are truthful,** if you know, I have not made a vicegerent on earth. He said: So when the angels knew God's anger towards them for what they spoke of of the knowledge of the unseen that no one else knows, of which they have no knowledge, "they said: Glory be to You," glorifying God from being No one knows the unseen except Him. We turn to You. **We have no knowledge except what You have taught us,** disowning them from knowing the unseen except what You have taught us, just as You have taught Adam. He said, **O Adam, inform them of their names.** He said, **He informed them of their names.** "So when he had informed them of their names, He said, 'Did I not tell you,' 'O angels in particular, 'Indeed, I know the unseen of the heavens and the earth,' and no one else knows. 'And I know what you reveal,' he said, **and what you conceal.** He said, "I know the secret as I know the open," meaning what Iblis concealed in himself out of arrogance and conceit. This is a strange context and there are things in it that are questionable and would take too long to discuss. This chain of transmission to Ibn Abbas is narrated by a famous interpretation. Al-Suddi said in his interpretation on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra, on the authority of Ibn Mas'ud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: When God finished creating what He loved, He rose above the Throne. Then he made Iblis the king of the lowest heaven, and he was from a tribe of angels called the jinn, and they were called the jinn because they were the treasurers of Paradise, and Iblis was a treasurer with his kingdom, so arrogance entered his heart and he said, God has not given me this except to distinguish me from the angels, so when that arrogance entered his soul, God revealed that to him, so God said to the angels, "I am going to place a successor on earth." They said, **Our Lord, what will that successor be?** He said: He will have offspring who will corrupt the earth and envy each other and kill each other. They said: **Will You place therein one who will cause corruption therein and shed blood, while we glorify You with praise and sanctify You?** He said: **Indeed, I know that which you do not know.** That is, regarding the affair of Satan. So God sent Gabriel to the earth to bring him some clay from it. The earth said: **I seek refuge in God from You**

lest You diminish me or disgrace me. So he returned and did not take anything, and said: **O Lord, it sought refuge in You, so grant it refuge.** So He sent Michael, and it sought refuge from him, so He granted it refuge. So he returned and said as Gabriel said. Then He sent the Angel of Death, and it sought refuge from him, and he said: **And I seek refuge in God or I return,** and I did not carry out his command. So he took from the face of the earth and mixed it, and did not take from one place. He took from red, white, and black soil, and for this reason the children of Adam came out different. So he ascended with it and soaked the soil until it became sticky clay, and sticky is that which sticks together. Then He said to the angels: "Indeed, I am going to create a human being from clay. So when I have proportioned him, And I breathed into him of My spirit, so fall down to him in prostration." So God created him with His hand so that Satan would not be arrogant towards him, so that he would say to him, **You are arrogant about what I have done with My hands, and I am not arrogant towards him by creating him as a human being.** So he was a body of clay forty years, the length of a Friday. The angels passed by him and were terrified by him when they saw him, and the most terrified of them was Satan. He would pass by him and strike him, and the body would make a sound like pottery, making a clanging sound. That is when he would say, **From clay like pottery,** saying, **For a matter I have created.** And it entered his mouth and exited from his anus, and he said to the angels, "Do not be afraid of this, for your Lord is steadfast, and this is hollow. If I have power over it, I will destroy it." So when the time came when God Almighty wanted to breathe the spirit into him, the angels said, **When I breathe into him of My spirit, then prostrate to him.** So when He breathed the spirit into him and the spirit entered his head, he sneezed, and the angels said, **Say, 'Praise be to God.'** So he said, **Praise be to God.** So God said to him, **May God have mercy on you, your Lord.** So when the spirit entered his eyes, he looked at the fruits of the earth. Paradise, and when the spirit entered his body, he desired food, so he jumped before the spirit reached his feet, in haste to the fruits of Paradise. That is when God Almighty says, **Man was created in haste.** So all the angels prostrated together except Iblis, who refused to be with those who prostrated. He refused and was arrogant and was among the disbelievers. God said to him: What prevented you from prostrating when I commanded you to what I created with My hands? He said, "I am better than him. I would not prostrate to a human being whom You created from clay." God said to him, **Then get down from it, for it is not for you** meaning it is not appropriate for you "to be arrogant therein. So get out, for you are among the debased." Debased means humiliation. He said, **And He taught Adam the names - all of them.** Then He showed creation to the angels and said, **Inform Me of the names of these, if you should be truthful.** That the children of Adam would corrupt the earth and shed blood, they said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." God said, **O Adam! Inform them of their names.** And when he had informed them of their names, He said, **Did I not tell you that I know the unseen of the heavens and the earth, and I know what you reveal and what you conceal?** He said, **Will You place therein**

And when We said to the angels, "Prostrate to Adam," they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers.

one who causes corruption therein? This is what they revealed. **And I know what you reveal and what you conceal**, meaning what Satan concealed in his soul of arrogance. This chain of transmission to these Companions is well-known in Al-Suddi's Tafsir, and it contains many Isra'iliyyat, so perhaps some of them are inserted and not from the words of the Companions, or that they were taken from some books. The advanced, and God knows best. Al-Hakim narrates in his Mustadrak with this same chain of transmission and says things and says according to Al-Bukhari's conditions.

The point is that when God the Most High ordered the angels to prostrate to Adam, Iblis entered into their address because even though he was not of their race, he had resembled them and had imitated their actions, so he entered into their address and was blamed for disobeying the order. We will elaborate on the issue, God willing, when He says: "Except Iblis. He was of the jinn and disobeyed the command of his Lord." Therefore, Muhammad ibn Ishaq said on the authority of Khallad on the authority of Ata' on the authority of Tawus on the authority of Ibn Abbas, who said: Iblis was named Azazel before he committed the sin, and he was one of the inhabitants of the earth. He was one of the most diligent angels and the most knowledgeable of them, so that led him to arrogance, and he was from a tribe they called jinn. In a narration on the authority of Khallad on the authority of Ata' on the authority of Tawus or Mujahid on the authority of Ibn Abbas or someone else, something similar. Ibn Abi Hatim said: My father told us, Saeed ibn Sulayman told us, Ibad told us, meaning Ibn al-Awwam, on the authority of Sufyan ibn Husayn on the authority of Ya'la ibn Muslim on the authority of Saeed ibn Jubayr on the authority of Ibn Abbas, who said: Iblis's name was Azazel, and he was one of the most noble angels of those with... The four wings, then Iblis after that, and Sanid said, on the authority of Hajjaj on the authority of Ibn Jurayj, he said: Ibn Abbas said: Iblis was one of the noblest of the angels and the most honorable of them in tribe, and he was the keeper of Paradise, and he had the authority of the lowest heaven, and he had the authority of the earth, and thus Ad-Dahhak and others narrated on the authority of Ibn Abbas equally. And Salih, the client of Al-Tawamah, said on the authority of Ibn Abbas: Indeed, among the angels is a tribe called the jinn: and Iblis was among them, and he ruled what is between the heaven and the earth, so he disobeyed, so God transformed him into a cursed devil, narrated by Ibn Jarir, and Qatada said on the authority of Saad bin Al-Musayyab: Iblis was the chief of the angels of the lowest heaven, and Ibn Jarir said: Muhammad bin Bashar told us, Adi bin Abi Adi told us on the authority of Awf on the authority of Al-Hasan, he said: Iblis was never among the angels for the blink of an eye, and he is the origin of the jinn just as Adam is the origin of mankind, and this chain of transmission is authentic on the authority of Al-Hasan, and thus Abd Al-Rahman bin Zaid bin Aslam said equally. Shahr bin Hawshab said: Iblis was one of the jinn who were expelled by the angels, so some of the angels captured him and took him to heaven. Narrated by Ibn

Jarir. Sanid bin Dawud said: Hisham told us, Abd al-Rahman bin Yahya told us, on the authority of Musa bin Numayr and Uthman bin Saeed bin Kamil, on the authority of Saad bin Masoud, who said: The angels were fighting the jinn, and Iblis was taken captive while he was young, so he was with the angels worshipping with them. When they were ordered to prostrate to Adam, they prostrated, but Iblis refused. That is why God the Almighty said: **Except Iblis, he was of the jinn**. Ibn Jarir said: Muhammad bin al-Qazzaz told us, Abu Asim told us, on the authority of Sharik, on the authority of a man, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: God created a creation and said: Prostrate to Adam. They said: We will not do so, so God sent fire upon them and burned them. Then He created another creation and said: **I am going to create a human being from clay**. Prostrate to Adam. They refused, so God sent fire upon them and burned them. Then He created these and said: Prostrate to Adam. They said: Yes. Iblis was among those who refused to prostrate to Adam. This is strange, and its chain of transmission is hardly sound, as it contains an unknown man, and the likes of him cannot be used as evidence. And God knows best. Ibn Abi Hatim said: Abu Saeed Al-Ashja told us: Abu Usama told us: Salih bin Hayyan told us: Abdullah bin Buraidah said: The Almighty's statement: **And he was among the disbelievers** is among those who refused, so the fire burned them. Abu Jaafar, may God be pleased with him, said on the authority of Al-Rabi' on the authority of Abu Al-Aaliyah: **And he was among the disbelievers** means among the disobedient. Al-Suddi said: **And he was among the disbelievers** is those whom God had not created on that day, but they would be after that. Muhammad bin Ka'b Al-Qurazi said: God began the creation of Iblis upon disbelief and misguidance, and he did the work of the angels, so God made him what He had created upon, upon disbelief. God Almighty said: **And he was among the disbelievers**. Qatada said regarding the Almighty's statement: **And when We said to the angels, 'Prostrate to Adam,'** so obedience to God and prostration to Adam was, God honored Adam by having His angels prostrate to him. Some people said that this was a prostration of greeting, peace, and honor, as God Almighty said: "And he raised his parents to the throne, and they fell down before him in prostration. And he said, 'O my father, this is the interpretation of my vision of before.'" **My Lord made it a right**. This was permissible in the past nations, but it was abrogated in our religion. Muadh said: I came to Ash-Sham and saw them prostrating to their bishops and scholars, so you, O Messenger of God, are more deserving of prostration. He said: **No, if I were to command a human being to prostrate to a human being, I would have commanded a woman to prostrate to her husband because of the greatness of his right over her**. Al-Razi preferred this view, and some of them said that prostration was to God and Adam was a qiblah in it, as God the Almighty said: **Establish prayer at the decline of the sun**. There is a problem with this analogy, and it is more apparent that the first view is more appropriate. Prostration to Adam is an act of honor, respect, and peace, and it is an act of obedience to God the

Almighty because it is compliance with His command. Al-Razi strengthened it in his interpretation and weakened the other two views, which are that it was made a qiblah, since no honor is apparent in it, and the other is that what is meant by prostration is submission, not bowing and placing the forehead on the ground, which is weak, as he said. Qatada said about God the Almighty's statement: "So they prostrated, except Iblis. He refused and was arrogant and became of the disbelievers." The enemy of God, Iblis, envied Adam, peace be upon him. Peace be upon him, what he gave of dignity, and he said: I am fire and this is clay, and the beginning of sins was arrogance, the enemy of God was arrogant to prostrate to Adam, peace be upon him, I said, and it has been established in the Sahih, **He who has in his heart the weight of a mustard seed of arrogance will not enter Paradise**, and in Iblis there was arrogance, disbelief, and stubbornness that necessitated his expulsion and banishment from the side of mercy and the presence of the Holy One, some of the Arabizers said, and he was among the disbelievers, meaning he became among the disbelievers because of his refusal, as he said, **So he was among the drowned**, and he said, **So you will be among the wrongdoers**, and the poet said:

In a deserted wilderness, the mounts, like the sad cat, were laying their eggs.

That is, it has become. Ibn Furak said: Its meaning is that he was among the disbelievers in the knowledge of God, and Al-Qurtubi preferred it. He mentioned here an issue and said: Our scholars said that whoever God manifests through his hands who is not a prophet, miracles and supernatural events, then that does not indicate his guardianship, contrary to some of the Sufis and Rafidis, this is his wording. Then he provided evidence for what he said: That we do not confirm that this supernatural event occurred through his hands that he will meet God with faith, and he does not confirm that for himself, meaning the saint who confirms that for him in the same matter. I said: Some of them provided evidence that the supernatural event may be at the hands of someone other than the saint, rather it may be at the hands of the wicked and the disbeliever as well, based on what was proven from Ibn Sayyad that he said: It is the smoke when the Messenger of God, may God bless him and grant him peace, hid for him, **So await the Day when the sky will bring forth a visible smoke**, and based on what was issued from him that he would fill the road when he became angry until Abdullah bin Omar struck him, and based on what was proven in the hadiths about the Antichrist, based on what will be at his hands of the many supernatural events, that he will command the sky to rain and it will rain, and the earth to grow and it will grow, and it will follow him. The treasures of the earth are like dragonflies, and that he kills that young man and then revives him, and other terrifying matters. Yunus bin Abdul A'la Al-Sadfi said: I said to Al-Shafi'i: Al-Layth bin Sa'd used to say: If you see a man walking on water and flying in the air, do not be deceived by him until you compare his matter to the Book and the Sunnah. Al-Shafi'i said: Al-Layth, may God have mercy on him, was short. Rather, if you see a man walking on water and flying in the air, do not be deceived by him until you compare his matter to the Book and the Sunnah. Al-Razi and others have

narrated two opinions of the scholars: Is the command to prostrate to Adam specific to the angels of the earth or general to the angels of the heavens and the earth? A group preferred both opinions, and the apparent meaning of the noble verse is generality: **So the angels prostrated, all of them together, except Iblis**. These are four aspects that strengthen the generality, and God knows best.

Fath al-Qadir

34- ٣/ is related to an omitted word, the meaning of which is: And remember when we said. Abu Ubaidah said that ٣/ is redundant, but it is weak. We have already discussed the angels and Adam. The meaning of prostration in Arabic is: humility and submission. Its ultimate purpose is to place the face on the ground. Ibn Faris said: **He prostrated** means to humble himself, and whoever prostrates has been humbled. *Isjad* means to continue looking. Abu Omar said: **He prostrated** means to lower his head. In this verse there is a great virtue for Adam, peace be upon him, as God made His angels prostrate to him. It was said that the prostration was to God and not to Adam, but rather they were facing him when prostrating, and there is no excuse for this, as prostration to humans may be permissible in some laws according to what interests require. This verse indicates that prostration was for Adam, as well as the other verse, I mean His statement: **So when I have proportioned him and breathed into him of My [created] spirit, then fall down to him in prostration**. And God the Almighty said: **And he raised his parents upon the throne and they fell down before him in prostration**. So its prohibition for anyone other than God in the law of our Prophet Muhammad (peace be upon him) does not necessarily mean that it is the same in all other laws. The meaning of prostration here is placing the forehead on the ground, and this is what the majority of scholars have said. Some people have said: It is merely humility and submission. There has been a dispute over whether the angels prostrated to Adam before or after teaching him the names. Al-Baq'a'i has discussed this at length in his interpretation. The context clearly indicates that the teaching took place, followed by the command to prostrate, followed by his being settled in Paradise, then his being expelled from it and settled on the earth. His statement: **Except Iblis** is a connected exception because he was from the angels according to what the majority of scholars have said. Shahr ibn Hawshab and some of the scholars of the principles of jurisprudence have said: **He was from the jinn** who were on the earth. So the exception in this case is disconnected. They provided evidence for this with the words of God the Almighty: **They do not disobey God in what He commands them and do what they are commanded** and His words: "Except Iblis. He was of the jinn" and the jinn are not angels. The first ones responded that it is not impossible for Iblis to be excluded from the group of angels, because God had previously known of his misery as justice from Him. **He will not be questioned about what he does** and there is no fire in his creation nor the composition of lust in him when He was angry with him that would prevent him from being one of the angels. Also, assuming that, it is not impossible for the exception to be connected, giving precedence to the angels, who are thousands in

And when We said to the angels, "Prostrate to Adam," they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers.

number, over Iblis, who is one individual among them. The meaning of *refused* is that he refused to do what he was commanded to do. Arrogance is to be proud of oneself. It has been proven in the Sahih from him, may God bless him and grant him peace, that **Arrogance is rejecting the truth and belittling people**. In another narration, *ghams* with a silent *sad* "and he was of the disbelievers" meaning of their kind. It was said: If it is here in the sense of *became*. Ibn Furak said: It is a mistake that is refuted by the fundamentals. Ibn Abi Hatim narrated from Ibn Abbas who said: Prostration was for Adam and obedience was for God. Ibn Abi Hatim narrated from Al-Hasan who said: They prostrated as an honor from God with which He honored Adam. Ibn Asakir narrated from Ibrahim Al-Muzani who said: God made Adam like the Kaaba. Ibn Abi Al-Dunya, Ibn Abi Hatim and Ibn Al-Anbari narrated from Ibn Abbas who said: Iblis's name was Azazel, and he was one of the noble angels with four wings, then he became hopeless later. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from him who said: He was called Iblis because God made him hopeless of all good, meaning he despaired of it. Ibn Ishaq, Ibn Jarir and Ibn Al-Anbari narrated from him who said: Before Iblis committed the sin, his name was Azazel from the angels, and he was one of the inhabitants of the earth, and he was one of the most diligent angels and the most knowledgeable of them, so that led him to arrogance, and he was from a tribe called Jinn. Ibn Al-Mundhir and Al-Bayhaqi narrated in Al-Shu'ab from him who said: Iblis was one of the treasurers of Paradise, and he managed the affairs of the lowest heaven. Muhammad ibn Nasr narrated on the authority of Anas that he said: The Messenger of God, may God bless him and grant him peace, said: "God commanded Adam to prostrate, so he prostrated. Then He said: Paradise is for you and for whoever of your descendants prostrates. And He commanded Iblis to prostrate, but he refused to prostrate. Then He said: Hell is for you and for whoever of your descendants refuses to prostrate." Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding His statement: **and he was among the disbelievers**, that he said: God made him a disbeliever who was unable to believe. Ibn Abi Hatim narrated on the authority of Muhammad ibn Ka'b al-Qurtubi that he said: God began the creation of Iblis in disbelief and misguidance, and he did the work of the angels, so He made him what his creation began with, which was disbelief. God said: **and he was among the disbelievers**.

Tafsir al-Baghawi

34. And the Almighty's saying: **And when We said to the angels, 'Prostrate to Adam.'** Abu Ja'far read (to the angels, prostrate) with a damma on the ta' next to the alif of isjdū. He also read, **He said, 'My Lord, judge with truth.'** 112-Al-Anbiya' with a damma on the ba'. Grammarians considered it very weak and attributed it to a mistake in it. They differed as to which of the angels this address was. Some of them said: with those who were inhabitants of the earth. The most

correct opinion is that it was with all the angels, based on the Almighty's statement: **Then the angels prostrated, all of them together** 30-Al-Hijr. His statement: *Prostrate* has two opinions: The most correct opinion is that the prostration was for Adam in reality, and it included the meaning of obedience to God Almighty by complying with His command, and that was a prostration of glorification and greeting, not a prostration of worship, like the prostration of Joseph's brothers to him in the Almighty's statement: **And they fell down before him in prostration** 100-Yusuf. It did not involve placing the face on the ground, but rather bowing, and when Islam came, it nullified that with the greeting of peace.

It was said: The meaning of his saying, **Prostrate to Adam** is to Adam as a qiblah, and prostration is to God Almighty, just as the Kaaba was made a qiblah for prayer and prayer is to God Almighty.

So they prostrated themselves meaning: the angels **except Iblis**. His name in Syriac was Azazel, and in Arabic: Al-Harith. When he disobeyed, his name and image were changed and it was said: Iblis, because he despaired of the mercy of God Almighty, meaning he despaired.

They differed about it. Ibn Abbas **may God be pleased with him** and most of the commentators said: Iblis was one of the angels. Al-Hasan said: He was one of the jinn and not one of the angels, because God the Almighty said: "Except Iblis. He was one of the jinn and disobeyed the command of his Lord" **Al-Kahf 50**. He is the origin of the jinn just as Adam is the origin of mankind. He was created from fire and the angels were created from light, and because he had offspring and the angels do not have offspring. The first is more correct because the address of prostration was with the angels, and His saying: **He was one of the jinn** means one of the angels who are the guardians of Paradise. Saeed bin Jubair said: One of those who work in Paradise. He said: A group of angels who make the jewelry of the people of Paradise. It was said: A group of angels were created from fire and were called jinn because they are hidden from the eyes, and Iblis was one of them. The evidence for this is the Almighty's saying: **And they made a relationship between him and the jinn** 158-Al-Isafaat, which is their saying: The angels are the daughters of God, and when God brought him out from the angels, He gave him offspring.

His saying: **He refused** means he refrained and did not prostrate, **and was arrogant** means he was too arrogant to prostrate **to Adam**, **and was** means he became **one of the disbelievers**. Most of the commentators said: He was, in God's foreknowledge, one of the disbelievers for whom misery was due.

I am Abu Bakr Muhammad ibn Abd al-Samad al-Turabi. I am Ibn al-Hakim Abu al-Fadl Muhammad ibn al-Husayn al-Haddadi. I am Abu Yazid Muhammad ibn Yahya ibn Khalid. I am Ishaq ibn Ibrahim al-Hanthali. I am Jarir, Waki' and Abu Mu'awiyah, on the authority of al-A'mash, on the authority of Abu

Salih, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "When the son of Adam recites a verse of prostration and prostrates, Satan withdraws, weeping and saying: Woe to him! The son of Adam was commanded to prostrate, and he prostrated, so Paradise is his. I was commanded to prostrate, but I disobeyed, so Hell is mine."

Tafsir al-Baidawi

34- **And when We said to the angels, 'Prostrate to Adam,'** when He informed them of their names and taught them what they did not know, He commanded them to prostrate to him, acknowledging his grace, fulfilling his right, and apologizing for what they said about him. It was said: He commanded them to do so before He perfected his creation, as the Almighty said: **And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration,** as a test for them and a demonstration of His grace. The conjunction is the conjunction of the adverb to the previous adverb if you make it an implied noun, otherwise it is conjunction with what is estimated to be an agent in it on the previous sentence, rather the entire story is conjunction to the other story, and it is a fourth blessing that He counted for them. And prostration is originally humiliation with submission, as the poet said:

You see the hills in it prostrating to the hooves

Another said:

And they said to him, **Prostrate to Layla**, so he prostrated.

It means the camel when it lowers its head. In the Sharia: placing the forehead with the intention of worship, and what is commanded is either the legal meaning, so the one to whom prostration is in reality is God the Most High, and He made Adam a qiblah for their prostration to magnify his status, or a reason for its obligation, so it is as if God the Most High, when He created him so that he would be a model for all creations, indeed all existences, and a copy of what is in the spiritual and physical world and a means for the angels to fulfill what was destined for them of perfections, and a connection to the appearance of what they differed in of ranks and degrees, He commanded them to prostrate in humility to what they saw in it of His great power and dazzling signs, and in gratitude for what He bestowed upon them through Him, so the lam in it is like the lam in the saying of Hassan, may God be pleased with him:

Was he not the first to pray towards your Qiblah and the most knowledgeable person about the Qur'an and Sunnah?

Or in the Almighty's saying: **Establish prayer at the decline of the sun.**

As for the linguistic meaning, which is humility to Adam as a greeting and reverence for him, like the prostration of Joseph's brothers to him, or submission

and obedience by striving to obtain what is connected to their livelihood and through which their perfection is completed. The discussion about the one commanded to prostrate is all the angels, or a group of them, as mentioned above.

"So they prostrated, except for Iblis. He refused and was arrogant." He refused what he was commanded to do, out of arrogance that he would not take him as a link in the worship of his Lord, or glorify him and greet him, or serve him and strive for what is good for him and right for him. Refusal means abstention by choice. Indefiniteness means that a man sees himself as greater than others. Arrogance means seeking that by satiation.

And he was among the disbelievers meaning in the knowledge of God the Most High, or he became one of them by his revulsion at God's command to him to prostrate to Adam, believing that he was better than him, and it is not appropriate for the better to be ordered to submit to the lesser and to be excessive in it as indicated by his saying: **I am better than him** in response to his saying: **What prevented you from prostrating to that which I created with My hands? Were you arrogant or were you among the exalted?**

Not by abandoning the obligation alone. The verse indicates that Adam, peace be upon him, is better than the angels who were ordered to prostrate to him, even if only in one way, and that Iblis was among the angels, otherwise their command would not have included him and it is not correct to exclude him from them, and the saying of God the Most High: **Except Iblis, he was from the jinn** does not contradict that because it is permissible to say that he was from the jinn in fact and from the angels in kind, and because Ibn Abbas, may God be pleased with them both, narrated: That among the angels there is a type that reproduces and they are called the jinn and among them is Iblis. And for those who claim that he was not one of the angels, he can say: He was a jinn who grew up among the angels, and was deceived by thousands of them, so they overcame him, or the jinn were also commanded with the angels, but he dispensed with mentioning the angels instead of mentioning them, because if he knows that the great ones are commanded to humble themselves before someone and to seek intercession through him, he knows that the lesser ones are also commanded to do so. The pronoun in **they prostrated** refers to the two tribes, as if he said, **so those commanded to prostrate prostrated except Iblis**, and that among the angels there are those who are not infallible, even though infallibility is the majority among them, just as there are infallible among humans, but infallibility is the majority among them. Perhaps there is a type of angels that does not differ from the devils in themselves, but differs from them in accidents and attributes, like the righteous and the wicked among humans and jinn, which includes them. And Iblis was of this type, as Ibn Abbas **may God be pleased with them both** said. Therefore, it is correct for him to change from his state and descend from his place, as indicated by the words of God the Almighty: "Except Iblis. He was one of the jinn and disobeyed the command of his Lord." It should not be said: How is that correct when the angels were created from light and the jinn from fire? Because Aisha **may God be pleased with her** narrated that the Prophet (blessings

Surat al-Baqarah 2:34

And when We said to the angels, "Prostrate to Adam," they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers.

and peace of God be upon him) said: **The angels were created from light, and the jinn were created from a smokeless flame of fire.** This is like a metaphor for what we mentioned, for what is meant by light is the luminous substance and so is fire, except that its light is cloudy and immersed in smoke, and it is forbidden because of the excessive heat and burning that accompanies it. So when it becomes refined and purified, it is pure light, and when it reverses, it returns to its original state as a young tree and continues to increase until its light is extinguished and pure smoke is avoided. This is more likely to be correct and more appropriate for reconciling the texts, and knowledge is with God the Almighty.

Among the benefits of the verse is the ugliness of arrogance and that it may lead its owner to disbelief, and the urging to obey his command and not delve into his secret, and that the command is for obligation, and that the one whose condition God Almighty knows will die in disbelief is the disbeliever in reality, since the point is in the endings even if he is by virtue of the condition a believer, which is the fulfillment attributed to our Sheikh Abu al-Hasan al-Ash'ari, may God Almighty have mercy on him.

and

Surat al-Baqarah 2:35

And We said, "O Adam, dwell, you and your wife, in Paradise and eat from it in abundance as you wish, but do not approach this tree, lest you be among the wrongdoers."

Tafsir al-Jalalayn

And We said, O Adam, dwell, you confirming the hidden pronoun to connect it **and your wife** Eve with the extension, and He created her from his left rib **in Paradise and eat from it** eating **in abundance** spacious with no stones in it (where you both wish. But do not approach this tree) by eating from it, which is wheat or grapes or other than them **lest you be** so you become **among the wrongdoers** the disobedient. [The most likely opinion according to Sheikh Mahmoud Al-Rankousi is that the Paradise they were in was on Earth and is not the eternal Paradise, Dar Al-Hadith]

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: In this verse there is clear evidence of the correctness of the statement of those who said: Iblis was expelled from Paradise after he was too arrogant to prostrate to Adam, and Adam inhabited it before Iblis descended to Earth. Do you not hear God, the Most High, say: "And We said, O Adam, dwell, you and your wife, in Paradise and eat from it in abundance as you wish, but do not approach this tree, lest you be among the wrongdoers. * But Satan caused them to slip therefrom and removed them from that in which they were." It has become clear that Iblis only caused them to slip away from the obedience of God after he cursed and showed arrogance, because the prostration of the angels to Adam was after the soul was breathed into him, and at that time Iblis refused to prostrate to him, and when he refused to do so, the curse was placed upon him. Also: Musa bin Harun narrated to me, he said: Amr bin Hammad narrated to us, he said: Asbat narrated to us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik and on the authority of Abu Salih, on the authority of Ibn Abbas and on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: That the enemy of God, Satan, swore by the glory of God to mislead Adam and his descendants and his wife, except for His sincere servants among them, after God cursed him, and after he was expelled from Paradise, and before he descended to Earth. And God taught Adam all the names.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: When God finished with Iblis and his rebuke, and he refused to do anything but disobey and cursed him, then expelled him from Paradise, He turned to Adam and taught him all the names, and said: **O Adam, inform them of their names** until His saying: **Indeed, it is You who is the Knowing, the Wise.**

Then the people of interpretation differed about the state in which Adam's wife was created, and the time in which she was made a dwelling for him.

Ibn Abbas said: Musa bin Harun narrated to me, he said: Amr bin Hammad narrated to us, he said: Asbat narrated to us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: Then Satan was expelled from Paradise when he was cursed, and Adam was settled in Paradise. He used to walk in it like a wild beast, with no wife to live with. Then he slept and woke up, and behold, at his head was a woman sitting, whom God had created from his rib. He asked her: Who are you? She said: A woman. He said: Why were you created? She said: She lives with me. The angels, looking at what he had learned, said to him: What is her name, O Adam? He said: Eve. They said: Why was she called Eve? He said: Because she was created from a living thing. Then God said to him: **O Adam, dwell, you and your wife, in Paradise and eat from it in abundance as you wish.** So this report indicates that Eve was created after Adam had settled in Paradise, and she was made a dwelling for him.

Others said that it was created before Adam settled in Paradise. Those who said that were:

Ibn Humayd narrated: Salamah narrated on the authority of Ibn Ishaq, who said: When God finished rebuking Satan, He turned to Adam and taught him all the names and said: **O Adam, inform them of their names** until His saying: **Indeed, it is You who is the Knowing, the Wise.** He said: Then He gave Adam the Sunnah, as we have heard from the People of the Book, the People of the Torah, and others from the people of knowledge, on the authority of Abdullah bin Abbas and others. Then He took a rib from his left side and filled it with flesh. Adam was asleep and did not wake up from his sleep until God created from that rib his wife Eve, and made her a woman for him to live with. When He removed the Sunnah from him and he woke up from his sleep, he saw her beside him, so he said, as they claim - and God knows best - **My flesh and blood and my wife**, and he lived with her. When God, the Blessed and Exalted, married him and made for him a place of rest from Himself, He said to him in the morning: **O Adam, dwell, you and your wife, in Paradise and eat from it in abundance as you wish, but do not approach this tree, lest you be among the wrongdoers.**

Abu Jaafar said: The word *wife* is used for a man's wife. *Wife* with the letter *ha* is more common in Arabic than without it. *Wife* without the letter *ha* is said to be a dialect of Azd Shanu'ah. As for the word *husband* about which there is no difference among the Arabs, he is the woman's husband.

The statement in the interpretation of his saying: **And eat from it in abundance wherever you wish.**

Abu Jaafar said: As for raghad, it is a spacious and comfortable life that does not concern its owner. It is said: someone is raghad, if he attains a spacious and

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And We said, "O Adam, dwell, you and your wife, in Paradise and eat from it in abundance as you wish, but do not approach this tree, lest you be among the wrongdoers."

comfortable life, as Imru' al-Qais ibn Hajar said:

While one sees him soft, safe from events, living a comfortable life

And as Musa bin Harun told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace, **and eat from it abundantly**, he said: Abundance is bliss.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: *abundantly*, he said: They will not be held accountable.

Al-Muthanna told us, he said: Abu Hudhayfah told us, he said: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Ibn Hamid told us: Hakam told us, on the authority of Ansaba, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid: **And they will eat from it abundantly**, meaning they will not be held accountable.

And it was narrated on the authority of Al-Munjab bin Al-Harith, who said: Bishr bin Amara narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas: **And eat from it in abundance wherever you wish**. He said: Abundance is the abundance of living.

The meaning of the verse is: And We said, **O Adam, dwell, you and your wife, in Paradise, and eat from Paradise ample provision, pleasant to live wherever you wish**.

As Bishr bin Muadh told us, he said: Yazid bin Zari' told us, he said: Saeed told us, on the authority of Qatada, his saying: **O Adam, dwell, you and your wife, in Paradise and eat from it in abundance as you wish**. Then the trial that was written for creation was written for Adam, as He had tested creation before him, that God, may He be glorified and praised, made lawful for him what was in Paradise, that he could eat from it in abundance as he wished, except for one tree that he was forbidden from, and it was presented to him in it, so the trial continued with him until he fell into that which he was forbidden from.

The statement in the interpretation of the Almighty's saying: **And do not approach this tree**.

Abu Jaafar said: "A tree in the speech of the Arabs is everything that stands on a stalk. From this is the saying of God Almighty: 'And the star and the tree prostrate themselves' (al-Rahman 55:6). By the star, he means what grows from the earth of plants, and by the tree, what stands on a stalk."

Then the people of interpretation differed about the

specific tree whose fruit Adam was forbidden to eat. Some of them said: It is the ear of corn. Those who said that mentioned: Muhammad bin Ismail Al-Ahmasi told me, he said: Abdul Hamid Al-Hamani told us, on the authority of Al-Nadr, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: The tree whose fruit Adam was forbidden to eat is the ear of corn.

Yaqub bin Ibrahim told me, Hisham told us, and Ibn Wakee' told us, he said: Imran bin Utaybah told us, all on the authority of Hisin, on the authority of Abu Malik, regarding his statement: **And do not approach this tree**, he said: It is the ear of corn.

Muhammad bin Bashir told us: Ibn Mahdi told us, and Ahmad bin Ishaq al-Ahwazi told us: Abu Ahmad al-Zubayri told us. They both said: Sufyan told us, on the authority of Hisin, on the authority of Abu Malik, the same.

Abu Kuraib and Ibn Wakee' told us: Ibn Idris told us: I heard my father, on the authority of Atiyyah, regarding his statement: **And do not approach this tree**, he said: The ear of corn.

Bishr bin Muadh told us: Yazid told us, on the authority of Saeed, on the authority of Qatada, who said: The tree from which Adam was forbidden was the ear of corn.

Al-Muthanna bin Ibrahim told me: Muslim bin Ibrahim told us: Al-Qasim told us: A man from Banu Tamim told me that Ibn Abbas wrote to Abu Al-Jild asking him about the tree from which Adam ate, and the tree at which he repented. Abu Al-Jild wrote to him: You asked me about the tree from which Adam was forbidden, which is the spikenard, and you asked me about the tree at which Adam repented, which is the olive tree.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of a man of knowledge, on the authority of Mujahid, on the authority of Ibn Abbas, that he used to say: The tree from which Adam was forbidden was wheat.

Al-Muthanna told me, he said: Ishaq told us, he said: Abd al-Razzaq told us, he said: Ibn Uyaynah and Ibn al-Mubarak told us, on the authority of al-Hasan ibn Amara, on the authority of al-Munhal ibn Amr, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, he said: The tree that God forbade Adam and his wife from was the ear of corn.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of some of the people of Yemen, on the authority of Wahn ibn Munabbih al-Yamani, that he used to say: It is wheat, but a grain of it in Paradise is like the kidney of a cow, softer than butter and sweeter than honey. And the people of the Torah say: It is wheat.

Ibn Hamid told us: Salamah told us: Muhammad ibn Ishaq told me, on the authority of Yaqub ibn Utbah: He was told that it is the tree that the angels rub against for immortality.

Ibn Wakee' told us: Ibn Yaman told us, on the authority of Jaber bin Yazid bin Rafa'a, on the authority of Muharrib bin Dithar, who said: It is the spike.

Ibn Wakee' told us: Abu Usamah told us, on the authority of Yazid bin Ibrahim, on the authority of Al-Hasan, who said: It is the ear of corn that God made a provision for His children in this world.

Abu Jaafar said: Others said: It is the vine. Mention those who said that.

Ibn Wakee' told us: Abdullah told us, on the authority of Israel, on the authority of Al-Suddi, on the authority of someone who told him, on the authority of Ibn Abbas, who said: It is the vine.

Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **And do not approach this tree**, he said: It is the vine, and the Jews claim that it is wheat.

Ibn Wakee' told us: Amr ibn Hammad told us: Asbat told us, on the authority of Al-Suddi, who said: The tree is the vine.

Yaqub bin Ibrahim told me: Hisham told us, on the authority of Mughirah, on the authority of Al-Sha'bi, on the authority of Ja'dah bin Hubayrah, who said: It is the grapes in His statement: **And do not approach this tree**.

Ibn Wakee' told us: My father told me, on the authority of Khallad al-Saffar, on the authority of Bayan, on the authority of al-Sha'bi, on the authority of Ja'dah ibn Hubayrah: **And do not approach this tree**, he said: the vine.

Ibn Al-Muthanna told us: Al-Hussein told us: Khalid Al-Wasiti told us, on the authority of Bayan, on the authority of Al-Sha'bi, on the authority of Ja'dah bin Hubayrah: **And do not approach this tree**, he said: the vine.

Ibn Hamid and Ibn Wakee' told us: Jarir told us, on the authority of Mughira, on the authority of Al-Sha'bi, on the authority of Ja'dah ibn Hubayrah, who said: The tree from which Adam was forbidden was the wine tree.

Ahmad bin Ishaq told us: Abu Ahmad Al-Zubayri told us: Ibad bin Al-Awam told us: Sufyan bin Hussein told us, on the authority of Ya'la bin Muslim, on the authority of Sa'id bin Jubayr, regarding his statement, **And do not approach this tree**, he said: the vine.

Ahmad bin Ishaq told us: Abu Ahmad told us: Sufyan told us, on the authority of Al-Suddi, who said: Grapes.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Abu Ma'shar, on the authority of Muhammad bin Qais, he said: Grapes.

Others said: It is the fig tree. Those who said that mentioned: Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn

Jurayj, on the authority of some of the companions of the Prophet, may God bless him and grant him peace, he said: A fig tree. Abu Ja'far said: The statement in that, according to us, is that God, the Most High, informed His servants that Adam and his wife ate from the tree that their Lord forbade them from eating from, so they committed the sin that He forbade them from committing by eating what they ate from it, after God, the Most High, explained to them the exact tree that He forbade them from eating from, and pointed to it to them by saying: **And do not approach this tree**. God, the Most High, did not provide His servants addressed by the Qur'an with an indication of which trees of Paradise He forbade Adam from approaching, by stating it by name, nor by indicating it. If God had been pleased with the knowledge of which of those, He would not have failed to provide His servants with an indication of it by which they would arrive at knowing its exact nature, so that they would obey Him with their knowledge of it, as He did with everything that He was pleased with by knowledge of it.

The correct thing to say is that God, the Most High, forbade Adam and his wife from eating from a specific tree of the trees of Paradise, to the exclusion of the other trees. They disobeyed God's prohibition and ate from it as God, the Most High, described them. We do not know which tree it was specifically, because God did not provide His servants with evidence for that in the Qur'an or in the authentic Sunnah. How can that come about? It has been said that it was the tree of barley, and it has been said that it was the grape tree, and it has been said that it was the fig tree. It is possible that it was one of them. This is knowledge that, if known, does not benefit a scholar in his knowledge, and if an ignorant person is ignorant of it, his ignorance of it does not harm him.

The statement in the interpretation of the Almighty's saying: **And do not approach this tree, lest you be among the wrongdoers**.

Abu Jaafar said: The Arab scholars differed in their interpretation of his statement: **And do not approach this tree, lest you be among the wrongdoers**.

Some of the Kufi grammarians said: The interpretation of that is: And do not approach this tree, for if you approach it, you will be among the wrongdoers. So the second is in the position of the answer to the condition. And the answer to the condition works on its first, like when you say: If you stand, I will stand, so the second is made jussive by the jussive of the first. Likewise, his saying: Then you will be, when the fa' occurred in the position of the condition of the first, it was made accusative by it, and it was made like ki in its accusative of future verbs, because they must be future, since the origin of the condition was future.

Some of the grammarians of Basra said: The interpretation of that is, let neither of you come near this tree, lest you both be among the wrongdoers. However, he claimed that it is not permissible to make an explicit *an* with *la*, but rather it is implied and must be used, so that the speech is correct by conjoining a noun, which is *an*, with the noun. Just as it is not permissible in their saying: **Perhaps he will do**, "Perhaps the action." Nor in your saying: **He was not able to do**, "He was not able to do."

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And We said, "O Adam, dwell, you and your wife, in Paradise and eat from it in abundance as you wish, but do not approach this tree, lest you be among the wrongdoers."

This second statement is invalidated by the consensus of all of them on the error of the one who says: I am pleased that you stand up, O man, meaning I am pleased that you stand up. Likewise, according to this school of thought, it must be an error for the one who says: Do not stand up, if the meaning is: Do not stand up. And in the consensus of all of them on the validity of the one who says: Do not stand up, and the error of the one who says: I am pleased that you stand up, meaning I am pleased that you stand up, there is clear evidence of the error of the claimant's claim that with *la* in his statement: **And do not approach this tree**, is the pronoun *that* and the correctness of the other statement.

In His saying, **Then you will be among the wrongdoers**, there are two interpretations:

One of them is that *fatakuna* is intended to be in conjunction with his statement **and do not approach**, so its interpretation then would be: and do not approach this tree and do not be among the wrongdoers. So *fatakuna* then would be in the sense of the jussive mood, jussive with what **and do not approach** was jussive with, just as the speaker says: do not speak to Amr and do not harm him, as Imru' al-Qais said.

I said to him: Aim and do not strain it, lest you be struck by the other side of the quail and slip.

So he decided to leave you with what he decided to do, do not exhaust him, as if he repeated the prohibition.

The second is that **then you will be among the wrongdoers**, meaning the answer to the prohibition. Its interpretation then would be: Do not approach this tree, for if you approach it, you will be among the wrongdoers. Just as you say: Do not insult Umar, lest he insult you, as a retribution.

Then *fatakuna* is in the accusative case, since it is a conjunction that is not in its proper form, since in **do not come close** there is a conjunction that acts on it, and it is not appropriate to repeat it in *fatakuna*, so it is in the accusative case as I explained at the beginning of this question.

As for the interpretation of his statement, **Then you will be among the wrongdoers**, he means by it that you will be among those who transgress against what I have permitted and made permissible for them. Rather, what he meant by that is that if you approach this tree, you will be on the path of those who transgress My limits, disobey My command, and make permissible what I have forbidden, because the wrongdoers are allies of one another, and God is the ally of the righteous. The root of injustice in the speech of the Arabs is to put something in the wrong place, and from that is the saying of Nabigha of Banu Dhubyān:

Except that I hide it for no reason, and distance is like a pool that covers the skin of the oppressed.

So he made the land oppressed, because the one who dug the well in it dug in the wrong place. So he made it oppressed, because the hole was placed in it in the

wrong place. And from that is what Ibn Qami'ah said in describing the rain:

The valleys were oppressed, and the rivers were swollen with greed, and the sperm became pure for him, far from the quarry.

And his injustice to him: his coming at the wrong time, and his pouring out in the wrong place. And from this: the man wronged his camel, which is his slaughtering it without a reason. And that, among the Arabs, is placing the slaughter in the wrong place.

Injustice may branch out into meanings that would take a long time to list in this book, and we will explain them in their proper places when we reach them, God willing. The origin of all of this is what we described of putting something in the wrong place.

Tafsir al-Qurtubi

God Almighty said: **And We said, 'O Adam, dwell, you and your wife, in Paradise and eat from it in abundance as you wish, but do not approach this tree, lest you be among the wrongdoers.'**

It contains thirteen issues:

The first: The Almighty's saying: **And We said, 'O Adam, dwell.'** There is no dispute that God Almighty expelled Iblis when he disbelieved and banished him from Paradise. After expelling him, He said to Adam: *Dwell*, meaning, remain in residence and make it a dwelling place, which is a place of dwelling. And dwelling in it means dwelling in a dwelling place. And dwelling is the fire. The poet said:

I have settled and painted

And dwelling: is everything that is calmed by. The knife is well-known, it was named thus because it calms the movement of the slaughtered animal, and from it comes the poor, because of his little movement and handling. And the inhabitants of the ship are Arabic, because they calm it from disturbance.

Second: In his saying: *Dwell*, there is a warning about leaving, because dwelling is not ownership, and for this reason some of the gnostics said: Dwelling is for a period of time and then it ends, so their entry into Paradise was an entry of dwelling, not an entry of residence.

I said: If this is the case, then it is an indication of what the majority of scholars say: If someone houses a man in a house that he owns, he does not own it by living in it, and he has the right to evict him if the period of housing expires. Al-Sha'bi used to say: If a man says, **My house is yours to live in until you die**, then it is his for his life and death. If he says, **This is my house, live in it until you die**, then it returns to its owner when he dies. And similar to the life-span residence, except that the disagreement over life-span is stronger than over living. We will discuss life-span in Huw, God willing. Al-Harbi said: I heard Ibn al-A'rabi say: The Arabs did

not differ that these things are the property of their owners and their benefits are for the one for whom life-span, slavery, poverty, destitution, gift, nakedness, living, and being without a home are given. This is the argument of Malik and his companions that he does not own anything from the gifts except the benefits without slavery, and this is the saying of Al-Layth bin Sa'd, Al-Qasim bin Muhammad, and Yazid bin Qusayt.

The life estate: is that you house a man in a house for you for the duration of your life or his life. The same applies to the *ruqba*. It is to say: If I die before me, it will return to me, and if I die before you, it will be yours. It is from the word *muraqabah*. *Muraqabah* means that each of them watches the death of the other, and for this reason they differed in permitting or prohibiting it. Abu Yusuf and al-Shafi'i permitted it, and it is as if it were a will according to them. Malik and the Kufians prohibited it, because each of them intends compensation that he does not know if he will get, and each of them wishes for the death of the other. There are also two hadiths on this topic regarding permission and prohibition, mentioned by Ibn Majah in his *Sunan*. The first was narrated by Jabir ibn Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The life estate is permissible for the one who lives in it, and the *ruqba* is permissible for the one who watches over it.'" In this hadith, there is equality between the life estate and the *ruqba* in ruling. The second was narrated by Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said:

No neck, whoever has a slave, it is his life and his death. He said: The neck is when he says to another: From me and from you, death. So his saying: **No neck** is a prohibition indicating prevention, and his saying: **Whoever has a slave, it is his** indicates permissibility. Al-Nasa'i also included them both. It was mentioned on the authority of Ibn Abbas that he said: The life and the neck are the same. Ibn al-Mundhir said: It was proven that the Messenger of God, may God bless him and grant him peace, said:

A life estate is permissible for the one who lives in it, and a slave estate is permissible for the one who is assigned a guardianship over it. Ibn al-Mundhir authenticated the hadith, and it is an argument for those who say that a life estate and a slave estate are the same. It was narrated on the authority of Ali, and al-Thawri and Ahmad said the same, and that it never returns to the first, and Ishaq said the same. Tawus said: Whoever assigns a guardianship over something, it is a way of inheritance.

Impoverishment is derived from the word *faqarah* **back pain**. My camel impoverished you. Its vertebrae made you proud so that you could ride it. The game impoverished you if you were able to sever it so that you could shoot it. The same is true of *ikhbal*. It is said: **I lent someone a camel to ride or a horse to raid on.** Zuhair said:

If you ask for money, they will be fooled, if you ask for it, they will give, and if you are given it, they will be expensive.

Al-Manha: the gift. Al-Manha: the gift of milk.

Al-Maniha: the she-camel or sheep that a man gives to

another to milk and then returns it. The Messenger of God, may God bless him and grant him peace, said:

The loan must be repaid, the gift must be returned, the debt must be settled, and the guarantor must pay.

Narrated by Abu Umamah, and included by Al-Tirmidhi, Al-Darqutni, and others, and it is authentic.

And to lend a stallion: to lend a stallion. Someone asked for a stallion to mate with his camels, so he let him mate with him. It is also said: your stallion has loaned me, meaning your stallion has honored me so that he may mate with my camels. The stallion has mated with the female camel, meaning he has sat on her. And the stallion has mated with his female camel. It is said: a female camel that has reached the age where the stallion has mated with her.

Third: The Almighty's saying: **You and your wife.** You is an emphasis on the pronoun in the verb, and similar to it is **Then go, you and your Lord**. It is not permissible to say **I live and your wife, or I go and your Lord**, except in cases of poetic necessity, as he said:

I said, when you come, the flowers will sway like the sheep of the angels, raking the sand.

So, the word *flower* is connected to the pronoun in **came to** and the pronoun is not emphasized. It is permissible in other than the Qur'an, but at a distance: **Get up and Zaid**.

Fourth: The Almighty's saying: **And your wife.** The language of the Qur'an is *zawj* without the *ha*, and we have already discussed it. It was mentioned in Sahih Muslim: *Zawjhu*, Abdullah bin Muslimah bin Qanab told us, Hammad bin Salamah told us, on the authority of Thabit al-Banani, on the authority of Anas:

"The Prophet (peace and blessings of God be upon him) was with one of his wives when a man passed by him and he called him. He came and said: 'O so-and-so, this is my wife so-and-so.' He said: 'O Messenger of God, who did I think I did not think you were?' The Messenger of God (peace and blessings of God be upon him) said: 'The devil runs through a person as blood runs through him.'" And the husband of his mother (peace be upon him) was Eve (peace be upon her), and he was the first to call her that when she was created from his rib without Adam (peace be upon him) realizing it. Had he known that, no man would have been kind to his wife. When he woke up, he asked him: Who is this? He said: Woman. It was said: What is her name? He said: Eve. It was said: Why was she called woman? He said: Because she was taken from man. It was said: Why was she called Eve? He said: Because she was created from a living being. It was narrated that the angels asked him about that to test his knowledge, and that they said to him: Do you love her, O Adam? He said: Yes. They said to Eve: Do you love him, O Eve? She said: No, and in her heart was many times more love for him than in his heart. They said: If a woman were to be truthful in her love for her husband, Eve would be truthful. Ibn Masoud and Ibn Abbas said: When Adam was made to dwell in Paradise, he walked in it feeling lonely. When he slept, Eve was created from his short rib on his left side so that he could live with her and be comforted by her. When he woke up, he saw her and

And We said, "O Adam, dwell, you and your wife, in Paradise and eat from it in abundance as you wish, but do not approach this tree, lest you be among the wrongdoers."

said: Who are you?! She said: A woman was created from your rib so that she could live with me. This is the meaning of the Almighty's saying: **It is He who created you from one soul and created from it its mate that he might dwell in security with her.** The scholars said: This is why the woman was crooked, because she was created from a crooked part, which is the rib. In Sahih Muslim, on the authority of Abu Hurairah, he said: The Messenger of God, may God bless him and grant him peace, said:

"Woman was created from a rib - in another narration: And the most crooked part of the rib is its top - it will not be straight for you in one way. If you enjoy her, you will enjoy her even though she is crooked. If you try to straighten her, you will break her, and breaking her means divorcing her." And the poet said:

It is the crooked rib, you cannot straighten it unless straightening the ribs is their breaking

Weakness and power combined in the young man. Isn't it strange how weak and powerful she is?

From this chapter, scholars have deduced the inheritance of the hermaphrodite who has the same characteristics as men and women, such as a beard, breasts, and urethra, but lacks organs. If his ribs are less than those of a woman, he is given the share of a man - this was narrated on the authority of Ali, may God be pleased with him - because Eve was created from one of his ribs. This will be explained in the chapter on inheritance, God willing.

Fifth: The Almighty's saying: *Paradise*. Paradise means the garden, and we have already discussed it. No attention should be paid to what the Mu'tazila and Qadariyya have said, that it was not in the Garden of Eternity, but rather in a Garden in the land of Eden. They based their innovation on the fact that if it were the Garden of Eternity, Satan would not have reached it, because God says: **There is no idle talk therein nor sinning.** And He says: **They will hear therein no idle talk nor lying.** And He says: **They will hear therein no idle talk nor sinning.** And that its people will not leave it, because He says: **And they will not be expelled from it.** Also, the Garden of Eternity is the abode of holiness, sanctified from sins and transgressions as a purification for it. Satan spoke idle talk therein and lied, and Adam and Eve were expelled from it because of their disobedience.

They said: How can it be permissible for Adam, with his status with God and his perfect intellect, to ask for the tree of eternity while he is in the abode of holiness and the kingdom that does not decay? The answer is: God Almighty defined Paradise with the definite article, and whoever says: I ask God for Paradise, does not understand from it in the acquaintance of creation anything but asking for the Paradise of eternity. It is not impossible in the mind that Satan entered Paradise to deceive Adam, and Moses met Adam, peace be upon them, and Moses said to him:

You made your offspring miserable and expelled them from Paradise. So the definite article was inserted to

indicate that it is the well-known Paradise of Eternity, but Adam did not deny that. If it were something else, it would have been rejected by Moses. So when Adam remained silent about what Moses had decided, it was true that the house from which God Almighty expelled them was different from the house to which they were expelled. As for the verses they used as evidence, God only made it in it after its people entered it on the Day of Resurrection. It is not impossible that it is the house of eternity for whomever God wants to make eternal in it, and he who has been destined to perish may be expelled from it. The people of interpretation have agreed that the angels enter Paradise with the people of Paradise and leave it, and its keys were in the hand of Satan and then were taken away from him after the sin. The Prophet, may God bless him and grant him peace, entered it on the Night of the Isra and then left it and informed about what was in it and that it is truly the eternal Paradise. As for their saying that Paradise is the abode of holiness and God the Most High purified it from sins, this is ignorance on their part, because God the Most High commanded the Children of Israel to enter the holy land, which is Ash-Sham. The people of the laws have agreed that God the Most High sanctified it and sins, disbelief and lying were seen in it, and its sanctification is not something that prevents sins in it, and the same is true of the abode of holiness. Abu Al-Hasan Ibn Battaal said: Some of the sheikhs have narrated that the people of the Sunnah have agreed that the eternal Paradise is the one from which Adam, peace be upon him, descended, so there is no meaning to the saying of those who disagreed with them. And their saying: How could it be permissible for Adam, with his perfect mind, to ask for the tree of eternity when it is the abode of eternity? It is reflected back to them and it is said: How could it be permissible for Adam, with his perfect mind, to ask for the tree of eternity in the abode of annihilation! This is not permissible for anyone with the slightest bit of intelligence, so how about Adam, who is the most intelligent of creation, according to what Abu Umamah said, as will come.

Sixth: The Almighty's saying: **And eat from it in abundance wherever you wish.** The majority of people read *raghad* with a fatha on the *ghayn*. Al-Nakha'i and Ibn Waththab read it with a sukoon on it. And *raghad* is a comfortable, easy life without any hardship. He said:

While you see a person soft, safe from events, living a comfortable life

It is said: their life was comfortable and comfortable **with the letter ghain with a damma or a kasra.** And the people became fertile and lived in comfort. It is accusative as an adjective for a deleted source. And where and where and where and where and how and how and how are all languages, he mentioned them.

Copper and others.

Seventh: The Almighty's saying: **And do not approach this tree** meaning do not approach it by eating, because it was permitted. Ibn al-Arabi said: I heard al-Shashi in the assembly of al-Nadr ibn Shumayl say:

If it is said do not approach **with the fat-ha on the ra'**, it means do not wear it by action, and if it is **with the damma on the ra'**, it means do not come near it. In al-Sahah: To approach something means to draw near. To approach it **with the kasra** means to bring it near, meaning to approach it. To approach closer means to draw near - like I wrote, I write, I write - if you walk to the water and there is only one night between you and it, and the noun is proximity. Al-Asma'i said: I asked a Bedouin: What is proximity? He said: Walking at night to drink tomorrow. Ibn 'Atiyyah said: Some of the experts said: When God Almighty wanted to prohibit eating from the tree, He prohibited it with a word that implies eating and what the Arabs call for, which is proximity. Ibn 'Atiyyah said: This is a clear example of blocking the means. Some of the masters of meaning said that his saying: **And do not come near** indicates that he will fall into sin and leave Paradise, and that his dwelling therein will not last, because the one who is immortal will not be prohibited from anything, nor will he be commanded or forbidden. The evidence for this is the saying of God Almighty: **Indeed, I will place upon the earth a vicegerent**, which indicates that he will leave it.

Eighth: The Almighty's saying: **This tree**. The indefinite noun is described by what contains the definite article and nothing else, such as when you say: I passed by this man, this woman, and this tree. Ibn Muhaysat read: **This tree** with a ya', which is the original, because the ha' in this is a substitute for a ya', and therefore what precedes it was broken. There is no feminine ha' in speech that is preceded by a kasra other than it, and that is because its original is a ya'.

Al-Shajara, al-Shajara and al-Shirah are three languages. Al-Shajara is read with a kasra on the shin. Al-Shajara and al-Shajara: what is on a stalk of the plant of the earth. A land of shrubs and trees means a land with many trees, and a valley of shrubs, but it is not said: a valley of trees. The singular of al-Shajara is a tree, and only a few letters have come from the plural in this example: tree and shajara, and reed and reed, and tarfa and tarfa, and halfa and halfa. Al-Asma'i used to say about one of the halfa: halfa, with a kasra on the lam, an alliance with its sisters. Sibawayh said: Al-Shajara is singular and plural, and that is al-Qasba, al-Tarfa and al-Halafa. Al-Mashjara: a place of trees. And a land of trees, and this land is more tree-rich than this, meaning more trees, as al-Jawhari said.

Ninth: The people of interpretation differed in identifying this tree that he was forbidden from and from which he ate. Ibn Masoud, Ibn Abbas, Saeed bin Jubair, and Ja'dah bin Hubayrah said: It is the vine, and that is why wine was forbidden to us. Ibn Abbas, Abu Malik, and Qatada also said: It is the ear of corn, and its seed is like the kidney of a cow, sweeter than honey and softer than butter, said Wahb bin Munabbih. When God accepted Adam's repentance, He made it food for his children. Ibn Jurayj said on the authority of some of the Companions: It is the fig tree, and Saeed narrated the same on the authority of Qatada, and that is why it is expressed in the vision as regret for the one who ate it because of Adam's regret for eating it, mentioned by Al-Suhayli. Ibn Atiyyah said: There is no hadith to support this identification, but rather the correct thing is to believe that God Almighty forbade

Adam from a tree, but he disobeyed it and disobeyed in eating from it. Al-Qushayri Abu Nasr said: And my father, Imam, may God have mercy on him, used to say: It is known in general that it was the tree of trial.

Tenth: They differed on how he ate from it with the threat associated with proximity, which is the Almighty's saying: **So you will be among the wrongdoers**. Some people said: He ate from something other than what was indicated, so they did not interpret the prohibition to apply to all of its kind, as if Satan deceived him by taking the apparent meaning. Ibn al-Arabi said: It is the first sin that God was disobeyed with according to this statement. He said: And in it is evidence that whoever swears not to eat from this bread and then eats from its kind has broken his oath. The investigation of the schools of thought on it is that most scholars said: There is no breaking of the oath in it. Malik and his companions said: If the basis of the oath requires specifying what is indicated, he does not break his oath by eating its kind, but if the basis of the oath or its reason or intention requires the kind, it is carried on that and he breaks his oath by eating something other than it. The story of Adam, peace be upon him, was carried on this, as he was prohibited from a tree that was specified for him and its kind was intended, so the statement was carried on the wording and not the meaning.

Our scholars have differed on a branch of this, which is that if he swore not to eat this wheat and then ate bread from it, according to two opinions, he said in the book: He has broken his oath, because this is how it is eaten. Ibn Al-Mawaz said: There is nothing wrong with him, because he did not eat wheat, but rather bread, so he took into account the name and description. If he said in his oath, **I will not eat from this wheat**, he would have broken his oath by eating bread made from it. There is a difference of opinion regarding the food he bought with its price and regarding what it grew. Others said: They interpreted the prohibition as a recommendation. Ibn Al-Arabi said: Although this was a matter of the principles of jurisprudence, it was dropped here, because of His statement: **So you will be among the wrongdoers**, so He coupled the prohibition with the threat, and likewise His statement, the Most High: **So let him not expel you from Paradise and you will be miserable**. Ibn Al-Musayyab said: Adam ate only after Eve gave him wine to drink, so he became drunk and was out of his mind. Yazid bin Qusayt said the same, and they swore by God that he did not eat from this tree while he was sane. Ibn al-Arabi said: This is invalid in terms of transmission and reason. As for transmission, it is not valid in any way. God Almighty described the wine of Paradise, saying: **There is no ghoul therein**. As for reason, it is because the prophets after prophethood are infallible from anything that leads to failure to fulfill obligations and committing crimes.

I said: Some scholars have deduced the prophethood of Adam, peace be upon him, before he was settled in Paradise from the Almighty's saying: **So when he informed them of their names**, so God Almighty commanded him to inform the angels of what they did not have of the knowledge of God Almighty. And it was said: He ate it forgetfully, and it is possible that they forgot the threat.

Surat al-Baqarah 2:35

And We said, "O Adam, dwell, you and your wife, in Paradise and eat from it in abundance as you wish, but do not approach this tree, lest you be among the wrongdoers."

I said: This is correct, because God Almighty has definitely and definitely informed us of this in His Book, saying: **And We had already made a covenant with Adam before, but he forgot, and We found on his part no firm will.** However, since the prophets, peace be upon them, are required to be cautious and vigilant due to their vast knowledge and high status, which is not required of others, his being distracted from reminding them of the prohibition was a waste, and he became a disobedient, i.e., a transgressor. Abu Umamah said: If the dreams of the children of Adam, from the time God created creation until the Day of Resurrection, were put on one side of the scale and Adam's dream was put on the other side, they would outweigh them, and God Almighty has said: **And We found on his part no firm will.**

I said: This statement of Abu Umamah is general for all the children of Adam. It may be possible that this is specific to our Prophet Muhammad, may God bless him and grant him peace, for he was the most patient and intelligent of people. It may also be possible that the meaning is if the dreams of the children of Adam were not among the prophets. And God knows best.

I said: The first statement is also good, as we thought that what was meant was the object and what was meant was the type, like the saying of the Prophet, may God bless him and grant him peace, when he took gold and silk and said: These two are forbidden to the males of my nation. And he said in another report:

These two are the destroyers of my nation. He meant the species, not the entity.

Eleventh: It is said that the first person to eat from the tree was Eve, after Satan tempted her - as will be explained - and that his first words were with her because she was a whisper from the pillow, and she was the first temptation that entered men from women, so he said: What prevented you from this tree was nothing but the tree of immortality, because he knew from them that they loved immortality, so he came to them from where they loved.

Love of something blinds and deafens - so when Eve said to Adam, deny it to her and mention the covenant, he insisted with Eve and Eve insisted with Adam, until she said: I eat before you so that if something happens to me you are safe, so she ate and it did not harm her, so she came to Adam and said: Eat, for I have eaten and it did not harm me, so he ate and their private parts became apparent to them and they were subject to the ruling of sin, because God the Most High said: **And do not approach this tree** He includes them in the prohibition, therefore the punishment did not come down on them until the prohibited thing was found in both of them, and this issue was hidden from Adam, and for this reason some scholars said: If someone says to his two wives or his two female slaves: If you enter the house then you are divorced or free, the divorce and emancipation do not occur by the entry of one of them. Our scholars differed on that with three opinions, Ibn al-Qasim said: They are not divorced or emancipated except by their coming together, based

on this principle and taking what is required by the absolute wording. And Sahnun said the same. Ibn Al-Qasim said again: They are both divorced and freed together, with the presence of consummation by one of them, because some of the oath is a breach, as if he swore not to eat these two loaves of bread, then he breaks his oath if one of them eats a bite of them. Ashhab said: The one who has consummated the marriage alone is freed and divorced, because the consummation of each of them is a condition for her divorce or emancipation. Ibn Al-Arabi said: This is far-fetched, because some of the conditions are not a condition by consensus.

I said: The first is correct, and if the prohibition is conditional on two actions, then the opposition cannot be realized except by them, because if you say: Do not enter the house, and one of them enters, you will not find opposition from them, because the statement of God the Most High: **And do not approach this tree** is a prohibition to them, **lest you be among the wrongdoers** is its response, so they will not be among the wrongdoers until they do it. So when she ate, nothing happened to her, because what is prohibited is what is found complete. This meaning was hidden from Adam, so he became greedy and forgot this ruling, and it is the meaning of the statement of God the Most High: **And We had already made a covenant with Adam before, but he forgot.** It was said: He forgot His statement: **This is an enemy to you and to your wife, so let him not expel you from Paradise, and you become miserable.** And God knows best.

Twelfth: The scholars differed on this matter as to whether the prophets - may God's prayers be upon them all - committed minor sins for which they would be held accountable and rebuked or not - after agreeing that they are infallible from major sins and from every vice that contains shame and deficiency, unanimously according to Judge Abu Bakr, and according to Professor Abu Ishaq that this is required by the evidence of the miracle, and according to the Mu'tazila that this is required by the evidence of reason according to their principles - so Al-Tabari and other jurists, theologians and hadith scholars said: Minor sins occur from them. This is in contrast to the Rafidah, who said: They are infallible from all of that, and they argued with what occurred of that in the revelation and what was proven from their disavowal of that in the hadith, and this is clear and there is no concealment in it. A group of jurists from the followers of Malik, Abu Hanifa and Al-Shafi'i said: They are infallible from all minor sins, just as they are infallible from all major sins, because we were ordered to follow them in their actions, their effects and their conduct in an absolute manner without any evidence. If we permitted minor sins for them, it would not be possible to follow their example, because not every action of theirs has a distinct purpose of seeking closeness to God, permission, prohibition or disobedience. It is not correct for a person to be ordered to obey an order that may be a disobedience, especially for those who believe that action should be given precedence over speech if they conflict among the scholars of the

principles of jurisprudence. Professor Abu Ishaq Al-Asfarayni said: They differed regarding minor sins, and the majority are of the opinion that this is not permissible for them, and some of them were the first to permit it, and there is no basis for this statement. Some of the later scholars who adopted the first view said: What should be said is that God Almighty informed of the occurrence of sins by some of them and attributed them to them and rebuked them for them, and they informed about them about themselves and disavowed them and feared them and repented, and all of that was mentioned in many places that do not accept interpretation as a whole, even if it accepts individual interpretations, and all of that does not detract from their positions, but rather those matters that occurred from them in a rare manner and by mistake and forgetfulness, or an interpretation that called for that, are good deeds in relation to others and bad deeds in relation to them, in relation to their positions and high status, since the minister may be held accountable for what the ruler is rewarded for, so they feared that in the situation of the Resurrection despite their knowledge of security, safety and peace. He said: This is the truth. Al-Junayd did well when he said: The good deeds of the righteous are the bad deeds of those brought near. They - may God's prayers be upon them - even though the texts testify to the occurrence of sins on their part, this does not detract from their positions nor does it detract from their ranks. Rather, He has taken care of them and chosen them, guided them, praised them, purified them, selected them and chosen them, may God's prayers and peace be upon them.

Thirteenth: The Almighty's saying: **Then you will be among the wrongdoers.** Injustice originally means putting something in the wrong place. And the wronged land is the land that was never dug and then was dug. Al-Nabigha said:

I stood there in the evening, not asking her questions, but she couldn't give me an answer, and there was no one in the quarter

Except for the graves, how clear they are, and the distance is like a basin for the oppressed.

This is called dark soil. The poet said:

So he became in the dust after turning away from life, and her injustice was returned to her

If a camel is slaughtered without any disease, then he has committed an injustice.

Darkness to the islands

It is said: He gave us a good drink of milk, if he gave them milk before it was ripe. And he wronged and spoiled it, if he gave them some of it to drink before it curdled and produced its butter. And the milk is wronged and spoiled. He said:

And she said: I have wronged you with my water-drawing. Is the injustice hidden from the oppressed?

A very unjust man. Injustice is polytheism. God Almighty said: **Indeed, polytheism is a great injustice.**

God the Almighty said: **And eat from it abundantly.** The

letter *nun* was deleted from *kula* because it is an imperative, and the letter *hamza* was deleted due to frequent use. Its deletion is irregular. Sibawayh said: Some Arabs say: **I will eat**, and it is completed. It is said: **I ate the food, eating and eating.** The word *aklah* with the fat-ha means one time until you are full. The word *aklah* with the damma means a morsel. You say: **I ate one morsel**, meaning a morsel, which is also a loaf of bread. This thing is *aklah lak*, meaning food for you. Eating is also what is eaten. It is said: **So-and-so is dhu akal**, if he has a share of this world and ample provision. *Akal* is an adjective for a deleted verbal noun, meaning **they ate abundantly**. Ibn Kaysan said: It is permissible for it to be a verbal noun in the place of a state. Mujahid said: *Akal* means **they are not held accountable**. In the language, *arghd* means **a lot that does not concern you**. It is also said: *arghd al-qawm* if they find themselves in abundance and plenty. The meaning has already been mentioned. *Where* is built on the damma, because it differs from its sister adverbs in that it is not added, so it resembles before and after if they are singular then it is damma. Al-Kisa'i said: The language of Qais and the euphemism of damma, and the language of Tamim is the fatha. Al-Kisa'i said: Banu Asad lower it in the place of lowering, and lower it in the place of lowering. God the Most High said: **We will gradually lead them on from where they do not know.** And it is damma and fatha. **And do not approach this tree** The ha' of this is instead of the ya' of the original, because the original is this. Al-Nahas said: I do not know in Arabic a feminine ha' with a kasra before it except the ha' of this. Some Arabs say: Hata Hind, and some say: Haati Hind. Sibawayh narrated: This is Hind, with a sukoon on the ha'. Al-Kisa'i narrated from the Arabs: Do not approach this tree. And from Shibl ibn Abbad, he said: Ibn Kathir and Ibn Muhaisin did not establish the ha' in this throughout the Qur'an. The reading of the group is raghada with a fatha on the ghayn. It was narrated on the authority of Ban, Thabit and Al-Nakha'i that they both made the ghayn quiescent. Salamah narrated on the authority of Al-Farra' that he said: It is said: this one did and this one did, with the addition of a ya' after the dhal. And this one did, with the kasra of the dhal without adding a ya' or a ha'. And these two did. Hisham said: It is also said: tafa'alt. And he recited:

My friend, if it weren't for the inhabitant of the house, I would not have stayed in the house except as a wayfarer.

Ibn al-Anbari said: **Ta' without dropping the ha' is like dhi without dropping the ha' from hadi, and like dha without dropping the ha' from hadi.** Al-Farra' said: **Whoever says hadi qamat does not drop the ha', because the noun cannot be on one dhal.**

Fatakuna is in apposition to *taqaraban*, so the *nun* was deleted. Al-Jarmi claimed that the *fa* is the nasb, and both are permissible.

Tafsir Ibn Kathir

God the Almighty says, telling of what He honored Adam with: After He ordered the angels to prostrate to him, they prostrated except for Iblis, and that He

Surat al-Baqarah 2:35

And We said, "O Adam, dwell, you and your wife, in Paradise and eat from it in abundance as you wish, but do not approach this tree, lest you be among the wrongdoers."

permitted him Paradise to dwell wherever he wished and eat from it as much as he wished, in abundance, that is, in a spacious and good manner: Al-Hafiz Abu Bakr bin Mardawayh narrated from the hadith of Muhammad bin Isa Al-Damaghani, Salamah bin Al-Fadl told us, from Mikail, from Laith, from Ibrahim Al-Taimi, from his father, from Abu Dharr, who said: I said, O Messenger of God, did you see that Adam was a prophet? He said: **Yes, a prophet and a messenger, God spoke to him before** - meaning clearly - and said: **You and your wife dwell in Paradise.** There is a difference of opinion about the Paradise that Adam was made to dwell in, is it in the heavens or on Earth? Most of them are of the first opinion. Al-Qurtubi narrated from the Mu'tazila and the Qadariyya the saying that it was on the earth. This will be confirmed in Surat Al-A'raf, God willing. The context of the verse requires that Eve was created before Adam entered Paradise. Muhammad ibn Ishaq stated this explicitly when he said: When God finished rebuking Satan, he turned to Adam and taught him all the names. He said: O Adam, tell them their names until His saying: **Indeed, You are the Knowing, the Wise.** He said: Then the Sunnah was cast upon Adam, as we have heard from the People of the Book, the People of the Torah, and others from the people of knowledge, from Ibn Abbas and others. Then he took a rib from his left side and filled its place with flesh. Adam was asleep and did not wake up from his sleep until God created from that rib his wife Eve, and made her a woman for him to dwell in. When the Sunnah was removed from him and he woke up from his sleep, he saw her beside him and said, as they claim, **God knows best, my flesh and blood and my wife**, so he settled in her. When God married him and made for him a dwelling place from Himself, He said to him beforehand: **O Adam, dwell, you and your wife, in Paradise.** And eat from it in abundance wherever you wish, but do not approach this tree, lest you be among the wrongdoers." It is said that the creation of Eve was after entering Paradise, as al-Suddi said in a report he mentioned on the authority of Abu Malik and Abu Salih on the authority of Ibn Abbas and on Marra and on the authority of Ibn Masoud and on the authority of some of the Companions: Satan was expelled from Paradise and Adam was settled in Paradise, so he walked in it in a state of slumber, and he had no wife to comfort him. Then he slept and woke up and at his head was a woman sitting whom God had created from his rib. He asked her: Who are you? She said: A woman. He said: Why were you created? She said: To comfort me. The angels said to him, looking at how much knowledge he had attained, What is her name, O Adam? He said: Eve. They said: Why was she called Eve? He said: She was created from a living thing. God said: **O Adam, dwell, you and your wife, in Paradise and eat from it in abundance wherever you wish.**

As for his saying: **And do not approach this tree**, it is a test from God Almighty and an examination of Adam. There is a difference of opinion as to what this tree is. Al-Suddi said on the authority of someone who told him on the authority of Ibn Abbas: The tree that Adam, peace be upon him, was forbidden from is the vine.

This is what Saeed bin Jubair, Al-Suddi, Al-Sha'bi, Ja'dah bin Hubayrah, and Muhammad bin Qais said. Al-Suddi also said in a report he mentioned on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Murrah on the authority of Ibn Mas'ud and on the authority of some of the Companions: **And do not approach this tree**, it is the vine. The Jews claim that it is wheat. Ibn Jarir and Ibn Abi Hatim said: Muhammad ibn Ismail ibn Samurah al-Ahmasi told us, Abu Yahya al-Hammani told us, al-Nadr Abu Umar al-Kharraz told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The tree from which Adam, peace be upon him, was forbidden is the ear of corn. Abd al-Razzaq said: Ibn Uyyaynah and Ibn al-Mubarak told us, on the authority of al-Hasan ibn Amara, on the authority of al-Munhal ibn Umar, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: It is the ear of corn. Muhammad ibn Ishaq said, on the authority of a man of Ikrimah, on the authority of Hajjaj, on the authority of Mujahid, on the authority of Ibn Abbas, who said: It is wheat. Ibn Jarir said: al-Muthanna ibn Ibrahim told me, Muslim ibn Ibrahim told us, al-Qasim told us, a man from Banu Tamim told me that Ibn Abbas wrote to Abu al-Jild asking him about the tree from which Adam ate and the tree at which Adam repented. Abu al-Jild wrote to him: You asked me about the tree from which Adam was forbidden, which is the ear of corn, and you asked me about the tree at which Adam repented, which is the olive tree. This is how al-Hasan al-Basri, Wahb ibn Munabbih, Atiyah al-Awfi, Abu Malik, Muharrir ibn Dithar, and Abd al-Rahman ibn Abi Layla, and Muhammad bin Ishaq said on the authority of some of the people of Yemen on the authority of Wahb ibn Munabbih that he used to say it is wheat, but the grain of it in Paradise is like the kidney of a cow and softer than butter and sweeter than honey, and Sufyan al-Thawri said on the authority of Hisin on the authority of Abu Malik, **And do not approach this tree**, he said the palm tree, and Ibn Jarir said on the authority of Mujahid, **And do not approach this tree**, he said the fig tree, and Qatada and Ibn Jurayj said the same, and Abu Ja'far al-Razi said on the authority of al-Rabi' bin Anas on the authority of Abu al-'Aliyah, the tree was such that whoever ate from it would break his ablution, and there should not be a break in Paradise, and 'Abd al-Razzaq said: 'Umar bin 'Abd al-Rahman bin Mihran told us, he said: I heard Wahb bin Munabbih say: When God settled Adam and his wife in Paradise and forbade him from eating from the tree, and it was a tree with branches branching out from each other, and it had fruit that the angels would eat for their immortality, and it is the tree that God forbade Adam and his wife from.

These are six sayings in interpreting this tree. Imam Abu Ja'far ibn Jarir, may God have mercy on him, said: The correct thing to say is that God Almighty forbade Adam and his wife from eating from a specific tree of the trees of Paradise, not from the rest of its trees, so they ate from it, and we do not know which tree it was specifically, because God did not provide evidence for His servants for that in the Qur'an or the authentic

Sunnah. It has been said: It was the tree of barley, and it has been said: It was the grape tree, and it has been said: It was the fig tree, and it is possible that it was one of them, and that is knowledge that if it is known, it does not benefit the scholar in his knowledge of it, and if an ignorant person is ignorant of it, his ignorance of it does not harm him, and God knows best. This is also what Al-Razi and others preferred in his interpretation, and this is correct. God Almighty's statement: **So Satan caused them to slip from it** It is correct that the pronoun in His statement **from it** refers to Paradise, so the meaning of the statement is as 'Asim ibn Bahdalah, who is the son of Abi Al-Najud, read: **So he caused them to slip** meaning he pushed them away. It is also correct that it refers to the closest of the two mentioned, which is the tree, so the meaning of the statement is as Al-Hasan and Qatadah said: **So he caused them to slip** meaning from before the slip. So on this basis, the meaning of the statement is: **Then Satan caused them to slip from it** meaning because of it, as God Almighty said: **He turns away from it whoever is turned away** meaning he turns away because of it whoever is turned away. That is why God Almighty said: **Then He removed them from what they were in** meaning of clothing, spacious home, pleasant provision and comfort. "And We said, 'Go down, some of you as enemies to others. And you will have upon the earth a place of settlement and provision for a time'" meaning a settlement, provisions and terms - for a time - meaning until a specific time and amount, then the Resurrection will take place. The commentators from the Salaf, such as al-Suddi with his chains of transmission, Abu al-Aaliyah, Wahb ibn Munabbih and others, mentioned here Israelite accounts about the story of the serpent and Satan, and how Satan entered Paradise and whispered to him. We will elaborate on that, God willing, in Surat al-A'raf, for there the story is simpler than it is here. And God is the Grantor of success. Ibn Abi Hatim said here: Ali ibn al-Hasan ibn Ishkab told us, Ali ibn Asim told us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of al-Hasan, on the authority of Ubayy ibn Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: **God created Adam as a man.** Long and hairy, like a date palm tree. When he tasted the tree, his clothing fell off him, and the first thing that appeared of him was his private parts. When he looked at his private parts, he began to struggle in Paradise, and a tree took hold of his hair, so he struggled with it. The Most Merciful called out to him: O Adam, do you flee from me? When he heard the words of the Most Merciful, he said: O Lord, no, but out of shyness. He said: Ja'far bin Ahmad bin Al-Hakam Al-Qurashi told me in the year two hundred and fifty-four, Sulayman bin Mansur bin Ammar told us, Ali bin Asim told us, on the authority of Saeed, on the authority of Qatada, on the authority of Ubayy bin Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: "When Adam tasted of the tree, he fled, fleeing, and a tree caught his hair, so he was called: O Adam, are you fleeing from Me? He said: Rather, out of shyness from you. He said: O Adam, leave My vicinity, for by My glory, no one who disobeys Me shall live in it. And if I created the likes of you to fill the earth, and they disobeyed Me, I would make them dwell in the abode of the disobedient." This is a strange hadith, and in it there is an interruption, or

rather a rupture, between Qatada and Ubayy bin Ka'b, may God be pleased with them. Al-Hakim said: Abu Bakr bin Baluyah told us, on the authority of Muhammad bin Ahmad bin Al-Nadr, on the authority of Mu'awiyah bin Amr, on the authority of Za'idah, on the authority of Ammar bin Abi Mu'awiyah Al-Bajali, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, who said: Adam was not made to dwell in Paradise except between the afternoon prayer and sunset. Then he said: It is authentic according to the conditions of the two sheikhs, but they did not include it. Abdul bin Hamid said in his interpretation: Ruh narrated to us from Hisham from Al-Hasan, who said: Adam stayed in Paradise for an hour of the day of that hour, one hundred and thirty years of the days of the world. Abu Jaafar Al-Razi said, from Al-Rabi bin Anas, who said: Adam left Paradise at the ninth or tenth hour, so Adam brought out with him a branch from the trees of Paradise on his head, a crown from the trees of Paradise, which is a wreath of leaves from Paradise. Al-Suddi said: God the Almighty said: **Descend from it, all of you**, so they descended and Adam descended to India, and the Black Stone and a handful of leaves from Paradise descended with him, so he spread it in India and the tree of perfume grew, so the origin of the perfume that is brought from India is from the handful of leaves that Adam descended with, and Adam only took it out of grief for Paradise when he was expelled from it. Imran bin Uwaynah said, from Ata bin Al-Saib, from Saeed bin Jubair, from Ibn Abbas, who said: Adam descended from Paradise by rolling the land of India. Ibn Abi Hatim said: Abu Zur'ah told us, Uthman ibn Abi Shaybah told us, Jarir told us, Ata' told us, Saeed told us, Ibn Abbas said: Adam, peace be upon him, descended to a land called Dahna, between Mecca and Taif. And Al-Hasan Al-Basri said: Adam descended in India, and Eve in Jeddah, and Satan in Dastamisan, miles from Basra, and the serpent descended in Isfahan. Narrated by Ibn Abi Hatim. Muhammad ibn Abi Hatim said: Muhammad ibn Ammar ibn Al-Harith told us, Muhammad ibn Sabeq told us, Umar ibn Abi Qais told us, on the authority of Al-Zubayr ibn Adi, on the authority of Ibn Umar, who said: Adam descended at Al-Safa and Eve at Al-Marwah. Raja bin Salamah said: Adam, peace be upon him, lowered his hands to his knees, bowing his head, and Iblis descended, interlacing his fingers and raising his head to the sky. Abdul Razzaq said: Muammar said: Aouf told me, on the authority of Qasama bin Zuhair, on the authority of Abu Musa, who said: When God sent Adam down from Paradise to Earth, He taught him how to make everything and provided him with fruits of Paradise. These fruits of yours are from the fruits of Paradise, except that some change and others do not change. Al-Zuhri said, on the authority of Abdul Rahman bin Harmaz Al-Araj, on the authority of Abu Hurairah, who said: The Messenger of God, peace and blessings be upon him, said: "The best day on which the sun has risen is Friday. On it Adam was created, on it he entered Paradise, and on it he was expelled from it." Narrated by Muslim and Al-Nasa'i. Al-Razi said: I know that in this verse there is a great threat against all sins from several aspects. **The first** is that whoever imagines what happened to Adam because of his committing this small mistake will be extremely afraid of sins. The poet said:

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And We said, "O Adam, dwell, you and your wife, in Paradise and eat from it in abundance as you wish, but do not approach this tree, lest you be among the wrongdoers."

O you who look with the eyes of one asleep and observe the matter without seeing it

Sins lead to sins and you hope to reach the level of Paradise and attain the victory of the worshipper.

Did you forget your Lord when He brought Adam out of it into the world for one sin?

Ibn Al-Qasim said:

But we are the enemy's captives, so do you think we will return to our homelands and surrender?

Al-Razi said on the authority of Fath al-Mawsili that he said: We were a people from the people of Paradise, then Satan took us to the world, so we have nothing but worry and sadness until we return to the home from which we were expelled. If it is said: If the Paradise from which Adam was expelled was in heaven, as the majority of scholars say, then how was Satan able to enter Paradise, when he was expelled from there by a predestination, and the predestinationist does not contradict or prevent? The answer is: This is exactly what was used as evidence by those who say that the Paradise in which Adam was on earth, not in heaven, as we have explained in detail at the beginning of our book *Al-Bidayah wa al-Nihayah*. The majority responded with answers, one of which is: He was prevented from entering Paradise with honor, but as for theft and humiliation, he is not prevented. For this reason, some of them said: As it came in the Torah that he entered Paradise through the mouth of the snake. Some of them said: It is possible that he whispered to them while he was outside the gate of Paradise. Some of them said: It is possible that he whispered to them while he was on earth, and they were in heaven. This was mentioned by al-Zamakhshari and others. Al-Qurtubi mentioned here hadiths about snakes and killing them and explaining the ruling on that, and he did a good job and was useful.

Fath al-Qadir

35- *Iskn* means he took Paradise as a dwelling place, which is a place of dwelling. As for what some commentators said that in his saying: *Iskn* there is an indication of leaving because dwelling is not ownership, and this was taken from the saying of a group of scholars that whoever houses a man in his home does not own him thereby, and he has the right to evict him from it, it is a conventional meaning, and it is obligatory to take the Arabic meaning if the wording does not prove a legal reality. And *you* is an emphasis on the pronoun hidden in the verb so that it is correct to connect it, as it is established in the science of grammar that it is not permissible to connect it to the raised pronoun hidden except after confirming it with a separate one. And the connection may come rarely without emphasis, like the saying of the poet:

I said, as you approached, and the flowers swayed like the sheep of the angels, raking the sand.

And his saying: **And your wife** meaning Eve, and this is

the eloquent language, *wife* without the *ha*, and it was mentioned a little as in Sahih Muslim from the hadith of Anas "that the Prophet, may God bless him and grant him peace, was with one of his wives, and a man passed by him and he called him and said: O so-and-so, this is my wife so-and-so" the hadith, and from it the saying of the poet:

He who seeks to corrupt my wife is like one who seeks to win her over to a lion.

Raghdan with the opening of the voiced letter, and Al-Nakha'i and Ibn Wathab read it with the sukoon, and Raghd is the comfortable life that is free of effort, and it is accusative as an adjective for a deleted source. *Hayt* is built on the damma and there are many languages for it mentioned in Arabic books. And nearness is closeness. It says in Al-Sahah: The thing is near with the damma, it is near, and I approached it with the kasra, I approached it, I approached it, I approached it, like I wrote, I write: if you walk to the water and there is a night between you and it, and the noun is nearness. Al-Asma'i said: I said to a Bedouin: What is nearness? He said: Walking at night to come tomorrow. The prohibition of nearness in it blocks the means and cuts off the means, and that is why it was used instead of eating, and it is clear that the prohibition of nearness does not entail the prohibition of eating, because someone who is far from it may eat from the fruit of the tree if it is carried to it, so it is better to say: the prohibition of eating is derived from the situation. Tree: is that which has a stem from the plants of the earth and the singular is tree and it was read with a kasra on the shin and with a double ya from below instead of the jim. Ibn Muhaisin read this with a ya instead of the ha and it is the original. The scholars differed in the interpretation of this tree, it was said: it is the vine and it was said: the ear of corn, and it was said: the fig, and it was said: the wheat, and what was narrated from the companions and those after them in identifying it will come. His saying: *Fatakuna* is conjoined with *Taqaraban* in Al-Kashshaf, or it is accusative in response to the prohibition and it is more apparent. The origin of injustice is: putting something in the wrong place, and the oppressed land: is that which was never dug and then dug, and a man is oppressive: is extremely oppressive. What is meant here is **Fatakuna from the oppressors** to themselves by disobeying, and the speech of the scholars about the infallibility of the prophets and the differences in their schools of thought on that is recorded in its places, and Al-Razi discussed that at length in his interpretation in this place so let him refer to it because it is useful.

Tafsir al-Baghawi

35. The Almighty said: **And We said, O Adam, dwell, you and your wife, in Paradise.** That is because Adam did not have anyone in Paradise who could be his equal, so he slept, so God created his wife Eve from a small part of his left side. She was called Eve because

she was created from a living creature, God Almighty created her without Adam feeling it or experiencing any pain from it. If he had experienced any pain, no man would have ever sympathized with a woman. When he awoke from his sleep, he saw her sitting at his head **like the best of** God's creation, so he said to her: Who are you? Your wife said: God created me for you, so that you may dwell in me and I may dwell in you. **And eat from it in abundance** spacious and abundant **wherever you wish** how you wish, whenever you wish, and wherever you wish **and do not approach this tree** meaning to eat. Some scholars said: The prohibition was applied to a type of tree. Others said: On a specific tree, and they differed about that tree. Ibn Abbas, Muhammad ibn Ka'b and Muqatil said: It is the spike of wheat. Ibn Mas'ud said: It is the grape tree. Ibn Jurayj said: The fig tree. Qatada said: The tree of knowledge, and in it is everything. Ali, may God be pleased with him, said: The camphor tree. **So you will be** "so you will become" **among the wrongdoers** meaning: those who harm yourselves with disobedience. The root of injustice is putting something in the wrong place.

an answer to it. The tree is wheat, or the vine, or the fig, or a tree from which eating from it causes an infection. It is better not to specify without a definite reason, just as it was not specified in the verse due to the lack of dependence on what is intended. It was read with a kasra on the sheen, and *taqariban* with a kasra on the ta', and *hadhi* with a ya'.

Tafsir al-Baidawi

35- And We said, O Adam, dwell, you and your wife, in Paradise. Dwelling is from stillness because it is stability and a stay, and *you* is an emphasis with which He emphasized the hidden so that the conjunction would become with it, and He did not address them first to indicate that he is the intended one by the ruling and the conjunction is subordinate to him. And Paradise is the abode of reward, because the lam is for the covenant and there is no covenant other than it. And whoever claims that it was not created yet said that it was a garden that was in the land of Palestine, or between Persia and Kerman, which God Almighty created as a test for Adam, and he carried the descent to the transition from it to the land of India as in His Almighty saying: **Go down to Egypt** "and eat therefrom in abundance" spacious and luxurious, an attribute of a deleted source.

Wherever you wish means wherever you wish in Paradise. The matter was made easy for them, removing the burden, and the excuse for eating from the forbidden tree from among its trees is too great for the sake of limitation.

And do not approach this tree, lest you be among the wrongdoers. There are exaggerations in this, linking the prohibition to proximity, which is one of the preliminaries to eating, exaggerating its prohibition and the obligation to avoid it, and drawing attention to the fact that proximity to something creates a desire and an inclination that takes hold of the heart and distracts it from what is required by reason and the Shari'ah, as it was narrated, **Loving something blinds and deafens.** So they should not hover around what God has forbidden them for fear that they will fall into it, and make it a reason for being among the wrongdoers who wronged themselves by committing sins, or by reducing their share by doing what detracts from dignity and bliss, because the *fa* indicates causality, whether it is used to connect with the prohibition or as

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Then Satan caused them to slip from it and removed them from that in which they had been, and We said, "Go down, one of you an enemy to the other. And for you upon the earth is a place of settlement and provision for a time."

Surat al-Baqarah 2:36

Then Satan caused them to slip from it and removed them from that in which they had been, and We said, "Go down, one of you an enemy to the other. And for you upon the earth is a place of settlement and provision for a time."

Tafsir al-Jalalayn

Then Satan caused them to slip Iblis, that is, he made them go away. In another reading, {So he made them slip}, he removed them **from it** meaning Paradise by saying to them: Shall I guide you to the tree of eternity? And he swore to them by God that it was for them among the sincere advisors, so they ate from it. **Then he brought them out of what they were in** of bliss (and We said: Go down) to the earth, that is, you and what you contain of your offspring **some of you** some of your offspring **are enemies to each other** from the oppression of some of you by others **and for you on the earth is a place of settlement** a place of settlement **and provision** from what you enjoy of its plants **for a time** at the time of the expiration of your terms.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The readings differed in this. The majority of them read it as *fa'azlahuhuma* with a shaddah on the *lām*, meaning: he made them slip, from your saying **a man slipped in his religion** if he erred in it and made a mistake, so he did something he should not have done in it. And **azaluhu ghayruhu** if he caused him something that would increase his status in his religion or his worldly life. Therefore, God, the Most High, attributed to Iblis the expulsion of Adam and his wife from Paradise, and said: *fa'azlahuhuma* meaning Iblis **from what they were in**, because he was the one who caused them the sin for which God punished them by expelling them from Paradise.

Others read it: **He removed them**, meaning he removed something from something, meaning he moved it away from it.

It was narrated on the authority of Ibn Abbas in the interpretation of his saying: **Then remove them**, what:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: Ibn Abbas said in his interpretation of the Almighty's statement: **Then Satan caused them to slip**, he said: He led them astray.

The more correct of the two readings is the reading of the one who reads *fa-azlahu-huma*, because God, the Most High, has informed us in the letter that follows it that Satan removed them from what they were in. This

is the meaning of His statement *fa-azlahu-huma*.

There is no reason, since the meaning of removal is the meaning of removal and expulsion, to say: **Then Satan removed them from it and removed them from what they were in**, which would be like His statement: **Then Satan removed them from what they were in**. But the meaning is to say: **Then Satan caused them to slip from the obedience of God**, as God, the Most High, said: **Then Satan caused them to slip**, and the reciters read it as **He caused them to slip** by causing them to slip from Paradise.

If someone were to say to us: How did Satan lead Adam and his wife astray, so that their expulsion from Paradise was attributed to him?

It was said: Scholars have said things about this, and we will mention some of them:

It was narrated on the authority of Wahb ibn Munabbih regarding this matter:

Al-Hasan bin Yahya narrated to us, saying: Abd al-Razzaq informed us, saying: Umar bin Abd al-Rahman bin Muharrab informed us, saying: I heard Wahb bin Munabbih say: When God made Adam and his offspring or his wife inhabit the doubt of Abu Ja'far: and it is in the origin of his book and his offspring and he forbade him from the tree, and it was a tree whose branches were intertwined with each other, and it had fruit that the angels would eat for their immortality, and it is the fruit that God forbade Adam and his wife from. When Satan wanted to make them slip, he entered the belly of the snake. The snake had four legs, like a camel, the best creature that God had created. When the snake entered Paradise, Satan came out of its belly. He took from the tree that God had forbidden Adam and his wife to eat. He brought it to Eve and said: Look at this tree, how pleasant its smell is, how pleasant its taste is, and how beautiful its color is. Eve took it and ate from it. Then she went with it to Adam and said: Look at this tree, how pleasant its smell is, how pleasant its taste is, and how beautiful its color is. Adam ate from it, and their private parts became apparent to them. Adam entered the belly of the tree, and his Lord called out to him: O Adam, where are you? He said: I am this one, O Lord. He said: Will you not come out? He said: I am ashamed before You, O Lord. He said: Cursed is the ground from which you were created, a curse whose fruit will turn into thorns. He said: There was no tree in Paradise or on Earth that was better than the Talh and Sidr trees. Then He said: O Eve, you are the one who deceived My servant, for you do not bear a pregnancy except that you bear it unwillingly, and when you want to give birth to what is in your womb, you are on the verge of death many times. And He said to the serpent: You are the one into whose belly the cursed one entered until he deceived My servant. You are cursed with a curse that will cause your legs to move in your womb, and you will have no provision except dust. You are the enemy of the children of Adam and they are your enemies. Wherever you meet one of them, you seize his heel, and wherever he meets you, he smashes your head.

Umar said: It was said to Wahb: What did the angels eat? He said: God does what He wills.

It was narrated on the authority of Ibn Abbas something similar to this story:

Musa bin Harun told me: Amr told us: Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: When God Almighty said to Adam: "Dwell, you and your wife, in Paradise and eat from it in abundance as you wish. But do not approach this tree, lest you be among the wrongdoers," Satan wanted to enter Paradise with them, but the guards prevented him. So he came to the serpent, which was a four-legged creature like a camel, and it is the most handsome of beasts, and he spoke to it to put him in its mouth so that it could enter with him to Adam, so it put him in its mouth. Abu Ja'far said: The mouth is the side of the jaw, so the serpent passed by the guards and entered, and they did not know what God intended of the matter. So he spoke to him from her place, but he did not care about his words. So he came out to him and said: **O Adam, shall I direct you to the tree of immortality and a kingdom that will not decay?** (Ta-Ha 20:120) He said: Shall I direct you to a tree from which if you eat you will be a king like God, the Almighty, or you will be among the immortals, so you will never die? And he swore to them by God, **I am among your sincere advisors.** He only wanted to show them what had been hidden from them of their private parts by tearing off their clothing. He had known that they had private parts, because he had read from the books of the angels, but Adam did not know that. Their clothing was nails. Adam refused to eat from it, so Eve came forward and ate, then she said: O Adam, eat, for I have already eaten and it has not harmed me. So when Adam ate, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise.

It was narrated on the authority of Ammar ibn al-Hasan, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', who said: A narrator narrated to me: The devil entered Paradise in the form of a beast with legs, and he thought that he was a camel. He said: So he was cursed, and his legs fell off and he became a snake.

And he narrated on the authority of Ammar, he said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Ar-Rabi', he said: Abu Al-'Aliyah narrated to me that among the camels was one that was first from the jinn, he said: So all of Paradise was made permissible for him except the tree, and it was said to them: **Do not approach this tree, lest you be among the wrongdoers.** He said: So Satan came to Eve and began with her, and said: Did you two forbid anything? She said: Yes, from this tree. He said: **Your Lord did not forbid you from this tree except that you should become angels or become of the immortals.** (Al-A'raf: 120) He said: So Eve began and ate from it, then she ordered Adam to eat from it. He said: And it was a tree from which anyone who ate from it would have an impurity. He said: And there

should not be an impurity in Paradise. He said: So Satan removed them from it and took them out of what they were in, he said: So Adam was taken out of Paradise.

Ibn Hamid told us: Salamah told us: Ibn Ishaq told us, on the authority of some of the people of knowledge: When Adam entered Paradise and saw the honor it contained and what God had given him of it, he said: If there had been eternity and Satan had made a mistake in it, he would not have heard it from him, so he came to him from the direction of eternity.

Ibn Humayd narrated: Salamah narrated on the authority of Ibn Ishaq: I was told that the first thing he did to them of his plot against them was to wait over them in a way that saddened them when they heard it, so they said: What makes you cry? He said: I am crying over you, you will die and be separated from the blessings and honor you are in. So that resonated with them. Then he came to them and whispered to them, saying: O Adam, shall I guide you to the tree of immortality and a kingdom that will not decay? And he said: Your Lord did not forbid you from this tree except that you should become angels or be among the immortals. And he swore to them, **Indeed, I am to you one of the sincere advisers.** (Al-A'raf: 21-25) That is, you would become angels, or be immortal, if you were not angels in the blessings of Paradise and would not die. God the Almighty says: **So he led them astray with deception.** (Al-A'raf: 22)

Yunus ibn Abd al-A'la told me: Ibn Wahb told us: Ibn Zayd said: Satan whispered to Eve in the tree until he brought her to him, then he made her look beautiful in Adam's eyes. He said: Adam called her for his need, she said: No, unless you come here. When he came, she said: No, unless you eat from this tree. He said: So they ate from it and their private parts became apparent to them. He said: Adam went running away in Paradise, then his Lord called to him: O Adam, are you fleeing from me? He said: No, O Lord, but out of shyness before You. He said: O Adam, how did you come? He said: From Eve, O Lord. So God said: Then she has a right over me that I make her bleed once a month, as I made this tree bleed, and that I make her foolish, for I created her patient, and that I make her conceive with difficulty and give birth with difficulty, for I made her conceive with ease and give birth with ease. Ibn Zayd said: If it were not for the calamity that befell Eve, the women of this world would not menstruate, but they would be patient, and they would conceive easily and give birth easily.

Ibn Hamid told us: Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Yazid ibn Abdullah ibn Qusayt, on the authority of Saeed ibn al-Musayyab, who said: I heard him swear by God that he did not exclude what Adam ate from the tree while he was sane, but Eve gave him wine to drink, until he became drunk and she led him to it and he ate.

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Layth ibn Abi Salim, on the authority of Tawus al-Yamani, on the authority of Ibn Abbas, who said: The enemy of God, Iblis, offered himself to the beasts of the earth, asking which of them would carry him so that he could enter Paradise with them and speak to Adam and his wife.

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Then Satan caused them to slip from it and removed them from that in which they had been, and We said, "Go down, one of you an enemy to the other. And for you upon the earth is a place of settlement and provision for a time."

All the beasts refused him, until he spoke to the serpent and said to it: I forbid you from the son of Adam, for you are under my protection if you allow me to enter Paradise. So it placed him between two of its fangs, then entered with him, and he spoke to them from inside it. It was clothed and walked on four legs, but God stripped it and made it walk on its belly. He said: Ibn Abbas said: Kill it wherever you find it, break the protection of the enemy of God regarding it.

Ibn Hamid told us: Salamah told us: Ibn Ishaq said: The people of the Torah study: The serpent spoke to Adam. And they did not interpret it like Ibn Abbas did.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Abu Ma'shar, on the authority of Muhammad ibn Qays, who said: God forbade Adam and Eve from eating from one tree in Paradise, and they could eat from it freely wherever they wanted. Then Satan came and entered the belly of the serpent, and spoke to Eve. Satan whispered to Adam and said: "Your Lord did not forbid you from this tree except that you should become angels or become of the immortals. And he swore to them, 'Indeed, I am to you one of the sincere advisers.'" (Al-A'raf: 20-21). He said: So Eve cut down the tree, and the tree bled. The feathers that were on them fell off, and they began to sew together leaves from Paradise. Their Lord called out to them, **Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?** (Al-A'raf: 22). Why did you eat it when I forbade you from it? He said: O Lord, Eve fed me. He said to Eve: Why did you feed it? She said: The serpent commanded me. He said to the serpent: Why did you command it? She said: Satan has commanded me. He said: Cursed and rejected. As for you, Eve, just as you bled the tree, you will bleed at every new moon. As for you, snake, I will cut off your legs so that you will run on your face, and whoever meets you will smash your head against a stone. Go down, some of you enemies to one another.

Abu Ja'far said: These reports have been narrated from those from whom we narrated them from among the Companions, the Followers, and others, regarding the description of Satan, the enemy of God, who led Adam and his wife astray until he expelled them from Paradise. The most truthful of that, in our view, is that which is in agreement with the Book of God. God, the Most High, has informed us about Satan, that he whispered to Adam and his wife to show them what was hidden from them of their private parts, and that he said to them: **Your Lord did not forbid you from this tree except that you should become angels or become of the immortals, and that he swore to them, 'Indeed, I am to you one of the sincere advisers'** (Al-A'raf: 20), deceiving them. In His, the Most High, informing us about the enemy of God, that he swore to Adam and his wife by saying to them: **Indeed, I am to you one of the sincere advisers**, there is clear evidence that he addressed them directly: either openly to their eyes, or implicitly in something else. This is because it is unreasonable in the speech of the Arabs to say:

So-and-so swore to so-and-so in such-and-such, if he gave him a reason to reach him without swearing to him. An oath cannot be made by causing a cause. Likewise, his statement, **Then Satan whispered to him**, if that had been the case, it would have been from him to Adam in the same way as it was from him to his offspring, by making the eating of what God forbade Adam from eating from the tree attractive, without directly addressing him with what he made him slip by in words and tricks, because God Almighty would not have said: **And he swore to them both, 'I am indeed a sincere adviser to you.'** Just as it is not permissible for someone who has committed a sin to say today: **Satan swore to me that he is a sincere adviser to me in what he made attractive to me of the sin that I committed.** Likewise, what was from Adam and his wife, if it had been in the same way as it is between Satan today and the offspring of Adam, God Almighty would not have said: **And he swore to them both, 'I am indeed a sincere adviser to you.'** But that was, God willing, in the manner that Ibn Abbas and those who said what he said said.

As for the reason for his arrival to Paradise so that he could speak to Adam after God had expelled him from it and banished him, there is no meaning in what was narrated from Ibn Abbas and Wahb ibn Munabbih regarding that which a person of understanding could argue against, since that was a statement that could not be refuted by reason or by report that would require its confirmation from an argument to the contrary, and it is one of the possible matters. So the statement regarding that is that he arrived at their address according to what God, the Most High, has informed us? And it is possible that he arrived at that in the manner that the interpreters have said, rather that is, God willing, so, because the statements of the interpreters have continued to correct that. And even though Ibn Ishaq said regarding that what:

Ibn Humayd narrated to us, saying: Salamah narrated to us, saying: Ibn Ishaq said about that, and God knows best, as Ibn Abbas and the people of the Torah said: That he reached Adam and his wife with his authority that God gave him to test Adam and his offspring with, and that he comes to the son of Adam in his sleep and in his wakefulness, and in every state of his affairs, until he reaches what he wanted from him, until he calls him to disobedience, and causes lust to fall into his soul without him seeing it. God the Almighty said: **Then Satan caused them to slip therefrom and removed them from that in which they were**, and He said: "O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe." (al-A'raf 7:27) And God said to His Prophet, peace be upon him: "Say: I seek refuge in the Lord of mankind, the King of mankind." (Al-Nas: 1-2) to the end of the surah. Then he mentioned the narrations that were narrated from the Prophet, may God bless him and

grant him peace, that he said: **Satan flows through the son of Adam as blood flows.** Then Ibn Ishaq said: The command of the son of Adam between him and the enemy of God was like his command between him and Adam, so God said: "Descend from it, for it is not for you to be arrogant therein, so get out. Indeed, you are among the debased." (al-A'raf 7:13). Then he reached Adam and his wife until he spoke to them, as God told us about their story, saying: **Then Satan whispered to him, saying, 'O Adam, shall I direct you to the tree of eternity and possession that will not decay?'** (Ta-Ha 20:120), so he reached them as he reached his offspring from where they did not see him, and God knows which of them it was, so they repented to their Lord.

Abu Ja'far said: It is not certain in Ibn Ishaq's mind that if he had been certain in his heart that Satan did not reach Adam and his wife by addressing them in the manner that God informed him that he had said to them and addressed them with, it would not be permissible for a person of understanding to object to what has been widely reported from the people of knowledge, with the evidence of the Book on the correctness of what has been widely reported among them. So how about his doubt? And we ask God for success.

The statement in the interpretation of the Almighty's saying: **So He brought them out of that in which they were.**

Abu Ja'far said: As for the interpretation of his statement, **So he expelled them**, it means: So Satan expelled Adam and his wife, **from what they were**, meaning from what Adam and his wife were of the comfortable life in Paradise, and the vastness of its bliss in which they were. We have already explained that God, may He be glorified and exalted, attributed their expulsion from Paradise to Satan, even though God was the one who expelled them, because their expulsion from it was due to a cause from Satan, so that was attributed to him because of his causing it, just as someone says to a man who has been harmed by him until he moved from a place where he used to live: No one moved me from the place where I was except You, and there was no moving from Him for him, but since his moving was due to a cause from Him, it is permissible for him to attribute his moving to Him.

The statement in the interpretation of the Almighty's saying: **And We said, 'Go down, being enemies to one another.'**

Abu Jaafar said: It is said that someone has settled in such-and-such a land or such-and-such a valley, if he has settled there, as the poet said:

I keep watching them, until the passengers' hands drop them from the raqs

This statement by God, the Most High, has demonstrated the truth of what we have said, that it was God, the Most High, who brought Adam out of Paradise, and that God's addition to Satan of what He added to him of their expulsion was as we have described. It also indicates that the descent of Adam, his wife, and their enemy Satan was at the same time,

with God gathering them together in the story of their descent, after what happened from the sin of Adam and his wife, and Satan causing that for them, as our Lord, the Most High, described about them.

Abu Jaafar said: The people of interpretation differed regarding the meaning of his saying: *Descend*, although they agreed that Adam and his wife were among those meant by it.

Sufyan bin Wakee' told us: Abu Usamah told us, on the authority of Abu Awana, on the authority of Ismail bin Salem, on the authority of Abu Salih: **Go down, some of you enemies to others**, he said: Adam, Eve, Satan, and the serpent.

Ibn Wakee' and Musa ibn Harun told us: Amr ibn Hammad told us: Asbat told us, on the authority of al-Suddi: **Go down, some of you enemies to others.** He said: So he cursed the snake and cut off its legs and left it walking on its belly, and made its sustenance from dust. And Adam, Eve, Satan, and the snake were sent down to earth.

Muhammad bin Amr told me: Abu Asim told us: Isa bin Maimun told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding God's statement: **Go down, some of you enemies to others**, he said: Adam, Satan, and the serpent.

Al-Muthanna bin Ibrahim told me: Abu Hudhayfah told us: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Go down, some of you enemies to others**, Adam, Iblis, and the serpent, their offspring, some of them enemies to others.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **Some of you are enemies to others**, he said: Adam and his offspring, and Iblis and his offspring.

Al-Muthanna told us: Adam bin Abi Iyas told us: Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **Some of you are enemies to others**, he said: He means Satan and Adam.

Al-Muthanna told me, he said: Ishaq told us, he said: Ubaidullah bin Musa told us, on the authority of Israel, on the authority of Al-Suddi, on the authority of someone who told him, on the authority of Ibn Abbas, regarding his statement: **Go down, some of you are enemies to others**, he said: Some of you are enemies to others: Adam and Eve, Satan and the serpent.

Yunus bin Abdul A'la told me: Ibn Wahb told us: Abdul Rahman bin Mahdi told me, on the authority of Israel, on the authority of Ismail Al-Suddi, who said: Someone who heard Ibn Abbas say: **Go down, some of you enemies to others**, said: Adam, Eve, Satan, and the serpent.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **Go down, some of you enemies to others**, he said: To them and their offspring.

Abu Jaafar said: If someone says: What was the enmity between Adam and his wife, and Satan and the serpent?

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Then Satan caused them to slip from it and removed them from that in which they had been, and We said, "Go down, one of you an enemy to the other. And for you upon the earth is a place of settlement and provision for a time."

It was said: As for the enmity of Iblis towards Adam and his offspring, it was due to his envy of him and his arrogance in disobeying God in prostrating to him when he said to his Lord: "I am better than him. You created me from fire and created him from clay" (Sad: 76). As for the enmity of Adam and his offspring towards Iblis, it was due to the enmity of the believers towards him because of his disbelief in God and his disobedience to his Lord in his arrogance towards him and his opposition to His command. This is from Adam and the believers of his offspring, out of belief in God. As for the enmity of Iblis towards Adam, it was disbelief in God.

As for the enmity between Adam and his descendants and the serpent, we have mentioned what was narrated about that on the authority of Ibn Abbas and Wahb ibn Munabbih, and that is the enmity between us and it, as it was narrated on the authority of the Messenger of God, may God bless him and grant him peace, that he said: We have not made peace with them since we fought them, so whoever abandons them for fear of their revenge is not one of us.

Muhammad bin Abdullah bin Abdul Hakam told me: Hajjaj bin Rushdin told me: Haywa bin Shureih told us, on the authority of Ibn Ajjan, on the authority of his father, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: We have not made peace with them since we fought them, so whoever leaves any of them out of fear, is not one of us.

Abu Ja'far said: I think that the war between us was originally what our scholars, from whom we have presented the narration, mentioned about Satan entering Paradise after God had expelled him from it, until he made him slip away from obeying his Lord by eating what he was forbidden to eat from the tree.

Abu Kuraib told us: Muawiyah bin Hisham told us, and Muhammad bin Khalaf al-Asqalani told me: Adam told me, all of them, on the authority of Shaiban, on the authority of Jabir, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, was asked about killing snakes, and the Messenger of God, may God bless him and grant him peace, said: They and man were created, each one of them an enemy to the other. If he sees it, it frightens him, and if it bites him, it hurts him, so kill it wherever you find it.

The statement in the interpretation of the Almighty's saying: **And you will have on earth a place of settlement.**

Abu Jaafar said: The people of interpretation differed in the interpretation of that, and some of them said what:

Al-Muthanna bin Ibrahim told me: Adam Al-Asqalani told us: Abu Ja'far Al-Razi told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **And for you on the earth is a place of**

settlement. He said: It is his statement: **Who has made the earth a bed for you** (al-Baqarah 2:22).

And he narrated on the authority of Ammar bin Al-Hasan, he said: Abdullah bin Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **And for you on the earth is a place of settlement,** he said: It is his statement: **He has made the earth a place of rest for you** (Ghafir 40:64). And others said: The meaning of that is and for you on the earth is a place of rest in the graves. Mention of those who said that:

Musa bin Harun told me: Amr bin Hammad told us: Asbat told us, on the authority of Al-Suddi: **And for you on the earth is a place of settlement,** meaning the graves.

Yunus told me, he said: Ibn Wahb told us, he said: Abd al-Rahman ibn Mahdi told me, on the authority of Israel, on the authority of Ismail al-Suddi, he said: Someone who heard Ibn Abbas say: **And for you on earth is a place of settlement,** he said: the graves.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **And for you on the earth is a place of settlement,** he said: Their place of residence in it.

Abu Ja'far said: In the speech of the Arabs, the settled place is the place of settlement. So if that is the case, then wherever he is on earth, that place on earth is his settled place. And what God Almighty meant by that is that they have a settled place and a home on earth, in their places and their settled place in Paradise and the sky. And likewise His saying: **and provision,** means by it: that they have provision therein with their provision in Paradise.

The statement in the interpretation of the Almighty's saying: **And provision for a time.**

Abu Jaafar said: The people of interpretation differed in the interpretation of that. Some of them said: And in it you will be delivered until death. Those who said that mentioned:

Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **And provision for a time,** he said: He says: A provision until death.

Yunus told me, he said: Ibn Wahb told us, he said: Abd al-Rahman ibn Mahdi told us, on the authority of Israel, on the authority of Ismail al-Suddi, he said: Someone who heard Ibn Abbas told me: **And provision for a time,** he said: Life.

Others said: He meant by his saying **and provision for a time,** until the Day of Resurrection. Those who said that mentioned:

Al-Muthanna bin Ibrahim told me, he said: Abu Hudhayfah told us, he said: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And provision for a time,** he said: until the Day of Resurrection, until the end of the world.

Others said: **Until a time**, he said: Until a term. Those who said that were mentioned:

It was narrated on the authority of Ammar bin Al-Hassan, who said: Abdullah bin Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi': **And provision for a time**, he said: for a term.

And enjoyment, in the speech of the Arabs, is everything that is enjoyed from something, from the livelihood that he enjoyed or the luxury or the adornment or the pleasure or the other. So since that is the case and God Almighty has made the life of every living being an enjoyment for it to enjoy during its life, and made the earth for man an enjoyment during its life, by his settling on it, and his nourishment with what God brought forth from it of food and fruits, and his enjoyment with what He created in it of pleasures, and made it after his death for his body as a receptacle, and for his body a home and resting place, and the name enjoyment includes all of that, then the interpretation of the verse is more appropriate since God Almighty did not place an indication that He intended by His saying: **And enjoyment for a time** some without others, and a specific without a general in the mind or report that it is in the meaning of the general, and that the report is also like that, for a time when the children of Adam and the children of Satan enjoy it for a long time, and that is until the earth is replaced by another earth. Since this is the most appropriate interpretation of the verse for what we have described, then the interpretation of the verse must be: And for you on the earth are mansions and dwellings in which you will settle as you settled in the heavens and in the gardens in your mansions therein, and enjoyment from you of it and what I have brought forth for you from it, and what I have made for you in it of livelihood and luxury and adornment and pleasure, and what I have given you on its back during the days of your life and after your death for your ashes and graves to be buried in it, and you will reach by your enjoyment of it until I replace it for you with another.

Tafsir al-Qurtubi

The Almighty's saying: **Then Satan caused them to slip from it and removed them from that in which they had been**. There are ten issues in this:

The first: The Almighty's saying: **So Satan caused them to slip therefrom**. The group read *fa-azla-u-huma* without an alif, from *zala* which means sin, meaning he caused them to slip and fall into it. Hamza read *fa-azla-u-huma* with an alif, from *tanhiha*, meaning he removed them. It is said *az-zalathu* **I removed him and he departed**. Ibn Kaysan said: *fa-azla-u-huma* from *zawal*, meaning he turned them away from what they were doing of obedience to disobedience.

I said: According to this, the two readings have the same meaning, except that the reading of the group is more likely in meaning. It is said from it: Azallatuhu fazal. And the evidence for this is the saying of God the Almighty: **The devil only caused them to slip because of some of what they had earned**, and His saying: **Then Satan whispered to them**, and

whispering is only making them slip through sin, and the devil does not have the ability to move someone from one place to another, his ability is only to make him slip, so that is a reason for his moving from one place to another because of his sin. It has been said: The meaning of Azallatuhu is from *zala* 'an kan if he moved away, so it is in meaning like the reading of Hamza from *zawal*. Al-Mur'u' al-Qais said:

The boy slips the shoe off his back and twists the clothes of the heavy-laden violent one.

He also said:

A dead person whose hair slips from his back, just as the pure stone slips from the one who descends.

The second: The Almighty's saying: **So He removed them from that in which they were**. If He made *removed* from the place, then His saying: **So He removed them** is an emphasis and clarification of the removal, since it is possible that they would move from the place they were in to another place in Paradise, but that is not the case. Rather, their removal from Paradise to Earth was because they were created from it, and for Adam to be a caliph on Earth. And Satan, may God curse him, did not intend to remove him from it, but rather he intended to drop him from his rank and distance him as he was distanced, so he did not achieve his goal nor attain his desire, rather his eyes grew hotter, his soul more angry, and his expectations became disappointed. God Almighty said: **Then his Lord chose him and turned to him in forgiveness and guided him**. So he, peace be upon him, became the caliph of God on His Earth after he had been His neighbor in His house. How great is the difference between the caliph and the neighbor! May God's prayers and peace be upon him. And this was attributed to Satan, because it was because of him and his seduction. There is no disagreement among the people of interpretation and others that Iblis was in charge of tempting Adam, and they differed on how. Ibn Masoud, Ibn Abbas and the majority of scholars said that he tempted them verbally, and the evidence for that is the statement of God the Almighty: **And he swore to them, 'Indeed, I am to you both of you, among the sincere advisers.'** The apparent meaning of swearing is verbal. Some of them said, and Abd al-Razzaq mentioned it on the authority of Wahb ibn Munabbih: He entered Paradise through the mouth of a snake, and it was a quadruped like a camel, one of the most beautiful creatures that God the Almighty created, after he had exposed himself to many animals, but none entered him except the snake. When he entered Paradise with him, Iblis came out of its belly and took from the tree that God had forbidden Adam and his wife from, and he brought it to Eve and said: Look at this tree, how pleasant its scent, how pleasant its taste and how beautiful its color! He continued to tempt her until Eve took it and ate it. Then Adam was tempted, and Eve said to him: Eat, for I have eaten and it has not harmed me. So he ate from it, and their equality became apparent to them and they were deemed guilty. Then Adam entered the tree, and his Lord called to him: Where are you? He said: I am this, O Lord. He said: Will you not come out? He said: I am ashamed of You, O Lord. He said: Go down to the land from which you were created. And the serpent was

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Then Satan caused them to slip from it and removed them from that in which they had been, and We said, "Go down, one of you an enemy to the other. And for you upon the earth is a place of settlement and provision for a time."

cursed and their vomit was returned to its belly and enmity was made between it and the children of Adam. Therefore, we were commanded to kill it, as will be explained. And it was said to Eve: Just as you made the tree bleed, so will the blood befall you every month, and you will conceive and give birth reluctantly, and you will be on the verge of death many times. At-Tabari and Al-Naqqash added: And you will be foolish, although you were forbearing. A group said: Satan did not enter Paradise to Adam after he was expelled from it, but rather he tempted with his devil, his authority, and his whispers that God the Most High gave him, as the Prophet (blessings and peace of God be upon him) said:

Satan runs through the son of Adam as blood runs through him. And God knows best. It will be mentioned in Al-A'raf that when he ate, he remained naked and sought shelter, but the trees moved away from him and rebuked him for his sin. Then the fig tree took pity on him, so he took some of its leaves and covered himself with them. So he was afflicted with nakedness, but not the trees. And God knows best. It was said that the wisdom behind Adam's expulsion from Paradise was to populate the world.

Third: It is mentioned that the snake was the servant of Adam, peace be upon him, in Paradise, so it betrayed him by giving the enemy of God access to itself and showing enmity towards him there. When they were sent down, the enmity was confirmed and its sustenance was made dust, and it was told: You are the enemy of the children of Adam and they are your enemies, and wherever one of them meets you, he will smash your head. Ibn Omar narrated on the authority of the Messenger of God, may God bless him and grant him peace, who said:

Five things that a person in ihram can kill. He mentioned the snake among them. It was narrated that Satan said to it: **Enter Paradise while you are under my protection.** Ibn Abbas used to say: **Break the protection of Satan.** Sakina bint al-Ja'd narrated on the authority of Sara bint Nabhan al-Ghanawiyah, who said: I heard the Messenger of God, may God bless him and grant him peace, say:

Kill snakes, small and large, black and white, for whoever kills them will have a ransom from the Fire, and whoever kills them will be a martyr. Our scholars said: They will have a ransom from the Fire because they participated with Satan and helped him harm Adam and his children. Likewise, whoever kills a snake is as if he killed an unbeliever. The Messenger of God, may God bless him and grant him peace, said:

An unbeliever and his killer will never meet in Hell. Narrated by Muslim and others.

Fourth: Ibn Jurayj narrated on the authority of Amr ibn Dinar on the authority of Abu Ubaidah on the authority of Abdullah ibn Masoud who said: "We were with the Prophet, may God bless him and grant him peace, in Mina when a snake passed by. The Messenger of God,

may God bless him and grant him peace, said: 'Kill it.' It got to a rock before us and entered it. The Messenger of God, may God bless him and grant him peace, said: 'Bring a palm frond and fire and set it on fire.'" Our scholars said: This hadith specifically concerns his, may God bless him and grant him peace, prohibition of mutilation and of anyone being punished with the punishment of God Almighty. They said: So this enemy had no sanctity left since it had escaped him until it had brought him destruction from where it was destined.

If it is said: It has been narrated on the authority of Ibrahim al-Nakha'i that he disliked burning a scorpion with fire, and he said: It is mutilation. It is said to him: It is possible that this trace did not reach him from the Prophet, may God bless him and grant him peace, and he acted on the trace that came:

Do not be tormented by the torment of God, for this was the way of working with Him.

If it is said: Muslim narrated on the authority of Abdullah bin Masoud, who said:

"We were with the Prophet, may God bless him and grant him peace, in a cave and the verse 'By the messengers sent forth in gusts' had been revealed to him. We were taking them from their mouths while they were still moist. Then a snake came out to us. He said: Kill it. We rushed to kill it but it beat us to it. The Messenger of God, may God bless him and grant him peace, said: May God protect it from your evil as He protected you from its evil." So he did not light a fire or use any tricks to kill it. It was said to him: It is possible that he did not find a fire and left it, or that the hole was not in a position to benefit from the fire there, given the harm of the smoke and its not reaching the animal. And God knows best.

And his saying: **May God protect it from your evil** meaning your killing of it, **just as He protected you from its evil** meaning its sting.

Fifth: The command to kill snakes is a form of guidance to repel the hidden and feared snakes. If there is any harm, it is obligatory to kill it immediately, because He said:

Kill snakes, and kill those with two stripes and those with one tail, which take away the sight and cause the rope to fall. He mentioned them specifically, although they were included in the generality, and he drew attention to that because of the great harm they cause. And if their harm is not proven, then those that are not in houses should also be killed, because of the apparent general command, and because the type of snake is most harmful, so that is continued in it, and because all of them are terrifying in their appearance and because of the aversion to them in people, and for that reason the Prophet, may God bless him and grant him peace, said:

God loves courage, even if it involves killing a snake. So he encouraged killing it. He said in what Abu

Dawud narrated from the hadith of Abdullah bin Masoud, with a chain of transmission traceable to the Prophet:

Kill all the snakes, and whoever fears their revenge is not of me. And God knows best.

Sixth: Any snakes in the houses should not be killed until three days have passed, based on the saying of the Prophet, peace be upon him:

There are jinn in Madinah who have converted to Islam, so if you see any of them, warn them for three days. Some scholars have applied this hadith to Madinah alone because of the jinn converting to Islam there. They said: We do not know whether any jinn converted to Islam outside Madinah or not. This was said by Ibn Nafi'. Malik said: He forbade the killing of house jinn in all countries. This is correct, because God the Almighty said: **And when We directed to you a company of the jinn, listening to the Qur'an** (al-Baqarah 2:14). In Sahih Muslim, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, he said:

A caller from the jinn came to me, so I went with them and recited the Qur'an to them. It says: They asked him for provisions, and they were from the jinn of the peninsula. The hadith. It will be mentioned in full in Surat al-Jinn, God willing. If this is proven, then none of them should be killed until they are warned and warned, as will be explained, God willing.

Seventh: The Imams narrated on the authority of Abu al-Sa'ib, the client of Hisham bin Zuhra.

He entered upon Abu Saeed Al-Khudri in his house and said:

I found him praying, so I sat waiting for him to finish his prayer. I heard a stirring in the palm branches on the side of the house, so I turned and saw a snake. I jumped up to kill it, but he motioned to me to sit down, so I sat down. When he had finished, he pointed to a house in the house and said: Do you see this house? I said: Yes. He said: There was a young man from among us who had recently gotten married in it. He said: We went out with the Messenger of God (blessings and peace of God be upon him) to the Trench, and that young man would ask the Messenger of God (blessings and peace of God be upon him) for permission to return to his family at noon. One day he asked his permission, and the Messenger of God (blessings and peace of God be upon him) said to him: Take your weapon, for I fear for you from Qurayzah. So the man took his weapon and went back, and his wife was standing between the two doors, so he aimed at her with the spear to stab her with it, but he was overcome with jealousy, so she said to him: Hold back your spear, and enter the house until you see what brought me out! So he entered and saw a huge snake curled up on the bed. He struck it with the spear and tied it up with it. Then he went out and stuck it in the house and it shook on him. He did not know which of them died faster, the snake or the boy! He said: So we came to the Messenger of God (peace and blessings of God be upon him) and mentioned that to him and said: Ask God to revive him for us. He said: Ask forgiveness for your companion. Then he said: There

are jinn in Madinah who have become Muslims. If you see any of them, give it three days' warning. If it appears to you after that, kill it, for it is a devil. In another narration, the Messenger of God (peace and blessings of God be upon him) said: These houses have inhabitants. If you see any of them, attack it for three days. If it goes away, well and good, otherwise kill it, for it is an unbeliever. And he said to them: Go and bury your companion. Our scholars, may God have mercy on him, said: It is not understood from this hadith that this jinn whom this young man killed was a Muslim and that the jinn killed him in retaliation, because if we assume that retaliation is permissible between us and the jinn, it would only be for pure deliberate killing. This young man did not intend or deliberately kill a Muslim soul, as he had no knowledge of that. Rather, he intended to kill what the law permits killing of its kind. This is an accidental killing and there is no retaliation for it. So it is better to say: The disbelieving jinn or their evil ones killed the young man because of their companion out of enmity and revenge. And Sa'd ibn 'Ubadah, may God be pleased with him, was killed. He was found dead in his bath and his body was brought, and they did not know of his death until they heard someone say, and they did not see anyone:

We killed the master of Khazraj, Saad bin Ubadah.

We shot him with my arrow, but we did not hit his heart

The Prophet, may God bless him and grant him peace, said:

Indeed, in Madinah there are jinn who have become Muslims to show a way to avoid killing a Muslim among them and to gain control over killing a disbeliever among them. It was narrated from various sources that Aisha, the wife of the Prophet, may God bless him and grant him peace, killed a jinn and was shown in a dream that someone said to her: You have killed a Muslim. She said: If he had been a Muslim, he would not have entered upon the wives of the Prophet, may God bless him and grant him peace. He said: He did not enter upon you except while you were wearing your clothes. So she woke up and ordered twelve thousand dirhams to be given in the way of God. In another narration: He did not enter upon you except while you were covered, so you gave charity and freed slaves. Al-Rabi' ibn Badr said: The jinn are among the snakes that the Prophet, may God bless him and grant him peace, forbade killing. They are the ones that walk and do not twist. Something similar was narrated from Alqamah.

Eighth: Regarding the description of the warning, Malik said: I prefer that they vow for three days. And Isa bin Dinar said the same, even if he appears several times in a day. And he should not limit his warning to three times in one day so that it is in three days. And it was said: Three times is sufficient, based on the saying of the Prophet (peace be upon him): **Then let him warn him three times.** And his saying: **They made him angry three times.** And because three is for the feminine number, it became clear that what was meant was three times. And Malik's saying is more appropriate, based on the saying of the Prophet (peace be upon him): **Three days.** And it is a correct text restricting those absolutes, and three is taken to mean the nights

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Then Satan caused them to slip from it and removed them from that in which they had been, and We said, "Go down, one of you an enemy to the other. And for you upon the earth is a place of settlement and provision for a time."

of the three days, so the night was predominant according to the custom of the Arabs in the chapter on dates, as the feminine is predominant in them. Malik said: And it is sufficient in the warning to say: I make you angry by God and the Last Day, do not appear to us or harm us. Thabit Al-Bunani reported on the authority of Abd Al-Rahman bin Abi Laila on the authority of his father, "That the Messenger of God, may God bless him and grant him peace, mentioned the snakes in his presence and said: If you see any of them in your homes, then say: I call upon you by the covenant that Noah, peace be upon him, took from you, and I call upon you by the covenant that Solomon, peace be upon him, took from you. If you see any of them after that, then kill it."

I said: This apparently indicates that giving permission once is sufficient, and the hadith refutes it. And God knows best. Ibn Habib narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

"I ask you by the covenant that Solomon, peace be upon him, took from you, not to harm us and not to prevail over us."

Ninth: Jubayr narrated on the authority of Nafeer on the authority of Abu Tha'bah al-Khushani - whose name is Jarthum - "that the Messenger of God, may God bless him and grant him peace, said: The jinn are divided into three thirds. A third have wings and fly in the air, a third are snakes and dogs, and a third settle down and move about." Abu al-Darda' narrated - whose name is Uwaimir - who said: The Messenger of God, may God bless him and grant him peace, said:

"God created the jinn in three thirds. One third is dogs, snakes, and vermin of the earth. One third is a gentle wind. One third is like the children of Adam. They will have reward and will be punished. God created mankind in three thirds. One third has hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are only like livestock, nay, they are more astray in way. One third of their bodies are like the bodies of the children of Adam, and their hearts are the hearts of devils. One third will be in the shade of God on the Day when there will be no shade except His."

Tenth: Any animal that is originally harmful is killed initially in order to destroy it, without dispute, such as snakes, scorpions, mice, geckos, and the like. The Messenger of God, may God bless him and grant him peace, said: **Five pests are to be killed in the sacred precincts and outside of it...** and he mentioned the hadith.

The snake revealed its evil essence when it betrayed Adam by letting Satan enter Paradise between its jaws. If it had brought him out, Ridwan would not have let it enter with him. Satan said to it, **You are under my protection.** So the Messenger of God, may God bless him and grant him peace, ordered it to be killed and said:

Kill them even if you are praying meaning snakes and scorpions.

The gecko blew on the fire of Abraham, peace be upon him, from among all the animals, so it was cursed. This is of the same type as what is narrated about the snake. It was narrated on the authority of the Messenger of God, may God bless him and grant him peace, that he said:

Whoever kills a gecko is as if he has killed an unbeliever. In Sahih Muslim, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace:

Whoever kills a gecko with the first strike, one hundred good deeds will be recorded for him, and with the second strike less than that, and with the third strike less than that. In another narration, he said: **With the first strike, seventy good deeds.**

The mouse showed its essence by going to Noah's Ark's ropes and cutting them. Abd al-Rahman ibn Abi Na'im narrated on the authority of Abu Saeed al-Khudri that the Messenger of God, may God bless him and grant him peace, said:

The pilgrim kills snakes, scorpions, kites, wild beasts, rabid dogs, and hyenas. The Messenger of God, may God bless him and grant him peace, woke up and found a wick being taken to burn down the house, so the Messenger of God, may God bless him and grant him peace, ordered that it be killed.

The raven revealed its essence when the Prophet of God, Noah, peace be upon him, sent it from the ship to bring him report of the earth, but it abandoned its matter and turned to its corpse. All of this is in the meaning of the snake, and that is why we mentioned it. More explanation of this matter will come in the explanation in Al-Ma'idah and elsewhere, God willing.

The Almighty said: **And We said, 'Go down, some of you as enemies to others.'** There are seven issues in this:

The first: The Almighty's saying: **And We said, 'Go down.'** The alif was deleted from *ahbatu* in the wording because it is an alif of connection. The alif was deleted from *qulna* in the wording because it is sukoon and the ha' after it is sukoon. Muhammad bin Musaffa narrated on the authority of Abu Haywah that the ba' in *ahbatu* was damma, which is a language that strengthens it because it is intransitive and most intransitive verbs come with the form *yaf'al*. The address is to Adam and Eve, the serpent, and Satan, according to Ibn Abbas. Al-Hasan said: Adam and Eve and the whisperer. Mujahid and Al-Hasan also said: The sons of Adam and the sons of Satan. Descending is coming down from above to below, so Adam descended in Serendib in India on a mountain called Budh, and with him the scent of Paradise, so it clung to its trees and valleys, and everything there was filled with perfume, and from there the perfume was brought from the scent of Adam, peace be upon him. The clouds used to stroke his

head, so he became bald, and he caused baldness to his children. In Bukhari, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, he said:

God created Adam and his height was sixty cubits.

The hadith. It was narrated by Muslim and will be mentioned later. Eve descended in Jeddah, Satan in Ablah, and the serpent in Baysan, and it was said: in Sijistan.

Sistan is the land of God with the most snakes, and if it were not for the wild beasts that eat it and destroy many of it, Sistan would have been evacuated because of the snakes, as Abu al-Hasan al-Ash'ari mentioned.

Second: The Almighty's saying: **Some of you are enemies to one another.** Some of you is the subject, enemy is its predicate, and the sentence is in the accusative case as a state, and the meaning is this is your state. The waw was deleted from **some of you** because there is a referent in the speech, as one says: I saw the sky raining on you. The enemy is the opposite of the friend, and it is from the verb *ada* if he wronged. A wolf is an enemy: he attacks people. Aggression is blatant injustice. It was said: it is taken from *mujawazah*, from your saying: this matter does not exceed you, meaning it does not go beyond you. And he exceeded it if he went beyond it, so he was called an enemy for going beyond the limit in what is disliked by his companion, and from it the enemy with the foot for going beyond something, and the two meanings are close, for whoever is unjust has transgressed.

I said: Some scholars have interpreted the Almighty's statement: **Some of you are enemies to others** to refer to the human being himself, and there is some distance in it, even if it is correct in meaning. This is indicated by his statement, peace be upon him:

When the servant wakes up, his limbs say to his tongue, 'Fear God with regard to us, for if you are upright, we will be upright, and if you are crooked, we will be crooked.' If it is said, **How did he say 'enemy' and not 'enemies?'** There are two answers to this. One is that 'some' and 'all' are referred to by the singular form in both the wording and the meaning, and this is in the Qur'an. God the Almighty said, **And all of them will come to Him alone on the Day of Resurrection**, in the wording, and He the Almighty said, **And all of them will come to Him humbled**, in the meaning. The other answer is that 'enemy' is used singularly in the plural form, as God the Almighty said, "And they are your enemies. What an evil substitute for the wrongdoers," in the sense of enemies. God the Almighty also said, "They think that every shout is against them. They are the enemy." Ibn Faris said, **Enemy is a collective noun for one, two, three, and the feminine, and it may be pluralized.**

Third: God's expulsion of Adam from Paradise and his being cast down from it was not a punishment for him, because He cast him down after he had accepted his repentance and repented. Rather, He cast him down either as a discipline or to make the ordeal more severe. The correct view regarding his casting down and his dwelling on Earth is what has become

apparent from the eternal wisdom in that, which is to spread his offspring therein so that He might charge them and test them, and arrange their reward and punishment in the Hereafter based on that, since Paradise and Hell are not places of charge. So that meal was the reason for his casting down from Paradise. And God can do whatever He wills. He said: **Indeed, I will place a vicegerent on the earth.** This is a great virtue and a noble and honorable virtue, and we have already referred to it, even though he was created from the Earth. We only said that He cast him down after He had accepted his repentance because of His second statement: **We said, 'Descend,'** which will come.

Fourth: **And for you on the earth is a place of settlement.** Subject and predicate, meaning a place of settlement. This was said by Abu Al-Aaliyah and Ibn Zayd. Al-Suddi said: *Settled* means the graves.

I said: God Almighty's statement: **He has made the earth a resting place for you** has two possible meanings. And God knows best.

I said: The statement of God Almighty: **And enjoyment** enjoyment is what is enjoyed of food, clothing, life, conversation, companionship, and other things. And from this, it was named **pleasure marriage** because it is enjoyed. And Sulayman ibn Abd al-Malik recited when he stood at the grave of his son after his burial:

I stood on a strange grave in a desert, with few possessions from a departed lover

Sixth: The Almighty's saying: **for a time.** The interpreters differed on the word **for a time.** One group said: **for death.** This is the saying of those who say: **The settled place is the place of residence in this world.** It was said: **until the Day of Resurrection.** This is the saying of those who say: **The settled place is the graves.** Al-Rabi' said: **for a time, until a term.** And **for a time** means a distant time. So, then, it is a distancing from your saying *now*. Khuwaylid said:

The ash-bearer is of great value. His lid in winter is like a spring of water.

The basin became wide and swollen from below. They may have added the letter *taa* to it. Abu Wijza said:

The sentimental ones are no longer sentimental, and the ones who feed are no longer there.

Al-Hayn also means the period, and from it the Almighty's saying: **Has there not come upon man a period of time?** Al-Hayn is the hour, God the Almighty said: **Or will you say when you see the punishment?** Ibn Arafah said: Al-Hayn is a part of time like an hour or what is above it. And His saying: **So leave them in their immersion for a time** means until their appointed times are over. And the Almighty's saying: **It yields its fruit at all times** means every year, and it was said: Rather every six months, and it was said: Rather morning and evening. Al-Azhari said: Al-Hayn is a name like time that is suitable for all times, whether long or short. The meaning is that it is benefited from at all times and its benefit is never cut off. He said: Al-Hayn is the Day of Resurrection. Al-Hayn is the morning and evening, God the Almighty said: **So glory be to God when you reach the evening and when you reach the morning.** It

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Then Satan caused them to slip from it and removed them from that in which they had been, and We said, "Go down, one of you an enemy to the other. And for you upon the earth is a place of settlement and provision for a time."

is said: I treated Him in a time, from Al-Hayn. And I stayed in a place: if I stayed in it for a while. And it was the time of such a thing, meaning it was closer. Buthayna said:

If Salwa is consoled by Jameel for an hour of time, it has not come and its time has not come yet

Seventh: Since the people of the language differed about the time, our scholars and others also differed about it. Al-Farra' said: There are two types of time: a time when its limit is not determined, and the time that God the Most High mentioned: **It yields its fruit at all times by permission of its Lord** is six months. Ibn al-Arabi said: The unknown time is not related to a ruling, and the known time is that to which rulings are related and obligations are connected, and the most of the known is a year. Malik sees in rulings and oaths the most general of names and times. Al-Shafi'i sees the least. Abu Hanifa took a middle position and said: six months. His statement has no meaning, because the estimated times, according to him, are not proven by analogy, and there is no text from the author of the Shari'ah. Rather, what is relied upon is the meaning after knowing the linguistic implications of the word. So whoever vows to pray for a while, it is considered one rak'ah according to Al-Shafi'i, because it is the least of the voluntary prayer, by analogy to the rak'ah of Witr. Malik and his companions said: The least of the voluntary prayer is two rak'ahs, so the time is estimated according to the amount of the action. Ibn Khuwaiz Mandad mentioned in his rulings: If someone swears not to speak to someone for a while or not to do something for a while, then that time is a year. He said: They agreed in the rulings that if someone swears not to do something for a while or not to speak to someone for a while, then more than a year is not included in his oath.

I said: This agreement is only the doctrine. Malik, may God have mercy on him, said: Whoever swears not to do something until a certain time, or a certain period, or an age, then all of that is a Sunnah. Ibn Wahb said about him: He doubted whether an age is a Sunnah. Ibn al-Mundhir narrated from Yaqub and Ibn al-Hasan: That an age is six months. Ibn Abbas, the people of opinion, Ikrimah, Saeed bin Jubayr, Amir al-Shaabi, and Ubaydah, regarding the words of God Almighty: **It yields its fruit at all times by permission of its Lord**, that it is six months. Al-Awza'i and Abu Ubayd said: A time is six months. Al-Shafi'i does not have a specific time for a time, nor does it have an end. A time for him may be the duration of the world. He said: We will never renounce it, and piety is to fulfill it before the end of a day. Abu Thawr and others said: A time and an age are according to what the language implies. It is said: I came from a certain time, but perhaps he did not come from half a day. Al-Kiya al-Tabari al-Shafi'i said: In short, the word *now* has many meanings, and al-Shafi'i did not see a specific meaning for it, because it is general and was not used in the language for a specific meaning. Some scholars said that the Almighty's statement, **for a time**, is a good omen for

Adam, peace be upon him, so that he may know that he will not remain in it and will move to the Paradise to which he was promised to return, and for other than Adam it only indicates the Resurrection, and God knows best.

Tafsir Ibn Kathir

God the Almighty says, telling of what He honored Adam with: After He ordered the angels to prostrate to him, they prostrated except for Iblis, and that He permitted him Paradise to dwell wherever he wished and eat from it as much as he wished, in abundance, that is, in a spacious and good manner: Al-Hafiz Abu Bakr bin Mardawayh narrated from the hadith of Muhammad bin Isa Al-Damaghani, Salamah bin Al-Fadl told us, from Mikail, from Laith, from Ibrahim Al-Taimi, from his father, from Abu Dharr, who said: I said, O Messenger of God, did you see that Adam was a prophet? He said: **Yes, a prophet and a messenger, God spoke to him before** - meaning clearly - and said: **You and your wife dwell in Paradise**. There is a difference of opinion about the Paradise that Adam was made to dwell in, is it in the heavens or on Earth? Most of them are of the first opinion. Al-Qurtubi narrated from the Mu'tazila and the Qadariyya the saying that it was on the earth. This will be confirmed in Surat Al-A'raf, God willing. The context of the verse requires that Eve was created before Adam entered Paradise. Muhammad bin Ishaq stated this explicitly when he said: When God finished rebuking Satan, he turned to Adam and taught him all the names. He said: O Adam, tell them their names until His saying: **Indeed, You are the Knowing, the Wise**. He said: Then the Sunnah was cast upon Adam, as we have heard from the People of the Book, the People of the Torah, and others from the people of knowledge, from Ibn Abbas and others. Then he took a rib from his left side and filled its place with flesh. Adam was asleep and did not wake up from his sleep until God created from that rib his wife Eve, and made her a woman for him to dwell in. When the Sunnah was removed from him and he woke up from his sleep, he saw her beside him and said, as they claim, **God knows best, my flesh and blood and my wife**, so he settled in her. When God married him and made for him a dwelling place from Himself, He said to him beforehand: **O Adam, dwell, you and your wife, in Paradise**. And eat from it in abundance wherever you wish, but do not approach this tree, lest you be among the wrongdoers." It is said that the creation of Eve was after entering Paradise, as al-Suddi said in a report he mentioned on the authority of Abu Malik and Abu Salih on the authority of Ibn Abbas and on Marra and on the authority of Ibn Masoud and on the authority of some of the Companions: Satan was expelled from Paradise and Adam was settled in Paradise, so he walked in it in a state of slumber, and he had no wife to comfort him. Then he slept and woke up and at his head was a woman sitting whom God had created from his rib. He

asked her: Who are you? She said: A woman. He said: Why were you created? She said: To comfort me. The angels said to him, looking at how much knowledge he had attained, What is her name, O Adam? He said: Eve. They said: Why was she called Eve? He said: She was created from a living thing. God said: **O Adam, dwell, you and your wife, in Paradise and eat from it in abundance wherever you wish.**

As for his saying: **And do not approach this tree**, it is a test from God Almighty and an examination of Adam. There is a difference of opinion as to what this tree is. Al-Suddi said on the authority of someone who told him on the authority of Ibn Abbas: The tree that Adam, peace be upon him, was forbidden from is the vine. This is what Saeed bin Jubair, Al-Suddi, Al-Sha'bi, Ja'dah bin Hubayrah, and Muhammad bin Qais said. Al-Suddi also said in a report he mentioned on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Murrâh on the authority of Ibn Mas'ud and on the authority of some of the Companions: **And do not approach this tree**, it is the vine. The Jews claim that it is wheat. Ibn Jarir and Ibn Abi Hatim said: Muhammad ibn Ismail ibn Samurah al-Ahmâsi told us, Abu Yahya al-Hammani told us, al-Nadr Abu Umar al-Kharraz told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The tree from which Adam, peace be upon him, was forbidden is the ear of corn. Abd al-Razzaq said: Ibn Uyaynah and Ibn al-Mubarak told us, on the authority of al-Hasan ibn Amara, on the authority of al-Munhal ibn Umar, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: It is the ear of corn. Muhammad ibn Ishaq said, on the authority of a man of knowledge, on the authority of Hajjaj, on the authority of Mujahid, on the authority of Ibn Abbas, who said: It is wheat. Ibn Jarir said: al-Muthanna ibn Ibrahim told me, Muslim ibn Ibrahim told us, al-Qasim told us, a man from Banu Tamim told me that Ibn Abbas wrote to Abu al-Jild asking him about the tree from which Adam ate and the tree at which Adam repented. Abu al-Jild wrote to him: You asked me about the tree from which Adam was forbidden, which is the ear of corn, and you asked me about the tree at which Adam repented, which is the olive tree. This is how al-Hasan al-Basri, Wahb ibn Munabbih, Atiyah al-Awfi, Abu Malik, Muharrir ibn Dithar, and Abd al-Rahman ibn Abi Layla, and Muhammad bin Ishaq said on the authority of some of the people of Yemen on the authority of Wahb bin Munabbih that he used to say it is wheat, but the grain of it in Paradise is like the kidney of a cow and softer than butter and sweeter than honey, and Sufyan al-Thawri said on the authority of Hisin on the authority of Abu Malik, **And do not approach this tree**, he said the palm tree, and Ibn Jarir said on the authority of Mujahid, **And do not approach this tree**, he said the fig tree, and Qatada and Ibn Jurayj said the same, and Abu Ja'far al-Razi said on the authority of al-Rabi' bin Anas on the authority of Abu al-'Aliyah, the tree was such that whoever ate from it would break his ablution, and there should not be a break in Paradise, and 'Abd al-Razzaq said: 'Umar bin 'Abd al-Rahman bin Mihran told us, he said: I heard Wahb bin Munabbih say: When God settled Adam and his wife in Paradise and forbade him from eating from the tree, and it was a tree with branches branching out from each other, and it

had fruit that the angels would eat for their immortality, and it is the tree that God forbade Adam and his wife from.

These are six sayings in interpreting this tree. Imam Abu Ja'far ibn Jarir, may God have mercy on him, said: The correct thing to say is that God Almighty forbade Adam and his wife from eating from a specific tree of the trees of Paradise, not from the rest of its trees, so they ate from it, and we do not know which tree it was specifically, because God did not provide evidence for His servants for that in the Qur'an or the authentic Sunnah. It has been said: It was the tree of barley, and it has been said: It was the grape tree, and it has been said: It was the fig tree, and it is possible that it was one of them, and that is knowledge that if it is known, it does not benefit the scholar in his knowledge of it, and if an ignorant person is ignorant of it, his ignorance of it does not harm him, and God knows best. This is also what Al-Razi and others preferred in his interpretation, and this is correct. God Almighty's statement: **So Satan caused them to slip from it** It is correct that the pronoun in His statement **from it** refers to Paradise, so the meaning of the statement is as 'Asim ibn Bahdalâh, who is the son of Abi Al-Najud, read: **So he caused them to slip** meaning he pushed them away. It is also correct that it refers to the closest of the two mentioned, which is the tree, so the meaning of the statement is as Al-Hasan and Qatadah said: **So he caused them to slip** meaning from before the slip. So on this basis, the meaning of the statement is: **Then Satan caused them to slip from it** meaning because of it, as God Almighty said: **He turns away from it whoever is turned away** meaning he turns away because of it whoever is turned away. That is why God Almighty said: **Then He removed them from what they were in** meaning of clothing, spacious home, pleasant provision and comfort. "And We said, 'Go down, some of you as enemies to others. And you will have upon the earth a place of settlement and provision for a time" meaning a settlement, provisions and terms - for a time - meaning until a specific time and amount, then the Resurrection will take place. The commentators from the Salaf, such as al-Suddi with his chains of transmission, Abu al-Aaliyah, Wahb ibn Munabbih and others, mentioned here Israelite accounts about the story of the serpent and Satan, and how Satan entered Paradise and whispered to him. We will elaborate on that, God willing, in Surat al-A'raf, for there the story is simpler than it is here. And God is the Grantor of success. Ibn Abi Hatim said here: Ali ibn al-Hasan ibn Ishkab told us, Ali ibn Asim told us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of al-Hasan, on the authority of Ubayy ibn Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: **God created Adam as a man.** Long and hairy, like a date palm tree. When he tasted the tree, his clothing fell off him, and the first thing that appeared of him was his private parts. When he looked at his private parts, he began to struggle in Paradise, and a tree took hold of his hair, so he struggled with it. The Most Merciful called out to him: O Adam, do you flee from me? When he heard the words of the Most Merciful, he said: O Lord, no, but out of shyness. He said: Ja'far bin Ahmad bin Al-Hakam Al-Qurashi told me in the year two hundred and fifty-four, Sulayman bin Mansur bin Ammar told us,

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Then Satan caused them to slip from it and removed them from that in which they had been, and We said, "Go down, one of you an enemy to the other. And for you upon the earth is a place of settlement and provision for a time."

Ali bin Asim told us, on the authority of Saeed, on the authority of Qatada, on the authority of Ubayy bin Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: "When Adam tasted of the tree, he fled, fleeing, and a tree caught his hair, so he was called: O Adam, are you fleeing from Me? He said: Rather, out of shyness from you. He said: O Adam, leave My vicinity, for by My glory, no one who disobeys Me shall live in it. And if I created the likes of you to fill the earth, and they disobeyed Me, I would make them dwell in the abode of the disobedient." This is a strange hadith, and in it there is an interruption, or rather a rupture, between Qatada and Ubayy bin Ka'b, may God be pleased with them. Al-Hakim said: Abu Bakr bin Baluyah told us, on the authority of Muhammad bin Ahmad bin Al-Nadr, on the authority of Mu'awiyah bin Amr, on the authority of Za'idah, on the authority of Ammar bin Abi Mu'awiyah Al-Bajali, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, who said: Adam was not made to dwell in Paradise except between the afternoon prayer and sunset. Then he said: It is authentic according to the conditions of the two sheikhs, but they did not include it. Abdul bin Hamid said in his interpretation: Ruh narrated to us from Hisham from Al-Hasan, who said: Adam stayed in Paradise for an hour of the day of that hour, one hundred and thirty years of the days of the world. Abu Jaafar Al-Razi said, from Al-Rabi bin Anas, who said: Adam left Paradise at the ninth or tenth hour, so Adam brought out with him a branch from the trees of Paradise on his head, a crown from the trees of Paradise, which is a wreath of leaves from Paradise. Al-Suddi said: God the Almighty said: **Descend from it, all of you**, so they descended and Adam descended to India, and the Black Stone and a handful of leaves from Paradise descended with him, so he spread it in India and the tree of perfume grew, so the origin of the perfume that is brought from India is from the handful of leaves that Adam descended with, and Adam only took it out of grief for Paradise when he was expelled from it. Imran bin Uyyaynah said, from Ata bin Al-Saib, from Saeed bin Jubair, from Ibn Abbas, who said: Adam descended from Paradise by rolling the land of India. Ibn Abi Hatim said: Abu Zur'ah told us, Uthman ibn Abi Shaybah told us, Jarir told us, Ata' told us, Saeed told us, Ibn Abbas said: Adam, peace be upon him, descended to a land called Dahna, between Mecca and Taif. And Al-Hasan Al-Basri said: Adam descended in India, and Eve in Jeddah, and Satan in Dastamisan, miles from Basra, and the serpent descended in Isfahan. Narrated by Ibn Abi Hatim. Muhammad ibn Abi Hatim said: Muhammad ibn Ammar ibn Al-Harith told us, Muhammad ibn Sabeq told us, Umar ibn Abi Qais told us, on the authority of Al-Zubayr ibn Adi, on the authority of Ibn Umar, who said: Adam descended at Al-Safa and Eve at Al-Marwah. Raja bin Salamah said: Adam, peace be upon him, lowered his hands to his knees, bowing his head, and Iblis descended, interlacing his fingers and raising his head to the sky. Abdul Razzaq said: Muammar said: Aouf told me, on the authority of Qasama bin Zuhair, on the authority of Abu Musa, who

said: When God sent Adam down from Paradise to Earth, He taught him how to make everything and provided him with fruits of Paradise. These fruits of yours are from the fruits of Paradise, except that some change and others do not change. Al-Zuhri said, on the authority of Abdul Rahman bin Harmaz Al-Araj, on the authority of Abu Hurairah, who said: The Messenger of God, peace and blessings be upon him, said: "The best day on which the sun has risen is Friday. On it Adam was created, on it he entered Paradise, and on it he was expelled from it." Narrated by Muslim and Al-Nasa'i. Al-Razi said: I know that in this verse there is a great threat against all sins from several aspects. **The first** is that whoever imagines what happened to Adam because of his committing this small mistake will be extremely afraid of sins. The poet said:

O you who look with the eyes of one asleep and observe the matter without seeing it

Sins lead to sins and you hope to reach the level of Paradise and attain the victory of the worshipper.

Did you forget your Lord when He brought Adam out of it into the world for one sin?

Ibn Al-Qasim said:

But we are the enemy's captives, so do you think we will return to our homelands and surrender?

Al-Razi said on the authority of Fath al-Mawsili that he said: We were a people from the people of Paradise, then Satan took us to the world, so we have nothing but worry and sadness until we return to the home from which we were expelled. If it is said: If the Paradise from which Adam was expelled was in heaven, as the majority of scholars say, then how was Satan able to enter Paradise, when he was expelled from there by a predestination, and the predestinationist does not contradict or prevent? The answer is: This is exactly what was used as evidence by those who say that the Paradise in which Adam was was on earth, not in heaven, as we have explained in detail at the beginning of our book Al-Bidayah wa al-Nihayah. The majority responded with answers, one of which is: He was prevented from entering Paradise with honor, but as for theft and humiliation, he is not prevented. For this reason, some of them said: As it came in the Torah that he entered Paradise through the mouth of the snake. Some of them said: It is possible that he whispered to them while he was outside the gate of Paradise. Some of them said: It is possible that he whispered to them while he was on earth, and they were in heaven. This was mentioned by al-Zamakhshari and others. Al-Qurtubi mentioned here hadiths about snakes and killing them and explaining the ruling on that, and he did a good job and was useful.

Fath al-Qadir

And He removed them from the slip, which is the sin,

meaning He caused them to slip and make them fall into it. Hamza read Faazalahuma with the confirmation of the alif from the removal, which is the lower one: meaning He removed them - and the rest read without the alif. Ibn Kaysan said: It is from the removal: meaning He turned them away from what they were doing of obedience to disobedience. Al-Qurtubi said: According to this, the two readings have the same meaning, except that the reading of the group is more possible in meaning. It is said from it: I caused him to slip, so he slipped. 36- **From it** is related to His saying: I removed them, on the basis of its including the meaning of issued: meaning the devil caused their slip from it, meaning because of it, meaning the tree. It was said: The pronoun refers to Paradise, and according to this, the verb includes the meaning of He removed them: meaning He removed them from Paradise. And his saying: **So he expelled them** is an emphasis on the meaning of the first sentence: that is, he removed them, if its meaning is that they were removed from the place, and if its meaning is not that, then it is an establishment, because expulsion is more than just being turned away and removed and the like, because turning away from the tree and removing from it may be with remaining in Paradise, unlike their being turned away from the bliss and honor they were in or from Paradise. And this is attributed to Satan because he is the one who led Adam astray until he ate from the tree. And the people of knowledge differed about the manner in which Satan did this in causing them to slip, so it was said: that it was through his speaking to them, and the majority went to this and they used as evidence for that

God the Almighty says: **And swear to them, 'I am to you both a sincere adviser.'** The apparent meaning of swearing is verbal exchange. It has been said that nothing came from him except a mere whisper, and other things have been said that will come in what has been narrated from the predecessors. His statement: *Descend* is addressed to Adam and Eve, and they were addressed in the same way as a group because two is the smallest group according to some of the scholars of Arabic. It has been said that it is addressed to them and their descendants, because since they were the origin of this human species, they were made to be in its place. This is indicated by His statement: **Some of you are enemies to one another.** This sentence, which is a state explaining the fixed state of those ordered to descend, indicates that. The enemy is the opposite of the friend, and it is from 'ada if he wrongs. It is said: a wolf is 'adwan, meaning he attacks people. 'Adwan is blatant injustice. It has been said that it is taken from 'amajawazah, it is said 'adahu if he exceeded it, and the two meanings are close, for whoever wrongs has exceeded. Rather, He reported His statement, **some of you**, by saying, *enemy*, even though it is singular, because the word *some*, even though its meaning is likely to be plural, is a singular branch of the word, and He reported about it with the singular. The meaning may be taken into consideration and He reported about it with the plural. It may be answered that *enemy*, even though it is singular, may be used in the place of the plural, like the statement of the Most High, **And they are an enemy to you**, and His statement, "They think that every shout is against them. They are the enemy." Ibn Faris said: The enemy is a

comprehensive name for one, two, and three.

What is meant by *settled* is the place of settlement, and from it **The companions of Paradise, that Day, will be the best settlement.** So the verse is open to both meanings, and similar to it is His statement: **He has made the earth a resting place for you.** And enjoyment: what is enjoyed of food, drink, clothing, and the like. The commentators differed regarding His statement: **for a time.** Some said: until death, and some said: until the Day of Resurrection. The original meaning of *time* in the language is: distant time, and from it is **Has there not been over man a period of time?** and from it is **So leave them in their distress until a time** meaning until their appointed times are over, and it is used for a year, and some said: for six months, and from it is **It yields its fruit every time** and it is used for the evening and morning, and from it is **when you go to bed and when you wake up.** Al-Farra' said: "Time is of two types: a time when its limit is not determined, then he mentioned the other time and its difference according to the different situations as we mentioned. Ibn al-Arabi said: The unknown time is not subject to a ruling, and the known time is a year. The meaning of Adam receiving the words: his taking them and accepting what was in them and acting upon them. It was said: his understanding of them and his intelligence regarding what they contained. The original meaning of receiving is reception: that is, he received the words revealed to him. Whoever reads Adam with the accusative case makes it mean that the words received him. It was said: the meaning of receiving is being taught, but there is no basis for this in Arabic. The predecessors differed in identifying these words and it will come. Repentance: returning. It is said that the servant repented: if he returned to the obedience of his Lord, and a servant who repents often: he returns, so the meaning of repented upon him: returned upon him with mercy, so it was said that his repentance or his success in repentance. And the mention of repentance was limited to Adam and not Eve despite their sharing in the sin, because the discussion is from the beginning of the story with him, so it continued on that and the repentance upon him dispensed with mentioning repentance upon her because she was subordinate to him, just as the attribution of the sin to him dispensed with attributing it to her in His statement: "And Adam disobeyed his Lord and went astray." As for His statement: **We said, 'Go down,'** after His statement: **We said, 'Go down,'** He repeated it for emphasis and emphasis. It was said: When a ruling other than the first ruling was attached to it, it was repeated and there was no conflict between the requirements. Repetition may be for both matters together. The answer to the condition in His statement: **If there comes to you guidance from Me** is the second condition with its answer, as Sibawayh said. Al-Kisa'i said: The answer to the first and second conditions is His statement: **Then there is no fear.** They differed in the meaning of the guidance mentioned. It was said: It is the Book of God, and it was said: Success in guidance. Fear is panic, and it only occurs in the future. Al-Zuhri, Al-Hasan, Isa bin Ammar, Ibn Abi Ishaq, and Ya'qub read **Then there is no fear** with the opening of the fa'. Al-Huzn is the opposite of joy. Al-Yazidi said: Haznahu is the language of Quraysh, and ahznahu is the language of Tamim. They have been read with

Surat al-Baqarah 2:36

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both. And the company of the people of Hell has the meaning of coupling and adherence. The interpretation of eternity has been mentioned above.

Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Abu Dharr who said: "I said, 'O Messenger of God, was Adam a prophet?' He said, 'Yes, he was a prophet and a messenger to whom God spoke and said to him: 'O Adam, dwell, you and your wife, in Paradise.'" Ibn Abi Shaybah and Al-Tabarani narrated on the authority of Abu Dharr who said: **I said, 'O Messenger of God, who was the first prophet?' He said, 'Adam.'** I said, 'A prophet?' He said, 'Yes.' I said, 'Then who?' He said, 'Noah, and between them were ten fathers.' Ahmad, Al-Bukhari in his History, and Al-Bayhaqi in Al-Shu'ab narrated something similar from the hadith of Abu Dharr with a chain of transmission traceable to the Prophet, and he added, **How many were the messengers?** He said, **Three hundred and fifteen, a great multitude.** Ibn Abi Hatim, Ibn Hibban, Al-Tabarani, Al-Hakim **who authenticated it** and Al-Bayhaqi narrated on the authority of Abu Umamah Al-Bahili, "A man said: O Messenger of God, was Adam a prophet? He said: Yes. He said: How long was the period between him and Noah? He said: Ten centuries. He said: How long was the period between Noah and Abraham? He said: Ten centuries. He said: O Messenger of God, how many prophets were there? He said: One hundred thousand and twenty-four thousand. He said: O Messenger of God, how many messengers were there? He said: Three hundred and fifteen, a great multitude." Ahmad, Ibn Al-Mundhir, Al-Tabarani and Ibn Mardawayh narrated a similar hadith from Abu Umamah, and he stated that the questioner was Abu Dharr. Abd bin Hamid and Al-Hakim narrated **who authenticated it** on the authority of Ibn Abbas, who said: Adam did not inhabit Paradise except between the afternoon prayer and sunset. Abd Al-Razzaq, Ibn Al-Mundhir, Ibn Mardawayh and Al-Bayhaqi narrated on his authority that he said: **The sun did not set on that day until he was sent down from Paradise.** Al-Faryabi, Ahmad in Az-Zuhd, Abd ibn Humayd and Ibn Al-Mundhir narrated on the authority of Al-Hasan who said: Adam stayed in Paradise for one hour of a day, that hour was one hundred and thirty years of the days of this world. The estimation of the stay in Paradise was narrated on the authority of Saeed ibn Jubayr, which is similar to what was mentioned above on the authority of Ibn Abbas, as Ahmad narrated it in Az-Zuhd. Ibn Jarir, Ibn Abi Hatim, Al-Bayhaqi and Ibn Asakir narrated on the authority of Ibn Abbas, Ibn Masoud and some of the Companions who said: When Adam inhabited Paradise, he was walking around in it like a wild animal, and he had no wife to live with. He slept and woke up to find a woman sitting at his head whom God had created from his rib. Al-Bukhari and Muslim narrated on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "Treat women well, for women were created from a rib, and the most crooked part of the rib is its top. If you try to straighten it, you will break it, and if you leave it, you will leave it crooked." Abu

Al-Shaykh and Ibn Asakir narrated on the authority of Ibn Abbas who said: She was called Eve because she is the mother of all living things. Ibn Adi and Ibn Asakir narrated on the authority of Al-Nakha'i who said: When God created Adam and created his wife for him, He sent an angel to him and commanded him to have intercourse, so he did. When he finished, Eve said to him: O Adam, this is good, give us more of it. Ibn Jarir and Ibn Asakir narrated on the authority of Ibn Mas'ud and some of the Companions who said: Pleasure is good. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: Pleasure is ample living. They narrated on his authority regarding His statement: **And eat from it in abundance as you wish**, he said: There is no reckoning upon you. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Asakir narrated through various chains of narration on the authority of Ibn Abbas who said: The tree from which God forbade Adam was the spike of wheat, and in another version: wheat. Abd Ibn Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority who said: It is the vine. Ibn Jarir narrated something similar on the authority of Ibn Mas'ud. Abu Al-Shaykh narrated on his authority who said: It is the almond. Ibn Jarir narrated on the authority of some of the Companions who said: It is the fig tree. Abu Al-Shaykh narrated something similar on the authority of Mujahid and Ibn Abi Hatim on the authority of Qatadah. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Wahb ibn Munabbih who said: It is the wheat. Abu Sheikh narrated on the authority of Abu Malik who said: It is the palm tree. Abu Sheikh narrated on the authority of Yazid ibn Abdullah ibn Qusayt who said: It is the citron. Ahmad narrated in Az-Zuhd on the authority of Shuaib Al-Jubbai who said: It resembles the wheat and is called the Da'ah. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **So he led them astray**, he said: So he led them astray. Ibn Abi Hatim narrated on the authority of Asim ibn Bahdalah who said: **So he led them astray**, he said: So he removed them. Abu Dawud narrated in Al-Masahif on the authority of Al-A'mash who said: Our reading in Al-Baqarah instead of **So he led them astray**, is: **So he whispered.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Masoud and some of the Companions who said: Satan wanted to enter Paradise with them, but the guards prevented him. So he came to a serpent, which was a four-legged creature like a camel and the most beautiful of beasts. He spoke to it to put him in its mouth so that it could take him to Adam. So it put him in its mouth, and the serpent passed by the guards and entered, and they did not know what God intended of the matter. So it spoke to him from its mouth, but he did not care about what it said. So it came out to him and said: O Adam, **Shall I guide you to the tree of eternity and a kingdom that will not decay?** And he swore to them by God, **Indeed, I am to you among the sincere advisors.** But Adam refused to eat from it, so Eve came forward and ate, then she said: O Adam, eat, for I have already eaten and it did not harm me. So when they had eaten, **their private parts**

became apparent to them, and they began to fasten over themselves from the leaves of Paradise. The story of the serpent and Satan entering with it was narrated by Abd al-Razzaq and Ibn Jarir on the authority of Ibn Abbas. Ibn Sa'd, Ahmad in Az-Zuhd, Abd ibn Humayd, Ibn Al-Mundhir, Al-Hakim **who authenticated it**, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Abi ibn Ka'b on the authority of the Prophet (peace and blessings of God be upon him) who said: "Adam was a tall man like a palm tree, sixty cubits tall, with much hair on his head. When he committed the sin, his private parts became apparent to him." The hadeeth was narrated by Ibn Mani', Ibn Al-Mundhir, Abu Al-Shaykh, Al-Hakim **who authenticated it**, and Al-Bayhaqi in Ash-Shu'ab on the authority of Ibn Abbas who said: God said to Adam: What made you eat from the tree which I forbade you from? He said: O Lord, Eve made it seem good to me. He said: Then I punished her by making her conceive with difficulty and give birth with difficulty, and I caused her to bleed twice a month. Al-Bukhari and Al-Hakim narrated on the authority of Abu Hurayrah on the authority of the Prophet (peace and blessings of God be upon him) who said: **Had it not been for the Children of Israel, meat would not have been deceived, and had it not been for Eve, no woman would have been deceived by her husband.** Many hadiths have been proven from a group of the Companions in the two Sahihs and others about the argument between Adam and Moses. Adam argued with Moses by saying: Do you blame me for something that God decreed for me before I was created?

Tafsir al-Baghawi

36. **So he made them slip** Satan made Adam and Eve slip, that is, he invited them to slip. Hamza read: **So he made them slip**, that is, Satan removed them, from the root word shatna, meaning: far away. He was named thus because of his distance from goodness and mercy, **from it** from Paradise. **So he expelled them from what they were in** of bliss. This is because Satan wanted to enter to whisper *to* Adam and Eve, but the guards prevented him, so he came to the snake, which was a friend of Satan and was one of the most beautiful beasts. It had four legs like the legs of a camel, and it was one of the guards of Paradise. Then Satan asked them to put him in their mouths, so they put him in and passed by the closet without him knowing, so they brought him into Paradise. Al-Hasan said: He saw them at the door of Paradise because they were leaving it. When Adam entered Paradise and saw the bliss in it, he said: If only I were immortal. Satan took advantage of that and came to him from the direction of immortality. When he entered Paradise, he stood before Adam and Eve, and they did not know that he was Satan. He cried and wailed in a way that saddened them, and he was the first to wail. They said to him: What makes you cry? He said: I am crying for you, you will die and be separated from the bliss you are in. That fell on their souls and they were saddened, and Satan went away. Then he came to them after that and said: O Adam, shall I guide you to the tree of immortality? But he refused to accept it from him, and he swore to them by God that he was one of their

sincere advisors. They were deceived and did not think that anyone would swear falsely by God. So Eve hastened to eat from the tree and then she gave it to Adam until he ate it.

Saeed bin Al-Musayyab swore by God that Adam did not eat from the tree while he was sane, but Eve gave him wine to drink until he became drunk and then led him to eat.

Ibrahim bin Adham said: That meal caused us long-lasting sadness. Ibn Abbas and Qatada said: God the Almighty said to Adam: Was there not in what I permitted you of Paradise an alternative to the tree? He said: Yes, O Lord, by Your glory, but I did not think that anyone would swear by You falsely. He said: By My glory, I will surely send you down to the earth, and you will not attain life except with toil. So they were sent down from Paradise and they ate therein in abundance. He learned the craft of iron and was commanded to plow. So he plowed therein, planted, then watered until it ripened and harvested. Then he trampled it, winnowed it, ground it, kneaded it, baked it, then ate it. But he did not reach it until he had reached what he wanted of it. Saeed bin Jubair said: On the authority of Ibn Abbas: When Adam ate from the tree that he was forbidden from, God Almighty said: What made you do what you did? He said: O Lord, Eve has made it pleasing to me. He said: Then I made her not to conceive except with difficulty and not to give birth except with difficulty, and I gave birth twice a month. Eve was frightened at that, and it was said: You and your daughters are to be frightened. When they ate, their clothes fell off them and their private parts became visible, and they were expelled from Paradise. This is what God Almighty said: "And We said: Descend" meaning bring him down to the earth, meaning Adam, Eve, Satan, and the serpent. So Adam descended in Serendib in the land of India on a mountain called Nud, and Eve in Jeddah, Satan in Ayla, and the serpent in Isfahan. **Some of you are enemies to one another** meaning the enmity between the offspring of Adam and the serpent, and between the believers from the offspring of Adam and Satan. God Almighty said: **Indeed, Satan is to you both a clear enemy 22-Al-A'raf.**

I am Ahmad bin Abdullah Al-Salihi, I am Abu Al-Hasan bin Bishran, I am Ismail bin Muhammad Al-Saffar, I am Ahmad Muhammad Al-Saffar, Mansour Al-Ramadi told us, I am Abdul-Razzaq, I am Muammar, on the authority of Ayoub, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both. Ikrimah said: I do not know of it except that he raised the hadith, that he used to order the killing of snakes and said: Whoever leaves them out of fear or dread of a rebel is not one of us. And Musa bin Muslim added on the authority of Ikrimah in the hadith: We have not made peace with them since we fought them [and it was narrated that he forbade those with houses, and Abu Saeed Al-Khudri narrated on the authority of the Prophet, may God bless him and grant him peace: **In Medina there are jinn who have become Muslims, so if you see one of them, give it warning for three days, and if it appears to you after that, kill it, for it is a devil.**]

God Almighty says: **And for you on the earth is a place**

Surat al-Baqarah 2:36

Then Satan caused them to slip from it and removed them from that in which they had been, and We said, "Go down, one of you an enemy to the other. And for you upon the earth is a place of settlement and provision for a time."

of settlement a place of settlement **and provision** in language and enjoyment **for a time** until the end of your terms.

Tafsir al-Baidawi

36- **So Satan caused them to slip from it** He caused them to slip from the tree and made them slip because of it, and a similar thing about this is in the Almighty's saying: **And I did not do it of my own accord.** Or he caused them to slip from Paradise meaning he made them go away, and this is supported by the reading of Hamza, **So he caused them to slip** and they are close in meaning, except that slipping requires a stumble with the disappearance, and his causing them to slip is his saying: **Shall I guide you to the tree of eternity and a kingdom that will not decay?** and his saying: **Your Lord did not forbid you from this tree except that you should become angels or become of the immortals** and his sharing it with it by his saying: **Indeed, I am to you both among the sincere advisors.** And there is disagreement as to whether he appeared to them and said that to them, or he threw it to them by way of whispering, and how he reached their humiliation after it was said to him: **Get out of it, for indeed, you are expelled.** It was said: He was prevented from entering as a sign of honor, as he used to enter with the angels, but he was not prevented from entering to tempt Adam and Eve as a test. It was also said: He stood at the door and called them. It was also said: He took the form of a beast and entered, but the guards did not recognize him. It was also said: He entered the mouth of the snake until it entered with him. It was also said: He sent some of his followers and they slipped, and knowledge is with God, the Most High, the Most Great.

He brought them out of what they were in, meaning of honor and comfort.

And We said, 'Descend,' is addressed to Adam, peace be upon him, and Eve, as God Almighty says: **He said, 'Descend from it, all of you.'** The pronoun is plural because they are originally the same species, so it is as if they were all of humanity. Or they and Satan were taken out of it a second time after he had entered it to whisper, or he entered it stealthily or from the sky.

Some of you are enemies to others is a state in which the waw is dispensed with by the pronoun, and the meaning is that you are enemies, some of you seeking to mislead others.

And you have on earth a place of settlement is a place of settlement, or stability.

Enjoyment means enjoyment. **For a time** means the time of death or resurrection.

Surat al-Baqarah 2:37

Then Adam received from his Lord [certain] words, and He accepted his repentance. Indeed, it is He who is the Acceptor of repentance, the Most Merciful.

Tafsir al-Jalalayn

Then Adam received from his Lord words He inspired him with them, and in a reading with Adam in the accusative and nominative cases the words, meaning they came to him and they are {Our Lord, we have wronged ourselves} the verse - so he called upon them **and He accepted his repentance** before his repentance **He is the Acceptor of Repentance** to His servants **the Most Merciful** to them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: As for the interpretation of his saying: **So Adam met**, it was said that he took and accepted. Its origin is the verb **to meet** from the verb **to meet**, as a man meets another man who is facing him when he returns from his absence or travel, so it is as if that is the case in his saying **So he met**, as if he welcomed him and received him with acceptance when he was inspired or informed about it. So the meaning of that is: So God met Adam with words of repentance, so Adam received them from his Lord and took them from him repentant, so God accepted his repentance by saying them and accepting them from his Lord. Like:

Yunus bin Abdul A'la told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **Then Adam received from his Lord [certain] words** (al-A'raf 7:23). He said: He received this verse from them: **Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.**

Some of them read: **Then Adam received from his Lord words**, making the words the recipient, Adam. This, although it is permissible from the Arabic perspective, since everything that a man receives is his recipient, and whatever he encounters, he has encountered, so it became for the speaker to direct the action to whichever he wishes, and to exclude from the action whichever he loves, so it is not permissible in my view in the reading except to raise Adam as the recipient of the words, due to the consensus of the proof from the reciters and the people of interpretation from the scholars of the predecessors and successors, on directing the reception to Adam and not the words. And it is not permissible to object to it in what it was agreed upon, by the saying of one who is allowed to make mistakes and forgetfulness.

The people of interpretation differed regarding the specifics of the words that Adam received from his Lord. Some of them said what: Abu Kurayb narrated to us, he said: Ibn Atiyah narrated to us, on the authority of Qais, on the authority of Ibn Abi Laila, on the

authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Then Adam received from his Lord words, and He accepted his repentance.** He said: O Lord, did You not create me with Your hand? He said: Yes. He said: O Lord, did You not breathe into me of Your spirit? He said: Yes. He said: O Lord, did You not inhabit Your Paradise? He said: Yes. He said: O Lord, did Your mercy not precede Your wrath? He said: Yes. He said: Tell me, if I repent and reform, will You return me to Paradise? He said: Yes.

He said: It is his saying: **Then Adam received from his Lord words.**

Ali bin Al-Hussein told me, he said: Muslim told us, he said: Muhammad bin Mus'ab told us, on the authority of Qais bin Al-Rabi', on the authority of Asim bin Kulayb, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, something similar.

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Then Adam received from his Lord words, and He accepted his repentance**, he said: Adam said to his Lord when he disobeyed Him: Lord, what if I repent and reform? His Lord said to him: I will take you back to Paradise.

Bishr bin Muadh narrated to us, he said: Yazid bin Zari' narrated to us, on the authority of Saeed, on the authority of Qatada, regarding his statement: **Then Adam received from his Lord [certain] words**, he mentioned to us that he said: O Lord, what if I repent and reform? He said: Then I will return to You in Paradise. He said: Al-Hasan said: They both said: **Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers** (al-A'raf 7:23).

Al-Muthanna told me: Adam Al-Asqalani told us: Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding His statement, **Then Adam received from his Lord [certain] words**, he said: When Adam committed the sin, he said: O Lord, what if you repent and reform? God said: Then I will return you to Paradise. So it is from the words. And from the words also: **Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.** (Al-A'raf: 23)

Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi: **Then Adam received from his Lord [certain] words.** He said: **My Lord, did you not create me with your hand?** He was told: *Yes.* He said: **And did you breathe into me of your spirit?** He was told: *Yes.* He said: **And did your mercy precede your wrath?** He was told: *Yes.* He said: **My Lord, did you write this for me?** He was told: *Yes.* He said: **My Lord, if I repent and reform, will you return to Paradise?** He was told: *Yes.* God Almighty said: **Then his Lord chose him and turned to him in forgiveness and guided him.** (Ta-Ha: 122)

Others said: Muhammad bin Bashir narrated to us, he said: Abd al-Rahman bin Mahdi narrated to us, he said:

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Then Adam received from his Lord [certain] words, and He accepted his repentance. Indeed, it is He who is the Acceptor of repentance, the Most Merciful.

Sufyan narrated to us, on the authority of Abd al-Aziz bin Rafi', he said: He who heard Ubayd bin Umair say: Adam said: O Lord, was my sin that I committed something that You wrote for me before You created me, or something that I innovated for myself? He said: Yes, something that I wrote for You before I created you. He said: As You wrote it for me, forgive me for it. He said: This is the saying of God: **Then Adam received from his Lord words.**

Ibn Sinan told us: Muammil told us: Sufyan told us, on the authority of Abdul Aziz bin Rafi', who said: I was told by someone who heard Ubayd bin Umair, something similar.

Ibn Sinan told us: Waki' ibn al-Jarrah told us: Sufyan told us, on the authority of Abd al-Aziz ibn Rafi', on the authority of someone who heard Ubayd ibn Umair say: Adam said? Then he mentioned something similar.

Al-Muthanna told us: Abu Naim told us: Sufyan told us, on the authority of Abdul Aziz bin Rafi', who said: He told me, from someone who heard Ubayd bin Umair, something similar.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Abd al-Aziz, on the authority of Ubayd bin Umair, something similar.

Others said:

Ahmad bin Othman bin Hakim Al-Awdi narrated to me, he said: Abd Al-Rahman bin Sharik narrated to us, he said: My father narrated to us, he said: Hiseen bin Abd Al-Rahman narrated to us, on the authority of Hamid bin Nabhan, on the authority of Abd Al-Rahman bin Yazid bin Muawiyah, that he said: His statement: **Then Adam received from his Lord words, and He accepted his repentance,** Adam said: O God, there is no god but You, glory be to You and praise be to You, I seek Your forgiveness and I repent to You, accept my repentance, for You are the Acceptor of Repentance, the Most Merciful.

Al-Muthanna bin Ibrahim told me, he said: Abu Ghassan told us, he said: Abu Zuhair informed us, and Ahmad bin Ishaq Al-Ahwazi told us, he said: Abu Ahmad informed us, he said: Sufyan and Qais both told us on the authority of Khasif, on the authority of Mujahid, regarding his statement: **Then Adam received from his Lord [some] words,** he said: His statement: **Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us** (al-A'raf 7:23), until he finished it.

Al-Muthanna told me: Abu Hudhayfah told us: Shibl told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who used to say regarding the statement of God: **Then Adam received from his Lord words,** the words: O God, there is no god but You, glory and praise be to You. My Lord, I have wronged myself, so forgive me, for You are the best of forgivers. O God, there is no god but You, glory and praise be to You. My Lord, I have wronged myself, so have mercy on me, for You are the best of the merciful. O God, there is no god but You, glory and praise be to You.

My Lord, I have wronged myself, so accept my repentance, for You are the Acceptor of Repentance, the Most Merciful.

Ibn Wakee' narrated: My father narrated:

An-Nadhriban Arabi narrated: Mujahid said: **Then Adam received from his Lord [some] words,** meaning His statement: **Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us** (al-A'raf 7:23). Al-Qasim narrated: Al-Husayn narrated: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid: **Then Adam received from his Lord [some] words,** meaning: **O Lord, will You accept my repentance if I repent?** He said: Yes. So Adam repented, and his Lord accepted his repentance.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement: **Then Adam received from his Lord [certain] words,** he said: They are his statement: **Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.** (al-A'raf 7:23)

Yunus told me, he said Ibn Wahb told us, he said Ibn Zayd said: It is His saying: **Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers** (al-A'raf 7:23).

These sayings that we have narrated from those from whom we have narrated them, even though their wording is different, their meanings are in agreement, in that God, may He be glorified, spoke words to Adam, and Adam received them from his Lord, so he accepted them and acted upon them, and repented to God for his sin by saying and doing them, confessing his guilt, absolving himself before his Lord of his sin, regretting what had happened from him of disobeying His command, so God repented of him by accepting the words that he received from him, and his regret for his previous sin.

What the Book of God indicates is that the words that Adam received from his Lord are the words that God informed us that he said, evading having said them to his Lord, confessing his sin, which is his saying: **Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers** (al-A'raf 7:23). What was said by the one who contradicted our statement is not among the statements that we have narrated with his statement being refuted, but it is a statement that has no supporting evidence that must be accepted, so it is permissible for us to attribute it to Adam, and that it is among what he received from his Lord when he repented to Him for his sin. This report that God told about Adam from what he said to him, so he said it repenting to Him for his sin, is a definition from Him, the Most High, to all those addressed by His Book, how to repent to Him for sins, and a warning to those addressed by His saying: **How do you disbelieve in God when you were dead and He gave you life?** (al-Baqarah 2:28), on the subject of repentance from what they are upon of disbelief in God, and that their

salvation from what they are continuing upon of misguidance, is similar to the salvation of their father Adam from his sin, along with His reminding them of the blessings that preceded them with which He singled out their father Adam and others of their fathers.

The statement in the interpretation of the Almighty's saying: **Then He accepted his repentance.**

Abu Ja'far said: His statement, **So He accepted his repentance**, means: to Adam. The *ha* in **upon him** refers back to Adam. His statement, **So He accepted his repentance**, means that He granted him repentance from his sin. Repentance means turning to God and returning to His obedience from what one dislikes of disobeying Him.

The statement in the interpretation of the Almighty's saying: "Indeed, He is the Acceptor of Repentance, the Most Merciful. We said, 'Descend from it, all of you.'"

Abu Ja'far said: The interpretation of His statement, **Indeed, He is the Forgiving, the Most Merciful**, is that God, the Most High, is the Forgiving of repentance for whoever of His sinful servants repents to Him from his sins, abandoning his punishment by returning to His obedience after his disobedience due to his previous sin. We have already mentioned that the meaning of repentance from the servant to his Lord is his return to His obedience, and his return to what pleases Him by abandoning what angers Him from the matters that he was doing that his Lord hates. Likewise, God's repentance for His servant is that He provides him with that, and returns him from His anger with him to His pleasure with him, and from punishment to pardon and forgiveness for him.

As for his saying: **The Most Merciful**, it means that He is the One who bestows His knowledge upon him along with His mercy upon him. His mercy upon him is the forgiveness of his missteps and His pardon of the punishment of his crime.

Abu Ja'far said: We have already mentioned the interpretation of His statement: **We said, 'Go down from it, all of you,'** previously, so we have no need to repeat it, since its meaning in this place is the same as its meaning in that place.

Yaqub bin Ibrahim told me: Hisham told us: Ismail bin Salem told us, on the authority of Abu Saleh, regarding his statement: **Descend from it, all of you**, he said: Adam, Eve, the serpent, and Satan.

The statement in the interpretation of the Almighty's saying: **So if there comes to you guidance from Me.**

Abu Ja'far said: The interpretation of his statement: **If they come to you**, is: **If they come to you**. And *what* with *in* is an emphasis of the speech, and because it is included with *in*, the doubled *nun* was inserted in **they come to you**, to differentiate by its inclusion between *what* which comes with the meaning of emphasis of the speech, which the Arabs call *connection* and *stuffing*, and *what* which comes with the meaning of *who*, so it indicates its inclusion in the verb, that *what* with *in* which means *reward*, is an emphasis, and *what* is not in the meaning of *who*.

Some of the grammarians of Basra said: "If 'in' is added to it, and the verb that follows it is with a light or heavy 'nun', it may be without a 'nun'. The 'nun' is made good in it because 'ma' enters it, because 'ma' negates, so it is not obligatory, and it is the letter that negates an obligation, so the 'nun' is made good in it, like their saying: 'Bi-ayn ma 'arinikka' **I see you**, when 'ma' is added to it, the 'nun' is made good in what is here."

A group of Arabists denied the claim of the author of this article: that what is with, with the eye of what I showed you, means denial, and they claimed that it means emphasis of the speech.

Others said: Rather, it is an overload in the speech, and its meaning is deletion. Rather, the meaning of the speech is: with the eye of arak, and it is not permissible to make it, with the difference in it, a basis by which others are measured.

The statement in the interpretation of the Almighty's saying: "From Me is guidance. So whoever follows My guidance will have no fear, nor will they grieve."

Abu Ja'far said: Guidance, in this context, means clarification and right guidance. Like:

Al-Muthanna bin Ibrahim narrated: Adam Al-Asqalani narrated: Abu Ja'far narrated, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding His statement: **Then if there comes to you guidance from Me**, he said: Guidance is the prophets, messengers and explanation. If what Abu Al-'Aliyah said about that is as he said, then the address in His statement: *Descend*, even if it was to Adam and his wife, then it must have been intended to be Adam, his wife and their offspring. That would then be similar to His statement: **Then He said to it and to the earth, 'Come in, willingly or by compulsion.' They said, 'We have come in obedience.'** 41:11, meaning we have come with what is within us of creation in obedience. It is similar to His statement in the recitation of Ibn Mas'ud: "Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites." 2:128 So He made the plural before it was descendants, and in our recitation it is **and show us our rites**. As one person says to another: It is as if you got married and had children, and you became numerous and powerful, and so on.

We only said that this is what is required according to the interpretation that we mentioned from Abu Al-Aaliyah, because Adam was the prophet during his life after he was sent down to Earth, and the messenger from God, may He be glorified, to his son. So it is not permissible that he is meant to be the Messenger, may God bless him and grant him peace, in His saying: **So if there comes to you guidance from Me**, addressing him and his wife, **So if there comes to you prophets and messengers from Me**, except according to the interpretation that I have described.

And the statement of Abu Al-Aaliyah in that, even if it was a possible interpretation of the verse, is closer to being correct than it is in my opinion and more similar to the apparent meaning of the recitation, that its interpretation is: **So either there comes to you, O**

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group of those who have descended to the earth from My heaven, and they are Adam, his wife, and Iblis, as we mentioned before in the interpretation of the verse before it, “or there comes to you from Me a clarification of My command and My obedience, and guidance to My path and My religion, then whoever among you follows it, there will be no fear concerning them, nor will they grieve,” even if there had been before that from them disobedience to Me and opposition to My command and My obedience. He, the Most High, knows that He is the One who repents to those who repent to Him for their sins, and the Most Merciful to those who turn to Him, as He described Himself in His saying: **Indeed, He is the Acceptor of Repentance, the Most Merciful** (al-Baqarah 2:37, 54). This is because the apparent address in this is only to those to whom He, the Most High, said: **Descend from it, all of you**, and those who were addressed by it are those we named in the statement of the proof from the Companions and Followers, from whom we have already presented the narration of it. And even though it was an address from God, the Most High, to those who were sent down from heaven to earth at that time, it is God’s way with all of His creation, and His allusion to that is to those He spoke about at the beginning of this surah with what He spoke about in His saying: **Indeed, those who disbelieve - it is all the same to them whether you warn them or do not warn them - they will not believe** (al-Baqarah 2:6) and in His saying: **And among the people are those who say, ‘We believe in God and the Last Day,’ but they are not believers** (al-Baqarah 2:28). And His judgment on them is if they repent to Him and turn back and follow the explanation that He has given them from God has said on the tongue of His Messenger Muhammad, may God bless him and grant him peace, that they will be with Him in the Hereafter among those who will have no fear and will not grieve, and that if they perish in their disbelief and misguidance before repenting and turning to God, they will be among the people of Hell, abiding therein forever.

And His statement: **So whoever follows My guidance**, means: So whoever follows My explanation that I gave through the tongues of My messengers, or with My messengers. As Al-Muthanna told us, he said: Adam told us, he said: Abu Ja’far told us, on the authority of Al-Rabi’, on the authority of Abu Al-’Aliyah: **So whoever follows My guidance**, meaning My explanation.

His statement: **There is no fear for them**, means that they are safe from the horrors of the Day of Resurrection from God’s punishment, not fearing His torment, because they obeyed God in this world and followed His command, guidance and path, nor will they grieve on that day for what they left behind after their death in this world. Like:

Yunus bin Abdul A’la told me: Ibn Wahb told us: Ibn Zayd said: **There is no fear for them**, meaning: There is no fear for you in front of you.

There is nothing greater in the heart of the dying than what comes after death. So He reassured them of it

and consoled them about the world, saying: **Nor will they grieve**.

Tafsir al-Qurtubi

God Almighty says: “Then Adam received from his Lord words, and He accepted his repentance. Indeed, it is He who is the Acceptor of repentance, the Most Merciful.”

The first: The Almighty’s saying: **Then Adam received from his Lord words** contains eight issues. It was said that it means: he understood and was perceptive. It was also said that it means: he accepted and took. The Prophet, peace be upon him, used to receive revelation, meaning he would receive it, take it, and grasp it. You say: We went out to receive the pilgrims, meaning we would welcome them. It was also said that the meaning of *receive* is *received*. This is correct in meaning, but it is not permissible for *received* to be from *received* in the original, because one of the two letters is only changed to a *ya* if they are similar, such as *tazzana* from *tazzannna* and *taqassa* from *taqassa*. The same applies to *tasrayt* from *tasarat*, and *amlayt* from *amalallat*, and the like. For this reason, it is not said *taqba* from *taqbal*, nor *taqlaq* from *talaqan*, so *fa’lam*. Makki narrated that he inspired it and benefited from it. Al-Hasan said: **Receiving** it means learning it and acting upon it.

Second: The people of interpretation differed regarding the words. Ibn Abbas, Al-Hasan, Saeed bin Jubair, Ad-Dahhak and Mujahid said that they are His saying: **Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers**. Mujahid also said: “Glory be to You, O God! There is no god but You, my Lord! I have wronged myself, so forgive me. Indeed, You are the Forgiving, the Merciful.” A group said: He saw written on the leg of the Throne, **Muhammad is the Messenger of God**, so he interceded with that, so they are the words. A group said: What is meant by the words is crying, modesty and supplication. It was also said: Regret, seeking forgiveness and sadness. Ibn Atiyyah said: This necessitates that Adam, peace be upon him, did not say anything except the usual seeking forgiveness. Some of the predecessors were asked about what a sinner should say, so he said: He should say what his parents said: **Our Lord, we have wronged ourselves** (al-Baqarah 2:17). And Moses said: **My Lord! I have wronged myself, so forgive me**. And Yunus said: **There is no god but You! Glory be to You! Indeed, I was among the wrongdoers**. On the authority of Ibn Abbas and Wahb bin Munabbih: The words: Glory be to You, O God, and praise be to You, there is no god but You, I have done wrong and wronged myself, so forgive me, for You are the best of those who forgive. Glory be to You, O God, and praise be to You, there is no god but You, I have done wrong and wronged myself, so accept my repentance, for You are the Acceptor of Repentance, the Most Merciful. Muhammad bin Kaab said: They are His saying: There

is no god but You, glory be to You and praise be to You, I have done wrong and wronged myself, so accept my repentance, for You are the Acceptor of Repentance, the Most Merciful. There is no god but You, glory be to You and praise be to You, I have done wrong and wronged myself, so have mercy on me, for You are the Forgiving, the Most Merciful. There is no god but You, glory be to You and praise be to You, I have done wrong and wronged myself, so have mercy on me, for You are the Most Merciful of the merciful. It was said: The words are his saying when he sneezed: Praise be to God. Words: the plural of word, and the word can be used for little or much. It has been mentioned before.

Third: The Almighty's saying: **Then He accepted his repentance**, meaning He accepted his repentance, or guided him to repentance. This was on the day of Ashura, which was a Friday, as will be explained, God willing. The servant repented: he returned to obeying his Lord. A servant who frequently returns to obedience. The root of repentance is returning. It is said: he repented, returned, returned, or turned back: he returned.

Fourth: If it is said: Why did He say **upon him** and not **upon them both**, and Eve shared with him in the sin by consensus, and He said: **And do not approach this tree** and **They said, "Our Lord, we have wronged ourselves"**? The answer is: When Adam, peace be upon him, was addressed at the beginning of the story with His saying: *Dwell*, He singled him out for mention in the reception, so the story was completed by mentioning him alone. Also, because the woman is sacred and covered, God wanted to cover her, so He did not mention her in the sin in His saying: **And Adam disobeyed his Lord and went astray**. Also, since the woman is subordinate to the man in most matters, she was not mentioned, just as the servant of Moses was not mentioned with Moses in His saying: **Did I not tell you?** It was said: By mentioning repentance upon him, he indicated that He repented upon her since He commanded them both equally, said Al-Hasan. It was said: It is like the saying of God Almighty: **And when they see a transaction or amusement, they disperse to it** meaning the transaction because it was the intention of the people, so He repeated the pronoun upon her and did not say **upon them both**, and the meaning is close. The poet said:

He accused me of something that my father and I were innocent of, and he accused me of something that was beyond belief.

In the revelation: **And God and His Messenger are more deserving that they should be pleased with Him**. So it was omitted for the sake of brevity and abbreviation.

Fifth: The Almighty's saying: **Indeed, He is the Acceptor of Repentance, the Most Merciful**. He described Himself, glory be to Him, as the Acceptor of Repentance, and it was repeated in the Qur'an in the definite and indefinite forms, as a noun and a verb. The servant may also be called the Acceptor of Repentance, as God, glory be to Him, said: **Indeed, God loves those who repent and loves those who purify themselves**. Ibn al-Arabi said: Our scholars have three opinions regarding describing the Lord as the

Acceptor of Repentance, the first of which is that it is permissible for the Lord, glory be to Him, to be called by it as in the Qur'an and Sunnah and not to be interpreted. Others said: It is a true description of God, glory be to Him, and God's repentance of the servant is his return from a state of disobedience to a state of obedience. Others said: God's repentance of the servant is His acceptance of his repentance, and this may refer to His saying, glory be to Him: I have accepted your repentance, and that it refers to His creation, repentance and turning in the heart of the wrongdoer and performing acts of obedience with his apparent limbs.

Sixth: It is not permissible to say about God the Most High: Ta'ib, an active participle from the verb taaba yatoob, because we are not to give Him names and attributes other than what He gave Himself, His Prophet, peace be upon him, or the group of Muslims, even if it is linguistically possible and permissible. This is the correct view in this regard, as we have explained in **The Most Sublime Book in Explaining the Beautiful Names of God**. God the Most High said: **God has accepted the repentance of the Prophet, the Muhajireen, and the Ansar**. And He said: **And it is He who accepts repentance from His servants**. God the Most High was called Ta'ib, to emphasize the action and to frequently accept the repentance of His servants due to the large number of those who repent to Him.

Seventh: Know that no one has the power to create repentance, because God, the Most High, is the only One who creates actions, contrary to the Mu'tazilah and those who say what they say. Likewise, no one has the right to accept the repentance of one who has transgressed against himself, nor to forgive him. Our scholars said: The Jews and Christians have disbelieved in this great principle in religion: **They have taken their rabbis and monks as lords besides God**, the Most High, the Most Great. And they made it possible for anyone who sins to come to the rabbi or monk and give him something and remove his sins, "a forgery against God. They have gone astray and were not [rightly] guided."

Eighth: Ibn Kathir read: **Then Adam received from his Lord words**. The rest raised Adam and lowered words. Both readings go back to a meaning, because when Adam received words, they received him. It was said: Since the words were the ones that saved Adam by God's guidance for him to accept them and pray for them, the words were the subject, and it seems that the original reading of this reading was **Then Adam received from his Lord words**. However, since there was distance between the feminine and its verb, it was good to delete the feminine marker. This is a principle that runs throughout the Qur'an and speech when the feminine verb comes without a marker, such as their saying: A woman attended the judge today. It was said: Since the words were not truly feminine, they were taken to mean words, so they were masculine. Al-A'mash read: **Adam from his Lord** with an assimilation. Abu Nawfal ibn Abi Aqrab read: *that* with a fat-ha on the hamza, meaning *because*, and the rest broke it to resume. Abu Amr, Isa, and Talhah assimilated the ha' into the ha', according to what Abu Hatim narrated from them. It was said: It is not

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permissible, because there is a waw between them in pronunciation but not in writing. Al-Nahhas said: Sibawayh permitted the deletion of this waw, and he recited:

He has a high-pitched voice when he asks for a document or a flute.

Therefore, assimilation is permissible, which is raising at the beginning. At-Tawab is its predicate, and the sentence is the predicate of in. It is also permissible for it to be an emphasis of the ha', and it is permissible for it to be a separator, as mentioned above.

Saeed bin Jubair said: When Adam was sent down to Earth, there was nothing on it except the eagle on land and the whale in the sea. The eagle would take refuge with the whale and spend the night with it. When the eagle saw Adam, he said: O whale, today something has been sent down to Earth that walks on its feet and strikes with its hands! The whale said: If you are truthful, then I have no escape from it in the sea, and you have no escape from it on land!

Tafsir Ibn Kathir

It was said that these words are explained by the Almighty's saying: **They said, 'Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.'** This was narrated on the authority of Mujahid, Sa'id ibn Jubayr, Abu al-'Aliyah, al-Rabi' ibn Anas, al-Hasan, Qatadah, Muhammad ibn Ka'b al-Qurazi, Khalid ibn Ma'dan, Ata' al-Khurasani, and Abd al-Rahman ibn Zayd ibn Aslam. Abu Ishaq al-Subai'i said on the authority of a man from Banu Tamim who said: I came to Ibn Abbas and asked him what were the words that Adam received from his Lord? He said: He knew about the Hajj. Sufyan al-Thawri said on the authority of Abd al-'Aziz ibn Rafi', he told me who heard Ubayd ibn Umair, and in another narration he said: Mujahid told me on the authority of Ubayd ibn Umair that he said: Adam said: O Lord, was my mistake that I made something that You wrote for me before You created me or something that I innovated on my own? He said: Rather, it is something I wrote for you before I created you. He said: So as You wrote it for me, forgive me. He said: So that is the saying of God Almighty: **Then Adam received from his Lord words, and He accepted his repentance.** Al-Suddi said on the authority of someone who told him on the authority of Ibn Abbas: Then Adam received words from his Lord. He said: Adam, peace be upon him, said: O Lord, did you not create me with Your hand? It was said to him: Yes, and breathed into me of Your spirit? It was said to him: Yes, and I sneezed and said, **May God have mercy on you**, and did Your mercy prevail over Your wrath? It was said to him: Yes, and You wrote for me to do this? It was said to him: Yes. He said: Tell me, if I repent, will you return to Paradise? He said: Yes. And thus Al-Awfi, Saeed bin Jubair, and Saeed bin Ma'bad narrated it on the authority of Ibn Abbas in a similar manner. Al-Hakim narrated it in his

Mustadrak from the hadith of Ibn Jubair on the authority of Ibn Abbas, and he said: Its chain of transmission is authentic, but they did not include it. Al-Suddi and Atiyah Al-Awfi interpreted it in this way. Ibn Abi Hatim narrated a hadith similar to this here, and he said: Ali bin Al-Hussein bin Ishkab narrated to us, Ali bin Asim narrated to us on the authority of Saeed bin Abi Arubah on the authority of Qatadah on the authority of Al-Hasan on the authority of Abi bin Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: "Adam, peace be upon him, said: 'O Lord, what if I repent and return to Paradise?' He said: 'Yes.' This is what God said: 'Then Adam received from his Lord [certain] words.'" This hadith is strange from this aspect and it has an interruption. Abu Ja'far Al-Razi said on the authority of Al-Rabi' bin Anas on the authority of Abi Al-Aliyah regarding God's statement: 'Then Adam received from his Lord [certain] words, and He turned to him in forgiveness.' He said: When Adam committed the sin, he said: 'O Lord, what if I repent and reform?' God said: Then I will admit you to Paradise. These are the words. Among the words is also: **Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.** Ibn Abi Nujayh said on the authority of Mujahid that he used to say regarding the words of God the Most High: **Then Adam received from his Lord words, and He accepted his repentance.** He said: Words: O God, there is no god but You, glory and praise be to You. My Lord, I have wronged myself, so forgive me, for You are the best of forgivers. O God, there is no god but You, glory and praise be to You. My Lord, I have wronged myself, so have mercy on me, for You are the best of the merciful. O God, there is no god but You, glory and praise be to You. My Lord, I have wronged myself, so accept my repentance, for You are the Acceptor of Repentance, the Most Merciful. And the Almighty's saying, **Indeed, He is the Acceptor of Repentance, the Most Merciful**, meaning that He accepts the repentance of whoever repents to Him and returns to Him, as in His saying, **Do they not know that it is God who accepts repentance from His servants?** and His saying, **And whoever does evil or wrongs himself**, and His saying, **And whoever repents and does righteousness**, and other verses indicating that the Almighty forgives sins and accepts the repentance of whoever repents. This is from His kindness to His creation and His mercy to His servants. There is no god but He, the Acceptor of Repentance, the Most Merciful.

Fath al-Qadir

37- "Then Adam received from his Lord words, and He accepted his repentance. Indeed, it is He who is the Acceptor of repentance, the Most Merciful."

Tafsir al-Baghawi

37. *Fataqalah He received Taqalah He received* means acceptance with intelligence and

understanding. It was said that it means learning. **Adam received from his Lord words** The general reading is: Adam with the raising of the *mim* and *Kalimat* with the lowering of the *ta*. Ibn Kathir read: Adam with the accusative, *Kalimat* with the raising of the *ta* meaning that the words came to Adam from his Lord, and they were the reason for his repentance. They differed regarding those words. Saeed bin Jubair, Mujahid, and Al-Hasan said: They are His saying, **Our Lord, we have wronged ourselves** *verse*.

Mujahid and Muhammad ibn Ka'b al-Qurazi said: It is His saying, "There is no god but You, glory be to You and praise be to You, my Lord. I have done evil and wronged myself, so forgive me. Indeed, You are the Acceptor of Repentance, the Most Merciful." There is no god but You, glory be to You and praise be to You, my Lord. I have done evil and wronged myself, so have mercy on me. Indeed, You are the Most Merciful of the merciful. Ubayd ibn Umair said: It is that Adam said, **O Lord, have you seen what I have done? Is it something I have innovated of my own accord, or something You decreed for me before You created me?** God the Almighty said, **Rather, it is something I decreed for you before I created you.** He said, **O Lord, just as You decreed for me before You created me, then forgive me.**

It was said: They are three things: modesty, supplication, and weeping. Ibn Abbas said: Adam and Eve wept over the pleasures of Paradise that they missed for two hundred years, and they did not eat or drink for forty days, and Adam/Eve did not come near for one hundred years. Al-Mas'udi narrated on the authority of Yunus bin Khabab and Alqamah bin Marthad that they said: If the tears of the people of the Earth were collected, the tears of David would be more when he committed the sin. If the tears of David and the tears of the people of the Earth were collected, the tears of Adam would be more when God expelled him from Paradise. Shahr bin Hawshab said: It has reached me that when Adam *descended* to the Earth, he remained for three hundred years without raising his head out of modesty before God Almighty.

His saying: **Then He accepted his repentance** means He forgave him. **He is the Acceptor of Repentance** means He accepts the repentance of His servants. **The Most Merciful** to His creation.

Tafsir al-Baidawi

37-**Adam received from his Lord words** which he accepted and acted upon when he learned them. Ibn Kathir read *Adam* with the accusative and the nominative as the words received it and conveyed to him, and they are the words of God Almighty: **Our Lord, we have wronged ourselves**. It was also said: Glory be to You, O God, and praise be to You, and blessed be Your name, and exalted be Your majesty. There is no god but You. I have wronged myself, so forgive me, for no one forgives sins except You. And on the authority of Abbas, may God be pleased with them both, he said: O Lord, did You not create me with Your hand? He said: Yes. He said: O Lord, did You not breathe into me the spirit from Your spirit? He said: Yes. He said: O

Lord, did Your mercy not precede Your wrath? He said: Yes. He said: Did You not inhabit Your Paradise? He said: Yes. He said: O Lord, if I repent and reform, will You return me to Paradise? He said: Yes. The root of the word is the word, which is the effect perceived by one of the two senses, hearing and sight, such as speech, surgery, and movement.

So He turned to him in forgiveness means He returned to him with mercy and accepted his repentance. The reason for using the letter *fa* in order to receive the words is because it includes the meaning of repentance: which is acknowledging the sin, regretting it, and resolving not to return to it. He was satisfied with mentioning Adam because Eve was subordinate to him in the ruling, and for this reason the mention of women was omitted in most of the Qur'an and Sunnah.

He is the Acceptor of Repentance is the One who returns to His servants with forgiveness, or the One who helps them to repent. The root of repentance is: returning, so if the servant is described with it, it is a return from sin, and if the Almighty Creator is described with it, it is intended to mean returning from punishment to forgiveness.

The Most Merciful is the most merciful, and in combining the two descriptions, He promises the repentant goodness and forgiveness.

Surat al-Baqarah 2:38

We said, "Descend from it, all of you. And if there comes to you guidance from Me - whoever follows My guidance - there will be no fear concerning them, nor will they grieve."

Surat al-Baqarah 2:38

We said, "Descend from it, all of you. And if there comes to you guidance from Me - whoever follows My guidance - there will be no fear concerning them, nor will they grieve."

Tafsir al-Jalalayn

We said, Descend from it from Paradise (all of you He repeated it to connect it to it **and if** in it there is an assimilation of the nun of the conditional *in* into the redundant *ma* **there comes to you guidance from Me** a Book and a Messenger **then whoever follows My guidance** believes in Me and acts in obedience to Me **there will be no fear concerning them, nor will they grieve** in the Hereafter that they will enter Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

"We said, 'Descend from it, all of you. And if there comes to you guidance from Me - whoever follows My guidance - there will be no fear concerning them, nor will they grieve.'"

Tafsir al-Qurtubi

The Almighty said: **We said, 'Descend.'** The command was repeated for emphasis and emphasis, as you would say to a man: **Get up, get up.** It was said: The command was repeated because each command was subject to a ruling other than the ruling of the other, so enmity was attached to the first, and guidance was attached to the second. It was said: The first descent was from Paradise to the heaven, and the second was from the heaven to the earth. Based on this, it is evidence that Paradise is in the seventh heaven, as indicated by the hadith of the Night Journey, as will come.

All together is in the accusative case as a state. Wahn ibn Munabbih said: When Adam, peace be upon him, descended to earth, Satan said to the wild beasts: This is an enemy to you, so destroy him. So they gathered and assigned their affair to the dog and said: You are the bravest of us, and they made him their chief. When Adam, peace be upon him, saw that, he was confused about it. So Gabriel, peace be upon him, came to him and said: Wipe your hand over the dog's head. So he did. When the wild beasts saw that the dog had become accustomed to Adam, they dispersed. The dog asked him for protection, so Adam gave him protection, and he remained with him and his children.

Al-Tirmidhi Al-Hakim said something similar to this, and that when Adam, peace be upon him, was sent down to earth, Satan came to the wild beasts and

made them attack Adam to harm him, and the most severe of them against him was the dog, so he killed his heart. It was narrated in the hadith that Gabriel, peace be upon him, ordered him to put his hand on his head, so he did so and felt reassured by him and became familiar with him, so he became one of those who guard him and his children and become familiar with them. And with the death of his heart, he is terrified of humans, so if he were to be thrown with a stick, he would run away and then return familiar with them. So in it is a branch of Satan, and in it is a branch of Adam's trait, so with the branch of Satan he barks and growls and attacks humans, and with the trait of Adam his heart died until he was humbled and submitted and became familiar with him and his children, guarding them, and his panting in all his states is from the death of his heart, and for this reason God, the Most High, likened the evil scholars to the dog, as will be explained in Al-A'raf, God willing. And that staff was sent down to him, which God made a sign for Moses, so he used it to drive away the wild beasts from himself.

The Almighty said: **But if there comes to you guidance from Me**, there is a difference of opinion regarding the meaning of His statement: guidance. Some say it is the Book of God, as al-Suddi said. Others say it is the success of guidance. A group said: guidance is the messengers, and it was sent to Adam from the angels, and to his children from among the humans, as came in the hadith of Abu Dharr, and al-Ajurri included it. In His statement: from Me, there is an indication that the actions of the servants are created by God Almighty, contrary to the Qadarites and others, as mentioned above. Al-Jahdary read it as guidance, which is the language of Hudhayl, they say: guidance, asi, and muhyi. The grammarians recited for Abu Dhu'ayb, mourning his children:

They preceded my passion and embraced their passion, so they were destroyed, and every side has its fate.

Al-Nahhas said: The reason for this language according to Al-Khalil and Sibawayh is that the sibool of the ya' of addition is to break what precedes it, so since it is not permissible for the alif to move, it was replaced with a ya' and assimilated. And what is in his saying: *either* is additional to *in* which is for the condition, and the answer to the condition is the fa' with the second condition in his saying: **whoever follows**. And *whoever* is in the nominative case as the beginning, and *followed* is in the jussive case as the condition. So there is no fear in its answer. Sibawayh said: The second condition and its answer are the answer to the first. Al-Kisa'i said: There is no fear in them as the answer to both conditions.

God the Almighty said: **So there will be no fear upon them, nor will they grieve.** Fear is panic and only occurs in the future. **So-and-so frightened me, so I feared him**, meaning I was more afraid than we were. Fear is diminishment, and from this is the saying of God the Almighty: **Or He seizes them in fear.** Al-Zuhri, Al-Hasan, Isa bin Amr bin Abi Ishaq, and Yaqoub read:

So there is no fear with the opening of the *fa* to indicate innocence. The choice among grammarians is to raise and add tanween to the beginning, because the second is a definite noun that can only be raised, because *la* does not work on a definite noun, so they chose to raise it in the first as well so that the speech would be from one perspective. It is permissible for *la* in your saying: **So there is no fear**, to mean *not*.

Sadness and grief. The opposite of happiness, and it is only in the past. A man was sad **with a kasra**, so he is sad and sad, and someone else made him sad and saddened him as well, like *aslaka* and *salka*, and *mahzun* is built upon it. Al-Yazidi said: Hazanahu is the language of Quraysh, and *ahzanahu* is the language of Tamim, and they have been read with both. And *ahtazaan* and *tahzan* have the same meaning. The meaning of the verse: They will have no fear in what is before them of the Hereafter, nor will they grieve over what they have missed of this world. It was said: There is no evidence in it to deny the terrors of the Day of Resurrection and its fear for the obedient, because of what God and His Messenger described of the hardships of the Resurrection, except that He makes it easier for the obedient, and when they reach His mercy, it is as if they did not fear. And God knows best.

Tafsir Ibn Kathir

God Almighty says, informing about what He warned Adam, his wife, and Iblis when He sent them down from Paradise, and what is meant is the offspring, that He will send down the books and send the prophets and messengers, as Abu Al-Aaliyah said: Guidance: the prophets, messengers, clear proofs, and explanation. Muqatil bin Hayyan said: Guidance: Muhammad, may God bless him and grant him peace. Al-Hasan said: Guidance: the Qur'an. These two statements are correct, and Abu Al-Aaliyah's statement is more general: **So whoever follows My guidance**, meaning whoever accepts what the books were sent down with and the messengers were sent with, **there will be no fear concerning them**, meaning in what they will face in the Hereafter, **nor will they grieve**, for what they have missed of worldly matters, as He said in Surat Taha, "He said, 'Descend from it, all of you, as enemies to one another. But if there comes to you guidance from Me, then whoever follows My guidance will neither go astray nor suffer.'" Ibn Abbas said: He will neither go astray in this world nor suffer in the Hereafter. **But whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind**, as He said. Here, **And those who disbelieved and denied Our verses - those are the companions of the Fire; they will abide therein eternally**. That is, they will abide therein eternally, with no escape or way out. Ibn Jarir included here a hadith that he narrated through two chains of transmission on the authority of Abu Salamah Sa'id ibn Yazid on the authority of Abu Nadhra al-Mundhir ibn Malik ibn Qata'ah on the authority of Abu Sa'id, whose name was Sa'd ibn Malik ibn Sinan al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said:

"As for the people of the Fire who are its people, they will neither die therein nor live, but they are people whom the Fire afflicted with their sins, so it caused them to die a death until, when they became charcoal, intercession was permitted." Muslim narrated it from the hadith of Shu'bah on the authority of Abu Salamah. He mentioned this second descent because of the meaning that follows it, which is different from the first. Some of them claimed that it is an emphasis and repetition, as one says: **Get up, get up**. Others said: Rather, the first descent is from Paradise to the lowest heaven, and the second is from the lowest heaven to the earth. The first is correct, and God knows best.

Fath al-Qadir

And Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: 38- "We said, 'Go down, some of you as enemies to others.'" He said: Adam, Eve, Satan and the serpent. **And for you on the earth is a settlement**. He said: the graves. **And provision for a time**. He said: life. Something similar to that was narrated on the authority of Mujahid, Abu Salih and Qatadah, as Abu Al-Shaykh narrated on the authority of the first and second, and on the authority of Abd bin Hamid on the authority of Ibn Masoud regarding his statement: **And for you on the earth is a settlement**. He said: the graves. **And provision for a time**. He said: until the Day of Resurrection. Ibn Abi Hatim narrated on the authority of Ibn Umar, who said: Adam descended to Al-Safa and Eve to Al-Marwah. Ibn Jarir, Ibn Abi Hatim and Al-Hakim narrated, and authenticated it, on the authority of Ibn Abbas, who said: **The first thing that God sent down was Adam to the land of India**. And in another version: **He brought me to the land of India**. Ibn Abi Hatim narrated on his authority that he descended to a land between Mecca and Al-Taif. Ibn Jarir, Al-Hakim **who authenticated it** and Al-Bayhaqi narrated on his authority that he said: Ali ibn Abi Talib said: The most pleasant scent on earth is India. Adam descended there and its trees were fragrant with the scent of Paradise. Ibn Saad and Ibn Asakir narrated on the authority of Ibn Abbas that he said: Adam descended in India and Eve in Jeddah. He came in search of her until he came to a gathering place, and Eve approached him, and that is why it was called Muzdalifah. They met at a gathering place. At-Tabarani and Abu Nu'aym narrated in Al-Hilyah on the authority of Abu Hurayrah that the Messenger of God (blessings and peace of God be upon him) said: "Adam descended in India and felt lonely, so Gabriel descended and called the call to prayer. When he heard the mention of Muhammad, he said to him: Who is this Muhammad? He said: This is the last of your descendants from the prophets." It has been narrated on the authority of a group of the Companions that Adam descended to the land of India, among them Jabir, as narrated by Ibn Abi Al-Dunya, Ibn Al-Mundhir and Ibn Asakir, and among them Ibn Umar, as narrated by At-Tabarani. Ibn Asakir narrated on the authority of Ali that the Prophet (peace and blessings of God be upon him) said: "When God created the world, He did not create gold or silver in it. When He sent Adam and Eve down, He sent down with them gold and silver, which flowed through the earth as a benefit for their children after them, and He made that

We said, "Descend from it, all of you. And if there comes to you guidance from Me - whoever follows My guidance - there will be no fear concerning them, nor will they grieve."

a dowry for Eve. No one should marry without a dowry." Ibn Asakir narrated with a weak chain of transmission on the authority of Anas that the Messenger of God (peace and blessings of God be upon him) said: "Adam and Eve came down naked, both of them wearing the leaves of Paradise. He sat crying and said to her: 'O Eve, the heat is bothering me.' Then Gabriel brought him cotton and ordered her to spin and taught her. He ordered Adam to weave and taught him." Al-Daylami narrated in Musnad al-Firdaws on the authority of Anas, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him): "The first person to weave was Adam, peace be upon him." Stories have been narrated on the authority of a group of the Companions, the Followers, and those who came after them about the description of Adam's descent from Paradise, what he was brought down with, and what he did when he arrived on Earth. We do not need to elaborate on all of that. Al-Faryani, Abd bin Hamid, Ibn Abi Al-Dunya, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the statement of God, **Then Adam received from his Lord words**, He said, **O Lord, did you not create me with Your hand?** He said, **Yes**. He said, **O Lord, did You not breathe into me Your spirit?** He said, **Yes**. He said, **O Lord, did You not precede me with Your mercy before Your wrath?** He said, **Yes**. He said, **O Lord, did You not inhabit Your Paradise?** He said, **Yes**. He said, **O Lord, tell me, if I repent and reform, will You return me to Paradise?** He said, **Yes**. At-Tabarani narrated in Al-Awsat and Ibn Asakir with a weak chain of transmission on the authority of Aisha on the authority of the Prophet (blessings and peace of God be upon him), who said, **When God sent Adam down to earth, he stood facing the Kaaba and prayed two rak'ahs**. A similar hadith has been narrated with an acceptable chain of transmission. It was narrated by Al-Azraqi in Tarikh Makkah, At-Tabarani in Al-Awsat, Al-Bayhaqi in Ad-Du'aa', and Ibn Asakir on the authority of Buraydah, with a chain of transmission traceable back to the Prophet (blessings and peace of God be upon him). Al-Tha'labi narrated on the authority of Ibn Abbas regarding his statement: **Then Adam received from his Lord [certain] words**, he said: His statement: **Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers**. Ibn al-Mundhir narrated on the authority of Ibn Jarir on his authority something similar. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in Shu'ab al-Iman narrated on the authority of Muhammad ibn Ka'b al-Qurazi regarding his statement: **Then Adam received from his Lord [certain] words**, something similar. Abd ibn Humayd and Ibn Abi Hatim narrated on the authority of Mujahid something similar. Abd ibn Humayd narrated on the authority of al-Hasan and al-Dahhak something similar. Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas. It was said to him: What are the words that Adam received from his Lord? He said: He knows the matter of Hajj, so they are the words. And Abd bin Hamid narrated on the authority of Abdullah bin Zaid regarding his statement: **Then Adam**

received from his Lord words, he said: There is no god but You, glory and praise be to You, my Lord, I have done evil and wronged myself, so have mercy on me, for You are the Most Merciful of the merciful. There is no god but You, glory and praise be to You, my Lord, I have done evil and wronged myself, so accept my repentance, for You are the Acceptor of Repentance, the Most Merciful. Al-Bayhaqi narrated something similar in Shu'ab al-Iman and Ibn Asakir narrated something similar here and in al-Zuhd on the authority of Sa'id bin Jubayr. Ibn Asakir narrated something similar on the authority of Juwaybir on the authority of al-Dahhak on the authority of Ibn Abbas. Al-Daylami narrated something similar in Musnad al-Firdaws with a weak chain of transmission on the authority of Ali, with a chain of transmission traceable back to the Prophet. Ibn Jarir and Ibn Abi Hatim narrated something similar on the authority of Abu al-Aliyah regarding his statement: **Then if there comes to you guidance from Me**, he said: Guidance means the prophets, messengers, and explanation. Ibn al-Anbari narrated in al-Masahif on the authority of Abu al-Tufayl who said: The Messenger of God, may God bless him and grant him peace, recited: **So whoever follows My guidance**, with a heavy ya' and a fatha on it. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding his statement: **There is no fear for them**, meaning in the Hereafter, **nor will they grieve**, meaning they will not grieve over death.

Tafsir al-Baghawi

38. And the Almighty's saying: **We said, 'Descend from it, all of you.'** He means these four. It was said that the first descent from Paradise to the lowest heaven and the *last* descent from the lowest heaven to the earth. **Then if there comes to you from Me guidance**, meaning right guidance and an explanation of the law, and it was said that it was a book and a messenger. **So whoever follows My guidance, there will be no fear concerning them, nor will they grieve**. Yaqub read: **There will be no fear** with the fat-ha in all of the Qur'an, and the others with the damma and tanween, **There will be no fear concerning them in what [they will face], "nor will they grieve**, over what they left behind. It was said: There will be no fear upon them in this world, nor will they grieve in the Hereafter.

Tafsir al-Baidawi

38- **We said, 'Descend from it, all of you.'** It was repeated for emphasis, or because the intended meaning was different. The first indicated that their descent was to a house of calamity in which they would be hostile to one another and would not remain eternally. The second indicated that they were sent down for a duty, so whoever was guided to guidance would be saved and whoever was led astray would perish. The warning is that disobeying the descent coupled with one of these two matters alone is

sufficient for the decisive person to prevent him from disobeying the ruling of God, the Most High, the Most Great. So how about when it is coupled with both of them? But he forgot and we did not find him determined. Each one of them is sufficient as a punishment for whoever wanted to remember. It was said that the first is from Paradise to the lowest heaven, and the second is from it to the earth, and it is as you see. And **all together** is a state in the wording, emphasizing the meaning, as if it were said: Descend, all of you. Therefore, it does not require their coming together to descend at one time, as you say: They came all together. **So if there comes to you guidance from Me, whoever follows My guidance, there will be no fear concerning them, nor will they grieve.** The second condition with its answer is the answer to the first condition, and what is added confirms it with *in*, and therefore it is good to emphasize the verb with the letter *nun* even if it does not have the meaning of a request. The meaning is: If there comes to you guidance from Me by sending down or sending, whoever follows it will be saved and will succeed. The letter of doubt was brought, and the coming of something that will inevitably happen because it is possible in itself, but it is not obligatory rationally. The word guidance was repeated and was not implied because he intended by the second something more general than the first, which is what the messengers came with and reason required, meaning: whoever follows what came to him, observing what reason testifies to, there will be no fear upon them, let alone that something bad will happen to them, nor will they miss out on something beloved and grieve over it. So fear for what is expected and sadness for what is real negates punishment from them and confirms reward for them for what is expected. The most emphatic and eloquent face. It was read as guidance in the language of Hudhayl and no fear with the fat-ha.

Surat al-Baqarah 2:39

And those who disbelieve and deny Our signs - those are the companions of the Fire; they will abide therein eternally.

Surat al-Baqarah 2:39

And those who disbelieve and deny Our signs - those are the companions of the Fire; they will abide therein eternally.

Tafsir al-Jalalayn

And those who disbelieved and denied Our signs We wrote **they are the companions of the Fire; they will abide therein eternally** remaining forever, never perishing or coming out.

Tafsir al-Suyuti

Tafsir al-Tabari

It means: And those who denied My signs and belied My messengers. And the signs of God: His arguments and proofs of His Oneness and Lordship, and what the messengers brought of signs and evidence of that, and of their truthfulness in what they informed about their Lord. And we have explained that the meaning of disbelief is covering up something.

Those are the companions of the Fire, meaning: its people who are its people and no one else, who will remain in it forever and ever without end or limit. As: Uqbah ibn Sinan al-Basri narrated to us, he said: Ghassan ibn Mudar narrated to us, he said: Saeed ibn Yazid narrated to us, and Suwar ibn Abdullah al-Anbari narrated to us, he said: Bishr ibn al-Mufaddal narrated to us, he said: Abu Muslimah Saeed ibn Yazid narrated to us, and Yaqub ibn Ibrahim and Abu Bakr ibn Awn narrated to us, they said: Ismail ibn Ulayyah narrated to us, on the authority of Saeed ibn Yazid, on the authority of Abu Nadrah, on the authority of Abu Saeed al-Khudri, he said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of the Fire who are its people, they will neither die in it nor live, but they will be people who were afflicted by the Fire because of their sins or their transgressions, so it caused them to die a complete death, until when they became charcoal, intercession will be permitted."

Tafsir al-Qurtubi

The Almighty said: **And those who disbelieved** meaning associated partners with God, because He said: **And denied Our signs - those are the companions of the Fire**. Companionship: is the association with something in a certain state, at a certain time. If it is constant association and mixing, then it is the perfection of companionship, and thus is the companionship of the people of the Fire with it. With this statement, we resolve the disagreement over naming the companions, may God be pleased with them, since their ranks differ, as we will explain in

Bara'ah, God willing. The meaning of the rest of the words of the verse has been presented, and praise be to God.

Tafsir Ibn Kathir

God Almighty says, informing about what He warned Adam, his wife, and Iblis when He sent them down from Paradise, and what is meant is the offspring, that He will send down the books and send the prophets and messengers, as Abu Al-Aaliyah said: Guidance: the prophets, messengers, clear proofs, and explanation. Muqatil bin Hayyan said: Guidance: Muhammad, may God bless him and grant him peace. Al-Hasan said: Guidance: the Qur'an. These two statements are correct, and Abu Al-Aaliyah's statement is more general: **So whoever follows My guidance**, meaning whoever accepts what the books were sent down with and the messengers were sent with, **there will be no fear concerning them**, meaning in what they will face in the Hereafter, **nor will they grieve**, for what they have missed of worldly matters, as He said in Surat Taha, "He said, 'Descend from it, all of you, as enemies to one another. But if there comes to you guidance from Me, then whoever follows My guidance will neither go astray nor suffer.'" Ibn Abbas said: He will neither go astray in this world nor suffer in the Hereafter. **But whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind**, as He said. Here, **And those who disbelieved and denied Our verses - those are the companions of the Fire; they will abide therein eternally**. That is, they will abide therein eternally, with no escape or way out. Ibn Jarir included here a hadith that he narrated through two chains of transmission on the authority of Abu Salamah Sa'id ibn Yazid on the authority of Abu Nadrha al-Mundhir ibn Malik ibn Qata'ah on the authority of Abu Sa'id, whose name was Sa'd ibn Malik ibn Sinan al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of the Fire who are its people, they will neither die therein nor live, but they are people whom the Fire afflicted with their sins, so it caused them to die a death until, when they became charcoal, intercession was permitted." Muslim narrated it from the hadith of Shu'bah on the authority of Abu Salamah. He mentioned this second descent because of the meaning that follows it, which is different from the first. Some of them claimed that it is an emphasis and repetition, as one says: **Get up, get up**. Others said: Rather, the first descent is from Paradise to the lowest heaven, and the second is from the lowest heaven to the earth. The first is correct, and God knows best.

Fath al-Qadir

39- And those who disbelieved and denied Our verses - those are the companions of the Fire; they will abide therein eternally.

Tafsir al-Baghawi

39. **And those who disbelieved meaning denied and denied Our signs** the Qur'an **they are the companions of the Fire** on the Day of Resurrection **therein they will abide eternally** they will not emerge from it and they will not die in it.

Tafsir al-Baidawi

39- **And those who disbelieved and denied Our signs - those are the companions of the Fire; they will abide therein eternally.** This is in apposition to **So whoever follows** until the end, which is a division of it, as if he said: And whoever follows, rather they disbelieved in God and denied His signs, or they disbelieved in the signs with their hearts and denied them with their tongues, so the two verbs are directed to the preposition and its object. The sign is originally the apparent sign, and it is said of manufactured things because they indicate the existence of the Creator, His knowledge and His power, and every group of words in the Qur'an is distinguished from others by a separation, and its derivation is from *aya* because it clarifies *ayah* from *ay* or *man* to *ayah*, and its origin is *ayah* or *awyah* like *thamara*, so its *ayn* was replaced with an *alif* in an irregular manner, or *ayah* or *awyah* like *maka*, so it was made high, or *ayyah* like *qaylah*, so the hamza was deleted for ease. What is meant by **Our verses** are the revealed verses, or what includes them and the rational. The literalists have held fast to this story on the infallibility of the prophets, peace and blessings be upon them, for several reasons:

First: Adam, peace be upon him, was a prophet, and he committed what was forbidden, and the one who committed it was a sinner.

The second: that he committed it among the oppressors, and the oppressor is cursed, as God Almighty says: **Unquestionably, the curse of God is upon the oppressors.**

The third: God Almighty attributed disobedience to him, saying, **And Adam disobeyed his Lord and went astray.**

Fourth: God Almighty taught him repentance, which is turning away from sin and regretting it.

The fifth: His admission that he is a loser were it not for God Almighty's forgiveness of him, as He says: **And if You do not forgive us and have mercy upon us, we will surely be among the losers.** The loser is the one who has committed a major sin.

The sixth: If he had not sinned, what happened would not have happened to him. The answer has several aspects.

First: He was not a prophet at that time, and the claimant is required to provide clarification.

Second: The prohibition is for the sake of glorification, and he was called a wrongdoer and a loser because he wronged himself and lost his share by abandoning what was best for him. As for attributing error and disobedience to him, the answer to that will come in its

place, God willing. He was only commanded to repent to make up for what he missed, and what happened to him happened as a reproach to him for abandoning what was best, and fulfilling what he said to the angels before his creation.

The third: That he did it forgetfully, according to the words of God the Most High: **Then he forgot, and We found on his part no firm resolve.** But he was rebuked for not taking precautions against the causes of forgetfulness. Perhaps, even if it was reduced for the nation, it was not reduced for the prophets due to their great status, as the Prophet (blessings and peace of God be upon him) said: **The people most severely tested are the prophets, then the saints, then the next best and then the next best.** Or his action led to what happened to him by way of the estimated causality without being held accountable for taking it, like taking poison when ignorant of its matter. It cannot be said that it is invalid, according to the words of God the Most High: **What your Lord has forbidden you, and He divided it between them,** because there is nothing in them that indicates that he took it when Satan said it to him, so perhaps his words created a natural inclination in him, then he restrained himself from it out of consideration for the ruling of God the Most High until he forgot it, and the obstacle was removed, so nature carried him to it.

Fourth: He, peace be upon him, did it because of an erroneous interpretation, as he thought that the prohibition was for the sake of purification, or a reference to the essence of that tree, so that it could be taken from others of its kind, and what was meant by it was a reference to the kind, as it was narrated that he, peace be upon him, "took silk and gold in his hand and said: These two are forbidden for the males of my nation, but permissible for its females." Rather, what he did was to magnify the importance of sin so that his children would avoid it. And in it is evidence that Paradise was created and that it is in a high place, and that repentance is accepted, and that the follower of guidance is safe from the outcome, that the torment of Hell is permanent, and that the disbeliever is eternal in it, and that others will not be eternal in it, according to the meaning of the Almighty's saying: **They will abide therein eternally.**

And know that when He, glory be to Him, mentioned the proofs of monotheism, prophethood, and resurrection, and followed them with an enumeration of the general blessings as a confirmation and affirmation of them, then in terms of them being precise events they indicate a wise Creator who alone has creation and command, with no partner for Him, and in terms of the fact that informing about them as is established in the previous books by someone who did not learn them, and did not practice any of them, informing about the unseen is a miracle that indicates the prophethood of the one informing about them, and in terms of their inclusion of the creation of man and his origins and what is greater than that, they indicate that He is able to restore as He was able to create, He addressed the people of knowledge and the Book among them, and commanded them to remember the blessings of God Almighty upon them, and to fulfill His covenant in following the truth and following the proofs so that they would be the first to believe in Muhammad,

Surat al-Baqarah 2:39

And those who disbelieve and deny Our signs - those are the companions of the Fire; they will abide therein eternally.

may God bless him and grant him peace, and what was revealed to him, so He said:

Surat al-Baqarah 2:40

O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant; I will fulfill My covenant with you, and fear only Me.

Tafsir al-Jalalayn

O Children of Israel the children of Jacob **remember My favor which I bestowed upon you** that is, upon your fathers, of salvation from Pharaoh, the splitting of the sea, the shading of the clouds, and other things, by thanking Me for it through obedience to Me **and fulfill My covenant** which I enjoined upon you of belief in Muhammad **I will fulfill your covenant** which I enjoined upon you of the reward for it of entering Paradise **and fear Me** fear in not fulfilling it, rather than anyone else.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: What He means by His saying, may His praise be exalted: **O Children of Israel**, is that Jacob, son of Isjaq, son of Abraham, was born the friend of the Most Merciful. Jacob was called Israel, meaning servant of God and the chosen one of His creation. And El is God, and Isra is the servant, just as it was said: Gabriel means servant of God. And as:

Ibn Hamid told us, Jarir told us, on the authority of Al-A'mash, on the authority of Ismail bin Raja', on the authority of Umair, the freed slave of Ibn Abbas, on the authority of Ibn Abbas: That Israel is like your saying: Abdullah.

Ibn Hamid told us: Jarir told us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Abdullah bin Al-Harith, who said: El is God in Hebrew.

God, the Most High, addressed the Jewish rabbis from the Children of Israel, who were among the immigrants of the Messenger of God, may God bless him and grant him peace, by saying: **O Children of Israel**, so He, the Most High, attributed their lineage to Jacob, just as He attributed the descendants of Adam to Adam, saying: **O Children of Adam, take your adornment at every mosque** (al-A'raf 7:31) and the like. He specifically addressed them in this verse and the verses that follow it in which He mentioned His blessings, even though what was revealed about them and others at the beginning of this surah has already been mentioned, that what He used as evidence of the proofs and verses that contain report of their ancestors, stories of their forefathers, and stories of matters that they are specifically known to, unlike other nations, no one else has the same knowledge of its truth and reality as they do, except for those who acquire knowledge of that from them. So he made them aware of Muhammad's knowledge of it, despite the fact that his people and clan were far from knowing it, and Muhammad, may God bless him and grant him peace, did not study the books that contained the report of

that, because Muhammad, may God bless him and grant him peace, did not reach knowledge of that except through revelation from God and His sending it down to him, because they are the ones who know the truth of that in a place that no other nation has, so that is why He, may His praise be exalted, specifically addressed them with His saying: **O Children of Israel**. Likewise:

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, regarding his statement: **O Children of Israel**, he said: O People of the Book, referring to the rabbis from among the Jews.

The statement in the interpretation of his saying: **Remember My favor which I have bestowed upon you**.

Abu Ja'far said: His blessing that He bestowed upon the Children of Israel, may He be glorified, was His choosing from among them messengers, sending down to them books, and rescuing them from the affliction and distress they were in from Pharaoh and his people, to empowering them in the land, and causing springs of water to gush forth from the rock, and feeding them manna and quails. So He, may He be glorified, commanded their descendants that what He had done to their fathers should be remembered, and that they should not forget what He had done to their ancestors and fathers, lest the punishments befall them as befell those among them who forgot His blessings to Him and were ungrateful for them, and denied His favors to Him. Like:

Ibn Hamid told us: Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: **Remember My favor which I have bestowed upon you**, meaning My favors upon you and upon your fathers, because of what He did to save them from Pharaoh and his people.

Al-Muthanna told me, he said: Adam told us, he said: Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding His statement: **Remember My favor**, he said: His favor is that He made among them prophets and messengers, and sent down to them the books.

Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Remember My favor which I have bestowed upon you**, meaning His favor which He bestowed upon the Children of Israel, in what he named and in other than that: He caused the stone to gush forth for them, and sent down upon them manna and quails, and saved them from the slavery of the people of Pharaoh.

Yunus bin Abdul A'la told me: Ibn Wahb told us: Ibn Zayd said about His statement: **My favor which I have bestowed upon you**, he said: A general favor, and there is no favor better than Islam, and the favors that follow it. And he recited the statement of God: "They do you a favor by becoming Muslims. Say: Do

Surat al-Baqarah 2:40

O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant; I will fulfill My covenant with you, and fear only Me.

not do me a favor by your Islam. Rather, God has conferred a favor upon you by guiding you to the faith, if you should be truthful.” (al-Hujurat 49:17)

And God reminding those whom He, the Most High, mentioned with this verse of His blessings through the tongue of His Messenger Muhammad, may God bless him and grant him peace, is similar to the reminder of Moses, may God bless him and grant him peace, to their ancestors during his time, about whom God informed that he said to them, and that is His saying: “And when Moses said to his people, ‘O my people, remember the favor of God upon you when He made among you prophets and made you kings and gave you that which He had not given to anyone in the worlds.’” (al-Ma'idah 5:20)

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Surah Al-Baqarah/ Verse: 45

The statement in the interpretation of the Almighty's saying: **And fulfill My covenant, and I will fulfill your covenant.**

Abu Ja'far said: We have already explained the meaning of the covenant in this book of ours, and the differences of opinion among those who differ in its interpretation, and what is correct in our view of what we say about it. And in this context it is: God's covenant and commandment that He took from the Children of Israel in the Torah, that they should explain to the people the matter of Muhammad, may God bless him and grant him peace, that he is a messenger, and that they should find it written with them in the Torah that he is a prophet of God, and that they should believe in him and in what he brought from God.

Fulfill your covenant: His covenant with them is that if they do that, He will admit them into Paradise, as He, the Most High, said: “And God had already taken a covenant from the Children of Israel, and We raised up from among them twelve leaders. And God said, ‘Indeed, I am with you. If you establish prayer and give zakah and believe in My messengers and support them and loan God a good loan, I will surely remove from you your misdeeds and admit you into gardens beneath which rivers flow. But whoever disbelieves after that among you has certainly strayed from the right path.’” (al-Ma'idah 5:12), and as He said: “Then I will prescribe it for those who fear God and give zakah and those who believe in Our verses. * Those who follow the Messenger, the unlettered prophet, whom they find written down in what they have of the Torah and the Gospel. He enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So those who believe in him, support him, aid him, and follow the light which has been sent down with him - it is those who will be the successful.” (al-A'raf 7:12) 156, 157).

And as Ibn Hamid told us, he said: Salamah ibn

al-Fadl told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah or Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And fulfill My covenant** which I took upon your necks for the Prophet Muhammad when he came to you, **I will fulfill your covenant**, meaning I will fulfill for you what I promised you to believe in him and follow him, by removing the burdens and shackles that were upon you because of your sins that were from your youth.

Al-Muthanna told us, he said: Adam told us, he said: Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **Fulfill My covenant, and I will fulfill your covenant**, he said: His covenant to His servants, the religion of Islam, is that they follow Him, **Fulfill your covenant**, meaning Paradise.

Musa bin Harun told us: Amr bin Hammad told us: Asbat told us, on the authority of Al-Suddi: **Fulfill My covenant, and I will fulfill your covenant.** As for **Fulfill My covenant**, it is what I have enjoined upon you in the Book. As for **Fulfill your covenant**, it is Paradise. I have enjoined upon you that if you act in obedience to Me, I will admit you into Paradise.

Al-Qasim told me, he said: Al-Husayn told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **And fulfill My covenant, I will fulfill your covenant**, he said: That is the covenant that was taken from them in al-Ma'idah 5: **And God had already taken a covenant from the Children of Israel, and We raised up among them twelve leaders** to the end of the verse (al-Ma'idah 5:12). So this is the covenant of God that He made with them, and it is the covenant of God with us, so whoever fulfills the covenant of God, God will fulfill His covenant to him.

Al-Munjab narrated: Bishr narrated to us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding his statement, **And fulfill My covenant, I will fulfill your covenant**, he says: Fulfill what I have commanded you to do in obedience to Me and what I have forbidden you from disobeying Me in the case of the Prophet, may God bless him and grant him peace, and in others. **I will fulfill your covenant**, he says: I will be pleased with you and admit you into Paradise.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **And fulfill My covenant, I will fulfill your covenant**, he said: Fulfill My command, I will fulfill what I promised you. And he recited: **Indeed, God has purchased from the believers their lives and their properties**, until he reached **And who is more faithful to his covenant than God?** (al-Tawbah 9:111), he said: This is His covenant that He made with them.

The statement in the interpretation of the Almighty's saying: **And fear Me.**

Abu Ja'far said: The interpretation of His statement: **And fear Me** is: “And fear Me and be wary of Me, you who have neglected My covenant from among the

Children of Israel, and who have denied My Messenger, with whom I took a covenant in what I revealed of the books to My prophets, that you should believe in him and follow him, that I will bring upon you from My punishment, if you do not repent and turn to Me by following him and acknowledging what I revealed to him, what I brought upon those who disobeyed My command and denied My messengers from among your predecessors. Like:

Muhammad ibn Hamid told me: Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: "And fear Me," lest I bring down upon you what I brought down upon those of your fathers before you of the punishments that you have known, of transformation and other things.

Al-Muthanna bin Ibrahim told us: Adam Al-Asqalani told us: Abu Jaafar told us, on the authority of Al-Rabi', on the authority of Abu Al-Aaliyah, regarding his statement: **And fear Me**, he said: So be afraid.

Musa bin Harun told me: Amr bin Hammad told us: Asbat told us, on the authority of Al-Suddi: **And fear Me**, meaning: And be in awe of Me.

Tafsir al-Qurtubi

The Almighty's saying: **O Children of Israel** is a vocative with the accusative case ending in it, and the letter *nun* was deleted from it for the addition. The singular is *ibn*, and its original form is *bani*, and it was said: *banu*, so whoever said that the deleted letter is *waw* used as evidence their saying: *al-banwah*. This is not an argument in this, because they said: *al-futuwwa*, and its original form is *ya*. Al-Zajaj said: In my opinion, the deleted letter is *ya* as if it is from *bina*. Al-Akhfash chose that the deleted letter is *waw*, because its deletion is more common due to its weight. It is also said: **ibn bain al-banwah**, and the diminutive is *bani*. Al-Farra' said: It is said: **Ya Bani** and **Ya Bani** are two dialects, like **ya abt** and **ya abt**, and they were read with them. It is derived from *bina* which means placing something on something, and the son is a branch of the father and is placed on him.

Israel is Jacob, son of Isaac, son of Abraham, peace be upon them. Abu al-Faraj al-Jawzi said: There is no prophet who has two names other than him, except our Prophet Muhammad, may God bless him and grant him peace, for he has many names. He mentioned this in his book *Fahum al-Athar*.

I said: It has been said about the Messiah that it is a proper noun for Jesus, peace be upon him, not derived, and God called him a spirit and a word, and they used to call him Abel Abelin, as mentioned by Al-Jawhari in *As-Sahah*. Al-Bayhaqi mentioned in *Dalil* Al-Nubuwwah on the authority of Al-Khalil bin Ahmad: Five of the prophets have two names, Muhammad and Ahmad, our prophet, peace be upon him, Jesus and the Messiah, Israel and Jacob, Jonah and Dhul-Nun, Elias and Dhul-Kifl, peace be upon them.

I said: We mentioned that Jesus has four names, but our Prophet has many names, which will be explained in their proper places.

Israel: a foreign name, and therefore it is not declined, and it is in the position of a genitive addition. It has seven languages: Israel, which is the language of the Qur'an. Israel, with a long, stolen hamza, narrated by Shanbudh from Warsh, and Isra'il, with a long, broken *ya'* without a hamza, which is the reading of Al-A' mash and Isa bin Omar, and Al-Hasan and Al-Zuhri read without a hamza or extension. Isra'il, without a *ya'* with a broken hamza. Isra'il with an open hamza. Tamim say: Isra'iyyin, with a noon. The meaning of Israel is: Abdullah. Ibn Abbas said: Isra in Hebrew means servant, and El is God. It was said: Isra is the chosen one of God, and El is God. It was said: Isra from the strength, so it is as if Israel is the one who strengthened God and perfected His creation, as mentioned by Al-Mahdawi. Al-Suhayli said: He was called Israel because he was taken prisoner one night when he migrated to God Almighty, so he was called Israel meaning he was taken prisoner to God and the like, so some of the name is Hebrew and some of it is in accordance with the Arabs. God knows best.

God the Almighty said: **Remember My favor which I have bestowed upon you**. Remembrance is a common noun, so remembrance with the heart is the opposite of forgetfulness, and remembrance with the tongue is the opposite of listening. I mentioned something with my tongue and heart, remembrance. And make it from you on remembrance **with a dhammah on the dhal**, meaning do not forget it. Al-Kisa'i said: Whatever is in the pronoun has a dhammah on the dhal, and whatever is in the tongue has a kasrah on the dhal. Another said: They are two languages, it is said: dhikr and dhikr, and their meaning is the same. Dhikr **with a fathah on the dhal** is the opposite of feminine. Remembrance is also honor, and from this is His statement: **And indeed, it is a reminder for you and your people**. Ibn al-Anbari said: The meaning of the verse is remember and be grateful for My favor, so gratitude was omitted as mentioning the favor is sufficient. It was said: He meant remembrance with the heart, which is what is required, meaning do not neglect My favor which I have bestowed upon you and do not forget it, and this is good. The word *blessing* here is a generic noun, it is singular in meaning plural. God Almighty said: **And if you should count the favors of God, you could not enumerate them**. That is, His favors. Among His favors upon them was that He saved them from the people of Pharaoh, made prophets among them, sent down to them the Book, manna, and quails, and caused water to gush forth for them from rocks, in addition to what He entrusted to them of the Torah, which contains the description, attributes, and message of Muhammad, may God bless him and grant him peace. And the favors upon the fathers are also favors upon the children, because they are honored by the honor of their fathers.

Note: The masters of meanings said: God Almighty linked the Children of Israel to the mention of the blessing and dropped it from the nation of Muhammad, may God bless him and grant him peace, and called them to remember Him, so He said: **So remember Me and I will remember you**, so that the nations would look

Surat al-Baqarah 2:40

O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant; I will fulfill My covenant with you, and fear only Me.

from the blessing to the benefactor, and the nation of Muhammad, may God bless him and grant him peace, would look from the benefactor to the blessing.

God the Almighty said: **And fulfill My covenant, I will fulfill your covenant.** It is a command and its answer. Az-Zuhri read: *Awf* with a fat-ha on the waw and a shaddah on the fa for emphasis. There is a difference of opinion about what this covenant is. Al-Hasan said: His covenant is His statement: **Take what We have given you with strength,** and His statement: **And God took a covenant from the Children of Israel and raised up from among them twelve leaders.** It was said that it is His statement: **And when God took a covenant from those who were given the Scripture to make it clear to the people and not to conceal it.** Az-Zajjaj said: **And fulfill My covenant** which I enjoined upon you in the Torah to follow Muhammad, may God bless him and grant him peace. **I will fulfill your covenant** is what I have guaranteed to you for that. If you fulfill it, then Paradise is yours. It was said: **And fulfill My covenant** in performing the obligatory duties according to the Sunnah and sincerity. *Awf* is in accepting them from you and rewarding you for them. Some of them said: **Fulfill my covenant** in worship, **I will fulfill your covenant** meaning I will bring you to the stations of care. It was said: **Fulfill my covenant** in preserving the outward manners, **I will fulfill your covenant** by beautifying your inner selves. It was said: It is general in all of His commands, prohibitions, and commandments, so it includes the mention of Muhammad, may God bless him and grant him peace, in the Torah and elsewhere. This is the opinion of the majority of scholars, and it is correct. His covenant, glory be to Him, is that He will admit them to Paradise.

I said: What is required of them in terms of fulfilling the covenant is required of us. God Almighty said: **Fulfill contracts,** "And fulfill the covenant of God," and it is abundant. Their fulfillment of the covenant of God is a sign of God Almighty's fulfillment of them, without any reason, rather it is a favor from Him to them.

God the Almighty said: **And fear Me** meaning fear. Fear, dread, and awe mean fear. The command to do so includes the meaning of threat. The *ya* was dropped after the *nun* because it is the beginning of a verse. Ibn Abi Ishaq read: *Farhabooni* with the *ya*, and likewise *Fataqooni*, according to the original. And *Iyā* is accusative with an implied verb, and so is the choice in the command, prohibition, and interrogation. The estimate is: And fear Me, so fear Me. And it is permissible to speak **Fanī li-l-I** and **Ana fa-r-Habūn**, as the subject and the predicate. And *Farhaboon* is the predicate according to the estimate of the deletion, the meaning is: And I am your Lord, so fear.

Tafsir Ibn Kathir

God Almighty says, commanding the Children of Israel to enter Islam and follow Muhammad, upon whom be the best prayers and peace from God, and encouraging them by mentioning their father Israel,

who is the Prophet of God Jacob, peace be upon him, and his interpretation is O sons of the righteous servant obedient to God, be like your father in following the truth as you say O son of the generous one do such and such, O son of the brave one confront the heroes, O son of the scholar seek knowledge, and so on. And from that also is the saying of the Almighty: "The descendants of those We carried with Noah. Indeed, he was a grateful servant." So Israel is Jacob, as evidenced by what Abu Dawud al-Tayalisi narrated. Abdul Hamid bin Bahram told us on the authority of Shahr bin Hawshab, who said: Abdullah bin Abbas told me: "A group of Jews attended the Prophet of God, may God bless him and grant him peace, and he said to them: Do you know that Israel is Jacob? They said: By God, yes. So the Prophet, may God bless him and grant him peace, said: God bear witness." And al-A'mash said on the authority of Ismail bin Raja' on the authority of Umair, the freed slave of Ibn Abbas, on the authority of Abdullah bin Abbas: That Israel is like your saying Abdullah and the saying of the Almighty: **Remember My favor which I have bestowed upon you.** Mujahid said: The favor of God that He bestowed upon them in what He named, and in other than that, is that He caused the stone to gush forth for them and sent down upon them manna and quails and saved them from the slavery of the people of Pharaoh. And Abu al-A'lya said: His favor is that He made among them prophets and messengers, and sent down upon them the books. I said: This is like the saying of Moses, peace be upon him, to them: **O my people, remember the favor of God upon you when He made among you prophets and made you kings.** And He gave you what He had not given to anyone in the worlds," meaning in their time. Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah or Saeed ibn Jubayr on the authority of Ibn Abbas regarding the words of God Almighty: **Remember My favor which I bestowed upon you,** meaning My affliction with you and with your fathers when He saved them from Pharaoh and his people. **And fulfill My covenant, I will fulfill your covenant,** he said: My covenant that I took upon you to the Prophet, may God bless him and grant him peace, when he comes to you, I will fulfill for you what I promised you of believing in him and following him by removing the burdens and shackles that were upon you because of your sins that were of your own making. Al-Hasan Al-Basri said: It is the saying of God Almighty: "And God took a covenant from the Children of Israel, and We raised up from among them twelve leaders. And God said, 'Indeed, I am with you. If you establish prayer and give zakah and believe in My messengers and support them and loan God a good loan, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow.' " The verse. Others said: It is what God took from them in the Torah that He would send from the children of Ishmael a great prophet whom all people would obey, and what is meant by that is Muhammad, may God bless him and grant him peace. Whoever follows him, God will forgive his sin and admit him to Paradise and give him two rewards. Al-Razi mentioned many tidings from the prophets, may God bless him and grant him peace, about

Muhammad, may God bless him and grant him peace. Abu Al-Aaliyah said: **And fulfill My covenant.** He said: His covenant to His servants is the religion of Islam and that they follow Him. Ad-Dahhak said on the authority of Ibn Abbas: Will I fulfill your covenant? He said: Be pleased with you and admit you into Paradise. This is what As-Suddi, Ad-Dahhak, Abu Al-Aaliyah, and Ar-Rabi' bin Anas said. The Almighty's statement, **And fear Me**, means be in awe. This was said by Abu Al-Aaliyah, As-Suddi, Ar-Rabi' bin Anas, and Qatadah. Ibn Abbas said regarding the Almighty's statement, **And fear Me**, that is, if what I have sent down upon those who came before you from your fathers of the punishments that you have known of, such as transformation and other things, befalls you. This is a transition from encouragement to intimidation, so He called them to it with desire and intimidation so that they might return to the truth and follow the Messenger, may God bless him and grant him peace, and take heed of the Qur'an and its prohibitions, obey its commands, and believe in its report. God guides whom He wills to a straight path. For this reason, He said, **And believe in what I have revealed, confirming that which is with you**, meaning the Qur'an that was sent down to Muhammad, may God bless him and grant him peace, the unlettered Arab prophet, as a bearer of good tidings and a warner, and a shining lamp containing the truth from God Almighty, confirming what came before it of the Torah and the Gospel. Abu Al-Aaliyah, may God have mercy on him, said regarding the Almighty's statement, **And believe in what I have revealed, confirming what is with you**. He says: O group of People of the Book, believe in what I have revealed, confirming what is with you. He says because they find Muhammad, may God bless him and grant him peace, written with them in the Torah and the Gospel. Something similar was narrated from Mujahid, Ar-Rabi' bin Anas and Qatadah. His statement: **And do not be the first to disbelieve in it**. Some Arabists said: The first group to disbelieve in it or something like that. Ibn Abbas said: And do not be the first to disbelieve in it while you have knowledge of it that no one else has. Abu Al-Aaliyah said: He says: And do not be the first to disbelieve in Muhammad, may God bless him and grant him peace, meaning from your kind, the People of the Book, after hearing about his mission. This is what Al-Hasan, As-Suddi and Ar-Rabi' bin Anas said. Ibn Jarir chose that the pronoun in his statement **in it** refers to the Qur'an that was mentioned earlier in his statement **in what I have revealed**. Both statements are correct because they are interconnected, because whoever disbelieves in the Qur'an has disbelieved in Muhammad, may God bless him and grant him peace, and whoever disbelieves in Muhammad, may God bless him and grant him peace, has disbelieved in the Qur'an. As for his statement **the first to disbelieve in it**, he means the first of those who... He disbelieved in it from the Children of Israel, because many of the disbelievers of Quraysh and other Arabs had preceded them. Rather, what is meant is the first of the Children of Israel to disbelieve in it directly, for the Jews of Medina were the first Children of Israel to be addressed with the Qur'an, so their disbelief in it necessitates that they were the first of their kind to disbelieve in it. And the Almighty's statement: **And do not exchange My verses for a small price** means: Do not exchange faith in My

verses and belief in My Messenger for the world and its desires, for it is small and fleeting, as Abdullah bin Mubarak said: Abdul Rahman bin Zaid bin Jabir informed us on the authority of Harun bin Yazid who said: Al-Hasan, meaning Al-Basri, was asked about the statement of the Almighty: **A small price**. He said: The small price is the world in its entirety. Ibn Lahi'ah said: Ata bin Dinar told me on the authority of Saeed bin Jubayr regarding the statement of the Almighty: **And do not exchange My verses for a small price** that His verses are His Book that He sent down to them, and the small price is the world and its desires. Al-Suddi said: **And do not exchange My verses for a small price** means: Do not take a small greed, and do not conceal the name of God. That greed is the price. Abu Ja'far said on the authority of al-Rabi' bin Anas on the authority of Abu al-'Aliyah regarding the words of God Almighty: **And do not exchange My revelations for a small price**, meaning: Do not take a wage for it. He said: It is written in their first book: O son of Adam, learn for free. I have learned for free. It was said: Its meaning is: Do not compensate for clarification, explanation, and spreading beneficial knowledge with concealment and confusion in order to continue your leadership in this small, insignificant, and soon-to-be-vanished world. In Sunan Abi Dawud on the authority of Abu Hurayrah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: **Whoever learns knowledge by which he seeks the face of God, and does not learn it except to gain some worldly gain, will not smell the fragrance of Paradise on the Day of Resurrection**. As for teaching knowledge for a wage, if it is required of him, it is not permissible for him to take a wage for it. It is permissible for him to take from the public treasury what will sustain his condition and his dependents for a wage. If he does not obtain anything from it and teaching prevents him from earning a living, then it is as if it was not required of him. If it is not required of him, then it is permissible for him to take a wage for it according to Malik, al-Shafi'i, Ahmad, and the majority of scholars, as in Sahih al-Bukhari on the authority of Abu Sa'id in The story of the bitten man: **The most deserving of payment for which you have taken a reward is the Book of God**. And his saying in the story of the fiancée: **I have married her to you for what you have of the Qur'an**. As for the hadith of Ubadah ibn al-Samit, that he taught a man from the people of the Suffah something of the Qur'an and gave him a bow as a gift. He asked the Messenger of God, may God bless him and grant him peace, about it and he said: **If you would like to be encircled by a bow of fire, then accept it**. So he left it. It was narrated by Abu Dawud, and a similar hadith was narrated on the authority of Ubayy ibn Ka'b with a chain of transmission traceable to the Prophet. If its chain of transmission is sound, then it is understood by many scholars, including Abu Umar ibn Abd al-Barr, that since he taught it for the sake of God, it was not permissible after that to substitute that bow for the reward of God. However, if it was from the beginning for teaching for a fee, then it is valid, as in the hadith of the bitten man and the hadith of Sahl regarding the fiancée. And God knows best. And His statement, **And fear Me**, Ibn Abi Hatim said: Abu Omar al-Duri told us, Abu Ismail al-Mu'addab told us, on the authority of Asim al-Ahwal, on the authority of Abu al-Aaliyah, on

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O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant; I will fulfill My covenant with you, and fear only Me.

the authority of Talq ibn Habib, who said: Piety is to act in obedience to God, hoping for God's mercy, with a light from God, and to leave disobedience to God, with a light from God, fearing God's punishment. The meaning of His statement, **And fear Me**, is that God Almighty is threatening them with what they deliberately conceal of the truth, show the opposite of it, and oppose the Messenger, may God's prayers and peace be upon him.

Fath al-Qadir

Know that many of the commentators have come with forced knowledge, and have waded into a sea they were not required to swim in, and have wasted their time in an art that does not bring them any benefit, rather they have caused themselves to speak with purely forbidden opinion in matters related to the Book of God, the Most High, and that is because they wanted to mention the connection between the Qur'anic verses narrated in this order found in the copies of the Qur'an, so they came with forced and arbitrary things that fairness disavows, and the speech of the eloquent is free from, let alone the speech of the Lord, the Most High, until they singled that out for classification, and made it the most important purpose of the composition, as al-Baqaa'i did in his interpretation and those who came before him according to what he mentioned in his sermon, and this is one of the most amazing things that can be heard by someone who knows that this Qur'an has continued to be revealed in parts according to the events that necessitated its revelation since the revelation came down to the Messenger of God, may God bless him and grant him peace, until God, the Most High, took him to Himself, and every rational person, let alone a scholar, does not doubt that these events that necessitated the revelation of the Qur'an are different. Considering itself, it may even be contradictory, such as forbidding something that was permissible, permitting something that was forbidden, and proving something for a person or people that contradicts what was proven for them before it. Sometimes the speech is with Muslims, sometimes with unbelievers, sometimes with those who have passed, sometimes with those who are present, sometimes in worship, sometimes in dealing, sometimes in encouragement, sometimes in intimidation, sometimes in good tidings, sometimes in warning, sometimes in a worldly matter, sometimes in a matter of the Hereafter, sometimes in coming obligations, and sometimes in past stories. If the reasons for revelation were so different and so varied that it is not possible to agree, then the Qur'an revealed in them is, in itself, different as they are. So how can a rational person seek a connection between the lizard and the letter *nun* and the water and the fire and the sailor and the guide? Is this not from opening the doors of doubt and expanding the circle of suspicion for someone whose heart is sick, or whose illness is merely ignorance and deficiency? For if he finds the people of knowledge speaking about the connection between all the verses of the Qur'an and singling that out in a classification, it is decided for him

that this is a necessary matter, and that the Qur'an is not eloquent and miraculous unless the aspect requiring the connection becomes apparent, and the matter requiring the connection becomes clear. If he finds a difference between the verses and returns to what the theologians said about that, and finds it to be pure affectation and clear arbitrariness, what was in his heart was sparked by what was in good health and safety. This is on the assumption that the revelation of the Qur'an was based on this arrangement found in the Mushaf. So how can anyone who has the slightest knowledge of the Book and the easiest share of its knowledge know with certainty that it was not like that? And whoever doubts this, even if he does not... It is not something that the people of knowledge have doubts about, so he should refer to the words of the people of knowledge who are knowledgeable about the reasons for revelation and who are informed about the incidents of prophethood, for his heart will be comforted and his doubts will be removed by looking at a medium-sized surah, let alone a long one, because he will inevitably find that it contains verses that were revealed in different incidents and at different times, with no agreement between their reasons and what was revealed in the order. Rather, it is sufficient for the negligent person to know that the first thing that was revealed was **Read in the name of your Lord who created**, and after it was **O you who are wrapped up in a cloak**, "O you who are wrapped up in a cloak," and he should look at where these verses and surahs are located in the order of the Qur'an. If this is the case, then what is the meaning of seeking a connection between verses when we know for certain that what God revealed later came first in the order of the Qur'an, and what God revealed later came first? This is an action that does not go back to the order in which the Qur'an was revealed, but rather to the arrangement that occurred when it was collected by those who undertook this from among the Companions. How little is the benefit of such a thing, how little is its fruit, and how insignificant is its benefit. Rather, for those who understand what they are saying and what is being said to them, it is a waste of time and spending hours on a matter that does not bring any benefit to the one who does it or to those who come across it from among the people. And you know that if a man of knowledge were to undertake to seek a connection between what an eloquent man said in his sermons, letters, and compositions, or what a poet said in poems that are sometimes praise and other times satire, and sometimes erotic and other times lamentation, and other than that from different types, then this person would take that collection and make a connection between its paragraphs and its sections, then he would take another effort and make a connection between the sermon he delivered on jihad. The sermon on Hajj and the sermon he gave on marriage and the like, and he made a connection between the composition in condolence and the composition in congratulations and the like, because the one who undertakes such a thing is not mentally afflicted, playing with his time and fooling around with his age, which is his capital. If such a thing is of this status, which is riding the foolishness in the speech of

humans, then how do you think it would be in the speech of God, the Most High, whose eloquence has overwhelmed the eloquent of the Arabs, and whose eloquence has silenced the eloquent of Adnan and Qahtan? And every negligent and perfect person knows that God, the Most High, described this Qur'an as Arabic, and revealed it in the language of the Arabs, and followed in it their paths in speech, and followed their ways in discourse. And we know that their orator would perform the same position and come up with different arts and varied methods, let alone the two positions, let alone the positions, let alone everything he said as long as he was alive, and the same goes for their poet. Let us suffice with this warning about this corruption in which many investigators stumble. We have only mentioned this research in this place because the speech here was transmitted with the Children of Israel after it had been before it with the father of mankind, Adam, peace be upon him. So if someone is forced to say: How did this fit with what came before it? We say: No, how?

So leave the loot that was shouted at in his rooms and bring up a story that is not the story of the camels

His saying: 40- **O Children of Israel** The commentators agreed that Israel is Jacob, son of Isaac, son of Abraham, peace be upon them, and its meaning is the servant of God, because Isr in their language means the servant and El is God. It was said that he has two names, and it was said that Israel is a title for him, and it is a non-declinable foreign name, and it has seven languages: Israel with the weight of Ibrahim, and Israel with a long, hamzat, different, narrated by Ibn Shanbudh from Warsh, and Israel with a long, hamzat after the ya without a hamza, and this is the reading of Al-A'mash and Isa bin Omar, and Al-Hasan read without a hamzat or extension, and Israel with a broken hamza. And Isra'il with an open hamza, and Tamim say Isra'ayin. And remembrance is the opposite of listening, and some linguists made it common between remembrance of the heart and the tongue. Al-Kisa'i said: What is in the heart has a dhamma on the dhal, and what is in the tongue has a broken dhal. Ibn al-Anbari said: The meaning of the verse is: Remember to be grateful for My blessings. So gratitude was omitted, as the blessing was mentioned only as a generic noun, and among its components is that He made prophets from among them and sent down to them the Book, manna, and quails, and brought forth water from the rock for them, and saved them from the people of Pharaoh, and other things. The covenant has been explained above. The scholars differed about the covenant mentioned in this verse, what is it? It was said: It is what is mentioned in the Almighty's saying: **Take what We have given you with strength**. It was said: It is what is in His saying: **And God took a covenant from the Children of Israel, and We raised up from among them twelve leaders**. It was said: It is His saying: **And when God took a covenant from those who were given the Scripture**. Al-Zajaj said: It is what He took from them in the Torah to follow Muhammad, may God bless him and grant him peace. It was said: It is the performance of the obligatory duties, and there is nothing wrong with interpreting it as all of that. The meaning of His saying: **Fulfill your covenant** is what I have guaranteed you of reward. Terror and awe: fear, and the command to do so

includes the meaning of threat, and presenting the object of the verb indicates specificity as mentioned previously in **You alone we worship**. If the presentation is in the manner of concealment and explanation, such as **I struck Zaid and fear Me alone**, it is more emphatic in indicating specificity, and for this reason the author of Al-Kashshaf said: It is more emphatic in indicating specificity than **You alone we worship**.

Tafsir al-Baghawi

40. The Almighty's saying: **O Children of Israel** O children of Jacob. The meaning of Israel is: servant of God, (**and El**) is God Almighty, and it was said the chosen one of God, and Abu Jaafar read: Israel without a hamza *Remember* memorize, and remembrance: can be in the heart and on the tongue, and it was said: He meant by it gratitude, and he mentioned with the wording of remembrance because in gratitude there is remembrance and in ingratitude there is forgetfulness, Al-Hasan said: Remembrance of a blessing is thanking for it **My blessing** meaning: My blessings, its wording is one and its meaning is plural like the Almighty's saying: **And if you should count the favors of God, you could not enumerate them 34- Ibrahim which I have bestowed upon you** meaning upon your forefathers and ancestors. Qatada said: They are the blessings that were bestowed upon the Children of Israel: the splitting of the sea, their rescue from Pharaoh by drowning him, the clouds shading them in the wilderness, the sending down of manna and quails, and the sending down of the Torah, among countless blessings. Another said: They are all the blessings that God Almighty has bestowed upon His servants. **And fulfill My covenant**, meaning by obeying My command, **I will fulfill your covenant**, with acceptance and reward.

Qatada and Mujahid said: By this covenant he meant what was mentioned in Surat al-Ma'idah 5: **And God had taken a covenant from the Children of Israel, and We raised up from among them twelve leaders** until He said: **I will surely remove from you your misdeeds 12-Al-Ma'idah**. So this is His saying: **Fulfill your covenant**.

Al-Hasan said: It is His statement: **And when We took your covenant and raised the Mount above you, [saying], 'Take what We have given you with strength' 63-Al-Baqarah**. It is the law of the Torah. Muqatil said: It is His statement: **And when We took a covenant from the Children of Israel, 'Worship none but God' 83-Al-Baqarah**. Al-Kalbi said: God's covenant with the Children of Israel on the tongue of Moses: I am sending from the children of Ishmael an unlettered prophet. Whoever follows him and believes in the light that he brings, I will forgive his sin and admit him into Paradise and give him two rewards. It is His statement: **And when God took a covenant from those who were given the Scripture, 'You shall make it clear to the people' 187-Al-Imran**. He means the command of Muhammad, may God bless him and grant him peace.

And fear Me. So fear Me in breaking the covenant. And Ya'qub confirmed the deleted ya's in the script, such as **fear Me**, "fear Me," and **fear Me**. And the

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others delete them in the script.

Tafsir al-Baidawi

40- **O children of Israel** meaning the children of Jacob, and the son is from the building because he is the building of his father, and therefore the created is attributed to its maker and it is said: the father of war, and the daughter of thought. And Israel is the title of Jacob, peace be upon him, and its meaning in Hebrew is: the chosen one of God, and it was said: the servant of God, and *Israel* was read without the ya' and *Israal* without them, and *Israel* by changing the hamza to a ya'.

Remember My favor which I have bestowed upon you, meaning by thinking about it and giving thanks for it, and restricting the favor to them because man is jealous and envious by nature. So if he looks at what God has bestowed upon others, jealousy and envy will lead him to ingratitude and discontent. But if he looks at what God has bestowed upon him, his love of the favor will lead him to contentment and gratitude. It was said that he meant by it what God bestowed upon their fathers of salvation from Pharaoh and drowning, and forgiveness for taking the calf, and for them of living in the time of Muhammad, may God bless him and grant him peace. It was read *remember*, and the original is *idhkaru*. And *na'mati* with a sukoon on the ya' when stopping and dropping it in stages is the doctrine of those who do not move the kasra ya' before it.

And fulfill my covenant with faith and obedience.

Fulfill your covenant with good reward. The covenant is added to the covenant and the covenant, and perhaps the first is added to the subject and the second to the object, for God Almighty has entrusted them with faith and righteous deeds by establishing proofs and sending down books, and He promised them reward for their good deeds, and fulfilling them is a broad offer. The first level of fulfillment from us is to come with the two words of testimony, and from God Almighty is to protect blood and money, and the last from us is to be immersed in the sea of monotheism, neglecting himself, let alone others, and from God Almighty is the victory of the eternal meeting. What was narrated from Ibn Abbas, may God Almighty be pleased with them both: Fulfill my covenant in following Muhammad, may God bless him and grant him peace, I will fulfill your covenant in removing the Ansar and the shackles. And from others: Fulfill the performance of the obligatory duties and abandon the major sins, I will fulfill forgiveness and reward. Or fulfill the steadfastness on the straight path, I will fulfill the dignity and eternal bliss, so with regard to the intermediaries. It was said that both are added to the object and the meaning is: Fulfill what you have pledged to me of faith and commitment to obedience, I will fulfill what I have pledged to you of good reward. The details of the two covenants are in Surat Al-Ma'idah, in the Almighty's saying: **And God took a covenant from the Children of Israel** until His saying:

And I will surely admit you to gardens beneath which rivers flow. And *Awf* was read with emphasis for emphasis.

And fear Me in what you do and leave, especially in breaking a covenant. It is more emphatic in indicating specificity than **You alone we worship** because it contains, along with the presentation, the repetition of the object, and the conditional *fa* indicating that the statement includes the meaning of a condition, as if it were said: If you fear something, then fear. Fear is: fear with caution. The verse includes a promise and a threat, indicating the obligation of gratitude and fulfilling a covenant, and that the believer should not fear anyone except God Almighty.

Surat al-Baqarah 2:41

And believe in what I have revealed, confirming that which is with you, and do not be the first to disbelieve in it, and do not exchange My verses for a small price, and fear Me only.

Tafsir al-Jalalayn

And believe in what I have revealed of the Qur'an **confirming what is with you** of the Torah in agreement with it in monotheism and prophethood **and do not be the first to disbelieve in it** of the People of the Book because your descendants will follow you, so their sin is upon you **and do not exchange** exchange **for My verses** which are in your Book describing Muhammad, may God bless him and grant him peace **for a small price** a small gain from this world, meaning do not conceal it for fear of losing what you take from your predecessor **and fear Me** fear Me in that and not anyone else.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying, *Believe*, is that they believed, as we have previously explained. What He means by His saying, **in what I have revealed**, is what was revealed to Muhammad, may God bless him and grant him peace, of the Qur'an. What He means by His saying, **confirming what is with you**, is that the Qur'an confirms what the Jews of the Children of Israel had of the Torah. So He commanded them to believe in the Qur'an, and He, the Most High, informed them that in their belief in the Qur'an, they are confirming the Torah, because what is in the Qur'an of the command to acknowledge the prophethood of Muhammad, may God bless him and grant him peace, and to believe in him and follow him, is similar to what is in the Torah and the Gospel. So in their belief in what was revealed to Muhammad, they are confirming what they have of the Torah, and in their denial of him, they are denying what they have of the Torah. And His saying, *confirming*, is a break from the *ha'* that was left out in Anzaltuhu from the mention of what. The meaning of the words **and believe in what I have revealed, confirming what is with you, O Jews**, and what is with them is the Torah and the Gospel. Likewise:

Muhammad bin Amr al-Bahili told us: Abu Asim told us: Isa bin Maimun told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding God's statement: **And believe in what I have revealed, confirming what is with you**, he said: I only revealed the Qur'an confirming what is with you, the Torah and the Gospel.

Al-Muthanna told me: Abu Hudhayfah told us: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Al-Muthanna told me, he said: Adam told us, he said:

Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And believe in what I have revealed, confirming what is with you**, meaning: O people of the Book, believe in what I have revealed to Muhammad, confirming what is with you. He said: Because they find Muhammad, may God bless him and grant him peace, written with them in the Torah and the Gospel.

The statement in the interpretation of the Almighty's saying: **And do not be the first to disbelieve in it**.

Abu Ja'far said: If someone were to say to us: How is it said: **And do not be the first to disbelieve in it**, while the address is to all, and His saying: *disbeliever* is one? And would we permit, if that is permissible, for someone to say: And do not be the first man to rise up?

It was said to him: It is only permissible to make unified what *Af'al* is added to, and it is the predicate of all, if it is a noun derived from *Fa'al* and *Yafa'il*, because it conveys the meaning that is omitted from the speech, which is *Min*, and takes its place in conveying the meaning of what *Min* used to convey from the plural and feminine, and it is in one word. Do you not see that you say: And do not be the first to disbelieve in it? *Min* means all, and it is not inflected like nouns for dual, plural and feminine. So if the noun derived from *Fa'al* and *Yafa'il* is put in its place, it follows its unified course in conveying what *Min* used to convey from the meaning of the plural and feminine, like your saying: The army is defeated, and the soldiers are coming, so the verb is made unified because of the unification of the wording of the army and the soldiers. It is not permissible to say: The army is a man, and the soldiers are a young man, so that you say: The soldiers are young men and the army is men. Because one of the number of nouns that are not derived from *Fa'al* and *Yafa'il* does not convey the meaning of a group of them, and from that is the saying of the poet:

And if they eat, then the mother is the eater, and if they are hungry, then the worst of the hungry.

So he used it once in a singular form based on what I described of the intention of *from*, and establishing the apparent meaning of the noun that is derived from *fa'ala* and *yafi'ul* in its place, and he used it in a plural form another time based on the number of names reported about. If he used it in a singular form where he used it in a plural, or used it in a plural form where he used it in a singular form, it would be correct and permissible.

As for the interpretation of that, it means: O group of rabbis of the People of the Book, believe in what I revealed to My Messenger Muhammad, may God bless him and grant him peace, of the Qur'an, which confirms your Book and what you have of the Torah and the Gospel, in which it is entrusted to you that he is My Messenger and Prophet sent with the truth, and do not be the first of your nation to deny it and deny that it is from Me, and that you have knowledge of it that no one else has.

Their disbelief in it: their denial that it is from God. The *ha* in it is from the mention of *ma* with His saying **and believe in what was revealed**. Like:

Surat al-Baqarah 2:41

And believe in what I have revealed, confirming that which is with you, and do not be the first to disbelieve in it, and do not exchange My verses for a small price, and fear Me only.

Al-Qasim told me, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said, in his statement: **And do not be the first to disbelieve in it**, in the Qur'an.

Abu Jaafar said: It was narrated on the authority of Abu Al-Aaliyah regarding this, what:

Al-Muthanna told me: Adam told us: Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And do not be the first to disbelieve in him**, meaning: Do not be the first to disbelieve in Muhammad, may God bless him and grant him peace.

Some of them said: **And do not be the first to disbelieve in it**, meaning: in your book. And it is interpreted that in their denial of Muhammad, may God bless him and grant him peace, they are denying their book, because in their book there is the command to follow Muhammad, may God bless him and grant him peace.

These two statements are far from what the recitation indicates. That is because God, the Most High, commanded those addressed by this verse at the beginning to believe in what was revealed to Muhammad, may God bless him and grant him peace, as He, the Most High, said: **And believe in what I have revealed, confirming that which is with you**. It is reasonable that what God revealed in the era of Muhammad, may God bless him and grant him peace, was the Qur'an, not Muhammad, because Muhammad, may God bless him and grant him peace, was a sent messenger, not a revealed revelation, and what was revealed is the Book. Then He forbade them from being the first to disbelieve in what He commanded them to believe in at the beginning of the verse. Muhammad, may God bless him and grant him peace, was not explicitly mentioned in this verse, so it is repeated by mentioning him implicitly in His statement: **And do not be the first to disbelieve in it**, even though it is not impossible in speech to mention implicitly a name that was not explicitly mentioned in speech.

Likewise, there is no meaning in the statement of those who claim that the referent of the mention in *it* is *what* in His statement, **for what is with you**. Because even if that is possible according to the apparent meaning of the speech, it is far from what is indicated by the apparent meaning of the recitation and revelation, because of what we described before, that what is commanded to be believed in at the beginning of the verse is the Qur'an. Likewise, what is forbidden to disbelieve in at the end of it must be the Qur'an. As for what is commanded to be believed in and not what is forbidden to disbelieve in, in one statement and one verse, that is not the most famous and apparent in the speech. This is despite its meaning being far from interpretation.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah, or on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And believe in what I have revealed, confirming what is with you, and do not be the first to disbelieve in it**, and you have

knowledge of it that others do not have.

The statement in the interpretation of the Almighty's saying: **And do not exchange My verses for a small price**.

Abu Jaafar said: The people of interpretation differed in the interpretation of that:

Al-Muthanna bin Ibrahim told me: Adam told us: Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And do not exchange My verses for a small price**, meaning: Do not take a fee for it. He said: And it is written in their first book: O son of Adam, learn for free as I was taught for free.

Others said:

Musa bin Harun told me: Amr bin Hammad told us: Asbat told us, on the authority of Al-Suddi: **And do not exchange My verses for a small price**, meaning: Do not take a small price and conceal the name of God, and that price is greed.

The interpretation of the verse is: Do not sell what I have given you of knowledge of My Book and its verses for a cheap price and a small worldly gain. And their selling it is their failure to explain to the people what is in their Book about the matter of Muhammad, may God bless him and grant him peace, and that it is written in it that he is the prophet whom they find written about in their Torah and Gospel for a small price, and it is their satisfaction with leadership over their followers from the people of their religion and faith, and their taking a reward from those to whom they explained that for what they explained to him from it.

We said in the meaning of that **do not sell**, because the buyer of the small price with the verses of God is the seller of the verses for the price, so each one of the price and the one being sold is sold to its owner, and its owner is the buyer with it. The meaning of that, as Abu al-Aaliyah interpreted it, is: Explain to the people the matter of Muhammad, may God bless him and grant him peace, and do not seek payment from them for it. So his prohibition of taking payment for explaining it is the prohibition of buying the small price with his verses.

The statement in the interpretation of the Almighty's saying: **And fear Me**.

Abu Ja'far said: He says: So beware of selling My verses for a low price, and buying with them a small amount of merchandise, and your disbelief in what I revealed to My Messenger and your denial of the prophethood of My Prophet, lest I bring upon you what I brought upon your predecessors who followed your path of punishments and vengeance.

Tafsir al-Qurtubi

The Almighty said: **And believe in what I have revealed** meaning they believed, meaning the Quran.

Confirming is a state of the pronoun in **I have revealed**, the meaning is **in what I have revealed**, and the factor in it is **I have revealed**. It is also permissible for it to be a state of *what*, and the factor in it is **they believed**, the meaning is they believed in the Quran, confirming. It is also permissible for it to be a source, the meaning is: they believed in the revelation of **what is with you**, meaning of the Torah.

The Almighty said: **And do not be the first to disbelieve in it**. The pronoun in *it* is said to refer to Muhammad, may God bless him and grant him peace. Abu Al-Aaliyah said: Ibn Jurayj said: It refers to the Qur'an, as it is included in His statement: **with what I revealed**. And it is said: It refers to the Torah, as it is included in His statement: **with what is with you**.

If it is said: How did he say: disbeliever and not two disbelievers? It is said: The meaning is: Do not be the first group to disbelieve in him. Al-Akhfash and Al-Farraa claimed that it is based on the meaning of the verb, because the meaning is the first to disbelieve in him. Sibawayh narrated: He is the most charming and handsome of the young men, and the apparent meaning of the statement was: He is the most charming and handsome of the young men. He said: **The first to disbelieve in him** and the disbelievers of Quraysh had disbelieved before them, so its meaning is from the People of the Book, since they are the ones who are looked at in such a case, because they are an authority who are suspected of knowledge. And *first* according to Sibawayh is in the accusative case as the predicate of *was*. And it is from what was not pronounced as a verb, and it is on the pattern of *af'al*, its 'ayn and its fa' are a waw. And the verb was not pronounced as a verb so that it would not be defective from two aspects: the 'ayn and the fa', and this is the doctrine of the Basrans. The Kufians said: It is from *wa'al* if he escaped, its separator is *awal*, then the hamza was lightened and replaced with a waw and assimilated, so it was said *first*, just as the hamza of *khati'a* is lightened. Al-Jawhari said: The plural of *awal* and *awal* is also based on the change. Some people said: Its origin is *wawal* on *faw'al*, but the first waw was changed to a hamza. The reason why it was not made plural on *awwal* is because they found it difficult to have two waws come together between them, the plural *alif*. It was said: It is *af'al* from *aal ya'ul*, so its origin is *a'awal*, but it was changed and *af'al* came inverted from *af'al*, so it was made easier, changed, and assimilated.

Question: There is no argument in this verse for those who prevent the saying of the evidence of the address, and they are the Kufians and those who agreed with them, because the purpose of the speech is to forbid disbelief first and last, and the first was mentioned specifically because it is more severe, so the ruling of what is mentioned and what is not mentioned is one, and this is clear.

The Almighty's saying: **And do not exchange My verses for a small price**. There are four issues in this:

First: The Almighty's saying: **And do not buy** is connected to His saying: **And do not be**. He forbade them from being the first to disbelieve and from taking a price for the signs of God, meaning a bribe for changing the description of Muhammad, may God

bless him and grant him peace. The narrators used to do that, so they were forbidden from it, as stated by some of the people of interpretation, including Al-Hasan and others. It was said: They had foods that they would eat for knowledge, like a salary, so they were forbidden from that. It was said: The rabbis used to teach their religion for a fee, so they were forbidden from that. And in their books: O son of Adam, learn for free as you were taught for free, meaning falsely and without a fee, as stated by Abu Al-Aaliyah. It was said: The meaning is: Do not buy My commands, prohibitions, and signs for a small price, meaning the world and its duration and the life that is insignificant and of no value, so what they exchanged for that was called a price, because they made it a substitute, so the name price was applied to it even though it was not a price. This meaning was mentioned earlier. The poet said:

If you have tried to commit a sin or have succeeded in committing it, then you have not suffered any loss by abandoning Hajj.

I said: Even though this verse is specific to the Children of Israel, it includes those who did what they did. So whoever takes a bribe to change or nullify a right, or refuses to teach what is required of him, or to perform what he has learned and it is required of him until he takes a wage for it, then he has entered into the meaning of the verse. And God knows best. Abu Dawud narrated on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said:

Whoever learns knowledge by which he seeks the pleasure of God Almighty, and learns it only to gain worldly gain, will not smell the fragrance of Paradise on the Day of Resurrection, meaning its scent.

Second: The scholars differed about taking payment for teaching the Qur'an and knowledge - because of this verse and what is similar to it - so Al-Zuhri and the people of opinion forbade it and said: It is not permissible to take payment for teaching the Qur'an, because teaching it is an obligation that requires the intention of drawing closer to God and sincerity, so payment is not taken for it like prayer and fasting. God the Almighty said: **And do not exchange My verses for a small price**. Ibn Abbas narrated that the Prophet, may God bless him and grant him peace, said: **The teachers of your children are the worst among you, the least merciful to the orphan and the harshest to the poor**.

"I said, 'O Messenger of God, what do you say about teachers?' He said, 'Their dirhams are forbidden, their clothing is ill-gotten, and their speech is hypocrisy.'" And "Ubadah ibn al-Samit narrated: 'I taught some people from the people of the Suffah the Qur'an and writing, and one of them gave me a bow as a gift. I said, 'It is not money and I shoot with it in the way of God.' So I asked the Messenger of God, may God bless him and grant him peace, about it, and he said, 'If you are pleased to be put under a collar of fire with it, then accept it.'" Malik, al-Shafi'i, Ahmad, Abu Thawr, and most scholars permitted taking payment for teaching the Qur'an, based on his, may God bless him and grant him peace, saying in the hadith of Ibn Abbas - the hadith of the ruqyah:

Surat al-Baqarah 2:41

And believe in what I have revealed, confirming that which is with you, and do not be the first to disbelieve in it, and do not exchange My verses for a small price, and fear Me only.

The most deserving of payment for which you have been paid is the Book of God. Narrated by Al-Bukhari, and it is a text that resolves the dispute, so it should be relied upon.

As for the argument that the opponent used of analogy to prayer and fasting, it is invalid, because it is in opposition to the text, and then there is a difference between them, which is that prayer and fasting are acts of worship specific to the doer, and teaching the Qur'an is an act of worship that extends to other than the teacher, so it is permissible to receive a fee for trying to transmit, such as teaching the writing of the Qur'an. Ibn al-Mundhir said: Abu Hanifa dislikes teaching the Qur'an for a fee, but it is permissible to hire a man to write a tablet, or a poem, or a known song for him, for a known fee, so hiring is permissible in what is an act of disobedience, and it is invalid in what is an act of obedience.

As for the answer to the verse - what is meant by it is the Children of Israel, and the law of those before us is it our law? There is a difference of opinion about it, and he does not say that.

Second answer: The verse is about someone who was appointed to learn and refused until he took a wage for it. But if he was not appointed, then it is permissible for him to take a wage based on the evidence of the Sunnah in that regard. He may be appointed, but if he does not have what he can spend on himself or his family, then teaching is not obligatory for him and he can focus on his craft and trade. The Imam must appoint him to help establish the religion, otherwise it is the Muslims' responsibility, because when Abu Bakr **may God be pleased with him** assumed the caliphate and was appointed for it, he did not have what he could support his family with, so he took clothes and went out to the market. He was asked about that and he said: How can I spend on my family? They returned him and imposed on him what he needed to live on. As for the hadiths, none of them stand on a straight path, and none of them are authentic according to the scholars of transmission. As for the hadith of Ibn Abbas, it was narrated by Sa'd ibn Tarif on the authority of 'Ikrimah on his authority, and Sa'd is rejected. As for the hadith of Abu Hurairah, it was narrated by Ali bin Asim from Hammad bin Salamah from Abu Jarham from him, and Abu Jarham is unknown and not known, and Hammad bin Salamah did not narrate from anyone called Abu Jarham, but he narrated it from Abu Al-Muhzam, whose hadith is also rejected, and it is a hadith that has no basis. As for the hadith of Ubadah bin As-Samit, it was narrated by Abu Dawud from the hadith of Al-Mughira bin Ziyad Al-Mawsili from Ubadah bin Nassi from Al-Aswad bin Tha'laba from him, and Al-Mughira is well-known among the people of knowledge, but he has some strange narrations, this is one of them, as stated by Abu Omar. Then he said: As for the hadith of the bow, it is well-known among the people of knowledge, because it was narrated from Ubadah from two chains of transmission, and it was narrated from Ubayy bin Ka'b from the hadith of Musa bin Ali from his father from Ubayy, and it is disconnected. There is no hadith

in this chapter that must be known from the aspect of transmission, and the hadith of Ubadah and Ubayy is open to interpretation, because it is possible that God taught him and then he took a reward for it. It was narrated from the Prophet, may God bless him and grant him peace, that he said:

"The best people and the best of those who walk on the new earth are the teachers. Whenever a religion is created, renew it. Give to them and do not hire them, for you will be embarrassed by them. For if the teacher says to the boy: Say: In the name of God, the Most Gracious, the Most Merciful, and the boy says: In the name of God, the Most Gracious, the Most Merciful, God writes a release for the boy, a release for the teacher, and a release for his parents from the Fire."

Third: The scholars differed regarding the ruling on one who prays for a fee. Ashab narrated on the authority of Malik that he was asked about praying behind someone who was hired during Ramadan to lead the people in prayer. He said: I hope there is nothing wrong with that, but it is more disliked for him in the obligatory prayer. Al-Shafi'i and his companions and Abu Thawr said: There is nothing wrong with that or praying behind him. Al-Awza'i said: There is no prayer for him. Abu Hanifa and his companions disliked it, based on what was mentioned above. Ibn Abd al-Barr said: This issue is suspended from the previous one and its origin is the same.

I said: There will be another basis for this in the Book of Innocence, God willing. Ibn al-Qasim disliked taking payment for teaching poetry and grammar. Ibn Habib said: There is nothing wrong with taking payment for teaching poetry, letters, and the days of the Arabs. He dislikes poetry that contains alcohol, obscenity, and satire. Abu al-Hasan al-Lakhmi said: According to his statement, it is necessary for him to permit payment for his books and to permit the sale of his books. As for singing and wailing, they are forbidden in any case.

Fourth: Al-Darimi Abu Muhammad narrated in his Musnad: Yaqub bin Ibrahim told us: Muhammad bin Omar bin Al-Kumait told us: Ali bin Wahb Al-Hamadani told us: Ad-Dahhak bin Musa told us: Sulayman bin Abdul Malik passed by Madinah - on his way to Makkah - and stayed there for a few days, then he said: Is there anyone in Madinah who met any of the companions of the Prophet, may God bless him and grant him peace? They said to him: Abu Hazim. So he sent for him, and when he entered upon him he said to him: O Abu Hazim, what is this rudeness? Abu Hazim said: O Commander of the Faithful, what rudeness have you seen from me? He said: The notables of the people of Madinah came to me and you did not come to me! He said: O Commander of the Faithful, I seek refuge in God from you saying what did not happen, you did not know me before this day, nor did I see you! Sulayman turned to Muhammad bin Shihab Az-Zuhri and said: The old man was right and you were wrong. Sulayman said: O Abu Hazim, why do we hate death? He said: Because you have ruined the Hereafter and built up the world, so you hated to go from prosperity to ruin. He said: You are right, Abu Hazim. How will we

come to God tomorrow? He said: As for the doer of good, he is like the absent one who returns to his family, and as for the evildoer, he is like the runaway who returns to his master. So Sulayman wept and said: I wonder what we have with God? He said: Show your deeds to the Book of God. He said: Where can I find it? He said: **Indeed, the righteous will be in pleasure, and indeed, the wicked will be in Hellfire.** Sulayman said: Where is the mercy of God, Abu Hazim? Abu Hazim said: The mercy of God is close to the doers of good. Sulayman said to him: O Abu Hazim, which of God's servants is most honored? He said: Those of chivalry and reason. Salman said to him: Which deeds are best? Abu Hazim said: Performing the obligatory duties while avoiding the forbidden. Sulayman said: Which supplication is best heard? He said: The supplication of the doer of good for the doer of good. He said: Which charity is best? He said: For the poor beggar, and the effort of the poor, there is no harm or harm in it. He said: Which statement is most just? He said: Speaking the truth to someone you fear or hope for. He said: Which of the believers is the most intelligent? He said: A man who acts in obedience to God and guides people to it. He said: Which of the believers is the most foolish? He said: A man who descends in the desires of his brother and is unjust, so he sells his hereafter for the worldly life of another. Solomon said to him: You are right, so what do you say about what we are in? He said: O Commander of the Faithful, will you excuse me? Solomon said to him: No. But give me advice. He said: O Commander of the Faithful, your fathers subjugated the people with the sword, and took this kingdom by force without consulting the Muslims or their consent, until they killed a great number of them, so they departed from it. If you knew what they said and what was said to them! A man sitting with him said to him: What a bad thing you said, O Abu Hazim! Abu Hazim said: You lied. God took a covenant from the scholars to make it clear to the people and not to conceal it. Sulayman said to him: How can we reconcile? He said: You claim arrogance and hold on to chivalry and divide equally. Sulayman said to him: How can we take it? Abu Hazim said: Take it from its place and give it to its people. Sulayman said to him: Would you like to accompany us, Abu Hazim, so that we may take from us and you may take from us? He said: I seek refuge in God! Sulayman said to him: Why is that? He said: I fear that I may rely on you a little, and God will make me taste the weakness of life and the weakness of death. Sulayman said to him: Submit your needs to us. He said: Save me from the fire and admit me into Paradise. Sulayman said to him: That is not up to me! Abu Hazim said to him: I have no other need of you than that. He said: Then pray to me. Abu Hazim said: O God, if Sulayman is your friend, then make him easy for the good of this world and the hereafter, and if he is your enemy, then take him by the forelock to what you love and are pleased with. Sulayman said to him: Stop! Abu Hazim said: I have been brief and at length if you are one of its people, and if you are not one of its people, then it is not appropriate for me to shoot from a bow that has no string. Solomon said to him: Give me advice. He said: I will give you advice and be brief: Magnify your Lord and declare Him far above seeing you where He has forbidden you, or missing you where He has commanded you. When he left him, he sent him one

hundred dinars and wrote to him: Spend them and I will have many more like them with me. He said: He returned them to him and wrote to him: O Commander of the Faithful, I seek refuge in God from your asking me in jest or my returning them to you in humiliation. I do not accept that for you, so how can I accept it for myself! When Moses, son of Imran, arrived at the watering place of Madyan, he found shepherds watering their flocks there, and he found two slave girls holding back their flocks, so he asked them, but they said: We will not water our flocks until the shepherds depart, and our father is an old man. So he watered their flocks for them, then he turned to the shade and said: My Lord, indeed I am, for whatever good You send down to me, in need. That was because he was hungry, fearful and not feeling safe, so he asked his Lord and did not ask people. The shepherds did not realize it, but the two maids did. When they returned to their father, they told him the story and what he had said. Their father, Shuaib, peace be upon him, said: This man is hungry. He said to one of them: Go and call him. When she came to him, she honored him and covered her face and said: **My father calls you to reward you for having watered our flocks.** Moses was upset when she mentioned **the reward for having watered our flocks**, and he had no choice but to follow her, because he was hungry and lonely among the mountains. When he followed her, the wind blew and she began to flapping her clothes on her back, showing him her buttocks - and she had a buttock - and Moses kept raising her head and lowering it at times, until his patience ran out, he called out to her: **O servant of God, stand behind me and show me the way with your words.** When he entered upon Shuaib, he saw that dinner was being prepared, so Shuaib said to him: Sit down, young man, and have your dinner. Moses, peace be upon him, said to him: I seek refuge in God! Shuaib said to him: Why! Are you not hungry? He said: Yes, but I fear that this is in exchange for what I watered for them, and I am from a family that does not sell anything of our religion for an earth full of gold. Shuaib said to him: No, young man, but it is my custom and the custom of my fathers: we honor the guest and provide food. So Moses sat and ate. If these one hundred dinars are in exchange for what I did, then carrion, blood, and pork in a state of necessity are more permissible than this. If it is due to the public treasury, then I have equals for it. If you treat us equally, then fine, otherwise I have no need for it.

I said: This is how we should follow the example of the Book and the Prophets. Look at this virtuous Imam and learned scholar, how he did not take compensation for his work, nor a substitute for his will, nor a chain for his advice. Rather, he made the truth clear and clear, and he was not overcome by fear or panic in that. The Messenger of God, may God bless him and grant him peace, said:

Let no one be prevented by fear of another from saying or standing up for the truth wherever he may be. And in the revelation: **They strive in the cause of God and do not fear the blame of a blamer.**

The Almighty said: **And fear Me alone.** The meaning of fearing Me has already been mentioned. It was also read *fâtqûni* with the letter *ya*, and it has already been mentioned. Sahl ibn Abdullah said: His statement: **And**

And believe in what I have revealed, confirming that which is with you, and do not be the first to disbelieve in it, and do not exchange My verses for a small price, and fear Me only.

fear Me alone, he said: He placed My previous knowledge in you. **And fear Me alone**, he said: It is the place of deception and enticement, because the Almighty said: **We will lead them on gradually from where they do not know**, and His statement: **So none feels secure from the deception of God except the losing people**. So He did not exclude a prophet or a friend.

Tafsir Ibn Kathir

God Almighty says, commanding the Children of Israel to enter Islam and follow Muhammad, upon whom be the best prayers and peace from God, and encouraging them by mentioning their father Israel, who is the Prophet of God Jacob, peace be upon him, and his interpretation is O sons of the righteous servant obedient to God, be like your father in following the truth as you say O son of the generous one do such and such, O son of the brave one confront the heroes, O son of the scholar seek knowledge, and so on. And from that also is the saying of the Almighty: "The descendants of those We carried with Noah. Indeed, he was a grateful servant." So Israel is Jacob, as evidenced by what Abu Dawud al-Tayalisi narrated. Abdul Hamid bin Bahram told us on the authority of Shahr bin Hawshab, who said: Abdullah bin Abbas told me: "A group of Jews attended the Prophet of God, may God bless him and grant him peace, and he said to them: Do you know that Israel is Jacob? They said: By God, yes. So the Prophet, may God bless him and grant him peace, said: God bear witness." And al-A'mash said on the authority of Ismail bin Raja' on the authority of Umair, the freed slave of Ibn Abbas, on the authority of Abdullah bin Abbas: That Israel is like your saying Abdullah and the saying of the Almighty: **Remember My favor which I have bestowed upon you**. Mujahid said: The favor of God that He bestowed upon them in what He named, and in other than that, is that He caused the stone to gush forth for them and sent down upon them manna and quails and saved them from the slavery of the people of Pharaoh. And Abu al-A'lya said: His favor is that He made among them prophets and messengers, and sent down upon them the books. I said: This is like the saying of Moses, peace be upon him, to them: **O my people, remember the favor of God upon you when He made among you prophets and made you kings**. And He gave you what He had not given to anyone in the worlds," meaning in their time. Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah or Saeed ibn Jubayr on the authority of Ibn Abbas regarding the words of God Almighty: **Remember My favor which I bestowed upon you**, meaning My affliction with you and with your fathers when He saved them from Pharaoh and his people. **And fulfill My covenant, I will fulfill your covenant**, he said: My covenant that I took upon you to the Prophet, may God bless him and grant him peace, when he comes to you, I will fulfill for you what I promised you of believing in him and following him by removing the burdens and shackles that were upon you because of your sins that

were of your own making. Al-Hasan Al-Basri said: It is the saying of God Almighty: "And God took a covenant from the Children of Israel, and We raised up from among them twelve leaders. And God said, 'Indeed, I am with you. If you establish prayer and give zakah and believe in My messengers and support them and loan God a good loan, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow.' " The verse. Others said: It is what God took from them in the Torah that He would send from the children of Ishmael a great prophet whom all people would obey, and what is meant by that is Muhammad, may God bless him and grant him peace. Whoever follows him, God will forgive his sin and admit him to Paradise and give him two rewards. Al-Razi mentioned many tidings from the prophets, may God bless him and grant him peace, about Muhammad, may God bless him and grant him peace. Abu Al-Aaliyah said: **And fulfill My covenant**. He said: His covenant to His servants is the religion of Islam and that they follow Him. Ad-Dahhak said on the authority of Ibn Abbas: Will I fulfill your covenant? He said: Be pleased with you and admit you into Paradise. This is what As-Suddi, Ad-Dahhak, Abu Al-Aaliyah, and Ar-Rabi' bin Anas said. The Almighty's statement, **And fear Me**, means be in awe. This was said by Abu Al-Aaliyah, As-Suddi, Ar-Rabi' bin Anas, and Qatadah. Ibn Abbas said regarding the Almighty's statement, **And fear Me**, that is, if what I have sent down upon those who came before you from your fathers of the punishments that you have known of, such as transformation and other things, befalls you. This is a transition from encouragement to intimidation, so He called them to it with desire and intimidation so that they might return to the truth and follow the Messenger, may God bless him and grant him peace, and take heed of the Qur'an and its prohibitions, obey its commands, and believe in its report. God guides whom He wills to a straight path. For this reason, He said, **And believe in what I have revealed, confirming that which is with you**, meaning the Qur'an that was sent down to Muhammad, may God bless him and grant him peace, the unlettered Arab prophet, as a bearer of good tidings and a warner, and a shining lamp containing the truth from God Almighty, confirming what came before it of the Torah and the Gospel. Abu Al-Aaliyah, may God have mercy on him, said regarding the Almighty's statement, **And believe in what I have revealed, confirming what is with you**. He says: O group of People of the Book, believe in what I have revealed, confirming what is with you. He says because they find Muhammad, may God bless him and grant him peace, written with them in the Torah and the Gospel. Something similar was narrated from Mujahid, Ar-Rabi' ibn Anas and Qatadah. His statement: **And do not be the first to disbelieve in it**. Some Arabists said: The first group to disbelieve in it or something like that. Ibn Abbas said: And do not be the first to disbelieve in it while you have knowledge of it that no one else has. Abu Al-Aaliyah said: He says: And do not be the first to disbelieve in Muhammad, may God bless him and grant him peace, meaning from your kind, the People of the Book, after hearing about his mission. This is what Al-Hasan, As-Suddi

and Ar-Rabi' ibn Anas said. Ibn Jarir chose that the pronoun in his statement **in it** refers to the Qur'an that was mentioned earlier in his statement **in what I have revealed**. Both statements are correct because they are interconnected, because whoever disbelieves in the Qur'an has disbelieved in Muhammad, may God bless him and grant him peace, and whoever disbelieves in Muhammad, may God bless him and grant him peace, has disbelieved in the Qur'an. As for his statement **the first to disbelieve in it**, he means the first of those who... He disbelieved in it from the Children of Israel, because many of the disbelievers of Quraysh and other Arabs had preceded them. Rather, what is meant is the first of the Children of Israel to disbelieve in it directly, for the Jews of Medina were the first Children of Israel to be addressed with the Qur'an, so their disbelief in it necessitates that they were the first of their kind to disbelieve in it. And the Almighty's statement: **And do not exchange My verses for a small price** means: Do not exchange faith in My verses and belief in My Messenger for the world and its desires, for it is small and fleeting, as Abdullah bin Mubarak said: Abdul Rahman bin Zaid bin Jabir informed us on the authority of Harun bin Yazid who said: Al-Hasan, meaning Al-Basri, was asked about the statement of the Almighty: **A small price**. He said: The small price is the world in its entirety. Ibn Lahi'ah said: Ata bin Dinar told me on the authority of Saeed bin Jubayr regarding the statement of the Almighty: **And do not exchange My verses for a small price** that His verses are His Book that He sent down to them, and the small price is the world and its desires. Al-Suddi said: **And do not exchange My verses for a small price** means: Do not take a small greed, and do not conceal the name of God. That greed is the price. Abu Ja'far said on the authority of al-Rabi' ibn Anas on the authority of Abu al-'Aliyah regarding the words of God Almighty: **And do not exchange My revelations for a small price**, meaning: Do not take a wage for it. He said: It is written in their first book: O son of Adam, learn for free. I have learned for free. It was said: Its meaning is: Do not compensate for clarification, explanation, and spreading beneficial knowledge with concealment and confusion in order to continue your leadership in this small, insignificant, and soon-to-be-vanished world. In Sunan Abi Dawud on the authority of Abu Hurayrah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: **Whoever learns knowledge by which he seeks the face of God, and does not learn it except to gain some worldly gain, will not smell the fragrance of Paradise on the Day of Resurrection**. As for teaching knowledge for a wage, if it is required of him, it is not permissible for him to take a wage for it. It is permissible for him to take from the public treasury what will sustain his condition and his dependents for a wage. If he does not obtain anything from it and teaching prevents him from earning a living, then it is as if it was not required of him. If it is not required of him, then it is permissible for him to take a wage for it according to Malik, al-Shafi'i, Ahmad, and the majority of scholars, as in Sahih al-Bukhari on the authority of Abu Sa'id in The story of the bitten man: **The most deserving of payment for which you have taken a reward is the Book of God**. And his saying in the story of the fiancée: **I have married her to you for what you have of the Qur'an**. As for the hadith of

Ubadah ibn al-Samit, that he taught a man from the people of the Suffah something of the Qur'an and gave him a bow as a gift. He asked the Messenger of God, may God bless him and grant him peace, about it and he said: **If you would like to be encircled by a bow of fire, then accept it**. So he left it. It was narrated by Abu Dawud, and a similar hadith was narrated on the authority of Ubayy ibn Ka'b with a chain of transmission traceable to the Prophet. If its chain of transmission is sound, then it is understood by many scholars, including Abu Umar ibn Abd al-Barr, that since he taught it for the sake of God, it was not permissible after that to substitute that bow for the reward of God. However, if it was from the beginning for teaching for a fee, then it is valid, as in the hadith of the bitten man and the hadith of Sahl regarding the fiancée. And God knows best. And His statement, **And fear Me**, Ibn Abi Hatim said: Abu Omar al-Duri told us, Abu Ismail al-Mu'addab told us, on the authority of Asim al-Ahwal, on the authority of Abu al-Aaliyah, on the authority of Talq ibn Habib, who said: Piety is to act in obedience to God, hoping for God's mercy, with a light from God, and to leave disobedience to God, with a light from God, fearing God's punishment. The meaning of His statement, **And fear Me**, is that God Almighty is threatening them with what they deliberately conceal of the truth, show the opposite of it, and oppose the Messenger, may God's prayers and peace be upon him.

Fath al-Qadir

The letter *ya* was dropped from his statement: *FariKhoon* because it is the beginning of verse 41 - **And believing** is a state of *ma* in his statement: **ma anzal** or of its implied pronoun after the verb, i.e., I revealed it. And his statement: **The first to disbelieve in it** he only brought it in the singular form, and did not say *disbelievers* so that it would match what came before it because it is a description of a deleted described word that is singular in wording, but has multiple meanings, such as a group or a squadron. Al-Akhfash and Al-Farra' said: It is based on the meaning of the verb, because the meaning is the first to disbelieve. It may be from their saying that he is the most charming and handsome of young men, as Sibawayh narrated, so this singular can take the place of the plural. He only said *first* even though the disbelievers of Quraysh preceded them in disbelief in him, because what is meant is the first disbeliever in him from the People of the Book, because they are the ones who know what is required of the prophets, and what is required of belief. The pronoun in *him* refers to the Prophet, may God bless him and grant him peace: that is, do not be the first to disbelieve in this Prophet, even though you have found him written down among you in the Torah and the Gospel, and given glad tidings of him in the books revealed to you. Al-Razi narrated in his interpretation in this place what he had come across of the glad tidings of the Messenger of God, may God bless him and grant him peace, in the previous books. It was said that it refers to the Qur'an, which is indicated by His statement: **with what I have revealed**. It was also said that it refers to the Torah, which is indicated by His statement: **for what is with you**, and His statement: **And do not exchange My verses** meaning My commands and prohibitions **for a**

Surat al-Baqarah 2:41

And believe in what I have revealed, confirming that which is with you, and do not be the first to disbelieve in it, and do not exchange My verses for a small price, and fear Me only.

small price meaning a meager livelihood and leadership of no value. He made what they exchanged a price, and he made the purchase based on it, even though the price was the one who bought it, because the purchase here is borrowed for the exchange: that is, do not exchange My verses for a small price, and something like this often occurs in their speech. We have already discussed it in the interpretation of the Almighty's saying: **They have purchased error in exchange for guidance.** And from the use of the name price for obtaining a worldly commodity is the saying of the poet:

If you have tried this world or have achieved it, then you have not gained any price from abandoning Hajj.

Although this verse is addressed to the Children of Israel and a prohibition to them, it is also addressed to this nation in the meaning or tone of the address. Whoever among the Muslims takes a bribe to invalidate a right that God has commanded, or to establish a falsehood that God has forbidden, or refuses to teach what God has taught him and conceals the statement that God has taken a covenant from him, has purchased the verses of God for a small price. His statement, **And fear Me** is similar to the statement of God Almighty, **And fear Me** which was mentioned earlier.

Tafsir al-Baghawi

41. **And believe in what I have revealed** meaning the Qur'an **confirming what is with you** meaning in agreement with what is with you meaning: the Torah, in monotheism, prophethood, report and the description of the Prophet, may God bless him and grant him peace. It was revealed about Ka'b ibn al-Ashraf and his companions from the scholars and leaders of the Jews. **And do not be the first to disbelieve in it** meaning the Qur'an, meaning from the People of the Book, because Quraysh disbelieved before the Jews in Mecca. Its meaning is: Do not be the first to disbelieve in the Qur'an, lest the Jews follow you in that and you bear for your sins and their sins **a small price** meaning a small amount of this world. This is because the leaders and scholars of the Jews had food that they obtained from their lowly and ignorant people, taking from them every year a known amount from their crops, their udders and their money. They feared that if they explained the description of Muhammad, may God bless him and grant him peace, and followed him, they would miss out on that food, so they changed his description and concealed his name, choosing this world over the Hereafter. **And fear Me** fear Me.

Tafsir al-Baidawi

41- **And believe in what I have revealed, confirming what is with you.** The belief in it is singled out and the urging to it is because it is the intended purpose and

the mainstay for fulfilling covenants, and the revelation is restricted to confirming what is with them of the divine books in that it was revealed according to what was described in it, or in accordance with it in the stories and promises and the call to monotheism and the command to worship and justice among people and the prohibition of sins and immoralities, and in what contradicts it of the details of the rulings due to the differences in the ages in interests in that each one of them is true in addition to its time, taking into account the goodness of the one addressed by it, so that if the earlier one was revealed in the days of the later one, it would have been revealed in accordance with it, and for this reason he, may God's prayers and peace be upon him, said, **If Moses were alive, he would have no choice but to follow me**, as a reminder that following it does not contradict belief in it, rather it necessitates it, and for this reason he presented it by saying:

And do not be the first to disbelieve in it means that they should be the first to believe in it, and because they were the people who contemplate its miracles and have knowledge of its affairs, and who sought its opening and were given glad tidings of its time. And **the first to disbelieve in it** is the predicate of a collective pronoun with the estimation: the first group or regiment, or with the interpretation that not every one of you should be the first to disbelieve in it, like your saying He clothed us with a garment. If it is said: How did they forbid us from advancing in disbelief when the polytheists of the Arabs preceded them? I say that what is meant by it is an allusion, not an indication of what the apparent meaning has stated, like your saying: As for me, I am not ignorant, or do not be the first to disbelieve in it. From the People of the Book, or from those who disbelieved in what is with them, because whoever disbelieves in the Qur'an has disbelieved in what confirms it, or like those who disbelieved from the polytheists of Mecca. And *first* is an af'al, not a verb, and it was said: its origin is or al from wa al, so its hamza was replaced with a waw for non-standard relief, or a first from al, so its hamza was changed to a waw and assimilated.

And do not exchange My verses for a small price. Do not exchange faith in them and following them for worldly gains, for even if they are great, they are small and worthless in addition to the gains of the Hereafter that you miss out on by abandoning faith. It was said: They had leadership over their people and had customs and gifts from them, so they feared for them if they followed the Messenger of God, may God bless him and grant him peace, so they chose them over him. It was also said: They used to take bribes, distort the truth, and conceal it.

And fear Me by believing, following the truth, and turning away from the world. Since the previous verse included what is like the beginning of what is in the second verse, it was separated by awe, which is the introduction to piety. And because the address to it included the learned imitator, He commanded them with awe, which is the beginning of behavior, and the address to the second, since it was specific to the

people of knowledge, He commanded them with piety,
which is its end.

Surat al-Baqarah 2:42

And do not mix truth with falsehood or conceal the truth while you know [it].

Surat al-Baqarah 2:42

And do not mix truth with falsehood or conceal the truth while you know [it].

Tafsir al-Jalalayn

And do not mix mix **the truth** which I have revealed to you **with falsehood** which you invent, and do not **conceal the truth** the description of Muhammad **while you know** that it is the truth.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: What he means by his saying: **And do not confuse** is do not mix. Confusion is mixing. It is said: I confuse this matter for him, I confuse it: if you mix it up for him. Like:

It was narrated on the authority of Al-Munjab, on the authority of Bishr bin Ammarah, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding his statement: **And We would have confused for them what they were confused with** (al-An'am 6:9), he said: We would have mixed for them what they were mixing. And from this is the statement of Al-Ajjaj:

When they dressed up the truth with injustice, they sang and replaced Zaid with me.

He means by his saying: they wore, they mixed. As for wearing, it is said from it: I wore it, I dressed him, wearing and clothing, and that is the clothing that he puts on and wears. And from wearing is the saying of Al-Akhtal:

I have worn this age's tresses until my head is covered with gray hair and it is burning

Among the confusions is the statement of God Almighty: **And We would have confused them with that which they were confused with** (al-An'am 6:9).

If someone were to say to us: How did they mix truth with falsehood while they were infidels? What right did they have while they were infidels to God?

It was said: There were hypocrites among them who outwardly believed in Muhammad, may God bless him and grant him peace, but inwardly disbelieved in him. Most of them used to say: Muhammad is a prophet sent, but he was sent to someone other than us. So the hypocrite among them mixed truth with falsehood, showing the truth with his tongue, and his acknowledgement of Muhammad, may God bless him and grant him peace, and what he brought openly, and mixing that apparent truth with what he concealed. And the confusion of those among them who acknowledged that he was sent to someone other than them, but denied that he was sent to them, was their acknowledgement that he was sent to someone other

than them, which is the truth, and their denial that he was sent to them, which is falsehood, and God sent him to all of creation. So that is their mixing truth with falsehood and mixing it with it. Like:

Abu Kuraib narrated to us, he said: Uthman bin Saeed narrated to us, he said: Bishr bin Amara narrated to us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding his statement: **And do not mix truth with falsehood**, he said: Do not mix truth with falsehood.

Al-Muthanna told me, he said: Adam told us, he said: Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And do not mix truth with falsehood**, meaning: Do not mix truth with falsehood, and give sincere advice to the servants of God regarding the matter of Muhammad, may God bless him and grant him peace.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, he said: Ibn Jurayj said, Mujahid said: **And do not mix truth with falsehood**, Judaism and Christianity with Islam.

Yunus bin Abdul A'la told me: Ibn Wahb told us: Ibn Zayd said regarding His statement: **And do not mix truth with falsehood**, he said: The truth is the Torah that God revealed to Moses, and the falsehood is what they wrote with their own hands.

The statement in the interpretation of the Almighty's saying: **And you conceal the truth while you know**.

Abrajafar said: In his saying, **and conceal the truth**, there are two aspects of interpretation:

One of them: That God, the Most High, forbade them from concealing the truth, just as He forbade them from mixing truth with falsehood. The interpretation of that then would be: Do not mix truth with falsehood, and do not conceal the truth. And His statement, **and conceal** would then be in the jussive mood with the jussive mood of **they were in the jussive mood**, in apposition to it.

The other aspect of them: That the prohibition is from God, the Most High, to them from mixing truth with falsehood, and His saying: **and conceal the truth** is report from Him about them concealing the truth that they know, so His saying: **and conceal** then is in the accusative case because it is diverted from the meaning of His saying: **and do not mix truth with falsehood**, since His saying: **and do not mix** was a prohibition, and His saying: **and conceal the truth** is report conjoined to it, and it is not permissible to repeat what worked in His saying: **they wore** from the decisive particle. And that is the meaning that grammarians call inflection. Similar to that in meaning and syntax is the saying of the poet:

Do not forbid a behavior and then do the same yourself. Shame on you if you do it.

The accusative case comes according to the interpretation that we mentioned in His statement: **and conceal it**, because it did not mean: Do not forbid a behavior and do not do something similar to it, but

rather its meaning is: Do not forbid a behavior and you do something similar to it, so the first was a prohibition and the second was a predicate, so the predicate was accusative because it was conjoined to something other than its form. As for the first of these two aspects that we mentioned that the verse can bear both, it is according to the school of Ibn Abbas who:

Abu Kuraib narrated to us, he said: Uthman bin Saeed narrated to us, he said: Bishr bin Amara narrated to us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, his statement: **And conceal the truth**, he said: Do not conceal the truth while you know.

Ibn Hamid told us: Salamah ibn al-Fadl told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: **And conceal the truth**, meaning do not conceal the truth.

As for the second aspect, it is according to the doctrine of Abu Al-Aaliyah and Mujahid.

Al-Muthanna bin Ibrahim told me: Adam told us: Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And you concealed the truth while you knew**, he said: They concealed the mission of Muhammad, may God bless him and grant him peace.

Muhammad bin Amr told us: Abu Asim told us, on the authority of Isa bin Maimun, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

As for the interpretation of the truth that they concealed while knowing it, it is as follows:

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah, or on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And conceal the truth**, meaning: Do not conceal what you have of knowledge of my Messenger and what he brought, and you find it with you in what you know of the books that are in your hands.

Abu Kuraib told us: Uthman bin Saeed told us: Bishr bin Amara told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **And you conceal the truth**, meaning: You have known that Muhammad is the Messenger of God, so he forbade them from that.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding God's statement: **And you conceal the truth while you know**, he said: The People of the Book conceal Muhammad, may God bless him and grant him peace, even though they find him written with them in the Torah and the Gospel.

Al-Muthanna bin Ibrahim told me: Abu Hudhayfah told us: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Musa bin Harun told me: Amr bin Hammad told us: Asbat told us, on the authority of Al-Suddi: **And you conceal the truth while you know it**, he said: The truth is Muhammad, may God bless him and grant him peace.

Al-Muthanna told me, he said: Adam told us, he said: Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And you concealed the truth while you knew**, he said: They concealed the mission of Muhammad, may God bless him and grant him peace, while they found it written down with them.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: You conceal Muhammad while you know, and you find him with you in the Torah and the Gospel.

So the interpretation of the verse is: O rabbis from the People of the Book, do not confuse the people about the matter of Muhammad, may God bless him and grant him peace, and what he brought from his Lord, and claim that he was sent to some races of nations and not others, or be hypocritical about his matter, while you know that he was sent to all of you and all nations other than you, so mix truth with falsehood, and conceal with it what you find in your book of his description and attributes, and that he is My Messenger to all people, and you know that he is My Messenger, and that what he brought to you is from Me, and you know that from My covenant that I took from you in your book is belief in him and in what he brought and confirmation of it.

Tafsir al-Qurtubi

The Almighty said: **And do not mix truth with falsehood**. Confusion means mixing. I confused the matter for him, if I mixed it with a problem and its truth with its falsehood. God Almighty said: **And We would have confused them with that which they confuse**. And in the matter is confusion, meaning it is not clear. From this meaning is the saying of Ali, may God be pleased with him, to Al-Harith bin Hawt: O Harith, you are confused, the truth is not known by men, know the truth and you will know its people. And Al-Khansa said:

You see the companion saying the truth, you think it is guidance, but it is not. So look at what is confusing about it.

Believe his words, beware of his enmity, and dress him up in the same manner as he dressed them up.

Al-Ajaj said:

When they dressed up the truth with injustice, they sang and replaced Zaid with me.

Saeed narrated on the authority of Qatada regarding his statement: **And do not mix truth with falsehood**, he said: Do not mix Judaism and Christianity with Islam, and you have known that the religion of God - which He does not accept anything other than it and which He does not reward except with it - is Islam, and that Judaism and Christianity are innovations and are not from God. And what is apparent from the statement of

Surat al-Baqarah 2:42

And do not mix truth with falsehood or conceal the truth while you know [it].

Antarah:

And a battalion dressed it as a battalion

It is from this meaning, and it is possible that it is from clothing. This has been said in the meaning of the verse, meaning do not cover. And from it is wearing the garment, it is said: I wore the garment, I put it on. And the man's clothing is his wife, and her husband is her clothing. Al-Ja'di said:

If the one lying down bends her neck, she bends back on him and becomes a garment.

Al-Akhtal said:

I wore this garment until my hair turned white and became radiant.

Clothing: everything that is worn from clothes and armor. God Almighty said: **And We taught him the making of clothing for you.** And I dressed so-and-so until I knew his inner self. And in so-and-so there is clothing, meaning enjoyment. He said:

Indeed, after nothingness, a person finds contentment, and after gray hair, a long life and clothing.

Wearing the Kaaba and the howdah: what they wear of clothing **with a kasra on the lam.**

God Almighty says: **With falsehood.** Falsehood in the speech of the Arabs is the opposite of the truth, and its meaning is the vanishing. Labid said:

Everything except God is false

The thing is invalidated, nullified, and lost, and was nullified by someone else. It is said: His blood was nullified, meaning in vain. The false is the devil. The hero is the one who cuts the wounds, and he was called that because he nullifies the courage of his companion. Al-Nabigha said:

They have a banner in the hands of a noble hero, who can only cut off his limbs, Sami.

The woman is a heroine. The man became heroic and idle, meaning he became brave. The hired hand became idle, meaning he was unemployed, so he is idle. The people of interpretation differed about what is meant by his saying: **the truth with falsehood.** It was narrated from Ibn Abbas and others: Do not mix what you have of the truth in the Book with falsehood, which is changing and altering. Abu Al-Aaliyah said: The Jews said: Muhammad was sent, but to someone other than us. So their acknowledgment of his being sent is true, and their denial that he was sent to them is false. Ibn Zayd said: What is meant by the truth is the Torah, and falsehood is what they changed in it of mentioning Muhammad, peace be upon him, and others. Mujahid said: Do not mix Judaism and Christianity with Islam. Qatada said the same, and it has been mentioned before.

I said: The statement of Ibn Abbas is more correct, because it is general and includes all statements. And God is the source of help.

God the Almighty said: **And conceal the truth** It is

possible that it is connected to **they were confused** in which case it is in the subjunctive mood, or it is possible that it is in the accusative case with the omission of *that*, the meaning being: Do not be confused with the truth or conceal it, that is, and conceal it. Ibn Abbas said: It means that they concealed the matter of the Prophet, may God bless him and grant him peace, even though they knew him. Muhammad bin Sirin said: A group of the descendants of Aaron settled in Yathrib when the Children of Israel were afflicted with what afflicted them of the enemy's supremacy over them and humiliation, and that group were the bearers of the Torah at that time, so they stayed in Yathrib hoping that Muhammad, may God bless him and grant him peace, would emerge among them, and they were believers who confirmed his prophethood. So those fathers went on as believers and left behind their sons and sons and sons, and they caught up with Muhammad, may God bless him and grant him peace, and they disbelieved in him even though they knew him, and this is the meaning of His statement: **But when there came to them that which they recognized, they disbelieved in it.**

The Almighty's saying: **And you know** is a phrase in the position of a circumstantial, meaning that Muhammad, peace be upon him, is true, so their disbelief was a disbelief of stubbornness, and the Almighty did not testify that they had knowledge, but rather He forbade them from concealing what they knew. This indicates that the sin is more severe for the one who commits it knowingly and that he is more disobedient than the ignorant.

This will be explained when God Almighty says: **Do you enjoin righteousness upon people?** *verse.*

Tafsir Ibn Kathir

God Almighty says, forbidding the Jews from what they were deliberately doing of mixing truth with falsehood, camouflaging it with it, concealing the truth, and making falsehood manifest: **And do not mix truth with falsehood or conceal the truth while you know.** So He forbade them from both things together, and commanded them to make the truth manifest and declare it. For this reason, Ad-Dahhak said on the authority of Ibn Abbas: **And do not mix truth with falsehood** means do not mix truth with falsehood, and truth with lies. Abu Al-Aaliyah said: **And do not mix truth with falsehood** - he says, do not mix truth with falsehood, and give sincere advice to the servants of God from the nation of Muhammad, may God bless him and grant him peace. It is narrated from Saeed bin Jubair and Al-Rabi' bin Anas something similar. Qatada said: **And do not mix truth with falsehood** and do not mix Judaism and Christianity with Islam, while you know that the religion of God is Islam, and that Judaism and Christianity are innovations that are not from God. It is narrated from Al-Hasan Al-Basri something similar. Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told me on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas **And conceal the truth while you**

know meaning do not conceal what you have of knowledge of my Messenger and what he brought while you find it written with you in what you know of the books that are in your hands. It is narrated from Abu Al-Aaliyah something similar. Mujahid, Al-Suddi, Qatada, and Al-Rabi' bin Anas said: **And conceal the truth** meaning Muhammad, may God bless him and grant him peace. **I said** And concealing it is possible that it is in the subjunctive mood, and it is possible that it is in the accusative case, meaning do not combine this and that as it is said: Do not eat fish and drink milk. Al-Zamakhshari said: In the Mushaf of Ibn Masoud, **And you conceal the truth**, meaning in the state of concealing the truth while you know, is also a state. Its meaning is **and you know the truth**. It is possible that the meaning is: and you know what great harm there is to people from misleading them from guidance leading them to the Fire until they follow what you show them of falsehood mixed with a type of truth to promote it to them. Explanation is clarification and its opposite is concealment and mixing truth with falsehood. **And establish prayer and give zakat and bow with those who bow**. Muqatil said: God Almighty's statement to the People of the Book, **And establish prayer**, He commanded them to pray with the Prophet, may God bless him and grant him peace. **And give zakat**, He commanded them to give zakat, meaning to pay it to the Prophet, may God bless him and grant him peace. **And bow with those who bow**, He commanded them to bow with those who bow from the nation of Muhammad, may God bless him and grant him peace. He says: Be with them and from them. Ali bin Talha said on the authority of Ibn Abbas: He means by zakat obedience to God. And sincerity, and Wakee' said on the authority of Abu Janab on the authority of Ikrimah on the authority of Ibn Abbas regarding His statement: And give zakat, he said: What makes zakat obligatory? He said: Two hundred and above, and Mubarak bin Fadal said on the authority of Al-Hasan regarding His statement, the Most High, **And give zakat**, he said: It is an obligatory duty, and no deeds are of benefit except through it and through prayer, and Ibn Abi Hatim said: Abu Zur'ah told us, Uthman bin Abi Shaybah told us, Jarir told us, on the authority of Abu Hayyan Al-Taymi, on the authority of Al-Harith Al-Akli regarding His statement, the Most High, **And give zakat**, he said: Zakat Al-Fitr, and His statement, the Most High, **And bow with those who bow**, meaning and be with the believers in their best deeds, and the most specific and perfect of that is prayer, and many scholars have used this verse as evidence for the obligation of congregation, and I will explain that in detail in the book Al-Ahkam Al-Kabir, God willing, and Al-Qurtubi spoke about the issues of congregation and leadership and did well.

Fath al-Qadir

And confusion means mixing. It is said: I confused the matter for him, I confused it: if you mixed his right with his wrong and his clear with his difficult. God Almighty said: 42- **And We would have confused for them what they were mixing**. Al-Khansa' said:

You see the companion saying the truth, you think it is right, but it is not. So look at what is confusing him.

Believe his words, beware of his enmity, and dress him up in the same manner as they dressed him up.

Al-Ajaj said:

When I dressed up the truth with injustice, they blamed me and replaced Zaid with another one.

And from it is the saying of Antarah:

And I wore a battalion with a battalion, until when it became confused, I shook my hand at it

It was said: It is taken from covering: meaning do not cover the truth with falsehood, and from it is the saying of Al-Ja'di:

If the one lying down bends her neck, she bends back on him and becomes a garment.

And Al-Akhtal said:

I wore this matter and squeezed it until my head turned white and became radiant.

The first is more appropriate. In Arabic, falsehood means: the vanishing, and from it is the saying of Labid:

Everything except God is false

The thing is invalidated in length and invalidity, and something else invalidated it. It is said: his blood was shed in vain, meaning in vain. The falsehood is the devil, and the brave man is called a hero because he invalidates the bravery of his companion, and what is meant by it here is the opposite of the truth. The ba' in his statement **with falsehood** may be a connection or for assistance, its meaning is mentioned in Al-Kashshaf, and Al-Razi preferred the second in his interpretation. His statement: **and concealed** may be included under the ruling of prohibition, or accusative by the implication of *that*, and according to the first, each of confusion and concealment is prohibited, and according to the second, what is prohibited is combining the two matters, and from this it becomes clear that it is preferable to include it under the ruling of prohibition and that each of them may not be done separately, and what is meant is the prohibition of concealing the proofs of God that He has obligated them to convey and has taken upon them to explain, and whoever interprets confusion or concealment as something specific and a special meaning has not been wrong if he meant that this is what is meant and not something else, not if he meant that it is something that is true of it. His saying: **And you know** is a circumstantial clause, and it indicates that their disbelief is disbelief of stubbornness, not disbelief of ignorance, and that is more severe for the sin and more deserving of punishment. This restriction does not indicate the permissibility of confusion and concealment with ignorance, because the ignorant person must not proceed with something until he knows its ruling, especially in matters of religion, because speaking about it and taking on the responsibility of issuing and presenting in its chapters is only permitted by God for the one who is a leader in knowledge and an individual in understanding. What is wrong with the ignorant and entering into what is not their concern and sitting in places other than their places? Ibn Ishaq, Ibn Jarir, and Ibn Abi Hatim

And do not mix truth with falsehood or conceal the truth while you know [it].

narrated on the authority of Ibn Abbas regarding his statement: **O Children of Israel**, he said to the Jewish rabbis: **Remember My favor which I bestowed upon you**, meaning My affliction with you and with your fathers when He saved them from Pharaoh and his people. **And fulfill My covenant**, which I took upon you to the Prophet, may God bless him and grant him peace, when he came to you. **I will fulfill your covenant**, I will fulfill what I promised you by believing in him and following him by removing the burdens and shackles that were upon you. **And fear Me**, lest I bring down upon you what I brought down upon those of your fathers before you of punishments. **And believe in what I have revealed, confirming that which is with you, and do not be the first to disbelieve in it**, while you have knowledge of it that no one else has. **And conceal the truth while you know**, meaning do not conceal what you have of knowledge about My Messenger and what he brought to you, while you find it with you in what you know of the books that are in your hands. Ibn Jarir and Ibn Abi Hatim narrated on his authority regarding his statement: **Fulfill My covenant**. He says: Be pleased with you and admit you into Paradise. Ibn al-Mundhir narrated something similar from Ibn Mas'ud. Ibn al-Mundhir narrated from Mujahid regarding his statement: **Fulfill your covenant**, he said: It is the covenant that He took from them in Surat al-Ma'idah 5: **God took a covenant from the Children of Israel**, the verse. 'Abd ibn Humayd narrated something similar from Qatadah. 'Abd ibn Humayd narrated something similar from al-Hasan, he said: Fulfill what I have enjoined upon you, and I will fulfill what I promised you. 'Abd ibn Humayd and Abu al-Shaykh al-Dahhak narrated something similar. Ibn Jarir narrated from Abu al-'Aliyah regarding his statement: **So fear Me**, he said: So be afraid. 'Abd ibn Humayd and Ibn Jurayj narrated from Mujahid regarding his statement: **And believe in what I have revealed**, the Qur'an said: **Confirming what is with you**, he said: the Torah and the Gospel. Ibn Jurayj narrated from Ibn Jarir regarding his statement: **The first to disbelieve in it**, he said: the Qur'an. Ibn Jarir narrated on the authority of Abu Al-'Aliyah regarding the verse, he said: He says, O people of the Book, believe in what I have revealed to Muhammad, confirming what is with you, because they find it written with them in the Torah and the Gospel. **And do not be the first to disbelieve in it**, meaning the first to disbelieve in Muhammad. **And do not exchange My signs for anything**, he said: He said: And it is written with them in the first book: O son of Umm, learn for free as I was taught for free. Abu Al-Shaykh narrated on his authority that he said: Do not take a reward for what you have learned, for the reward of the scholars, the wise, and the forbearing is from God. Ibn Jarir narrated on the authority of Ibn Abbas regarding His statement, **And do not mix truth with falsehood**, he said: Do not mix truth with falsehood. **And conceal the truth**, he said: Do not conceal the truth while you have known that Muhammad is the Messenger of God. Abd bin Hamid narrated on the authority of Qatada regarding his statement: **And do not mix** the verse, he said: Do not mix Judaism and Christianity with Islam, **and conceal the truth**, he said: Conceal Muhammad even though they know that he is the Messenger of God, and they

find it written with them in the Torah and the Gospel. Ibn Jarir narrated on the authority of Abd al-Rahman bin Zaid bin Aslam, he said: The truth is the Torah, and falsehood is what they wrote with their own hands.

Tafsir al-Baghawi

42. **And do not mix truth with falsehood** meaning do not mix. It is said: He wore a garment, he wears a confusion, and he mixed up the matter, he wears a confusion, meaning he mixed it. He says: Do not mix the truth that was revealed to you about the description of Muhammad, may God bless him and grant him peace, with the falsehood that you write with your own hands about changing the description of Muhammad, may God bless him and grant him peace.

Most of them agree that he meant: Do not mix Islam with Judaism and Christianity.

Muqatil said: The Jews acknowledged some of the attributes of Muhammad, may God bless him and grant him peace, and concealed some in order to be believed in that. So he said: And do not mix the truth that you acknowledge with falsehood, meaning with what you conceal. So the truth is their statement, and falsehood is their concealment. And conceal the truth, meaning do not conceal it, meaning: the attribute of Muhammad, may God bless him and grant him peace.

And you know that he is a sent prophet.

Tafsir al-Baidawi

42-**And do not mix truth with falsehood** is in apposition to what preceded it. Confusion is mixing and may entail making something look like something else. The meaning is do not mix the revealed truth with the falsehood that you invent and conceal so that one cannot distinguish between them, or do not make the truth ambiguous because of mixing the falsehood that you write in between it, or mention in its interpretation.

And conceal the truth is a jussive mood that falls under the ruling of prohibition, as if they were commanded to believe and abandon misguidance, and were forbidden from misleading by deceiving those who heard the truth and concealing it from those who did not hear it, or it is accusative with the omission of *an* on the basis that the *waw* is for the collection in the sense of *with*, meaning do not combine the confusion of truth with falsehood and concealing it, and this is supported by the fact that in the Mushaf of Ibn Mas'ud, **and you conceal** means **and you conceal** in the sense of concealers, and in it is an indication that the ugliness of confusion is due to the concealment of the truth that accompanies it.

And you know knowing that you are wearing and concealing, then it is more ugly, because the ignorant may be excused.

Surat al-Baqarah 2:43

And establish prayer and give zakah and bow with those who bow.

Surat al-Baqarah 2:43

And establish prayer and give zakah and bow with those who bow.

Tafsir al-Jalalayn

And establish prayer and give zakat and bow with those who bow Pray with the praying Muhammad and his companions, and it was revealed about their scholars and they used to say to their Muslim relatives, **Stand firm in the religion of Muhammad, for it is the truth.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: It was mentioned that the Jewish rabbis and hypocrites were ordering people to establish prayer and pay zakat, but they did not do so. So God ordered them to establish prayer with the Muslims who believed in Muhammad and what he brought, and to pay zakat on their wealth with them, and to submit to God and His Messenger as they had submitted.

It was also narrated on the authority of Ammar bin Al-Hasan, who said: Ibn Abi Jaafar narrated to us, on the authority of his father, on the authority of Qatada, regarding his statement: **And establish prayer and give zakat**, he said: They are two obligatory duties, so perform them to God.

We have already explained the meaning of establishing prayer in the past of this book, so we disliked repeating it. As for giving zakat, it is the performance of the obligatory charity. The origin of zakat is the growth, fruition and increase of wealth. From this it is said: the crops became zaka, if what God brought forth from them increased. And the expenditure became zaka, if it increased. And it is said that the individual became zaka, if it became a pair with the increase of what was added to it until it became even, as the poet said:

They were lost or lost without four who were not created, and the ancestors of people are turbulent

Another said:

Neither loss nor purity, like the sparks of the green leaves at the edges of the stalk.

Abu Jaafar said: The thorn of the beast is the thorn of the beast, and the beast is what is round in the anus. He means by his saying: nor purity, that he did not make them even from odd, by its occurrence in them.

Zakat is called zakat, and it is money that is given from money, so that God may reward it by giving it from what it was given, what remains with the owner of the money from his money. It may be possible that it was called zakat because it purifies what remains of a

man's money, and frees him from any injustice to the people of the two shares, as God, the Most High, said, informing about His Prophet Moses, peace be upon him: **Have you killed a pure soul?** (al-Kahf 18:74), meaning innocent of sins and pure. And as it is said of a man: He is just and pure for this meaning. This interpretation of zakat on money is more pleasing to me than the first interpretation, although the first interpretation is acceptable.

Giving it: giving it to its people.

As for the interpretation of bowing, it is submission to God through obedience. It is said: So-and-so bowed to such-and-such, if he submitted to him. And from this is the saying of the poet:

She was sold in a despicable way, and her father called for help from her emaciation after they had knelt down.

Meaning: after he submitted to the intensity of effort and need.

Abu Ja'far said: This is a command from God, the Most High, to those mentioned from the rabbis and hypocrites of the Children of Israel, to turn to Him and repent to Him, to establish prayer and pay zakat, to enter Islam with the Muslims, and to submit to Him in obedience. It is a prohibition from Him to them from concealing what they have learned of the prophethood of Muhammad, may God bless him and grant him peace, after his proofs have been presented to them, as we have described before in what has passed in this book of ours, and after the excuse and warning to them, and after reminding them of His blessings to them and to their ancestors, out of His compassion for them and to convey His apology.

Tafsir al-Qurtubi

God Almighty says: **And establish prayer and give zakat and bow with those who bow.**

It contains thirty-four issues:

First: The Almighty's saying: **And establish prayer** is a command that means obligation, and there is no disagreement about it. We have already discussed the meaning of establishing prayer, its derivation, and a number of its rulings. Praise be to God.

Second: The Almighty's saying: **And give zakat** is also a command that implies obligation. Giving means bestowing. I gave to him, God Almighty said: **If He gives us from His bounty, we will surely give in charity.** And I came to him - in the short form without extending - I came to him, so if coming means receiving, extending, and from this is the hadith:

"I will go to the Messenger of God, may God bless him and grant him peace, and inform him." And he will come.

Third: Zakat is taken from the word *zaka* which means that something grew and increased. It is said: **Zaka al-Zar' wa al-Mal yazkawa** meaning it became plentiful

and increased. And **jala zaki** means **excessive goodness**. And giving money as zakat is a decrease from it in terms of its growth through blessing or the reward with which the giver of zakat is rewarded. And it is said: **Zara' zaka bayn al-zakaa a plant that has grown zakaa**. And the she-camel gave birth to her offspring, meaning she threw it from between her legs. And the individual became zakaa if it became a pair with the increase of the one who gave it until it became even. The poet said:

They were lost or pure without four, they were not created and the people's ancestors are turbulent

Plural of Jad, which is the line and luck. Ta'ta'tulaj means to rise. The land became tall: its plants grew. Khasa: the individual, and Zaka: the pair.

It was said: Its origin is beautiful praise, and from this the judge praised the witness. So it is as if the one who pays zakat obtains beautiful praise for himself. It was said: Zakat is taken from purification, as it is said: So-and-so purified himself, meaning he was cleansed from the filth of injury and neglect. So it is as if the money that comes out purifies it from the responsibility of the right that God has made for the poor. Do you not see that the Prophet called what comes out of zakat the filth of the people, and God Almighty said: **Take from their wealth a charity by which you purify them and sanctify them**.

Fourth: There is a difference of opinion regarding what is meant by zakat here. Some say it is the obligatory zakat, because it is compared to prayer. Others say it is the zakat al-fitr. Malik said in the hearing of Ibn al-Qasim:

I said: According to the first opinion - which is the opinion of most scholars - zakat is general in the Book and was explained by the Prophet, may God bless him and grant him peace. The imams narrated on the authority of Abu Saeed Al-Khudri that the Prophet, may God bless him and grant him peace, said:

There is no zakat on grain or dates until they reach five awsuq, nor is there zakat on less than five camels, nor is there zakat on less than five ounces. Al-Bukhari said: **Five ounces of silver.** Al-Bukhari narrated on the authority of Ibn Umar that the Prophet, may God bless him and grant him peace, said: **On that which is watered by the sky or springs or is of a wild origin, the zakat is one-tenth, and on that which is watered by sprinkling, half of one-tenth.** This chapter will be explained in Al-An'am, God willing. It will be explained in the innocence of zakat on cash and livestock, and in the explanation of wealth from which zakat is not taken, when God says: **Take from their wealth a charity.** As for zakat al-fitr, there is no text in the Book about it except what Malik interpreted here, and the words of God, the Most High, **He has succeeded who purifies himself, And remembers the name of his Lord and prays.** The commentators mention the discussion of it in Surat Al-A'la, and I saw the discussion of it in this surah when we discussed the verses on fasting, because the Messenger of God, may God bless him and grant him peace, said:

Zakat al-Fitr was imposed in Ramadan, the hadith will come, so he added it to Ramadan.

Fifth: The Almighty's saying: **And bow down**. Bowing down in the language means bending over with the person, and everyone who bends over is bowing. Labid said:

Tell the report of the past centuries, as if I am kneeling every time I stand up

Ibn Duraid said: "Ruk'ah is a hollow in the ground, a Yemeni term. It was said: Bowing includes bowing and prostration, and is also used metaphorically to mean lowering one's status." He said:

Do not harm the weak, lest one day you kneel and time will raise him up.

Sixth: People differed about specifying bowing as a remembrance. Some people said: Making bowing as one of the pillars of prayer an expression for prayer.

I said: This is not limited to bowing alone, as the Shari'ah has made recitation an expression of prayer, and prostration an expression of the entire rak'ah, so it said: **And the Qur'an of dawn**, meaning the dawn prayer, and the Messenger of God, may God bless him and grant him peace, said:

Whoever catches a prostration in the prayer has caught the prayer. The people of Hijaz call the rak'ah a prostration. It has been said that bowing was mentioned specifically because the Children of Israel did not bow in their prayer. It has also been said that it was more difficult for the people in the pre-Islamic period, to the point that one of those who converted to Islam - I think it was Imran bin Husayn - said to the Prophet, may God bless him and grant him peace: **On the condition that I will not prostrate except while standing.** One of the interpretations of this is that I will not bow. When Islam took hold of his heart, his soul was reassured by that and he complied with what he was commanded to do regarding bowing.

Seventh: The legitimate bowing is for the man to bend his back, stretch his back and neck, open his fingers, and clasp his knees, then he calmly bows and says: Glory be to my Lord, the Almighty, three times, and that is the least. Muslim narrated on the authority of Aisha, who said:

"The Messenger of God, may God bless him and grant him peace, would begin his prayer by saying 'Allahu Akbar' and reciting 'Al-Hamdulillah Rabb al-'Alamin' **Praise be to God, Lord of the Worlds.** When he bowed, he did not fix his gaze or make it correct, but rather he was in between." Al-Bukhari narrated on the authority of Abu Humayd al-Sa'idi, who said: "I saw the Messenger of God, may God bless him and grant him peace, when he said 'Allahu Akbar', place his hands level with his shoulders, and when he bowed, place his hands on his knees and then bend his back." Hadith.

Eighth: Bowing is obligatory, according to the Qur'an and Sunnah, as is prostration, because God the Almighty said at the end of Hajj: **Bow and prostrate.** The Sunnah added tranquility in them and separation between them. This has been discussed previously, and we explained the manner of bowing earlier. As for prostration, it was explained in the hadith of Abu Hamid al-Sa'idi: "When the Prophet, may God bless him and grant him peace, prostrated, he would place

his forehead and nose on the ground, move his hands away from his sides, and place his palms level with his shoulders." Narrated by al-Tirmidhi, who said: A good and authentic hadith. Muslim narrated on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said:

Be moderate in prostration and let none of you spread out his arms like a dog. On the authority of Al-Baraa', he said: The Messenger of God, may God bless him and grant him peace, said:

When you prostrate, place your palms down and raise your elbows. On the authority of Maymunah, the wife of the Prophet, may God bless him and grant him peace, she said:

"When the Messenger of God, may God bless him and grant him peace, prostrated, he would lower his hands - meaning he would lean forward until the width of his armpits could be seen from behind him - and when he sat, he would rest his head on his left thigh."

Ninth: The scholars differed regarding someone who places his forehead in prostration without his nose, or his nose without his forehead. Malik said: He prostrates on his forehead and nose. Al-Thawri and Ahmad said the same, and it is the opinion of Al-Nakha'i. Ahmad said: Prostration on one of them without the other is not sufficient. Abu Khaithama and Ibn Abi Shaybah said the same. Ishaq said: If he prostrates on one of them without the other, his prayer is invalid. Al-Awza'i and Sa'id ibn 'Abd Al-'Aziz said: It was narrated from Ibn 'Abbas, Sa'id ibn Jubayr, 'Ikrimah, and 'Abd Al-Rahman ibn Abi Layla, all of whom were commanded to prostrate on the nose. A group said: It is sufficient to prostrate on his forehead without his nose. This is the opinion of 'Ata', Tawus, 'Ikrimah, Ibn Sirin, and Al-Hasan Al-Basri. Al-Shafi'i, Abu Thawr, Ya'qub, and Muhammad said the same. Ibn Al-Mundhir said: Someone said: If he places his forehead but does not place his nose, or places his nose but does not place his forehead, then he has done wrong and his prayer is complete. This is the opinion of Al-Nu'man. Ibn al-Mundhir said: I do not know anyone who preceded him in this statement or followed him in it.

I said: The correct view in prostration is to place the forehead and nose, based on the hadith of Abu Humayd, which was mentioned earlier. Al-Bukhari narrated on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I was commanded to prostrate on seven bones: the forehead - and he pointed to his nose - the hands, the knees, and the tips of the feet, and not to tuck up the clothes or hair.'" All of this is an explanation of the general meaning of the prayer, so it is necessary to say it. And God knows best. It was narrated on the authority of Malik that it is sufficient for him to prostrate on his forehead and not his nose, as was said by 'Ata' and Al-Shafi'i. The preferred view in our view is the first, and it is not sufficient according to Malik if he does not prostrate on his forehead.

Tenth: It is disliked to prostrate on the turban's turban, but if it is one or two turban-like pieces, such as

clothes that cover the knees and feet, then there is no problem. It is better to prostrate directly on the ground or what one prostrates on. If there is something that bothers him, he should remove it before entering into prayer. If he does not do that, then he should wipe it once. Muslim narrated on the authority of Mu'aqib that the Messenger of God, may God bless him and grant him peace, said about a man who smoothes the ground where he prostrates:

If you are going to do it, then do it once. It was narrated on the authority of Anas bin Malik who said:

We used to pray with the Messenger of God, may God bless him and grant him peace, in intense heat. If one of us could not place his hand on the ground, he would spread out his garment and prostrate on it.

Eleventh: When God the Almighty said: **Bow down and prostrate**, some of our scholars and others said: What is called bowing and prostration is sufficient, as well as standing, and they did not stipulate tranquility in that, so they took the least name in that, and it is as if they did not hear the authentic hadiths about the cancellation of prayer. Ibn Abd al-Barr said: No bowing, prostration, standing after bowing, or sitting between the two prostrations is sufficient until one is upright in bowing, standing, prostrating, and sitting. This is the correct report, and the majority of scholars and people of insight agree with it. It is the report of Ibn Wahb and Abu Mus'ab from Malik. Judge Abu Bakr Ibn al-Arabi said: There have been many reports from Ibn al-Qasim and others about the obligation of separation and the omission of tranquility, and this is a great mistake, because the Prophet (peace and blessings of God be upon him) did it, commanded it, and taught it. If Ibn al-Qasim had an excuse that he did not know about it, then what is wrong with you when the knowledge has reached you and the proof has been established against you by it! Al-Nasa'i, Al-Darqutni and Ali bin Abdul Aziz narrated on the authority of Rifa'ah bin Rafi' who said: I was sitting with the Messenger of God (blessings and peace of God be upon him) when a man came to him and entered the mosque and prayed. When he had finished the prayer, he came and greeted the Messenger of God (blessings and peace of God be upon him) and the people. The Messenger of God (blessings and peace of God be upon him) said: Go back and pray, for you did not pray. The man kept praying and we kept watching his prayer, not knowing what he found fault with in it. When he came and greeted the Prophet (blessings and peace of God be upon him) and the people, the Prophet (blessings and peace of God be upon him) said to him: And you should go back and pray, for you did not pray. Hammam said: We do not know. He ordered him to do that two or three times. The man said to him: I did not fail to do so, and I do not know what you found fault with in my prayer. The Messenger of God (blessings and peace of God be upon him) said: The prayer of any one of you is not complete until he performs ablution thoroughly as God has commanded him. He washes his face and hands up to the elbows, wipes his head and feet up to the ankles, then glorifies God and praises Him, then recites the opening of the Qur'an and whatever he has been permitted to do and is easy

for him. Then he glorifies God and bows, placing his hands on his knees until he is at peace. His joints relax, then he says, **God hears whoever praises Him**, and he stands up straight until his back is straight and every bone takes its place. Then he says, **Allahu Akbar**, and prostrates, placing his face - Hammam said: or he may have said: his forehead - on the ground until his joints are at ease, and he relaxes. Then he says, **Allahu Akbar**, and he sits up straight on his seat and straightens his back. He described the prayer in this way, four rak'ahs until he finished. Then he said, **None of you prays in complete prayer until he does that**. Similar to it is the hadith of Abu Hurayrah, narrated by Muslim, and it has been mentioned previously.

I said: This is an explanation of the prayer that is summarized in the Book, as taught by the Prophet, peace be upon him, and his conveying it to all of mankind. So whoever does not stop at this explanation and fails to do what the Most Gracious has imposed upon him, and does not comply with what he has conveyed from his Prophet, peace be upon him, is among those who fall under the words of God Almighty: **Then there came after them a generation who neglected prayer and pursued desires**, as will be explained there, God willing. Al-Bukhari narrated on the authority of Zaid bin Wahb, who said:

Hudhayfah saw a man who did not complete his bowing or prostration, so he said: You did not pray, and if I died, I would be blamed for not following the nature that God created Muhammad, may God bless him and grant him peace, upon.

Twelfth: The Almighty's saying: **With those who bow down** implies being with and as a group. For this reason, a group of the people of interpretation of the Qur'an said: The command to pray first did not require the presence of the congregation, so He commanded them with His saying with the presence of the congregation. The scholars differed regarding the presence of the congregation into two opinions. The majority are of the opinion that this is one of the confirmed Sunnahs, and it is obligatory for whoever is habitually absent from it without an excuse to be punished. Some of the people of knowledge have made it obligatory as a communal obligation. Ibn Abd al-Barr said: This is a correct opinion, because they unanimously agreed that it is not permissible to gather to neglect all the mosques from the congregations. So if the congregation is established in the mosque, then the prayer of the individual in his house is permissible, because of the saying of the Prophet, peace be upon him:

Congregational prayer is twenty-seven times better than individual prayer. Narrated by Muslim on the authority of Ibn Umar. It was narrated on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said:

Praying in congregation is twenty-five times better than praying alone. David said that praying in congregation is obligatory for everyone in his own private life, like Friday prayer. He provided evidence for this by saying, peace be upon him:

There is no prayer for a neighbor of a mosque except

in the mosque. Narrated by Abu Dawud and authenticated by Abu Muhammad Abd al-Haqq. It is the statement of Ata' ibn Abi Rabah, Ahmad ibn Hanbal, Abu Thawr, and others.

Al-Shafi'i said: **I do not permit anyone who is able to attend the congregational prayer to refrain from attending it except for an excuse.** This was narrated by Ibn al-Mundhir. Muslim narrated on the authority of Abu Hurayrah, who said:

A blind man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I have no guide to lead me to the mosque. So the Messenger of God, may God bless him and grant him peace, asked to be given permission to pray in his house, and he gave him permission. When he turned away, he called him and said: Do you hear the call to prayer? He said: Yes. He said: Then answer it. Abu Dawud said in this hadith:

I do not find any concession for you. He narrated it from the hadith of Ibn Umm Maktum, and he mentioned that he was the questioner. It was narrated from Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever hears the call to prayer and is not prevented from coming by an excuse - they said: What excuse? He said: Fear or sickness - the prayer that he prayed will not be accepted from him.'" Abu Muhammad Abdul Haqq said: This was narrated by Mughra' al-Abdi. The correct version is attributed to Ibn Abbas: **Whoever hears the call to prayer and does not come, his prayer is not valid.** However, Qasim bin Asbagh mentioned it in his book and said: Ismail bin Ishaq al-Qadi narrated to us, he said: Sulayman bin Harb narrated to us, Shu'bah narrated to us, on the authority of Habib bin Abi Thabit, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, that the Prophet, may God bless him and grant him peace, said: **Whoever hears the call to prayer and does not respond, his prayer is not valid, except for one who has an excuse.** This chain of transmission is sufficient for you to know that it is sound. Mughra' al-Abdi was narrated by Abu Ishaq. Ibn Mas'ud said: I saw us and no one stayed away from it except a hypocrite whose hypocrisy was known. And he, peace be upon him, said: **Between us and the hypocrites are the witnesses of the night and the morning, which they cannot do.** Ibn al-Mundhir said: We have narrated from more than one of the companions of the Prophet, peace be upon him, that they said: Whoever hears the call to prayer and does not respond due to an excuse, then his prayer is not valid, including Ibn Masoud and Abu Musa al-Ash'ari. Abu Dawud narrated from Abu Hurayrah that he said: "The Messenger of God, peace be upon him, said: 'I was thinking of ordering my young men to gather bundles of firewood, then I would come to some people praying in their homes for no reason and burn them down on them.'" This is what was used as evidence by those who made prayer in congregation obligatory, and it is clear that it is obligatory. The majority interpreted it as emphasizing the command to witness prayers in congregation, based on the hadith of Ibn Umar and Abu Hurayrah. They interpreted the statement of the companions and what came in the hadith that **he has no prayer** as perfection and

And establish prayer and give zakah and bow with those who bow.

excellence, and likewise his statement, peace be upon him, to Ibn Umm Maktum: **Then make it obligatory** as recommended. His saying, peace be upon him: **I was about to do it** does not indicate a definite obligation, because he was about to do it but did not do it. Rather, it is meant as a threat and warning to the hypocrites who were staying away from the congregation and Friday prayers. This meaning is explained by what Muslim narrated on the authority of Abdullah, who said:

Whoever wants to meet God tomorrow as a Muslim, let him maintain these prayers when they are called for, for God has prescribed for your Prophet (peace and blessings of God be upon him) the ways of guidance, and they are from the ways of guidance. If you were to pray in your homes as this person who stayed behind prays in his home, you would have abandoned the way of your Prophet (peace and blessings of God be upon him), and if you abandoned the way of your Prophet (peace and blessings of God be upon him), you would have gone astray. There is no man who purifies himself and does it well, then goes to one of these mosques, but God writes for him for every step he takes a good deed, raises him by it in degree, and removes a bad deed from him by it. I have seen us, and no one stayed behind from them except a hypocrite whose hypocrisy was known. A man would be brought, supported by two men, until he was made to stand in the row. So, may God be pleased with him, explained in his hadith that gathering is from the ways of guidance, and abandoning it is misguidance. For this reason, Judge Abu al-Fadl Iyadh said: There is a difference of opinion about colluding to abandon the outward appearance of the Sunnahs. Should one fight for them or not? The correct view is to fight them, because colluding for them kills them.

I said: According to this, if the Sunnah is established and becomes apparent, the prayer of a person praying alone is permissible and valid. Muslim narrated on the authority of Abu Hurairah that the Messenger of God (peace and blessings of God be upon him) said: A man's prayer in congregation is twenty-odd degrees better than his prayer in his home or his prayer in the marketplace. This is because if one of them performs ablution and does it well, then comes to the mosque, with nothing but prayer as its motive, and he only wants prayer, he does not take a step without being raised a degree for it and a sin being removed from him until he enters the mosque. When he enters the mosque, he is in prayer as long as prayer was holding him back. The angels send blessings upon one of you as long as he remains in the place where he prayed, saying: O God, have mercy on him, O God, forgive him, O God, accept his repentance, as long as he does not cause harm therein and does not relieve himself therein. It was said to Abu Hurairah: What relieves himself? He said: He farts or burps.

Thirteenth: The scholars differed regarding this added virtue for the congregation. Is it only for the congregation wherever it is, or is this virtue only for the congregation that is in the mosque, due to the actions that accompany that which are specific to the mosques as came in the hadith? There are two opinions: The

first is more apparent, because the congregation is the description upon which the ruling is based. And God knows best. And whatever is from the frequent steps to the mosques and the intention to come to them and stay in them, that is an additional reward outside of the virtue of the congregation. And God knows best.

Fourteenth: They also differed as to whether a group is superior in number and the imam is superior. Malik said: No. Ibn Habib said: Yes, because the Prophet, may God bless him and grant him peace, said:

"A man's prayer with another man is better than his prayer alone, and his prayer with two men is better than his prayer with one man. The more numerous the more beloved to God." Narrated by Abi bin Ka'b and included by Abu Dawud, but its chain of transmission is weak.

Tafsir Ibn Kathir

God Almighty says, forbidding the Jews from what they were deliberately doing of mixing truth with falsehood, camouflaging it with it, concealing the truth, and making falsehood manifest: **And do not mix truth with falsehood or conceal the truth while you know.** So He forbade them from both things together, and commanded them to make the truth manifest and declare it. For this reason, Ad-Dahhak said on the authority of Ibn Abbas: **And do not mix truth with falsehood** means do not mix truth with falsehood, and truth with lies. Abu Al-Aaliyah said: **And do not mix truth with falsehood** - he says, do not mix truth with falsehood, and give sincere advice to the servants of God from the nation of Muhammad, may God bless him and grant him peace. It is narrated from Saeed bin Jubair and Al-Rabi' bin Anas something similar. Qatada said: **And do not mix truth with falsehood** and do not mix Judaism and Christianity with Islam, while you know that the religion of God is Islam, and that Judaism and Christianity are innovations that are not from God. It is narrated from Al-Hasan Al-Basri something similar. Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told me on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas **And conceal the truth while you know** meaning do not conceal what you have of knowledge of my Messenger and what he brought while you find it written with you in what you know of the books that are in your hands. It is narrated from Abu Al-Aaliyah something similar. Mujahid, Al-Suddi, Qatada, and Al-Rabi' bin Anas said: **And conceal the truth** meaning Muhammad, may God bless him and grant him peace. I said And concealing it is possible that it is in the subjunctive mood, and it is possible that it is in the accusative case, meaning do not combine this and that as It is said: Do not eat fish and drink milk. Al-Zamakhshari said: In the Mushaf of Ibn Masoud, **And you conceal the truth**, meaning in the state of concealing the truth while you know, is also a state. Its meaning is **and you know the truth**. It is possible that the meaning is: and you know what great harm there is to people from misleading them from guidance leading them to the Fire until they follow what you show them

of falsehood mixed with a type of truth to promote it to them. Explanation is clarification and its opposite is concealment and mixing truth with falsehood. **And establish prayer and give zakat and bow with those who bow.** Muqatil said: God Almighty's statement to the People of the Book, **And establish prayer**, He commanded them to pray with the Prophet, may God bless him and grant him peace. **And give zakat**, He commanded them to give zakat, meaning to pay it to the Prophet, may God bless him and grant him peace. **And bow with those who bow**, He commanded them to bow with those who bow from the nation of Muhammad, may God bless him and grant him peace. He says: Be with them and from them. Ali bin Talha said on the authority of Ibn Abbas: He means by zakat obedience to God. And sincerity, and Wakee' said on the authority of Abu Janab on the authority of Ikrimah on the authority of Ibn Abbas regarding His statement: And give zakat, he said: What makes zakat obligatory? He said: Two hundred and above, and Mubarak bin Fadal said on the authority of Al-Hasan regarding His statement, the Most High, **And give zakat**, he said: It is an obligatory duty, and no deeds are of benefit except through it and through prayer, and Ibn Abi Hatim said: Abu Zur'ah told us, Uthman bin Abi Shaybah told us, Jarir told us, on the authority of Abu Hayyan Al-Taymi, on the authority of Al-Harith Al-'Akli regarding His statement, the Most High, **And give zakat**, he said: Zakat Al-Fitr, and His statement, the Most High, **And bow with those who bow**, meaning and be with the believers in their best deeds, and the most specific and perfect of that is prayer, and many scholars have used this verse as evidence for the obligation of congregation, and I will explain that in detail in the book Al-Ahkam Al-Kabir, God willing, and Al-Qurtubi spoke about the issues of congregation and leadership and did well.

Fath al-Qadir

We have already discussed the interpretation of establishing prayer and its derivation. What is meant here is the customary prayer, which is the prayer of Muslims, with the definition being for the covenant, and it is permissible for it to be for the genus, and the same applies to zakat. Giving: giving. It is said: I gave it to him. Zakat is taken from zakat, which means growth. Something grew and increased, and a man is pure: meaning more good. Giving a portion of money is called zakat: meaning an increase even though it is a decrease from it, because its blessing increases thereby, or the reward of its owner increases. It is said: Zakat is taken from purification, as it is said: someone was purified: meaning he was cleansed.

It appears that the Shariah has transferred prayer, zakat, pilgrimage, fasting, and the like to legal meanings that are intended by what is mentioned in the Qur'an and Sunnah. The scholars have spoken about this in a manner that there is no room to elaborate on. The scholars have differed about what is meant by zakat here. Some say that it means the obligatory charity due to its association with prayer, and others say that it means zakat al-fitr. It appears that what is meant is something more general than that. In the language, bowing means bending, and everyone who bends is bowing. Labid said:

Tell the report of the past centuries, as if I am kneeling every time I stand up

It was said: Bowing includes kneeling and prostration, and kneeling is also used metaphorically to mean lowering one's status. The poet said:

Do not humiliate the poor, lest one day you kneel and time will raise him up.

The bowing was mentioned specifically here because the Jews did not bow in their prayer. It was also said that it was because it was difficult for the people of ignorance. It was also said that he meant by bowing all the pillars of prayer. The legitimate bowing is that the man bends and stretches his back and neck, opens his fingers and clasps his knees, then he calmly bows, remembering the prescribed remembrance. His statement: 43- **with those who bow** is guidance to witness the congregation and go out to the mosques. There are authentic hadiths that are well-known in this regard in the two Sahih and others. Some scholars have made attending the congregation obligatory, with a difference of opinion among them as to whether this is an individual or sufficient. The majority of scholars are of the view that it is a confirmed Sunnah that is encouraged and not obligatory. This is the truth, according to the authentic hadiths that are proven from a group of the Companions, that congregational prayer is better than individual prayer by twenty-five or twenty-seven degrees. It is proven in the Sahih from him (peace and blessings of God be upon him) that the one who prays with the imam is better than the one who prays alone and then sleeps. The discussion is long and contains many narrations.

Tafsir al-Baghawi

43. **And establish prayer** meaning the five daily prayers at their appointed times and limits. **And give zakat** pay the obligatory zakat on your wealth. Zakat is derived from the zakat of crops if they grow and increase. It was said: from tasaka, meaning purified, and both meanings are present in zakat, because it purifies and increases wealth. **And bow with those who bow** meaning pray with those who pray: Muhammad, may God bless him and grant him peace, and his companions. He mentioned the wording of bowing because it is a pillar of prayer, and because the prayer of the Jews did not include bowing, so it is as if he said: Pray a prayer with bowing. It was said: Repeating it after his saying **And establish prayer** is for this reason, meaning pray with those who bow in their prayer. The first is absolute for everyone, and this is for a specific group of people. It was said: This is an urging to establish prayer in congregation, as if he said to them: Pray with those who prayed before you in faith.

Tafsir al-Baidawi

43- **And establish prayer and give zakat** meaning the prayer of the Muslims and their zakat, for the virtue of both of them is prayer and zakat. He ordered them with the branches of Islam after He ordered them with its

Surat al-Baqarah 2:43

And establish prayer and give zakah and bow with those who bow.

principles, and in it is evidence that the disbelievers are addressed with it. *Zakat* comes from the word *zaka* **the zakat of crops**, if they grow, then paying it brings blessings in wealth and produces the virtue of generosity in the soul. Or from zakat meaning: purity, for it purifies wealth from filth and the soul from miserliness.

And bow with those who bow, meaning in their group, for **the prayer of a group is twenty-seven times better than the prayer of an individual**, because of the manifestation of souls in it. And the prayer was expressed by bowing as a precaution against the prayer of the Jews. And it was said that bowing is submission and obedience to what the Lawgiver requires of them. Al-Adbat Al-Sa'di said:

Do not humiliate the weak, lest one day you kneel and time raises him up.

Surat al-Baqarah 2:44

Do you enjoin righteousness upon the people and forget yourselves, even though you recite the Scripture? Then will you not reason?

Tafsir al-Jalalayn

Do you enjoin righteousness upon people by believing in Muhammad **and forget yourselves** you abandon them and do not enjoin them to do so **while you recite the Scripture** the Torah, which contains the threat for contradicting words and deeds **Do you not then understand** your evil deeds and return? So the phrase about forgetting is the subject of a rhetorical question.

Tafsir al-Suyuti

The Almighty said: Do you command people to do good? Al-Wahidi and Al-Tha'labi narrated on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas, who said: This verse was revealed about the Jews of Medina. A man among them would say to his in-laws, his relatives, and those Muslims who were related to him by breastfeeding: **Stick to the religion that you are upon, and whatever this man commands you to do, for his command is true.** And they would command people to do that but they would not do it.

Tafsir al-Tabari

Abu Ja'far said: The people of interpretation differed regarding the meaning of righteousness that those addressed by this verse were commanding people to do and forgetting themselves, after they all agreed that every act of obedience to God is called righteousness. It was narrated on the authority of Ibn Abbas that:

Ibn Hamid narrated to us, he said: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah, or on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **Do you enjoin righteousness upon the people and forget yourselves while you recite the Scripture? Do you not understand?** That is, you forbid the people from disbelieving in what you have of prophethood and the covenant of the Torah, and you leave yourselves, that is, while you disbelieve in what is in it of My covenant with you in believing in My Messenger, and you break My covenant, and you deny what you know of My Book.

Abu Kuraib told us, he said, Uthman bin Saeed told us, he said, Bishr bin Ammarah told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding his statement: **Do you command people to do good?** He said: Do you command people to enter the religion of Muhammad, may God bless him and grant him peace, and other things that you were commanded to do, such as establishing prayer, and you forget yourselves.

Others said:

Musa bin Harun told me, he said, Amr bin Hammad told me, he said, Asbat told us, on the authority of

Al-Suddi: **Do you command people to do good and forget yourselves?** He said: They were commanding people to obey God and fear Him, but they disobeyed Him.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **Do you enjoin righteousness upon people while you forget yourselves?** He said: The Children of Israel used to enjoin righteousness upon people, obedience to God, and righteousness, but they disobeyed, so God reproached them.

Al-Qasim told us, Al-Husayn told us, Al-Hajjaj told us, Ibn Jurayj said: **Do you command people to do good?** The People of the Book and the hypocrites used to command people to fast and pray, but they neglected to do what they commanded people to do, so God reproached them for that. So whoever commands good should be the most eager of people to do it.

Others said:

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: These are the Jews, if a man came to them and asked them for something that was not right, nor a bribe, nor anything, they would order him to do what is right. So God said to them: **Do you enjoin righteousness upon the people and forget yourselves while you recite the Scripture? Then will you not reason?**

Ali bin Al-Hassan told me, he said, Muslim Al-Jarmi told us, he said, Mukhallad bin Al-Hussein told us, on the authority of Ayoub Al-Sakhtiyani, on the authority of Abu Qilabah, regarding the statement of God: **Do you enjoin righteousness upon people and forget yourselves while you recite the Scripture?** He said, Abu Al-Darda' said: A man does not fully understand until he hates people for the sake of God, then he returns to himself and hates himself even more.

Abu Ja'far said: All of the people who have said in the interpretation of this verse, from what we have mentioned, have similar meanings. Because even though they differed in the description of righteousness that the people were commanding others to do, whom God described with what He described them with, they agreed that they were commanding people to do what would please God in word or deed, and they contradicted what they were commanded to do in that and other things with their actions.

The interpretation that indicates its correctness is the apparent recitation: Do you command people to obey God and leave yourselves to disobey Him? Why don't you command them to do what you command people to do, which is to obey your Lord? He reproached them for that and made ugly what they did.

The meaning of their forgetting themselves in this context is similar to the forgetfulness of which God Almighty said, **They forgot God, so He forgot them** (al-Tawbah 9:67), meaning: they abandoned the obedience of God, so God forbade them from His reward.

The statement in the interpretation of the Almighty's saying: **And you recite the Book.**

Surat al-Baqarah 2:44

Do you enjoin righteousness upon the people and forget yourselves, even though you recite the Scripture? Then will you not reason?

Abu Jaafar said: What he means by his saying: **you recite** is that you study and read. Like:

Abu Kuraib told us, he said, Uthman bin Saeed told us, he said, Bishr told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, **And you recite the Book**, he says: You study the Book with that. And by the Book he means the Torah.

The statement in the interpretation of the Almighty's saying: **Do you not understand?**

Abu Ja'far said: What he means by his saying: **Do you not reason?** is: Do you not understand and comprehend the ugliness of what you do in disobeying your Lord, which you command people to do otherwise, and forbid them from doing while you are doing it, and you know that what is upon you from the right of God and His obedience, and following Muhammad and believing in him and in what he brought, is like what is upon the one you command to follow? Like:

Muhammad ibn al-Ala' told us, he said, Uthman ibn Saeed told us, he said, Bishr ibn Amara told us, on the authority of Abu Rawq, on the authority of al-Dahhak, on the authority of Ibn Abbas: **Do you not understand?** He said: Do you not understand? He forbids them from this ugly behavior.

Abu Ja'far said: This indicates the correctness of what we said, that the rabbis of the Children of Israel ordered others to follow Muhammad, may God bless him and grant him peace, and that they used to say: He was sent to someone other than us, as mentioned before.

Tafsir al-Qurtubi

It contains nine issues:

First: The Almighty's saying: **Do you enjoin righteousness upon the people?** This is a question that means rebuke, and what is meant by the people of interpretation is the scholars of the Jews. Ibn Abbas said: The Jews of Medina would say to their in-laws, relatives, and foster Muslims: **Stick to what you are doing and what this man is ordering you to do** - meaning Muhammad, may God bless him and grant him peace - **for his command is true**. So they would order the people to do that but not do it. And from Ibn Abbas also: The rabbis would order their imitators and followers to follow the Torah, and they would contradict it in their denial of the description of Muhammad, may God bless him and grant him peace. Ibn Jurayj said: The rabbis would urge people to obey God, but they themselves would commit sins. A group said: They would urge people to give charity and be stingy. The meaning is close. Some of the scholars of allusions said: The meaning is: Do you demand from people the true meanings while you contradict their apparent forms?!

The second: In the severity of the torment of one of

these descriptions, Hammad bin Salamah narrated on the authority of Ali bin Zaid on the authority of Anas who said: "The Messenger of God, may God bless him and grant him peace, said: On the night of my ascension, I passed by people whose lips were being cut with scissors of fire. I said, 'O Gabriel, who are these?' He said, 'These are the preachers from the people of this world who command people to do good and forget themselves, and they recite the Book. Do they not understand?'" Abu Umamah narrated that the Messenger of God, may God bless him and grant him peace, said:

"Those who enjoin righteousness upon people and forget themselves will be dragged through the fire of Hell with their reeds. It will be said to them, 'Who are you?' They will say, 'We were the ones who enjoined good upon people and forgot ourselves.'"

I said: Even though this hadith contains milk, because in its chain of transmission is Al-Khasib bin Jahdar, whom Imam Ahmad considered weak, as did Ibn Ma'in. He narrated it on the authority of Abu Ghalib on the authority of Abu Umamah Sadi bin Ajlan Al-Bahili, and Abu Ghalib is - according to what Yahya bin Ma'in narrated - Hazur Al-Qurashi, the client of Khalid bin Abdullah bin Asid. It was also said: The client of Bahila. It was also said: The client of Abd Al-Rahman Al-Hadrami. He used to travel to Ash-Sham for his trade. Yahya bin Ma'in said: He is reliable in hadith. Muslim narrated it in his Sahih with the same meaning on the authority of Usamah bin Zaid, who said: I heard the Messenger of God, may God bless him and grant him peace, say:

"A man will be brought on the Day of Resurrection and thrown into the Fire, and his stomach lining will spill out, and he will go round with it as a donkey goes round with a millstone. The people of the Fire will gather around him and say, 'O so-and-so, what is the matter with you? Did you not enjoin what is right and forbid what is wrong?' He will say, 'Yes, I used to enjoin what is right but not do it, and forbid what is wrong but do it.'"

Qasab **with a damma on the qaf**: meaning, and its plural is aqsab. Al-aqtāb: the intestines, its singular is qatab. The meaning of fatandalaq: it comes out quickly. We narrated fatanfaqa.

I said: The authentic hadith and the wording of the verse indicate that the punishment of one who is knowledgeable about what is right and what is wrong and the obligation to perform the duties of each of them is more severe than one who does not know them. This is because he is like one who takes the sacred things of God Almighty lightly and belittles His rulings. He is one who does not benefit from his knowledge. The Messenger of God, may God bless him and grant him peace, said:

The most severely punished person on the Day of Resurrection will be a scholar to whom God did not benefit from his knowledge. Narrated by Ibn Majah in his Sunan.

Third: Know, may God Almighty guide you, that the rebuke in the verse is due to abandoning righteous deeds, not due to commanding righteousness. For this reason, God Almighty condemned in His Book a people who commanded righteous deeds but did not do them. He rebuked them with a rebuke that will be recited throughout time until the Day of Resurrection. He said: **Do you command righteousness among the people?** And Mansour Al-Faqih said it well:

Some people order us to do what we do not do.

Crazy, even if they don't kill us

Abu Al-Atahiya said:

You described piety as if you were pious and the scent of sins shone from your clothes.

Abu Al-Aswad Al-Du'ali said:

Do not forbid a behavior and then do the same. Shame on you if you do it.

Start with yourself and stop it from its error. If it stops, then you are wise.

There, if you preach, people will accept it, follow your words, and teach you well.

Abu Amr bin Matar said: I attended the gathering of Abu Uthman al-Hiri the ascetic. He came out and sat in the place he used to sit in to remind people. He remained silent for a long time. Then a man known as Abu al-Abbas called out to him: Do you think you should say something in your silence? So he began to say:

And a non-pious person orders people to be pious, a doctor treats while the doctor is sick

He said: Then the voices rose in crying and noise.

Fourth: Ibrahim Al-Nakha'i said: I hate stories for three verses: The Almighty's saying: **Do you enjoin righteousness upon people?** The verse: **Why do you say what you do not do?** And His saying: **And I do not want to go against you in that which I forbid you from.** And Salim bin Amr said:

How ugly is the asceticism of a preacher who makes people ascetic but does not himself ascetic

If he was sincere in his asceticism, his house would have become a mosque in the morning and evening.

If he rejects the world, why does he ask people for help and support?

And sustenance is divided among those you see, whether white or black will get it.

Al-Hasan said to Mutraf ibn Abdullah: Advise your companions. He said: I am afraid to say what I do not do. He said: May God have mercy on you! Who among us does what he says! The devil wishes that he could achieve this, so that no one would enjoin what is right or forbid what is wrong. Malik said on the authority of Rabia ibn Abi Abd al-Rahman: I heard Saeed ibn Jubayr say: If a person did not enjoin what is right and forbid what is wrong until there was nothing wrong with him, he would not enjoin what is right or forbid what is wrong. Malik said: He spoke the truth. Who is there

who has nothing wrong with him?!

Fifth: The Almighty's saying: **By righteousness.** Righteousness here means obedience and righteous deeds. Righteousness means truthfulness. Righteousness means the fox's offspring. Righteousness means the sheep market, and from this is their saying: He does not know the cat from the wilderness, meaning he does not know the call of the sheep from its market. It is a common denominator, and the poet said:

No, my Lord, if you are not alive, people will curse you and make you explode.

He meant by his saying **people obey you**: that is, they obey you. It is said that righteousness is the heart in his saying:

I am in a position of righteousness from Him and below Him, and I make what I have below Him and His commands

Al-Birr **with a damma on the ba** is well-known, and **with a fatha on it** means reverence and veneration, and from this comes the word *birr* and *birr* **a righteous child**, meaning he venerates and honors his parents.

Sixth: The Almighty's saying: **And you forget yourselves** meaning you abandon. Forgetting **with a kasra on the nun** can mean abandonment, which is what is meant here, and in the Almighty's saying: **They forgot God, so He forgot them**, and His saying: **So when they forgot that by which they had been reminded**, and His saying: **And do not forget the favor between you.** It is the opposite of remembrance and preservation, and from it the hadith:

Adam forgot, so his descendants forgot. And it will come. It is said: A forgetful man **with the opening of the letter noon** is someone who forgets a lot about something. And I forgot something, but do not say forgetfulness **with the movement**, because forgetfulness is the dual of the forgetfulness of the race. And souls: the plural of soul, the plural of paucity. And the soul: the spirit, it is said: his soul left, Abu Kharash said:

Salem escaped with his life in his mouth, and nothing escaped except the eyelid of a sword and a loincloth.

That is, with the scabbard of a sword and a loincloth. And the evidence that the soul is the spirit is the Almighty's saying: **God takes the souls at the time of their death**, meaning the spirits, according to the saying of a group of the people of interpretation, as will come. And this is clear in the saying of Bilal to the Prophet, may God bless him and grant him peace, in the hadith of Ibn Shihab.

He who took your soul, O Messenger of God, took my soul. And his saying, peace be upon him, in the hadith of Zaid bin Aslam:

God took our souls, and if He had willed, He could have returned them to us at a time other than this. Both were narrated by Malik, and this is the most appropriate thing to say. The soul is also blood, it is said: his soul flowed, the poet said:

Our souls flow on the edge of the clouds, and not on

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Do you enjoin righteousness upon the people and forget yourselves, even though you recite the Scripture? Then will you not reason?

anything else.

Ibrahim Al-Nakha'i said: **What does not have a flowing soul does not make the water impure if it dies in it.** The soul is also the body. The poet said:

I was informed that the Banu Suhaim entered their homes into the valley of Al-Mundhir.

Pericardium also: blood:

Seventh: The Almighty's saying: **And you recite the Book** is a great rebuke to those who understand. **You recite** means you read. The Book: the Torah. And whoever does what they do is like them. The root of recitation is following, and that is why it is used in reading, because some words follow others in their letters until they come in order. It is said: I recited it if you followed it, and I recited the Qur'an recitation. And I recite the man recitation if you let him down. Recitation and recitation **with a damma on the ta'**: the remainder. It is said: I recited to me from my right recitation and recitation, meaning I remained. And I kept: I preserved. And I recite my right if you followed it until I fulfilled it. Abu Zaid said: The man recite if he was in his last breath.

Eighth: The Almighty's saying: **Do you not use reason?** That is, will you not prevent yourselves from falling into this state that is detrimental to you? Reason means prevention, and from this comes the camel's tether, because it prevents movement. And reason means blood money, because it prevents the guardian of the murdered person from killing the perpetrator. And from this comes the restriction of the stomach and tongue. And from this comes the word for the chaste person: *Mu'aqil*. And reason means overflowing with ignorance. And reason is a red garment that Arab women wear to cover their howdahs with. Alqamah said:

A mind and a number that birds almost snatch, as if it were filled with blood from the insides

Madmum **with a silent dhal**: red, which is what is meant here. Madmum: full of fat from camels and others. It is said: they are two types of cloaks. Ibn Faris said: The wise among the clothes is what has a long pattern, and what has a round pattern is the number. Al-Zajaj said: The wise person is the one who does what God has obligated upon him, and whoever does not do it is ignorant.

Ninth: The people of truth agree that the mind is an existing being that is neither eternal nor non-existent, because if it were non-existent, then some entities would not be characterized by it and not others. And if its existence is proven, then it is impossible to say that it is eternal, since the evidence has been established that there is no eternal being except God Almighty, as will be explained in this surah and others, God Almighty willing.

Then the philosophers came to the view that the intellect is ancient, then some of them came to the view that it is a subtle essence in the body, its rays emanating from it like a lamp in a house, by which it separates between the realities of information. Some

of them said: It is a simple essence, that is, not compound. Then they differed about its location, so a group of them said: Its location is the brain, because the brain is the location of the senses. Another group said: Its location is the heart, because the heart is the source of life and the substance of the senses. This view about the intellect being a substance is corrupt, in that substances are similar, so if a substance were an intellect, then every substance would be an intellect. It was said: The intellect is the one that perceives things as they are from the realities of meanings. This view, although it is closer than the one before it, is far from the truth in that perception is one of the attributes of the living, and the intellect is an accident from which that is impossible, just as it is impossible for it to be pleasurable and desired. Sheikh Abu al-Hasan al-Ash'ari, Professor Abu Ishaq al-Isfarayini and other scholars said: The mind is knowledge, as evidenced by the fact that it is not said: I understood and I did not know, or I knew and I did not understand. Judge Abu Bakr said: The mind is necessary sciences due to the necessity of obligations, the permissibility of permissibles and the impossibility of impossibles. This is the choice of Abu al-Ma'ali in al-Irshad, and he chose in al-Burhan that it is a quality by which the attainment of knowledge is possible. He objected to the doctrine of the judge and provided evidence for the corruption of his doctrine. He narrated in al-Burhan from al-Muhasibi that he said: The mind is an instinct. Professor Abu Bakr narrated from al-Shafi'i and Abu Abdullah ibn Mujahid that they said: The mind is the instrument of discrimination. It was narrated from Abu al-Abbas al-Qalanisi that he said: The mind is the power of discrimination. It was narrated from al-Muhasibi that he said: The mind is lights and insights. Then he arranged these statements and interpreted them and said: It is better that this transmission from al-Shafi'i or Ibn Mujahid is not correct, because the instrument is only used in the established instrument and its use in accidents is a metaphor. Likewise, the statement of the one who said: It is power, for nothing can be understood from power except ability. Al-Qalansi made what he made general, expanding the expressions, and so did Al-Muhasibi. The mind is not an image nor a light, but lights and insights are gained from it. And in this surah, an explanation of its benefit will come in the verse of monotheism, God willing.

Tafsir Ibn Kathir

God Almighty says: How is it appropriate for you, O people of the Book, when you command people to do good, which is the sum of goodness, to forget yourselves and not do what you command people to do, while you recite the Book and know what is in it for those who fall short in God's commands? Do you not understand what you are doing to yourselves, so that you may wake up from your slumber and see from your blindness? This is as Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah regarding the words of God the Almighty: **Do you**

enjoin righteousness upon people and forget yourselves? He said: The Children of Israel enjoined upon people to obey God and to fear Him and to do righteousness, and they disobeyed, so God the Almighty reproached them. Al-Suddi said the same. Ibn Jurayj said: **Do you enjoin righteousness upon people?** The People of the Book and the hypocrites enjoined upon people to fast and pray and neglected to do what they enjoined upon people, so God reproached them for that. So whoever enjoins good, let him be the most hasty of people in it. Muhammad ibn Ishaq said on the authority of Muhammad on the authority of Ikrimah or Sa'id ibn Jubayr on the authority of Ibn Abbas: **And you forget yourselves** means you abandon yourselves "while you recite the Scripture. Do you not understand?" meaning you forbid people from disbelieving in what you have of prophethood and the covenant of the Torah and you abandon yourselves, meaning while you disbelieve in what is in it of My covenant. To you in the belief of my messenger and you break my covenant and deny what you know of my book, and Al-Dahhak said on the authority of Ibn Abbas: In this verse he says: Do you command people to enter the religion of Muhammad, may God bless him and grant him peace, and other than what you were commanded to do of establishing prayer and you forget yourselves, and Abu Ja'far bin Jarir said: Ali bin Al-Hasan told me, Muslim Al-Jarmi told us, Mukhallad bin Al-Hussein told us on the authority of Ayoub Al-Sakhtiyani. On the authority of Abu Qilabah regarding the statement of God the Almighty: **Do you enjoin righteousness upon people and forget yourselves, while you recite the Scripture?** Abu al-Darda' may God be pleased with him said: A man does not fully understand until he hates people for the sake of God, then he returns to himself and becomes even more hateful towards himself. Abd al-Rahman ibn Zayd ibn Aslam said regarding this verse: These Jews, when a man comes to them and asks them about something in which there is no right or bribery, they enjoin what is right, so God the Almighty said: **Do you enjoin righteousness upon people and forget yourselves, while you recite the Scripture? Do you not understand?** The purpose is that God the Almighty condemned them for this action, and alerted them to their mistake towards themselves, since they were enjoining good but not doing it. The intention is not to condemn them for enjoining righteousness while abandoning it, for enjoining what is right is well-known and is obligatory upon the scholar, but what is obligatory and more appropriate for the scholar is to do it with those who command them to do it and not to shirk from them, as Shu'aib (peace be upon him) said: "And I do not intend to go against you in that which I forbid you. I only desire reform as much as I am able. And my success is not except with God. Upon Him I rely, and to Him I turn." Both enjoining what is right and doing it are obligatory and neither is dropped by abandoning the other, according to the most correct of the two opinions of the scholars of the early and later generations. Some of them said that the one who commits sins should not forbid others from doing so, and this is weak. Even weaker than that is their adherence to this verse, for they have no proof in it. The correct view is that the scholar enjoins what is right even if he does not do it, and forbids what is wrong even if he commits it. Malik said on the authority

of Rabi'ah: I heard Sa'id ibn Jubayr say: If a person did not enjoin what is right and forbid what is wrong until there was nothing wrong with him, then no one would enjoin what is right or forbid what is wrong. Malik said: And who is the one who has nothing wrong with him? I said But in this case he is blameworthy for abandoning obedience and committing sin because of his knowledge of it and his opposition with insight, for the one who knows is not like the one who does not know, and for this reason the hadiths came in warning against that, as Imam Abu al-Qasim al-Tabarani said in his great dictionary: Ahmad ibn al-Mu'allah al-Dimashqi and al-Hasan ibn Ali al-Umari told us, they said: Hisham ibn Ammar told us, Ali ibn Sulayman al-Kalbi told us, al-A'mash told us, on the authority of Abu Tamimah al-Hujaymi, on the authority of Jundub ibn Abdullah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of the scholar who teaches people good but does not act upon it is like the example of a lamp that gives light to people and burns itself.** This is a strange hadith from this aspect. Another hadith Imam Ahmad bin Hanbal said in his Musnad: Waki' narrated to us, Hammad bin Salamah narrated to us, on the authority of Ali bin Zaid, who is Ibn Jud'an, on the authority of Anas bin Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "On the Night of Ascension, I passed by a people whose lips were being cut with scissors of fire. He said: I said: Who are these? They said: The orators of your nation from the people of this world, who used to command people to do good and forget themselves while they recite the Book. Do they not understand?" And Abd bin Hamid narrated it in his Musnad and his Tafsir on the authority of Al-Hasan bin Musa on the authority of Hammad bin Salamah on his authority. And Ibn Mardawayh narrated it in his Tafsir from the hadith of Yunus bin Muhammad Al-Mu'addib and Al-Hajjaj bin Munhal, both of them on the authority of Hammad bin Salamah on his authority. And Yazid bin Harun narrated it likewise on the authority of Hammad bin Salamah on his authority. Then Ibn Mardawayh said: Muhammad bin Abdullah bin Ibrahim narrated to us, Musa bin Harun narrated to us, Ishaq bin Ibrahim Al-Tastari narrated to us in Balkh, Makki bin Ibrahim narrated to us, Umar bin Qais narrated to us on the authority of Ali bin Zaid on the authority of Thamamah on the authority of Anas, who said: I heard the Messenger of God, may God bless him and grant him peace, say: God's Messenger (may God's peace and blessings be upon him) said: "On the Night Journey, I passed by people whose lips and tongues were being cut with scissors of fire. I said: Who are these, O Gabriel? He said: These are the preachers of your nation who command people to do good and forget themselves." It was narrated by Ibn Hibban in his Sahih, and by Ibn Abi Hatim and Ibn Mardawayh as well, on the authority of Hisham al-Dastawai, on the authority of al-Mughira, meaning Ibn Habib, the brother-in-law of Malik ibn Dinar, on the authority of Malik ibn Dinar, on the authority of Thamamah, on the authority of Anas ibn Malik, who said: When the Messenger of God (may God's peace and blessings be upon him) ascended, he passed by people whose lips were being cut. He said: O Gabriel, who are these? He said: These are the preachers of your nation who

Do you enjoin righteousness upon the people and forget yourselves, even though you recite the Scripture? Then will you not reason?

command people to do good and forget themselves. Do they not understand? Another hadith - Imam Ahmad said: Ya'la ibn Ubayd narrated to us: Al-A'mash narrated to us, on the authority of Abu Wa'il, who said: It was said to Usamah, while I was riding behind him: Why don't you speak to Uthman? He said: You see that I do not speak to him. Should I not hear you? I speak to him in private without initiating a matter that I do not like to be the first to initiate. By God, I will not say to a man that you are the best of people even if he is my leader after I heard the Messenger of God, may God bless him and grant him peace, say: They said: What did you hear him say? He said: I heard him say: "A man will be brought on the Day of Resurrection and thrown into the Fire, and his intestines will spill out of him, and he will circle around in the Fire as a donkey circles around its millstone. The people of the Fire will circle around him and say: O so-and-so, what happened to you? Did you not enjoin us to do good and forbid us from evil? He will say: I enjoined you to do good but did not do it, and forbade you from evil but did it." Narrated by al-Bukhari and Muslim from the hadith of Sulayman ibn Mihran al-A'mash, with a similar wording. Ahmad said: Sayyar bin Hatim told us, Jaafar bin Sulayman told us, on the authority of Thabit, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **God will forgive the illiterate on the Day of Resurrection in a way that He will not forgive the scholars.** It has been reported in some of the narrations that the ignorant will be forgiven seventy times, until the scholar is forgiven once. He who knows is not like he who does not know. God the Almighty said: "Say: Are those who know equal to those who do not know? Only those with understanding will remember." Ibn Asakir narrated in the biography of Al-Walid bin Uqbah on the authority of the Prophet, may God bless him and grant him peace, that he said: "Some of the people of Paradise will look at some of the people of Hell and say: Why did you enter Hell? By God, we did not enter Paradise except because of what we learned from you. They will say: We used to say and not do." Ibn Jarir Al-Tabari narrated it on the authority of Ahmad bin Yahya Al-Khabbaz Al-Ramli on the authority of Zuhair bin Ibad Al-Rawasi on the authority of Abu Bakr Al-Zuhri Abdullah bin Hakim on the authority of Ismail bin Abi Khalid on the authority of Al-Sha'bi on the authority of Al-Walid bin Uqbah, and he mentioned it. Ad-Dahhak said on the authority of Ibn Abbas: A man came to him and said: O Ibn Abbas, I want to enjoin what is right and forbid what is wrong. He said: Have I conveyed that? He said: I hope so. He said: If you do not fear that you will be disgraced by three verses from the Book of God, then do so. He said: What are they? He said: The words of God the Almighty: **Do you enjoin righteousness upon people and forget yourselves?** Have you mastered this? He said: No. He said: What about the second letter? He said: The Almighty's saying: **Why do you say what you do not do? Great is hatred in the sight of God that you say what you do not do.** Have you mastered this? He said: No. He said: What about the third letter? He said: The saying of the righteous servant Shu'aib, peace be upon him: "And I do not intend to go against you in that

from which I forbid you. I only desire reform." Have you mastered this verse? He said: No. He said: Then start with yourself. It was narrated by Ibn Mardawayh in his Tafsir. At-Tabarani said: Abdun ibn Ahmad told us, Zaid ibn al-Harith told us, Abdullah ibn Kharash told us, on the authority of al-Awwam ibn Hawshab, on the authority of al-Musayyab ibn Rafi', on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever calls people to a saying or action and does not act upon it himself will remain in the shade of God's wrath until he refrains or does what he said or called upon to do.** Its chain of transmission is weak. Ibrahim al-Nakha'i said: The most hated stories are three verses: God the Almighty's statement: **Do you enjoin righteousness upon people and forget yourselves?** And His statement: **O you who have believed, why do you say what you do not do? Great is hatred in the sight of God that you say what you do not do.** And His statement, reporting on the authority of Shu'aib: "And I do not intend to differ with you in that from which I have forbidden you. I only desire reform as much as I am able. And my success is not but from God. Upon Him I rely, and to Him I turn."

Fath al-Qadir

The hamza in his saying: 44- **Do you command people to righteousness?** is for questioning with rebuke to those being addressed, and what is meant is not rebuke them for the command to righteousness itself, for it is a good action that is recommended, but rather because of abandoning the act of righteousness that is understood from his saying: **And you forget yourselves** with purification by purifying the soul and standing in the position of calling people to the truth, deceiving people and confusing them as Abu al-Atahiya said:

You described piety as if you were pious and the scent of sins was shining from your clothes.

Al-Birr: obedience and good deeds, Al-Birr: the abundance of goodness and kindness, Al-Birr: honesty, Al-Birr: the fox's offspring, Al-Birr: the sheep market, and from its application to obedience, the poet said:

They are not worthy of being without you, people bless you and blow you up

That is, they obey you and disobey you. Forgetting with a kasra on the letter noon here means abandonment: that is, you abandon yourselves. Originally, it was the opposite of remembrance and preservation: that is, the disappearance of the image that was preserved from the perceptive and the memorizing. The soul: the spirit, and from it is the saying of God Almighty: **God takes the souls at the time of their death**, meaning the spirits. Abu Kharash said:

Salim escaped with his life in his mouth

The soul is also the blood. Hence their saying: His soul flowed. The poet said:

Our souls flow on the edges of swords, and not on

anything but the spears.

The soul is the body, and from it:

I was informed that the Banu Suhaim brought their houses into the possession of the same Mundhir.

And the commands of the body. And His saying: **And you recite the Book** is a circumstantial clause that includes the greatest rebuke, the most severe rebuke, and the most eloquent rebuke. That is, how do you abandon the righteousness that you command people to do while you are from the origin of knowledge and know the ugliness of this action and the severity of the threat for it, as you see in the Book that you recite and the verses that you read from the Torah. And recitation: reading, and this is what is meant here and its origin is following. It is said that you recited it: if you followed it, and the reader is called a follower and the reading is recitation because he follows some words with others in the order that they are in. And His saying: **Do you not understand?** is an interrogative to denounce them and rebuke them, and it is more severe than the first and more severe, and the most severe thing that God rebuked in this place is those who command good and do not do it from the scholars who are not working with knowledge, so He denounced them first for commanding people to be righteous while forgetting themselves in that matter that they carried out in the assemblies and called out in the councils, deluding people that they are conveying from God what they have undertaken of His proofs, and explaining to His servants what He has commanded them to explain, and conveying to His creation what He has entrusted to them and entrusted to them, while they are the people who neglect that and are the most distant from its benefit and the most indifferent to it, then He linked this sentence to another sentence that He made clarifying their condition and revealing their faults and tearing off their veils, which is that they did this heinous act and terrible characteristic with their knowledge and awareness of the Book that was revealed to them and their adherence to its recitation, and they are in that as Al-Ma'arri said:

The reader of the Torah carries the Torah to gain benefits, not to love recitations.

Then he moved with them from one rebuke to another, and from one reproach to another, saying: If you were not among the people of knowledge, and the bearers of the proof, and the people of studying the Books of God, then the mere fact that you are among those who have reason would have been a barrier between you and that, defending you from it and deterring you from it. So how did you neglect what reason requires after you neglected what knowledge requires? Reason in the original language: prevention, and from it is the camel's tether, because it prevents it from moving, and from it is reason in blood money because it prevents the guardian of the murdered from killing the perpetrator. Reason is the opposite of ignorance, and it is correct to interpret what is in the verse here with what is the original meaning of reason according to the people of language: that is, do you not prevent yourselves from falling into this deplorable state? And it is correct for the meaning of the verse to be: Do you not look with your minds that God has given you since you did not benefit from the knowledge that you have?

Tafsir al-Baghawi

44. **Do you enjoin righteousness upon people?** That is, obedience? This was revealed about the Jewish scholars. A man among them would say to his relative and Muslim ally if he asked him about the matter of Muhammad, may God bless him and grant him peace: **Stick to his religion, for his command is true and his word is truthful.** It was said: This is addressed to their rabbis when they ordered their followers to adhere to the Torah, then they disobeyed and changed the description of Muhammad, may God bless him and grant him peace. **And you forget yourselves**, that is, you abandon yourselves and do not follow him. **And you recite the Book**, you read the Torah, in which is his description and attributes. **Do you not understand?** that it is true so that you follow it?

The mind is taken from the halter of the animal, which is what is used to tie the camel's knee and prevent it from straying. Likewise, the mind prevents its owner from disbelief and denial.

Ahmad bin Abdullah Al-Salihi told us, Abu Amr Bakr bin Muhammad Al-Muzni told us, Abu Bakr Muhammad bin Abdullah, the grandson of Al-Abbas bin Hamza told us, Al-Hussein bin Al-Fadl Al-Bajali told us, Affan told us, Hammad bin Salamah told us, Ali bin Zaid, on the authority of Anas bin Malik, that the Messenger of God, may God bless him and grant him peace, said: "On the night of my ascension, I saw men whose lips were being cut with scissors of fire. I said: Who are these, O Gabriel? He said: These are preachers from your nation who command people to righteousness and forget themselves, and they recite the Book."

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Ali bin Abdullah, I told Sufyan, on the authority of Al-A'mash, on the authority of Abu Wa'il, who said: Usamah, may God be pleased with him, said: I heard the Messenger of God, may God bless him and grant him peace, say: "A man will be brought on the Day of Resurrection and thrown into the Fire, and his intestines will spill out (i.e. his intestines will be cut off) and he will go round as a donkey goes round its millstone. The people of the Fire will gather around him and say: 'O so-and-so, what is the matter with you? Did you not command us to do good and forbid us from evil?' He will say: 'I used to command you to do good but I did not do it, and forbid you from evil but I did it.'" Shu'bah said on the authority of Al-A'mash: 'He will be ground in it as a donkey grinds in its millstone.'"

Tafsir al-Baidawi

44-**Do you command people to do good?** A statement with rebuke and astonishment. And goodness is: expanding in goodness, from goodness which is the wide space that includes all goodness, and therefore

Surat al-Baqarah 2:44

Do you enjoin righteousness upon the people and forget yourselves, even though you recite the Scripture? Then will you not reason?

three things were said: goodness in worshipping God Almighty, goodness in taking care of relatives, and goodness in dealing with strangers.

And you forget yourselves and you abandon them from righteousness as if they were forgotten. On the authority of Ibn Abbas, may God be pleased with them both, it was revealed about the rabbis of Medina. They were secretly ordering those they advised to follow Muhammad, may God bless him and grant him peace, but they did not follow him.

It was said: They used to command charity but did not give charity themselves. **And you recite the Book** is a rebuke like His saying: **And you know** meaning you recite the Torah, and in it is a threat for stubbornness, abandoning righteousness, and contradicting words with deeds.

Do you not understand? The ugliness of your actions prevents you from them, or do you not have a mind that prevents you from what you know is bad? The mind is originally confinement, and human perception is called this because it restrains it from what is ugly and makes it understand what is good, then the power by which the soul perceives this perception. The verse is blaming the one who preaches to others but does not preach to himself for the evil of his actions and the wickedness of his soul, and that his action is the action of the ignorant of the Sharia or the fool who is devoid of mind, for the commonality between them is rejected by his nature, and what is meant by it is urging the preacher to purify the soul and turn to it with perfection so that it may stand and establish others, not preventing the immoral from preaching, for failure to do one of the two commanded matters does not necessitate failure to do the other.

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And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive.

Tafsir al-Jalalayn

45 - **And seek help** seek help in your affairs **through patience** restraining oneself from what one dislikes **and prayer** He singled it out for mention to magnify its importance. In the hadith, "Whenever a matter troubled him, may God bless him and grant him peace, he would hasten to pray." It was said that the address was to the Jews when greed and the love of leadership prevented them from believing, so they were commanded to be patient, which is fasting, because it suppresses desire, and to pray because it brings about humility and eliminates arrogance **and it** meaning prayer **is great heavy except for the humbly** those who are at peace with obedience.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **And seek help through patience**, is seek help to fulfill the covenant you made with Me in your book of obeying Me and following My command, and abandoning what you desire of leadership and love of the world, for what you hate of submitting to My command and following My Messenger Muhammad, may God bless him and grant him peace, with patience and prayer.

It has been said that the meaning of patience in this context is fasting, and fasting is one of the meanings of patience. The interpretation of those who interpreted this according to us is that God, the Most High, commanded them to be patient with everything that their souls hated of obeying God and abandoning His disobedience. The root of patience is to prevent the soul from what it loves and to restrain it from its desires. Therefore, the one who is patient with a calamity is called: patient, because he restrains himself from worrying. The month of Ramadan is called the month of patience, because of the patience of those who fast during the day from eating and drinking, and His patience with them from that, His restraining them and restraining them from it, just as a man who is about to kill is patient, so you restrain him until you kill him. Therefore, it is said: So-and-so killed so-and-so patiently, meaning: He restrained him until he killed him. So the one who was killed is patient and the killer is patient.

As for prayer, we have mentioned its meaning previously.

If someone were to say to us: We have learned the meaning of the command to seek help through patience in fulfilling one's covenant and maintaining obedience, so what is the meaning of the command to seek help through prayer in obeying God and

abandoning His disobedience, and to be stripped of leadership and abandon the world?

It was said: Prayer includes the recitation of the Book of God, whose verses call for rejecting the world and abandoning its pleasures, entertaining the souls from its adornments and deception, reminding them of the Hereafter and what God has prepared for its people. Considering it helps those who obey God to strive hard in it, as was narrated from our Prophet, may God bless him and grant him peace, that if something troubled him, he would resort to prayer.

Ismail bin Musa Al-Fazari told me that, he said, Al-Hussein bin Rataq Al-Hamadani told us, on the authority of Ibn Jurayj, on the authority of Ikrimah bin Ammar, on the authority of Muhammad bin Ubaid Abi Qudamah, on the authority of Abdul Aziz bin Al-Yaman, on the authority of Hudhayfah, who said: "Whenever something worried the Messenger of God, may God bless him and grant him peace, he would resort to prayer."

Sulayman ibn Abd al-Jabbar told me, he said, Khalaf ibn al-Walid al-Azdi told us, he said, Yahya ibn Zakariya told us, on the authority of Ikrimah bin Ammar, on the authority of Muhammad ibn Abd God al-Du'ali, he said, Abd al-Aziz, the brother of Hudhayfah, said, Hudhayfah said: "Whenever something troubled the Messenger of God, may God bless him and grant him peace, he would pray."

It was also narrated from him, may God bless him and grant him peace, "that he saw Abu Hurairah lying on his stomach and said to him: 'Ash-Kanb Dard.' He said: 'Yes.' He said: 'Get up and pray, for in prayer there is healing.'"

So God, the Most High, commanded those of the rabbis of the Children of Israel whom He described, to turn their refuge in fulfilling the covenant of God that they had made to seeking help through patience and prayer, just as He commanded His Prophet Muhammad, may God bless him and grant him peace, to do so, saying to him: **So be patient**, O Muhammad, "over what they say and exalt [God] with praise of your Lord before the rising of the sun and before its setting, and during the hours of the night and at the ends of the day that you may be satisfied" (Ta-Ha 20:130). So God, the Most High, commanded him in his calamities to seek refuge in patience and prayer. And:

Muhammad ibn al-Ala' and Ya'qub ibn Ibrahim narrated: Ibn Ulayyah narrated: Uaynah ibn Abd al-Rahman narrated on the authority of his father: Ibn Abbas was informed of the death of his brother Qatham while he was on a journey, so he sought refuge in God from the evil of what happened. Then he moved off the road, knelt down, and prayed two rak'ahs in which he sat for a long time. Then he stood up and walked to his mount, saying: **And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive.**

As for Abu Al-Aaliyah, he used to say:

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And seek help through patience and prayer**, he said, he says: Seek help

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through patience and prayer to please God, and know that they are from obeying God.

Ibn Jurayj said:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, he said, Ibn Jurayj said regarding his statement: **And seek help through patience and prayer**, he said: They are two aids to the mercy of God.

Yunus bin Abdul A'la told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **And seek help through patience and prayer** the verse, he said: The polytheists said: By God, O Muhammad, you are calling us to a great matter. He said: To prayer and faith in God, may His praise be glorified.

The statement in the interpretation of the Almighty's saying: **And indeed, it is difficult except for the humbly submissive**.

Abu Ja'far said: What He, the Most High, means by His statement, **And it**, is the prayer. So the ha' and the alif in **And it** refer back to the prayer. Some of them said: His statement, **And it** means: The answer of Muhammad, may God bless him and grant him peace. And the wording of the answer was not mentioned for that, so the ha' and the alif are made a metaphor for it. And it is not permissible to leave the apparent meaning of the statement for an inner meaning that does not indicate its correctness.

What he means by his saying: *big* is very heavy, such as:

Yahya bin Abi Talib told me, he said, Ibn Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **And indeed, it is difficult except for the humbly submissive**, he said: Indeed, it is heavy.

What he means by his saying: **except for the humble**, is except for those who submit to His obedience, fear His wrath, and believe in His promise and threat. Like:

Al-Muthanna bin Ibrahim told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **Except for the humble**, meaning: those who believe in what God has revealed.

Al-Muthanna told me, he said, Adam Al-Asqalani told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **Except for the humble**, he said: He means the fearful.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Sufyan told us, on the authority of Jabir, on the authority of Mujahid: **Except for the humble**, he said: the truly faithful.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: Khushu' is fear and awe of

God, and he recited the words of God: **Humbled by humiliation** (al-Shura 42:45), he said: The fear that descended upon them humiliated them, and they were humbled by it.

The origin of humility is: modesty, submission and submissiveness. From this comes the poet's saying:

When the report of Al-Zubayr came, the city walls and the mountains were humbled.

Meaning: The mountains were humbled and submissive due to the enormity of the calamity of his loss.

The meaning of the verse is: And seek help, O rabbis from the People of the Book, by confining yourselves to the obedience of God, and restraining yourselves from the disobedience of God, and by establishing the prayer that prevents indecency and wrongdoing, brings one closer to the pleasure of God, and is great to establish except for those who are humble before God, submissive to His obedience, and humble out of fear of Him.

Tafsir al-Qurtubi

God Almighty says: **Seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive**.

It has eight issues:

First: The Almighty's saying: **Seek help through patience and prayer**. Patience means confinement in the language. And someone was killed patiently, meaning he held back and confined until he perished. And I kept my soul patient about something: I kept it back.

And the patient woman that he forbade. In the hadith, she is the one who is imprisoned for death, and she is the one who is crouched down. And Antara said:

So I was patient, knowing that I would be free to anchor if the coward's soul came out.

Second: God Almighty commanded patience in obedience and in avoiding disobedience in His Book, saying: **And be patient**. It is said: So-and-so is patient in avoiding sins, so he was patient in obedience. This is the most correct of what has been said. An-Nahhas said: It is not said of someone who is patient in disobedience: *patient*. Rather, it is said: **patient in such-and-such**. So if you say: *patient* in general, then it is as we mentioned. God Almighty said: **Only those who are patient will be given their reward in full, without account**.

Third: The Almighty's saying: **And the prayer** He singled out the prayer for mention among all other acts of worship, highlighting its mention. Whenever something troubled him, peace be upon him, he would resort to prayer. Among the narrations is that Abdullah ibn Abbas was told that his brother Qatham - or it was

said his daughter - had died while he was on a journey, so he sought refuge in God and said: A shame that God has covered, a burden that God has spared, and a reward that God has provided. Then he moved away from the road and prayed, then he returned to his mount while reciting: **Seek help through patience and prayer.** So prayer according to this interpretation is the prescribed one. Some people said: It is supplication according to its linguistic usage, so the verse according to this interpretation is similar to the Almighty's saying: **When you meet a company, then stand firm and remember God,** because standing firm is patience, and remembrance is supplication. A third statement: Mujahid said: Patience in this verse means fasting, and from this Ramadan was called the month of patience. So fasting and prayer came according to this statement in the verse in a proportional manner in that fasting prevents desires and makes one renounce the world, and prayer prevents indecency and wrongdoing, and brings about humility and the Qur'an is recited in it, which reminds one of the Hereafter. And God knows best.

Fourth: Patience in the face of harm and acts of obedience is a form of jihad against the self and suppressing its desires and preventing them from becoming excessive. It is one of the morals of the prophets and righteous people. Yahya ibn al-Yaman said: Patience is not wishing for a state other than what God has provided for you, and being content with what God has decreed for your worldly and afterlife affairs. Al-Sha'bi said: Ali **may God be pleased with him** said: Patience is to faith what the head is to the body. Al-Tabari said: Ali **may God be pleased with him** spoke the truth, because faith is knowledge in the heart, acknowledgment with the tongue, and action with the limbs. So whoever is not patient in acting with his limbs does not deserve faith in general. So patience in acting according to the laws is like the head to the body of a person, who cannot be complete without it.

Fifth: God the Almighty described the reward for deeds and set an end and limit for them, saying: **Whoever brings a good deed will have ten times the like thereof.** And He made the reward for charity in the way of God higher than this, saying: **The parable of those who spend their wealth in the way of God is that of a grain of corn** (al-Baqarah 2:17). And He made the reward of the patient without account, and praised the people, saying: **Only the patient will be given their reward in full, without account.** And He said: **And whoever is patient and forgives - indeed, that is of the matters [worthy] of determination.** It has been said that what is meant by the patient in His statement: **Only the patient will be given their reward in full** is the fasting ones, based on the statement of God the Almighty in the Sahih Sunnah on the authority of the Prophet, may God's prayers and peace be upon him:

Fasting is for Me and I will reward for it. He did not mention a specific reward, just as he did not mention it for patience. And God knows best.

Sixth: Among the virtues of patience is that God Almighty described Himself with it, as in the hadith of Abu Musa on the authority of the Prophet, may God bless him and grant him peace, who said:

"No one or nothing is more patient with the harm he hears than God, the Most High. They claim to have a son for Him, and yet He heals them and provides for them." Narrated by Al-Bukhari. Our scholars said: Describing God with patience means forbearance, and the meaning of describing Him with forbearance is delaying punishment for those who deserve it. Describing Him with patience was not mentioned in the Qur'an, but rather it was mentioned in the hadith of Abu Musa. The Sunnis interpreted it as the interpretation of forbearance, as stated by Ibn Furak and others. It was mentioned in His names: Al-Sabūr, to exaggerate His forbearance towards those who disobey Him.

Seventh: The Almighty's statement: **And indeed, it is a great thing.** The interpreters differed regarding the return of the pronoun in His statement: **And indeed, it is.** It was said: It refers to prayer alone in particular, because it is a great thing for the souls that fasting is not. Patience here is fasting. So prayer is the imprisonment of the souls, and fasting is only preventing desires, so it is not preventing one desire or two desires as preventing all desires. The fasting person is only preventing the desire for women, food, and drink, then he indulges in all desires from speaking, walking, looking, and other things from meeting people, so he is consoled by those things from what he was prevented. The one who prays refrains from all of that, so all of his limbs are restricted by prayer from all desires. If that is the case, then prayer is more difficult for the soul and its struggle is more intense, so that is why He said: **And indeed, it is a great thing.** It was said: On them both, but he referred to the most common, which is prayer, like his saying: **And those who hoard gold and silver and do not spend it in the way of God,** and his saying: **And when they see a transaction or amusement, they disperse to it.** So he referred the writing to silver, because it is the most common and widespread, and to the transaction, because it is the best and most important. And it was said: Since patience was included in prayer, he repeated it, as he said: **And God and His Messenger are more deserving that they should please Him,** and he did not say: please them, because the pleasure of the Messenger is included in the pleasure of God, the Most High, the Almighty. And from this is the saying of the poet:

The crack of youth and black hair, if not treated, is madness.

He did not say *disobeying*, but rather referred it to the youth because poetry is included in it. It was said that the metaphor was referred to each of them, but it was omitted for brevity. God Almighty said: **And We made the son of Mary and his mother a sign,** and He did not say **two signs.** And from this is the saying of the poet:

Whoever spends the night in the city, then I and Qiyar are strangers there.

Another said:

Every worry has its time, and neither morning nor evening brings success.

He meant: For two strangers, with whom there is no success. It was said: On the worship that is implied in

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the meaning of mentioning patience and prayer. It was said: On the source, which is the assistance required by his saying: Seek assistance. It was said: On the answer of Muhammad, peace be upon him, because patience and prayer are among what he called for. It was said: On the Kaaba, because the command to pray is only towards it. **It is great** means heavy and difficult, the predicate of *if*. It is permissible in other than the Qur'an: **And indeed it is great**. "Except for the humbly submissive" because it is easy for them. The masters of meanings said: Except for those who were supported in eternity with the characteristics of selection and guidance.

Eighth: The Almighty's saying: **Upon the humble**. The humble is the plural of *khashi'*, which means the humble. Humility is a state in the soul from which tranquility and humility appear in the limbs. Qatada said: Humility is in the heart, and it is fear and lowering the gaze in prayer. Al-Zajaj said: The humble is the one who sees the effect of humiliation and humility upon himself, like the humility of a house after it has been strengthened. This is the origin. Al-Nabigha said:

Ashes like kohl for my eyes, O my father, and my back is like the trunk of the basin, hollow and humble.

A place that is humiliated: one cannot find its way to it. The voices became humiliated, meaning they became still. Kharashi's chest became humiliated if he spit out sticky saliva, and he lowered his gaze if he lowered it. Al-Khasha'ah is a soft piece of land. In the hadith:

It was humble on the water, then it spread out later. A humble town: dusty, with no houses. Sufyan al-Thawri said: I asked al-A'mash about humility, so he said: O Thawri, you want to be an imam for the people, but you do not know humility! I asked Ibrahim al-Nakha'i about humility, and he said: Al-A'mash! You want to be an imam for the people and you do not know humility! Humility is not eating rough food, wearing rough clothing, and lowering your head! Rather, humility is to see the noble and the lowly as equal in truth, and to be humble before God in every duty imposed upon you. Omar ibn al-Khattab looked at a young man who had lowered his head and said: Oh man! Raise your head, for humility does not exceed what is in the heart. Ali ibn Abi Talib said: Humility is in the heart, and that your hands are soft towards the Muslim man, and that you do not turn around in your prayer. This meaning will come in detail in the words of God the Almighty: **Indeed, the believers have succeeded * Who are humble in their prayers.** So whoever shows humility to people beyond what is in his heart, then he is only showing hypocrisy upon hypocrisy. Sahl ibn Abdullah said: He is not humble until every hair on his body is humble, because God the Almighty says: **The skins of those who fear their Lord shiver from it.**

I said: This is the praiseworthy humility, because when fear settles in the heart, it necessitates outward humility, and its owner cannot control it. You see him lowering his head, polite and humble. The predecessors used to strive to conceal what appeared of that. As for the reprehensible, it is forcing it, weeping,

and lowering the head as the ignorant do in order to be seen with the eye of righteousness and reverence. This is a trick from the devil and a suggestion from the human soul. Al-Hasan narrated that a man sighed in the presence of Umar ibn al-Khattab as if he was sighing, so Umar nudged him, or said, **Punch him**. When Umar **may God be pleased with him** spoke, he was listened to, when he walked, he hurried, and when he struck, he hurt. He was a true ascetic and truly humble. Ibn Abi Nujayh narrated on the authority of Mujahid, who said: The humble are the true believers.

Tafsir Ibn Kathir

God the Almighty says, commanding His servants, in what they hope for of the good of this world and the Hereafter, to seek help through patience and prayer, as Muqatil ibn Hayyan said in his interpretation of this verse: Seek help in seeking the Hereafter through patience in performing the obligatory duties and prayer. As for patience, it was said that it means fasting, as Mujahid stated. Al-Qurtubi and others said: This is why Ramadan is called the month of patience, as stated in the hadith. Sufyan al-Thawri said on the authority of Abu Ishaq on the authority of Jari ibn Kulayb on the authority of a man from Banu Sulaym on the authority of the Prophet, may God bless him and grant him peace, who said: **Fasting is half of patience**. It was also said that what is meant by patience is refraining from sins, and this is why He linked it to performing acts of worship, the highest of which is performing prayer. Ibn Abi Hatim said: My father told us, Ubaydullah ibn Hamza ibn Ismail told us, Ishaq ibn Sulayman told us on the authority of Abu Sinan on the authority of Umar ibn al-Khattab, may God be pleased with him, who said: Patience is of two types: patience in the face of calamity is good, and even better than that is patience in abstaining from the prohibitions of God. He said: It was narrated on the authority of Al-Hasan Al-Basri something similar to what Umar said. Ibn Al-Mubarak said on the authority of Ibn Lah'ah on the authority of Malik bin Dinar on the authority of Saeed bin Jubair, who said: Patience is the servant's acknowledgment to God of what he has been afflicted with and his seeking reward from God and hoping for His reward. A man may become impatient while he is enduring, but nothing is seen from him except patience. Abu Al-Aaliyah said about the words of God the Most High: **And seek help through patience and prayer**, he said: To please God, and know that it is from obeying God. As for His words: **and prayer**, then prayer is one of the greatest aids to steadfastness in a matter, as God the Most High said: "Recite what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of God is greater." Imam Ahmad said: Khalaf bin Al-Waleed told us, Yahya bin Zakariya bin Abi Zaida told us, on the authority of Ikrimah bin Ammar, on the authority of Muhammad bin Abdullah Al-Du'ali, who said: Abdul Aziz, the brother of Hudhayfah, said: Hudhayfah, meaning Ibn Al-Yaman, may God be pleased with him, said: Whenever

something worried the Messenger of God, may God bless him and grant him peace, he would pray. Abu Dawud narrated it on the authority of Muhammad bin Isa, on the authority of Yahya bin Zakariya, on the authority of Ikrimah bin Ammar, as will come. Ibn Jarir narrated it from the hadith of Ibn Jurayj, on the authority of Ikrimah bin Ammar, on the authority of Muhammad bin Ubayd bin Abi Qudamah, on the authority of Abdul Aziz bin Al-Yaman, on the authority of Hudhayfah, who said: Whenever something worried the Messenger of God, may God bless him and grant him peace, he would resort to prayer. Some of them narrated it on the authority of Abdul Aziz, the nephew of Hudhayfah, and it is said: the brother of Hudhayfah, without a chain of transmission on the authority of the Prophet, may God bless him and grant him peace. Muhammad bin Nasr al-Marwazi said in the Book of Prayer: Sahl bin Uthman al-Askari told us, Yahya bin Zakariya bin Abi Zaida told us, Ikrimah bin Ammar said, Muhammad bin Abdullah al-Du'ali said, Abdul Aziz said: Hudhayfah said: I returned to the Prophet, may God bless him and grant him peace, on the night of the Confederates, and he was wrapped in a cloak praying, and whenever something troubled him, he would pray. Abdullah bin Muadh told us, my father told us, Shu'bah told us, on the authority of Abu Ishaq, he heard Haritha bin Mudrib hear Ali, may God be pleased with him, say: I saw us on the night of Badr, and there was none among us but sleeping except the Messenger of God, may God bless him and grant him peace, praying and supplicating until morning. Ibn Jarir said: It was narrated on his authority, may God bless him and grant him peace, that he passed by Abu Hurayrah while he was lying on his stomach, and he said to him: **Ash-Kum Dard**, meaning: **Does your stomach hurt? He said: Yes. He said: Get up and pray, for prayer is a cure.** Ibn Jarir said: Muhammad ibn al-Fadl and Yaqub ibn Ibrahim told us: Ibn Ulayyah told us: Uyaynah ibn Abd al-Rahman told us on the authority of his father: Ibn Abbas was informed of the death of his brother Qasim while he was on a journey, so he sought refuge in God and then moved away from the road and knelt down, and prayed two rak'ahs in which he prolonged his sitting, then he stood up and walked to his mount while saying: **And seek help through patience and prayer, and indeed, it is difficult except for the humble submissive.** Sunayd said on the authority of Hajjaj on the authority of Ibn Jurayj: **And seek help through patience and prayer.** He said that they are two aids to the mercy of God. The pronoun in his statement: **Indeed, it is a great sin** refers to the prayer. This was stated by Al-Mujahid and chosen by Ibn Jarir. It is possible that it refers to what the words indicate, which is the commandment to do so, like the statement of God the Almighty in the story of Qarun: "And those who were given knowledge said, 'Woe to you! The reward of God is better for those who believe and do righteous deeds. And none receives it except the patient.'" And God the Almighty said: "And not equal are the good deed and the bad. Repel [evil] by that which is better, and thereupon he between whom and you there was enmity will become as though he was a devoted friend. And none receives it except those who are patient. And none receives it except one of great fortune." That is, none receives this commandment except those who are patient, and none receives it, that is, is given it and inspired with it, except one of

great fortune. In any case, God the Almighty's statement: **And indeed, it is a great sin.** Any hardship is heavy except for the humble. Ibn Abi Talha said on the authority of Ibn Abbas: He means those who believe in what God has revealed. Mujahid said: The true believers. Abu Al-Aaliyah said: Except for the humble and fearful. Muqatil bin Hayyan said: Except for the humble, meaning the modest. Ad-Dahhak said: And indeed it is great. He said: It is heavy except for those who submit to His obedience, fear His wrath, and believe in His promise and threat. This is similar to what came in the hadith: **You have asked about a great matter, and indeed it is easy for whom God makes it easy.** Ibn Jarir said: The meaning of the verse: And seek help, O scholars from among the People of the Book, by confining yourselves to the obedience of God and by establishing prayer, which prevents immorality and wrongdoing and brings one closer to the pleasure of God. Its establishment is great except for the humble, meaning the humble, submissive to His obedience, and humbled in fear of Him. This is what he said. And it appears that even though the verse was addressed in the context of warning the Children of Israel, they were not intended specifically, but rather it is general for them and others, and God knows best.

And the Almighty's saying: **Those who believe that they will meet their Lord and that they will return to Him** This is part of the previous statement, meaning that prayer or advice is burdensome except for the humble who believe that they will meet their Lord, meaning they know that they will be gathered to Him on the Day of Resurrection and presented to Him, and that they will return to Him, meaning that their affairs are subject to His will and He will judge them as He wills with His justice. For this reason, when they are certain of the afterlife and the reward, it becomes easy for them to do acts of obedience and abandon evil. As for His saying **They believe that they will meet their Lord**, Ibn Jarir, may God have mercy on him, said: The Arabs call certainty *assumption* and doubt *assumption*, similar to their calling darkness **as a curtain** and light **as a curtain** and the one who seeks help **as a cryer** and the one who seeks help **as a cryer**, and other similar names by which a thing and its opposite are called, as Duraid ibn al-Summah said:

I told them they thought that two thousand armed men were their leaders in the Persian armor.

He meant by that: Be certain that two thousand armed men will come to you. Umair bin Tariq said:

If my people cross and I remain among you and make my suspicions unseen and false

Meaning, and He makes certainty a hidden secret. He said: The evidence from the poetry and speech of the Arabs that suspicion in the meaning of certainty is more than can be counted, and what we have mentioned is sufficient for those who are granted understanding. Among them is the saying of God Almighty: **And the criminals will see the Fire and will think that they will fall into it.** Then Ibn Jarir said: Muhammad ibn Bashir told us, Abu Asim told us, Sufyan told us, on the authority of Jabir, on the authority of Mujahid: Every suspicion in the Qur'an is certainty, meaning I thought and they thought.

Surat al-Baqarah 2:45

And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive.

Al-Muthanna told me: Ishaq told us, Abu Dawud al-Jabari told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: Every suspicion in the Qur'an is knowledge. This is a sound chain of transmission. Abu Ja'far al-Razi said, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-'Aliyah, regarding the words of God Almighty: **Those who think that they will meet their Lord**, he said: Suspicion here is certainty. Ibn Abi Hatim said: And it was narrated on the authority of Mujahid, al-Suddi, al-Rabi' ibn Anas, and Qatadah something similar to what Abu al-'Aliyah said. Sunayd said on the authority of Hajjaj on the authority of Ibn Jurayj: **Those who think that they will meet their Lord**. They knew that they would meet their Lord, as He said: **Indeed, I thought that I would meet My reckoning**. He said: I knew, and Abd al-Rahman ibn Zayd ibn Aslam said the same **I said**. In the Sahih: That God the Almighty says to the servant on the Day of al-Qiyamah 75: **Did I not marry you? Did I not honor you? Did I not subject the horses and camels to you and let you rule and sit on the throne?** He says: *Yes*. God the Almighty says: **Did you think that you would meet Me?** He says: *No*. God the Almighty says: **Today I will forget you as you forgot Me**. And it will come in detail when God the Almighty says: **They forgot God, so He forgot them**, God willing.

Fath al-Qadir

And his saying: 45- **And seek help through patience**. Patience in the language means: confinement. I confined myself to something. And from this is the saying of Antarah:

So I was patient, knowing that I would be free to anchor if the coward's soul came out.

What is meant here is: Seek help by restraining yourselves from desires and limiting them to acts of obedience to repel the disliked things that befall you. It has been said that patience here is specific to patience with the obligations of prayer. This speaker provided evidence for this with the words of God the Almighty: **And enjoin prayer upon your family and be constant therein**. This specific patience in this verse does not negate what the definite article that comes before patience indicates in terms of comprehensiveness, just as what is meant by prayer here is everything that is included in the prescribed prayer, without any distinction between obligatory and voluntary. The commentators differed regarding the pronoun in His words: **And indeed, it is a great burden**. It was said that it refers to prayer, even though what precedes is patience and prayer. It may be permissible to refer the pronoun to one of the two matters mentioned above. As God the Almighty said: **And God and His Messenger are more deserving that they should please Him**, if one of them is included under the other in some way. From this is the saying of the poet:

The crack of youth and black hair, if not treated, is madness.

He did not say what was not compensated for, but

rather made the pronoun refer to youth, because black hair is included in it. It was said that it refers to prayer without considering the inclusion of patience under it, because patience is upon it, as was said previously. It was said that the pronoun refers to prayer, even though patience is intended with it, but since it is more emphatic and more general in obligation and more rewarding, the pronoun was used as a metaphor for it. From this is His statement: **And those who hoard gold and silver and do not spend it in the way of God**, thus it was said. It was said that the pronoun refers to the hoarded things, and similar to that is His statement, the Most High: **And when they see a trade or amusement, they disperse to it**, so the pronoun here was referred to silver and trade because silver is more general in benefit and more present, and trade is what causes the dispersal. The difference between this view and the first view is that patience there was made included under prayer, and here it was not included even though it was intended. It was said that what is meant by patience and prayer, but the pronoun was referred to one of them because it is sufficient for the other. From this is His statement, the Most High: **And We made the son of Mary and his mother...** Ayah, meaning the son of Mary is a sign and his mother is a sign. And from this the poet said:

And whoever spends the evening in the city, then I and Qiyar are strangers there

Another said:

Every worry has its own scope, and neither morning nor evening brings success.

It was said: The pronoun refers back to them after interpreting them as worship. It was also said: It refers back to the source understood from His statement: **And seek help**, which is seeking help. It was also said: It refers back to all the matters that the Children of Israel were forbidden from. The major sin is that which is too great and too great for its bearer because of the difficulty he finds when bearing and carrying it out. From this, **It is too great for the polytheists what you call them to do**. And the humble is the humble, and humility is modesty. He said in Al-Kashshaf: humility and submission. From this, the humble sand is called khasha'a. As for submission, it is softness and obedience. From this, she submitted with her saying: if she softened it. Al-Zajjaj said: The humble is the one who sees the effect of humiliation and humility on him like the humility of a house after the strongest, and a humble place: one that cannot be guided to, and the voices were humbled: meaning they became still, and he lowered his gaze: if he lowered it, and khasha'a is a soft piece of land. Sufyan al-Thawri said: I asked al-A'mash about humility, and he said: O Thawri, you want to be an imam for the people, but you do not know humility? Humility is not eating rough food, wearing rough clothing, and lowering your head. Rather, humility is to see the noble and the lowly as equal in the truth, and to be humble before God in every obligation imposed upon you. End quote. And what is better than what some of the investigators said in explaining its nature: It is a state in the soul from

which tranquility and humility appear in the limbs. And God Almighty excepted the humble, although they are, in consideration of using their limbs in prayer, and their adherence to the functions of humility, which is the spirit of prayer, and their tiring themselves greatly in the causes that necessitate presence and submission, because when they know of the multiplication of the reward and the availability of the recompense and the attainment of what God has promised of great reward, those troubles become easy for them, and the difficulties they commit become easy for them, rather that becomes a pure pleasure for them and a pure comfort for them, and for a reason what a people encounter from the heat of swords when the ranks clash, and the wish was for them the taste of death until one of them said:

I do not care when I kill a Muslim, on which side I die in the cause of God

And the assumption here, according to the majority, means certainty, and from it is the saying of God Almighty: **Indeed, I thought that I would meet my account** and His saying: **So they thought that they would meet it** and from it is the saying of Duraid bin Al-Summaḥ:

I told them they thought that two thousand armed men were wearing black Persian clothing.

It was said: The assumption in the verse is in its proper form, and it is implied in the speech about their sins, so it is as if they expected to meet Him as sinners, as mentioned by Al-Mahdawi and Al-Mawardi, and the first is better. The origin of assumption is doubt with inclination to one of the two sides, and it may occur in the place of certainty in places, including this verse. The meaning of His statement: **They will meet their Lord** is they will meet His reward, and the reciprocal here is not in its proper form, and I do not see any harm in carrying it on its original meaning without estimating the added. In this and what follows it from His statement: **And that to Him they will return** is an acknowledgment of the resurrection and what God has promised on the Last Day. Ibn Abi Hatim narrated on the authority of Mujahid regarding His statement: **And bow down** he said: Pray. Ibn Abi Hatim also narrated on the authority of Muqatil regarding His statement: **And bow down with those who bow down** he said: He ordered them to bow down with the nation of Muhammad, meaning: Be with them and among them. Abd bin Hamid narrated on the authority of Qatada regarding the words of God the Almighty: **Do you enjoin righteousness upon the people?** the verse, he said: Those are the People of the Book who used to enjoin righteousness upon the people and forget themselves, and they used to recite the Book and not benefit from what is in it. Al-Tha'labi and Al-Wahidi narrated on the authority of Ibn Abbas who said: This verse was revealed regarding the Jews of Medina. A man among them would say to his in-laws, relatives, and those who were breastfed by the Muslims: **Stick to the religion that you are upon and to what this man enjoins upon you**, meaning Muhammad, may God bless him and grant him peace, for his command is true. They used to enjoin that upon the people but did not do it. Ibn Jarir narrated on his authority regarding his words: **Do you enjoin righteousness upon the**

people? he said: **By entering the religion of Muhammad.** Ibn Ishaq, Ibn Jarir, and Ibn Abi Hatim narrated on his authority regarding the verse, he said: You forbid people from disbelieving in what you have of prophethood and the covenant from the Torah, while you disbelieve in what is in it of My covenant with you regarding the confirmation of My messengers? Abdul Razzaq, Ibn Abi Shaybah, Ibn Jarir and Al-Bayhaqi narrated on the authority of Abu Al-Darda' regarding the verse, saying: A man will not fully understand until he hates people for the sake of God, then he turns to himself and hates himself even more. Ahmad, Ibn Abi Shaybah, Abd Ibn Hamid, Al-Bazzar, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Nu'aym in Al-Hilyah, Ibn Hibban, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "On the night of my ascension, I saw men whose lips were being cut with scissors of fire. Every time they were cut, they would come back. I said to Gabriel, 'Who are these?' He said, 'These are preachers from your nation who used to command people to do good but forget themselves. They used to recite the Book. Will they not reason?'" It was proven in the two Sahihis from the hadith of Usamah ibn Zayd, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "A man will be brought on the Day of Resurrection and thrown into the Fire, and his intestines will spill out of him, and he will circle around it as a donkey circles around its millstone. The people of the Fire will circle around him and say: 'O so-and-so, what has happened to you? Did you not command us to do good and forbid us from evil?' He will say: 'I used to command you to do good but I did not do it, and I used to forbid you from evil but I did it.'" There are hadiths on this topic, some of which are narrated on the authority of Jabir, with a chain of transmission traceable to the Prophet, according to al-Khatib and Ibn al-Najjar, and on the authority of al-Walid ibn Uqbah, with a chain of transmission traceable to the Prophet, according to al-Tabarani and al-Khatib, with a weak chain of transmission, and on the authority of Abdullah ibn Ahmad in Zawa'id al-Zuhd, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. All of them mean that a group of the people of Paradise will look at a group of the people of the Fire and say to them: 'Why did you enter the Fire when we entered Paradise only because of your teaching?' They will say: 'We used to command you but we did not do it.'" At-Tabarani, Al-Khatib in Al-Iqtida' and Al-Asbahani in Al-Targheeb narrated with a good chain of transmission on the authority of Jundub bin Abdullah who said: The Messenger of God (peace and blessings of God be upon him) said: **The example of a scholar who teaches people good but does not act upon it is like a lamp that gives light to people but burns itself.** Ibn Abi Shaybah and Abdullah bin Ahmad in Zawa'id Az-Zuhd narrated something similar on his authority. At-Tabarani and Al-Khatib narrated something similar on the authority of Abu Barzah in Al-Iqtida'. Ibn Qani' in his Mu'jam and Al-Khatib in Al-Iqtida' narrated something similar on the authority of Sulayk in Al-Iqtida'. Ibn Sa'd, Ibn Abi Shaybah and Ahmad in Az-Zuhd narrated on the authority of Abu Ad-Darda' who said: **Woe to the one who does not know once, and if God had willed, He would have taught him, and woe to the one who knows**

And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive.

but does not act seven times. Ahmad narrated something similar in Az-Zuhd on the authority of Abdullah bin Mas'ud. How good is what Ibn Mardawayh, Al-Bayhaqi in Shu'ab Al-Iman and Ibn Asakir narrated on the authority of Ibn Abbas that a man came to him and said: O Ibn Abbas, I want to enjoin what is right and forbid what is wrong. He said: Have I conveyed that? He said: I hope so. He said: If you do not fear that you will be disgraced by three letters in the Book of God, then do so. He said: What are they? He said: The words of God the Almighty: **Do you enjoin righteousness upon people and forget yourselves?** Have you understood this verse? He said: No. He said: The second letter? He said: The words of God the Almighty: **Why do you say what you do not do? Great is hatred in the sight of God that you say what you do not do.** Have you understood this verse? He said: No. He said: The third letter? He said: The words of the righteous servant Shu'ayb: **I do not wish to go against you in that which I forbid you.** Have you understood this verse? He said: No. He said: Then start with yourself. Abd ibn Hamid narrated from Qatadah regarding the words of God the Almighty: **And seek help through patience and prayer.** He said: They are two forms of assistance from God, so seek help through them. Ibn Abi al-Dunya narrated in his book *Patience*, Abu al-Shaykh in *Thawaab*, and al-Daylami in *Musnad al-Firdaws* from Ali who said: The Messenger of God, may God bless him and grant him peace, said: "Patience is of three types: patience in calamity, patience in obedience, and patience in avoiding disobedience." There are many hadiths praising patience, encouraging it and rewarding the patient, but we did not mention them here because they are not specific to this verse, but rather they are mentioned for patience in general. Al-Suyuti mentioned a good portion of them in Al-Durr Al-Manthur here, and there are many good praises and encouragements for it in the Noble Book. Ahmad, Abu Dawud and Ibn Jarir narrated on the authority of Hudhayfah who said: "Whenever the Prophet (peace and blessings of God be upon him) was worried about something, he would resort to prayer." Ahmad, Al-Nasa'i and Ibn Hibban narrated on the authority of Suhaib on the authority of the Prophet (peace and blessings of God be upon him) who said: **They meaning the prophets would resort to prayer when they were worried.** Ibn Abi Al-Dunya and Ibn Asakir narrated on the authority of Abu Al-Darda' with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) similar to the hadeeth of Hudhayfah. Sa'eed bin Mansour, Ibn Al-Mundhir, Al-Hakim and Al-Bayhaqi narrated in Shu'ab Al-Iman on the authority of Ibn Abbas that he was on a journey when he heard the report of the death of his son, so he dismounted and prayed two rak'ahs, then he said: **We have done as God commanded us.** He said: **And seek help through patience and prayer.** Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, and Al-Bayhaqi narrated something similar to this from him when he was informed of the death of his brother Qatham. Something similar to this was narrated from a group of the Companions and Followers. Ibn Jarir narrated from Ad-Dahhak regarding his statement: **And indeed, it is**

difficult, he said: **It is heavy.** Ibn Jarir and Ibn Abi Hatim narrated from Ibn Abbas regarding his statement: **Except for the humbly submissive,** he said: **The truly faithful.** Ibn Jarir narrated from Abu Al-Aaliyah regarding his statement: **Except for the humbly submissive,** he said: **The truly faithful.**

Tafsir al-Baghawi

45. **And seek help** against the types of calamity that await you. It was also said: to seek the Hereafter. **With patience and prayer.** He meant restraining oneself from sins. It was also said: He meant patience in performing the obligatory duties. Mujahid said: Patience is fasting, and from it the month of Ramadan was named the month of patience, because fasting makes one lose interest in this world, and prayer makes one desire the Hereafter. It was also said: The waw means upon, meaning: And seek help with patience in prayer, as God the Most High said: **And enjoin prayer upon your family and be constant therein.** *132-Taha* **And indeed it** and did not say **and both of them** referring the metaphor to each one of them, meaning that each characteristic of it. As He said: **Both gardens produced their fruit.** *33-Al-Kahf*, meaning each one of them. It was said: Its meaning is **And seek help through patience** and that it is a great sin, and through prayer and that it is a great sin. So one of them was deleted for the sake of brevity. Al-Mu'arraj said: The metaphor was returned to prayer because it is more general, like the Almighty's saying: **And those who hoard gold and silver and do not spend it** *34-At-Tawbah*. He returned the metaphor to silver because it is more general. And it was said: The metaphor was returned to prayer because patience is included in it. Just as God Almighty said: **And God and His Messenger are more deserving that they should please Him** *62-At-Tawbah*. He did not say that they should please them because the pleasure of the Messenger is included in the pleasure of God Almighty.

Al-Husayn ibn al-Fadl said: The metaphor refers to seeking help **for a great thing** meaning: for a heavy thing **except for the humble** meaning: the believers. Al-Hasan said: the fearful, and it was said: the obedient, and Muqatil ibn Hayyan said: the humble, and the origin of humility is stillness. God Almighty said: **And the voices will be hushed before the Most Merciful** *108-Taha*, so the humble is still in obedience to God Almighty.

Tafsir al-Baidawi

45- **And seek help through patience and prayer** is connected to what preceded it, as if when they were ordered to do what was difficult for them because of the cost and abandoning leadership and turning away from money, they were treated with that, and the meaning is seek help with your needs by waiting for

success and relief, relying on God, or by fasting, which is patience from the things that break the fast because of what it contains of breaking desire and purifying the soul. And seeking help through prayer and resorting to it, for it combines the types of psychological and physical worship, from purification and covering the private parts and spending money on them, turning to the Kaaba and devoting oneself to worship, showing humility with the limbs, sincerity of intention in the heart, struggling against Satan, communing with the Truth, reading the Qur'an, uttering the two testimonies of faith and restraining oneself from the two best things until you are answered to achieve your goal and mend your misfortunes. It was narrated that when a matter troubled him, he would resort to prayer. It is permissible to mean supplication.

And it: meaning, seeking help from them or prayer and specifying it by referring the pronoun to it, due to its great importance and its gathering of types of patience. Or the whole of what they were commanded to do and forbidden from doing.

Lakbira means heavy and difficult, as in the Almighty's saying: **It is difficult for the polytheists what you are inviting them to.**

"Except for the humble," meaning the submissive. Humility is humility, and from it comes the word *khasha'a* for the humble sand. Submission is softness and obedience, and therefore it is said that humility is with the limbs and submission is with the heart.

Surat al-Baqarah 2:46

Those who believe that they will meet their Lord and that they will return to Him.

Surat al-Baqarah 2:46

Those who believe that they will meet their Lord and that they will return to Him.

Tafsir al-Jalalayn

Those who believe are certain **that they will meet their Lord** in the resurrection **and that they will return to Him** in the Hereafter, so He will reward them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: If someone were to say to us: How did God, may He be glorified and praised, inform us about someone whom He described as being humble and obedient to Him, that he thinks he will meet Him, and thinking is doubt, and the one who doubts meeting God is, in your view, a disbeliever in God?

It was said to him: The Arabs call certainty an assumption, similar to their calling darkness a curtain, light a curtain, the one who helps screams, the one who seeks help screams, and other similar names that they use to name a thing and its opposite. What indicates that certainty is called by this name is the saying of Duraid ibn al-Samma:

I told them they thought that two thousand armed men were their leaders in the Persian armor.

He meant by that: Be certain that two thousand armed men will come to you. And the words of Umayr bin Tariq:

That you invade my people and I stay among you and make my suspicions unseen and unfounded

Meaning: And make certainty from me a hidden reality. The evidence from the poetry and speech of the Arabs that conjecture has the meaning of certainty is more than can be counted, and what we have mentioned is sufficient for those who are granted understanding. And from this is the saying of God, the Most High: **And the criminals will see the Fire and they will think that they will fall into it** (al-Kahf 18:53). And the commentators have explained it in a similar way to what we have said about this.

Al-Muthanna bin Ibrahim told me: Adam told us: Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **They think that they will meet their Lord**, he said: The thought here is certainty.

Muhammad bin Bashir told us: Abu Asim told us: Sufyan told us, on the authority of Jabir, on the authority of Mujahid, who said: Every assumption in the Qur'an is certainty. I assumed, and they assumed.

Al-Muthanna told me, he said: Ishaq told us, he said: Abu Dawud al-Hafri told us, on the authority of Sufyan,

on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: Every conjecture in the Qur'an is knowledge.

Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi: **Those who believe that they will meet their Lord**. As for **they believe**, they are certain.

Al-Qasim told me: Al-Husayn told us: Hajjaj told me: Ibn Jurayj said: **Those who are certain that they will meet their Lord**, they know that they will meet their Lord. It is like His saying: **Indeed, I have thought that I will meet my account** (al-Haqqah 69:20). He says: I knew.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **Those who think that they will meet their Lord**, he said: Because they did not see Him, so their thought was certain, not a thought in doubt. And he recited: **Indeed, I thought that I would meet my account**.

The statement in the interpretation of the Almighty's saying: **They will meet their Lord**.

Abu Ja'far said: If someone were to say to us: How is it said that they will meet their Lord, then the meeting ones are attributed to the Lord, Blessed and Exalted be He, and you know that its meaning is: those who think that they will meet their Lord? Since the meaning is thus, it is from the speech of the Arabs to leave the addition and to prove the nun, and the nun is only dropped and added, in nouns built from verbs, if it has the meaning of fa'ala, but if it has the meaning of yaf'ul and fa'il, then its usual practice is to prove the nun and leave the addition.

It was said: There is no dispute among all those who have knowledge of the Arabic languages and dialects, regarding the permissibility of adding a noun built from fa'ala and yaf'ul and dropping the nun, which has the same meaning as yaf'ul and fa'il, I mean in the sense of the future and the state of the verb and what is invalidated. So there is no point in asking the questioner about that: Why was it said? Rather, the Arabic speakers differed about the reason for which it was added and the nun was dropped.

The grammarians of Basra said that the nun was dropped from **they will meet their Lord** and similar verbs that are in the form of nouns, and they have the meaning of **he does** and the meaning of **what has not been broken**, because it is too heavy for them, and it is intended, as the Most High said: **Every soul will taste death** (Al Imran 3:185/Al Anbiya: 35/Al Ankabut: 57), and as He said: **Indeed, We will send the she-camel as a trial for them** (Al Qamar: 27), and because He did not send her, and as the poet said:

Are you sending a dinar for our need or a slave of the brother of Aoun bin Mukhraq?

So he added a motive to the dinar, and to the word **lama yubay'ath**, and he put the slave of the Lord in the accusative case in apposition to the position of the dinar, because it is in the accusative case even though it is in the genitive case, and as the other said:

They guard the privacy of their relatives, and no sperm comes to them from behind them.

By placing the private parts in the accusative and genitive cases. The genitive case is due to the addition, and the accusative case is due to the deletion of the nun due to heaviness, and it is intended. This is the opinion of the grammarians of Basra.

As for the grammarians of Kufa, they said: It is permissible in the word *malaqa* to add the addition, and it is in the meaning of *yalqunu*, and to drop the *nun* from it, because it is in the wording of nouns, so it has the share of nouns in adding to nouns. And the same is the rule for every noun that has a counterpart. They said: And if you prove the *nun* in something of that and leave the addition, then you do that with it, because it has the meaning of *yaful*, which did not exist and was not required yet. They said: So the addition in it is for the wording, and leaving the addition is for the meaning. So the interpretation of the verse then is: And seek help in fulfilling My covenant with patience in it and prayer, and indeed, prayer is difficult except for those who fear My punishment, who are humble before My command, who are certain of meeting Me and returning to Me after their death.

God, the Most High, informed us that prayer is a great burden except for those who have this characteristic, because whoever is not certain of the Hereafter, and does not believe in a return, reward, or punishment, then prayer is a burden and a misguidance for him, because he does not hope to attain benefit or ward off harm by performing it. And it is right for whoever has this characteristic that prayer is a great burden for him, and performing it is burdensome for him and costly for him. Rather, it is feared for the believers who believe in meeting God, who hope for His abundant reward through it, and who fear His painful punishment by neglecting it, because they hope by performing it in their Hereafter to attain what God has promised its people through it, and because they fear by neglecting it what He has threatened its neglecter with. So God, the Most High, commanded the rabbis of the Children of Israel, whom He addressed with these verses, to be among those who perform it and hope for its reward, if they are people of certainty that they will return to God, and will meet Him on the Day of Resurrection.

The statement in the interpretation of the Almighty's saying: **And to Him they will return.**

Abu Jaafar said: The ha' and the mim in his statement, **and that they**, are from the mention of the humble, and the ha' in **to Him** is from the mention of the Lord Almighty in his statement, **meeting their Lord.**

The interpretation of the word is that it is indeed difficult except for the humble and certain that they will return to their Lord.

Then there was a difference of opinion regarding the interpretation of the return in His statement: **And to Him they will return.** Some of them said, as follows:

Al-Muthanna bin Ibrahim told me: Adam told us: Abu Jaafar told us, on the authority of Al-Rabi', on the authority of Abu Al-Aaliyah, regarding His statement: **And that to Him they will return**, he said: They are certain that they will return to Him on the Day of

Resurrection. Others said: The meaning of this is that they will return to Him with their death.

The first of the two interpretations of the verse is the one given by Abu Al-Aaliyah. Because God Almighty said in the verse before it: **How can you disbelieve in God while you were dead and He gave you life? Then He will cause you to die, then He will bring you to life, then to Him you will be returned.** So God Almighty informed that their return to Him after they are resurrected and brought back to life from their death, and that will undoubtedly be on the Day of Resurrection. So the interpretation of His statement: **And that to Him they will return** is similar.

Tafsir al-Qurtubi

God Almighty says: **Those who believe that they will meet their Lord and that they will return to Him.**

The Almighty said: **Those who think** "those" is in the accusative case as an attribute of the humble, and the nominative case is permissible as a definite noun. And the thought here, according to the majority, means certainty, and from that is the Almighty's saying: **Indeed, I thought that I would meet my reckoning** and His saying: **So they thought that they would fall upon it.** Duraid bin al-Summah said:

I told them they thought that two thousand armed men were their leaders in the Persian armor.

Abu Duad said

There are many worries that you relieve with a debtor, and many secrets that you reveal with suspicions.

It has been said that the word *suspect* in the verse could be used in its proper context, and it is implied in the speech about their sins, as they expect to meet Him as sinners. Al-Mahdawi and Al-Mawardi mentioned. Ibn Atiyyah said: This is an arbitrary statement. Al-Farra' claimed that *suspect* can mean lying, but the Basrans do not know that. The origin and basis of *suspect* is doubt with an inclination toward one of its believers. It can also mean certainty, as in this verse and others, but it does not mean what has already been perceived by the senses. The Arabs do not say about a visible and present man: **I think this is a human being.** Rather, you find it used in what has not yet been perceived by the senses, like this verse and poetry, and the Almighty's saying: **So they thought that they would meet it.** Certainty can also mean *suspect*, and its explanation was presented at the beginning of the surah. You can also say: **I had a bad opinion of him**, and **I had a bad opinion of him.** They include the alif when they use the alif and lam. The meaning of **meeting their Lord** is the reward of their Lord. It was said: It came on the basis of reciprocity and it is from one, like may God grant him wellness: **and that they** with the opening of the hamza devoted themselves to the first, and it is permissible and **that they** with the breaking of it for the sake of severance. **To Him** meaning to their Lord, and it was said: to His reward. *Returning* is an acknowledgment of the resurrection, reward, and presentation to the highest king.

Those who believe that they will meet their Lord and that they will return to Him.

Tafsir Ibn Kathir

God the Almighty says, commanding His servants, in what they hope for of the good of this world and the Hereafter, to seek help through patience and prayer, as Muqatil ibn Hayyan said in his interpretation of this verse: Seek help in seeking the Hereafter through patience in performing the obligatory duties and prayer. As for patience, it was said that it means fasting, as Mujahid stated. Al-Qurtubi and others said: This is why Ramadan is called the month of patience, as stated in the hadith. Sufyan al-Thawri said on the authority of Abu Ishaq on the authority of Jari ibn Kulayb on the authority of a man from Banu Sulaym on the authority of the Prophet, may God bless him and grant him peace, who said: **Fasting is half of patience.** It was also said that what is meant by patience is refraining from sins, and this is why He linked it to performing acts of worship, the highest of which is performing prayer. Ibn Abi Hatim said: My father told us, Ubaydullah ibn Hamza ibn Ismail told us, Ishaq ibn Sulayman told us on the authority of Abu Sinan on the authority of Umar ibn al-Khattab, may God be pleased with him, who said: Patience is of two types: patience in the face of calamity is good, and even better than that is patience in abstaining from the prohibitions of God. He said: It was narrated on the authority of Al-Hasan Al-Basri something similar to what Umar said. Ibn Al-Mubarak said on the authority of Ibn Lahi'ah on the authority of Malik bin Dinar on the authority of Saeed bin Jubair, who said: Patience is the servant's acknowledgment to God of what he has been afflicted with and his seeking reward from God and hoping for His reward. A man may become impatient while he is enduring, but nothing is seen from him except patience. Abu Al-Aaliyah said about the words of God the Most High: **And seek help through patience and prayer,** he said: To please God, and know that it is from obeying God. As for His words: **and prayer,** then prayer is one of the greatest aids to steadfastness in a matter, as God the Most High said: "Recite what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of God is greater." Imam Ahmad said: Khalaf bin Al-Waleed told us, Yahya bin Zakariya bin Abi Zaida told us, on the authority of Ikrimah bin Ammar, on the authority of Muhammad bin Abdullah Al-Du'ali, who said: Abdul Aziz, the brother of Hudhayfah, said: Hudhayfah, meaning Ibn Al-Yaman, may God be pleased with him, said: Whenever something worried the Messenger of God, may God bless him and grant him peace, he would pray. Abu Dawud narrated it on the authority of Muhammad bin Isa, on the authority of Yahya bin Zakariya, on the authority of Ikrimah bin Ammar, as will come. Ibn Jarir narrated it from the hadith of Ibn Jurayj, on the authority of Ikrimah bin Ammar, on the authority of Muhammad bin Ubayd bin Abi Qudamah, on the authority of Abdul Aziz bin Al-Yaman, on the authority of Hudhayfah, who said: Whenever something worried the Messenger of God, may God bless him and grant him peace, he would resort to prayer. Some of them narrated it on the authority of Abdul Aziz, the nephew

of Hudhayfah, and it is said: the brother of Hudhayfah, without a chain of transmission on the authority of the Prophet, may God bless him and grant him peace. Muhammad bin Nasr al-Marwazi said in the Book of Prayer: Sahl bin Uthman al-Askari told us, Yahya bin Zakariya bin Abi Zaida told us, Ikrimah bin Ammar said, Muhammad bin Abdullah al-Du'ali said, Abdul Aziz said: Hudhayfah said: I returned to the Prophet, may God bless him and grant him peace, on the night of the Confederates, and he was wrapped in a cloak praying, and whenever something troubled him, he would pray. Abdullah bin Muadh told us, my father told us, Shu'bah told us, on the authority of Abu Ishaq, he heard Haritha bin Mudrib hear Ali, may God be pleased with him, say: I saw us on the night of Badr, and there was none among us but sleeping except the Messenger of God, may God bless him and grant him peace, praying and supplicating until morning. Ibn Jarir said: It was narrated on his authority, may God bless him and grant him peace, that he passed by Abu Hurayrah while he was lying on his stomach, and he said to him: **Ash-Kum Dard,** meaning: **Does your stomach hurt?** He said: Yes. He said: **Get up and pray, for prayer is a cure.** Ibn Jarir said: Muhammad ibn al-Fadl and Yaqub ibn Ibrahim told us: Ibn Ulayyah told us: Uyaynah ibn Abd al-Rahman told us on the authority of his father: Ibn Abbas was informed of the death of his brother Qasim while he was on a journey, so he sought refuge in God and then moved away from the road and knelt down, and prayed two rak'ahs in which he prolonged his sitting, then he stood up and walked to his mount while saying: **And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive.** Sunayd said on the authority of Hajjaj on the authority of Ibn Jurayj: **And seek help through patience and prayer.** He said that they are two aids to the mercy of God. The pronoun in his statement: **Indeed, it is a great sin** refers to the prayer. This was stated by Al-Mujahid and chosen by Ibn Jarir. It is possible that it refers to what the words indicate, which is the commandment to do so, like the statement of God the Almighty in the story of Qarun: "And those who were given knowledge said, 'Woe to you! The reward of God is better for those who believe and do righteous deeds. And none receives it except the patient.'" And God the Almighty said: "And not equal are the good deed and the bad. Repel [evil] by that which is better, and thereupon he between whom and you there was enmity will become as though he was a devoted friend. And none receives it except those who are patient. And none receives it except one of great fortune." That is, none receives this commandment except those who are patient, and none receives it, that is, is given it and inspired with it, except one of great fortune. In any case, God the Almighty's statement: **And indeed, it is a great sin.** Any hardship is heavy except for the humble. Ibn Abi Talha said on the authority of Ibn Abbas: He means those who believe in what God has revealed. Mujahid said: The true believers. Abu Al-Aaliyah said: Except for the humble and fearful. Muqatil bin Hayyan said: Except for the humble, meaning the modest. Ad-Dahhak said: And indeed it is great. He said: It is heavy except for those who submit to His obedience, fear His wrath, and believe in His promise and threat. This is similar to

what came in the hadith: **You have asked about a great matter, and indeed it is easy for whom God makes it easy.** Ibn Jarir said: The meaning of the verse: And seek help, O scholars from among the People of the Book, by confining yourselves to the obedience of God and by establishing prayer, which prevents immorality and wrongdoing and brings one closer to the pleasure of God. Its establishment is great except for the humble, meaning the humble, submissive to His obedience, and humbled in fear of Him. This is what he said. And it appears that even though the verse was addressed in the context of warning the Children of Israel, they were not intended specifically, but rather it is general for them and others, and God knows best.

And the Almighty's saying: **Those who believe that they will meet their Lord and that they will return to Him** This is part of the previous statement, meaning that prayer or advice is burdensome except for the humble who believe that they will meet their Lord, meaning they know that they will be gathered to Him on the Day of Resurrection and presented to Him, and that they will return to Him, meaning that their affairs are subject to His will and He will judge them as He wills with His justice. For this reason, when they are certain of the afterlife and the reward, it becomes easy for them to do acts of obedience and abandon evil. As for His saying **They believe that they will meet their Lord**, Ibn Jarir, may God have mercy on him, said: The Arabs call certainty *assumption* and doubt *assumption*, similar to their calling darkness **as a curtain** and light **as a curtain** and the one who seeks help **as a cryer** and the one who seeks help **as a cryer**, and other similar names by which a thing and its opposite are called, as Duraid ibn al-Summah said:

I told them they thought that two thousand armed men were their leaders in the Persian armor.

He meant by that: Be certain that two thousand armed men will come to you. Umair bin Tariq said:

If my people cross and I remain among you and make my suspicions unseen and false

Meaning, and He makes certainty a hidden secret. He said: The evidence from the poetry and speech of the Arabs that suspicion in the meaning of certainty is more than can be counted, and what we have mentioned is sufficient for those who are granted understanding. Among them is the saying of God Almighty: **And the criminals will see the Fire and will think that they will fall into it.** Then Ibn Jarir said: Muhammad ibn Bashir told us, Abu Asim told us, Sufyan told us, on the authority of Jabir, on the authority of Mujahid: Every suspicion in the Qur'an is certainty, meaning I thought and they thought. Al-Muthanna told me: Ishaq told us, Abu Dawud al-Jabari told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: Every suspicion in the Qur'an is knowledge. This is a sound chain of transmission. Abu Ja'far al-Razi said, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-'Aliyah, regarding the words of God Almighty: **Those who think that they will meet their Lord**, he said: Suspicion here is certainty. Ibn Abi Hatim said: And it was narrated on the authority of Mujahid, al-Suddi, al-Rabi' ibn Anas, and Qatadah

something similar to what Abu al-'Aliyah said. Sunayd said on the authority of Hajjaj on the authority of Ibn Jurayj: **Those who think that they will meet their Lord.** They knew that they would meet their Lord, as He said: **Indeed, I thought that I would meet My reckoning.** He said: I knew, and Abd al-Rahman ibn Zayd ibn Aslam said the same **I said.** In the Sahih: That God the Almighty says to the servant on the Day of al-Qiyamah 75: **Did I not marry you? Did I not honor you? Did I not subject the horses and camels to you and let you rule and sit on the throne?** He says: *Yes.* God the Almighty says: **Did you think that you would meet Me?** He says: *No.* God the Almighty says: **Today I will forget you as you forgot Me.** And it will come in detail when God the Almighty says: **They forgot God, so He forgot them,** God willing.

Fath al-Qadir

Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid who said: Every conjecture in the Qur'an is certainty, but this is not complete in the words of God: **Indeed, conjecture is of no avail against the truth** and His words: **Indeed, some conjecture is sin.** Perhaps he meant conjecture related to matters of the Hereafter, as Ibn Jarir narrated on the authority of Qatadah who said: Whatever is of conjecture regarding the Hereafter is knowledge. Ibn Jarir narrated on the authority of Abu al-'Aliyah regarding His words: 46- **And that to Him they will return**, he said: They are certain that they will return to Him on the Day of Resurrection.

Tafsir al-Baghawi

46. **Those who think** are certain [that they will be resurrected, that they will be held accountable, and that they will return to God Almighty, meaning: they believe in resurrection, and He made their return after death to the place of assembly a return to Him].

And the opposites of suspicion can be doubt, certainty, and hope, just as hope can be fear, hope, and security, **that they will meet** and see **their Lord** in the Hereafter, which is seeing God Almighty. And it was said: What is meant by the meeting is becoming Him, **and that to Him they will return**, so He will reward them for their deeds.

Tafsir al-Baidawi

46- **Those who believe that they will meet their Lord and that they will return to Him** meaning they expect to meet God Almighty and attain what He has, or they are certain that they will be gathered before God and He will reward them, and this is supported by the fact that in the Mushaf of Ibn Mas'ud they know, and it is as if the assumption, since it resembles knowledge in its preponderance, was applied to it to include the meaning of expectation. Aws bin Hajar said:

So I sent him, certain that the shadow was mixed among the evils, and was scatterbrained.

Surat al-Baqarah 2:46

Those who believe that they will meet their Lord and that they will return to Him.

It is not as heavy for them as it is for others, because their souls are satisfied with similar things, expecting in return something for which they will despise its hardships and enjoy its troubles. Hence, the Prophet, may God bless him and grant him peace, said, **The delight of my eyes has been made in prayer.**

Surat al-Baqarah 2:47

O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds.

Tafsir al-Jalalayn

O Children of Israel, remember My favor which I bestowed upon you by thanking Me for it through obedience to Me **and that I preferred you** meaning your fathers **over the worlds** the worlds of their time [And from Sheikh Mahmoud Al-Rankousi that their preference over the worlds is due to the large number of prophets among them and in the hadith: **The scholars of my nation are like the prophets of the Children of Israel** meaning in their large number]

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The interpretation of this verse is similar to its interpretation in the one before it in His statement: **Remember My favor which I have bestowed upon you and fulfill My covenant.** And I mentioned it there.

The statement in the interpretation of the Almighty's saying: **And I have preferred you over the worlds.**

Abu Ja'far said: This is also among what the Most High mentioned of His favors and blessings upon them. What He means by His statement, **And that I have favored you over the worlds**, is that I have favored your ancestors. He attributed His favors upon their fathers and ancestors to them being favors from Him upon them, since the deeds of the fathers are deeds for the sons, and the favors of the fathers are favors for the sons, since the sons are from the fathers. The Most High brought out His statement, **And that I have favored you over the worlds**, in a general sense, and He meant by it specifically, because the meaning is: And that I have favored you over the scholar among whom you were and in whose time. Like what: Muhammad ibn 'Abd al-'A'la al-San'ani narrated to us, he said, Muhammad ibn Thawr narrated to us, on the authority of Mu'ammār, and al-Hasan ibn Yahya narrated to us, he said, 'Abd al-Razzaq narrated to us, he said, Mu'ammār informed us, on the authority of Qatada, **And that I have favored you over the worlds**, he said: He favored them over the scholar of that time.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And I have preferred you over the worlds.** He said: With what they were given of kingship, messengers, and books, over the scholar of whoever was at that time, for every time has a scholar.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Mujahid said regarding his statement: **And I have preferred you over the worlds**, he said: Over those who are among them.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: On those who are among them.

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, I asked Ibn Zayd about the statement of God: **And that I have preferred you over the worlds**, he said: The scholars of that time. And he recited the statement of God: **And We have certainly chosen them with knowledge over the worlds** (al-Dukhan 44:32). He said: This is for those who obeyed Him and followed His command, and among them were the monkeys, and they were the most hated of His creation to Him. And He said to this nation: **You are the best nation produced for mankind** (AAI Imran 3:110). He said: This is for those who obeyed God, followed His command, and avoided what He has forbidden.

Abu Ja'far said: The evidence for the correctness of what we have said, that the interpretation of that is in the particular way we have described, is what Ya'qub ibn Ibrahim told me, he said: Ibn 'Ulayyah told us, and al-Hasan ibn Yahya told us, he said: 'Abd al-Razzaq told us, he said: Mu'ammār told us all, on the authority of Bahz ibn Hakim, on the authority of his father, on the authority of his grandfather, he said: I heard the Messenger of God, may God bless him and grant him peace, say: **Behold, you have fulfilled seventy nations.** Ya'qub said in his hadith: You are the last of them, and al-Hasan said: You are the best of them and the most honored of them to God.

This report from the Prophet, may God bless him and grant him peace, informed us that the Children of Israel were not preferred over the nation of Muhammad, may God bless him and grant him peace, and that the meaning of his saying: **And We preferred them over the worlds** (al-Jathiyah 45:16), and his saying: **And I have preferred you over the worlds**, is based on what we have explained of its interpretation.

We have explained the interpretation of his saying: **the worlds** sufficiently in other places, so there is no need to repeat it.

Tafsir al-Qurtubi

The Almighty said: **O Children of Israel, remember My favor which I bestowed upon you.** It was mentioned before. **And that I preferred you over the worlds.** He means over the worlds of their time, and the people of every time are a world. It was said: over all the worlds because of what He placed among them of prophets. This is specific to them and not to others.

Tafsir Ibn Kathir

God reminds them of His previous blessings to their fathers and ancestors, and what He bestowed upon them in sending messengers from among them and revealing books to them and to all the nations of their time, as God the Almighty said: **And We chose them with knowledge over the worlds.** And God the Almighty said: "And when Moses said to his people, 'O my

Surat al-Baqarah 2:47

O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds.

people, remember the favor of God upon you when He made among you prophets and made you kings and gave you that which He had not given to anyone else in the worlds.” Abu Ja’far al-Razi said on the authority of al-Rabi’ ibn Anas on the authority of Abu al-’Aliyah regarding God the Almighty’s statement: **And that I have favored you over the worlds**, he said: With what they were given of kingship, messengers, and books over the scholars of that time, for every time has a scholar. Something similar was narrated on the authority of Mujahid, al-Rabi’ ibn Anas, Qatadah, and Ismail ibn Abi Khalid, and it must be interpreted as such because this nation is better than them, as God the Almighty said, addressing this nation: “You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in God. And if the People of the Scripture had believed, it would have been better for them.” In the Musnads and Sunan, on the authority of Muawiyah bin Haidah Al-Qushayri, he said: The Messenger of God, may God bless him and grant him peace, said: **You are the best of seventy nations, and you are the best of them and the most honorable to God.** There are many hadiths on this subject that are mentioned in the words of God Almighty: **You are the best nation produced for mankind.** It was said that what is meant is that they are preferred in some way over all other people, and it is not necessary that they are preferred absolutely. This was narrated by Al-Razi, and there is a problem with this. It was said that they were preferred over all other nations because their nation included prophets among them. This was narrated by Al-Qurtubi in his interpretation, and there is a problem with this, because the worlds are general and include those who came before them and those who came after them from the prophets. So Abraham, the friend of God, was before them and he is better than all of their prophets, and Muhammad is after them and he is better than all of creation and the master of the children of Adam in this world and the hereafter, may God’s prayers and peace be upon him.

Fath al-Qadir

His statement: 47- **O Children of Israel, remember My favor which I have bestowed upon you.** Its interpretation has already been presented, but He, the Most High, repeated that to emphasize the argument against them and to warn them against abandoning following Muhammad, may God bless him and grant him peace. Then He coupled it with the threat, which is His statement: **And fear a Day.** And His statement: **And that I have favored you** is conjoined with the object of remember: that is, remember My favor and My favoring you over the worlds. It was said: What is meant by the worlds is the world of their time - and it was said: over all the worlds because of what He made among them of prophets. And he said in Al-Kashshaf: over the great multitude of people, like His statement: **We blessed it for the worlds.** It is said: I saw a great multitude of al-Nas 114: meaning the multitude. End. Al-Razi said in his interpretation: This is weak, because the word *world* is derived from

knowledge, which is evidence, and everything that is evidence of God is knowledge and is from the world. This is the realization of the statement of the theologians: The world is all that exists except God. Based on this, the term world cannot be restricted to some created things. I say that this objection is invalid. Firstly, the claim that it is derived from knowledge has no proof. Secondly, if we accept the validity of this derivation, the meaning is present in a way that obtains the concept of evidence for God, which is valid for the name of knowledge to be applied to it. It is present in every individual of the created beings by which the Creator is inferred. Its ultimate aim is that the collection of the world necessitates that they be preferred over many individuals of the created beings. As for their being preferred over everyone who made the world the people of the age, its ultimate aim is that they be preferred over the people of ages and not over the people of every age. This does not necessitate their being preferred over the people of the age in which our Prophet, may God bless him and grant him peace, is present, nor over the ages that came after him. Such a statement should be borne in mind when interpreting the words of God Almighty: **When He made prophets among you and made you kings and gave you that which He had not given to anyone in the worlds.** And when God Almighty says: **And We chose them with knowledge over the worlds.** And when God Almighty says: **Indeed, God chose Adam and Noah and the family of Abraham and the family of Imran over the worlds.** If it is said: The definition in the worlds indicates It includes every scholar. I said: If this were the case, it would not entail that they were better than the nation of Muhammad, may God bless him and grant him peace, because God Almighty said: **You are the best nation produced for mankind.** This verse and others like it would be specific to those verses.

Tafsir al-Baghawi

47. **O Children of Israel, remember My favor which I bestowed upon you and that I preferred you over the worlds.** That is, the worlds of your time, and even though this preference is for the fathers, it is an honor for the sons.

Tafsir al-Baidawi

47- **O Children of Israel, remember My favor which I have bestowed upon you.** He repeated it to emphasize and remind of the preference which is the most important of all favors, and linked it to the severe threat to frighten those who neglect it and neglect its rights.

And I have favored you is in apposition to **My favor.**

Over the worlds meaning the worlds of their time. He means by this the preference of their fathers who were in the time of Moses, peace be upon him, and after him, before they were harmed by what God Almighty gave them of knowledge, faith, and righteous deeds, and

made them prophets and just kings. He used this as evidence for the preference of humans over kings, and this is weak.

Surat al-Baqarah 2:48

And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.

Surat al-Baqarah 2:48

And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.

Tafsir al-Jalalayn

And fear fear a Day when no soul will suffice for another soul at all which is the Day of Resurrection and **no intercession will be accepted from it** with the letter ta and the letter ya **so we have no intercessors** (nor will compensation be taken from it) ransom **nor will they be aided** they will be prevented from the punishment of God.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The interpretation of his statement: **And fear a Day when no soul shall suffice for another soul at all** is: And fear a Day when no soul shall suffice for another soul at all. It is also possible that its interpretation could be: And fear a Day when no soul shall suffice for another soul at all, as the rajaz poet said:

Good morning, good morning to her, with a liver mixed with a hump

At the hour he loves food

It means: He loves food therein. So the letter ha' referring to the day was deleted, as it is sufficient for what appeared from His saying: **And fear a Day when no soul shall suffice**, which indicates what was deleted from it for what was deleted, as its meaning was known.

Some Arab scholars have claimed that the only thing that can be omitted in this position is the letter ha.

Others said that the deleted word cannot be except in it. We have previously demonstrated the permissibility of deleting everything that the apparent meaning indicates.

As for the meaning of His statement: **And fear a Day when no soul shall suffice for another soul at all**, it is a warning from God Almighty to His servants whom He addressed with this verse of His punishment that will befall them on the Day of Resurrection, which is the Day when no soul shall suffice for another soul at all, and no father shall suffice for his son, nor shall a son suffice for his father at all. As for the interpretation of His statement: **No soul shall suffice**, it means: it will not avail, as Musa bin Harun told me, he said: Amr told us, he said: Asbat told us, on the authority of al-Suddi:

And fear a Day when no soul shall suffice: As for *suffice*, it means avail.

The root of the word *jazaa* in Arabic is: *judgment* and *compensation*. It is said: **I rewarded him for his loan and his debt, I rewarded him with a reward**, meaning I paid him his debt. It is also said: **May God reward so-and-so on my behalf with good or evil**, meaning He rewarded him on my behalf, and He paid him on my behalf what I owed him for his actions that he had done to me. Some scholars of the Arabic language have said: **It is said 'jazaa' anhu kada' I helped him with such-and-such'**, and **'jazaa' anka so-and-so' I rewarded someone on your behalf** if you repaid him.

Others of them said: Rather, I have been rewarded on your behalf, I have paid for you. And I have been rewarded, I have been sufficient.

Others among them said: Rather, they have one meaning. It is said: A sheep is sufficient for you and I am sufficient, and a dirham is sufficient for you and I am sufficient, and a sheep is not sufficient for you nor is it sufficient, meaning one. However, they mentioned that **I am sufficient for you** and **I am not sufficient for you** are from the language of the people of Hijaz, and that **I am sufficient** and **I am sufficient** are from the language of others. They claimed that Tamim in particular among the Arab tribes say: **A sheep is sufficient for you** and it is sufficient for you.

Others claimed that *jaza* without a hamza means *qada*. And *ajza* with a hamza means *kafa'a*.

The meaning of the statement is: And fear a Day when no soul shall avail another in the least, nor shall any soul avail itself in any way.

If someone asks us: What is the meaning of: **No soul can suffice for another soul, nor can it suffice for another soul**?

It was said: It is that one of us today may settle the debt of his son, father, or friend or relative. As for the Hereafter, according to what the report has brought us about it, it pleases a man to have a right over his son or father settled. That is because rights will be illuminated on the Day of Resurrection from good deeds and bad deeds, as Abu Kurayb and Nasr bin Abdul Rahman Al-Azdi told us, they said, Al-Maharibi told us, on the authority of Abu Khalid Al-Dalani Yazid bin Abdul Rahman, on the authority of Zaid bin Abi Anisa, on the authority of Saeed bin Abi Saeed Al-Maqburi, on the authority of Abu Hurairah, he said, "The Messenger of God, may God bless him and grant him peace, said: May God have mercy on a servant who has wronged his brother in his honor." Abu Kurayb said in his hadith: "Or wealth, or status, and he forgives him before it is taken from him, and there is no dinar or dirham, so if he has good deeds, they will take from his good deeds, and if he does not have good deeds, they will burden him with their bad deeds."

Abu Uthman al-Muqaddami told us, he said, al-Farawi told us, he said, Malik told us, on the authority of al-Muqbiri, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Khallad bin Aslam told us, he said: Abu Hammam Al-Ahwazi told us, he said: Abdullah bin Saeed told us, on the authority of Saeed, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Musa bin Sahl al-Ramli told me, he said, Naim bin Hammad told us, he said, Abdul Aziz al-Darawardi told us, on the authority of Amr bin Abi Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: The Messenger of God, may God bless him and grant him peace, said: **Let none of you die while he has a debt, for there will be no dinar or dirham there, only good deeds and bad deeds will be divided there.** And the Messenger of God, may God bless him and grant him peace, pointed with his hand to the right and to the left.

Muhammad bin Ishaq told me, he said, Salim bin Qadim told us, he said, Abu Muawiyah Hashim bin Isa told us, he said, Al-Harith bin Muslim told me, on the authority of Al-Zuhri, on the authority of Anas bin Malik, on the authority of the Messenger of God, may God bless him and grant him peace, similar to the hadith of Abu Hurairah.

Abu Ja'far said: This is the meaning of the words of God Almighty: **No soul can compensate for another soul at all.** Meaning: It cannot pay for another soul what it owes to it, because there is a judgment of good deeds and bad deeds as we have described. How can someone pay for another what he owes to him, if it pleases him to establish a right over his son or father, and it is taken from him and he does not turn away from it?

Some Basra grammarians claimed that the meaning of his saying: **A soul does not suffice for another soul in any way** is that it does not suffice for it to be in its place.

This is a statement whose apparent meaning in the Qur'an bears witness to its corruption. That is because it is unreasonable in the speech of the Arabs for a speaker to say: **You have not availed me anything,** meaning **You have not availed me anything by being in my place.** Rather, if they wanted to report that something is not sufficient for anything, they would say: **This does not suffice for that,** and they would not consider it permissible to say: **This does not suffice for that.** So if the interpretation of His statement, **No soul shall suffice for another soul at all,** was what was said by the one whose statement we have mentioned, he would have said: **And fear a Day when no soul shall suffice for another soul,** as it is said: **No soul shall suffice for another soul,** and he would not have said: **No soul shall suffice for another soul at all.** In the correctness of the revelation in His statement, **No soul shall suffice for another soul at all,** there is the clearest evidence of the correctness of what we have said, and the corruption of the statement of the one whose statement we have mentioned in that regard.

The statement in the interpretation of the Almighty's saying: **And no intercession will be accepted from her.**

Abu Ja'far said: Intercession is a noun derived from the saying of a man: So-and-so interceded for me with so-and-so, which is his request to him to fulfill his need.

The intercessor is called intercessor and intercessor because he doubled the one being interceded for, so he became an intercessor. So the one in need was an individual before he interceded with him for his need, so his companion became an intercessor for him in it, and his request for him and his need is intercession. That is why the intercessor in the house and on the earth is called an intercessor, because the seller becomes an intercessor with him. So the interpretation of the verse is: And fear a Day when no soul will pay for another a right it owes to God, the Most High, or to anyone else, nor will God accept from it the intercession of an intercessor, so He will leave for it what is owed to it of right.

It was said: God Almighty addressed the people of this verse with what He addressed them with in it, because they were from the Jews of the Children of Israel, and they used to say: We are the sons of God and His beloved and the sons of His prophets, and our fathers will intercede for us with Him. So God Almighty informed them that a soul will not compensate for another soul at all on the Day of Resurrection, and no one's intercession will be accepted from it in it, until everyone who has a right from it has received his right. As:

Abbas bin Abi Talib told me, he said, Hajjaj bin Nusayr told us, on the authority of Shu'bah, on the authority of Al-A'wam bin Marajim, a man from Qays bin Tha'labah, on the authority of Abu Uthman Al-Nahdi, on the authority of Uthman bin Affan: "The Messenger of God, may God bless him and grant him peace, said: 'The peers will exact retribution from the peers on the Day of Resurrection,' as God Almighty said: 'And We will set up the just scales on the Day of Resurrection, so that no soul will be dealt with unjustly at all. And if there be [the weight of] a mustard seed, We will bring it forth. And sufficient are We as accountants.'" (Al-Anbiya': 47)

So He, the Most High, made them despair of what they had hoped for themselves, of salvation from the punishment of God, while denying what they knew of the truth, and disobeying God's command to follow Muhammad, may God bless him and grant him peace, and what he brought to them from Him through the intercession of their fathers and all other people? And He informed them that nothing would benefit them with Him except repentance to Him from their disbelief and turning back from their misguidance. And He made what He had prescribed for them a guide for everyone who was on the same path as them, so that no one who was ungrateful would hope for His mercy.

Although this verse is general in its recitation, its intended meaning is specific in its interpretation, as the reports from the Messenger of God (peace and blessings of God be upon him) are clear, that he said: **My intercession is for the major sinners of my nation,** and that he said: "There is no prophet who was not given a supplication, and I have saved my supplication as intercession for my nation, and it will be granted, God willing, to those among them who do not associate anything with God." Thus, it is clear that God, the Most High, may pardon His believing servants through the intercession of our Prophet Muhammad (peace and blessings of God be upon him) for them

Surat al-Baqarah 2:48

And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.

from much of the punishment for their crimes between them and Him, and that His statement: **And no intercession will be accepted from them**, is only for those who died in their disbelief without repenting to God, the Almighty. This is not a place to elaborate on intercession, promise, and threat, so we will examine the arguments for that. We will come to what is sufficient in its proper places, God willing.

The statement in the interpretation of the Almighty's saying: **And no compensation shall be taken from it**.

Abu Jaafar said: And justice in the speech of the Arabs? With the opening of the 'ayn, it means ransom, as:

Al-Muthanna bin Ibrahim told us: Adam told us: Abu Jaafar told us, on the authority of Al-Rabi', on the authority of Abu Al-Aaliyah: **And no ransom shall be taken from it**, he said: meaning ransom.

Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat bin Nasr told us, on the authority of Al-Suddi: **And no compensation shall be taken from her**. As for compensation: it is her compensation, from justice. He says that if she came with the earth full of gold to ransom herself with it, it would not be accepted from her.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, regarding his statement: **And no compensation shall be taken from her**, he said: If she had brought everything, it would not have been accepted from her.

Al-Qasim bin Al-Hasan told us, he said: Hussain told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: Mujahid said: Ibn Abbas said: **And no compensation shall be taken from it**, he said: A substitute, and the substitute is the ransom.

Yunus ibn Abd al-A'la told me: Ibn Wahb told us: Ibn Zayd said: **And no ransom shall be taken from her**. He said: Even if she had the earth full of gold, no ransom would be accepted from her. He said: Even if she brought everything, no ransom would be accepted from her.

Najih bin Ibrahim told me: Ali bin Hakim told us: Hamid bin Abdul Rahman told us, on the authority of his father, on the authority of Amr bin Qais Al-Mala'i, on the authority of a man from the Umayyads of the people of Ash-Sham who was praised well. It was said: **O Messenger of God, what is justice?** He said: **Justice is ransom**.

The ransom of something and its substitute is called *just*, because it is equivalent to it, although it is not of the same kind, and its fate is like it, for example, from the aspect of recompense, not from the aspect of similarity in form and creation, as God Almighty said: **And if you give every just ransom, nothing will be taken from it** (al-An'am 6:75), meaning: And if you give every ransom, nothing will be taken from it.

It is said: This is his justice and his equal. As for justice with a kasra on the 'ayn, it is like a load carried on the back. It is said from that: I have a boy equal to your

boy, and a sheep equal to your sheep with a kasra on the 'ayn if a boy is equal to a boy, and a sheep is equal to a sheep. And likewise in every example of a thing of its kind. So if it is meant that he has its value from a different kind, the 'ayn is in the accusative case, so it is said: I have the equivalent of your sheep in dirhams. It has been mentioned from some Arabs that they break the 'ayn of justice which means ransom, to equal what is equal to it in terms of recompense, and that is because the meaning of justice and fairness is similar to them. As for one of the just, nothing has been heard of it except 'adl with a kasra on the 'ayn.

The statement in the interpretation of the Almighty's saying: **Nor will they be helped**.

The interpretation of His statement: **nor will they be helped**, means that on that day no helper will help them, just as no intercessor will intercede for them, and no compensation or ransom will be accepted from them. There, favoritism will be abolished, bribes and intercessions will be eliminated, cooperation and mutual support will be removed from among the people, and judgment will be given to the Almighty Justice, before whom intercessors and supporters will be of no use, so He will reward the bad with its like and the good with its double. This is similar to His statement, may He be glorified: "Stop them; indeed, they will be questioned. What is the matter with you that you do not help one another? Rather, today they have surrendered." (al-Saffat 37:24-26)

Ibn Abbas used to say about the meaning of **you will not be helped**, what I was told about Al-Munjab, he said, Bishr bin Ammarah told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **Why do you not help?** Why do you not protect us? No way, that is not for you today. Some of them said about the meaning of his statement, **nor will they be helped**, that they will have no helper from God on that day who will take revenge for them from God if He punishes them. It has been said, **nor will they be helped**, by seeking intercession and ransom for them.

Abu Ja'far said: The first statement is more appropriate for the interpretation of the verse, because of what we have described, that God, the Most High, only informed those addressed by this verse that the Day of Resurrection is a day on which there is no ransom for those of His creation who deserved His punishment, nor intercession for them, nor supporter for them. This is because that was for them in this world, so He informed that that on the Day of Resurrection will be non-existent and they will have no way to it.

Tafsir al-Qurtubi

God Almighty says: **And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided**.

The Almighty's saying: **And fear a Day when no soul will suffice for another soul at all** is a command meaning a threat. We have already discussed piety. **A Day** means its punishment and terror, which is the Day of Resurrection. It is in the accusative case as the object of **and fear**. It is permissible in other than the Qur'an to say **a Day when no soul will suffice for another soul at all**, as an addition. There is an omission in the speech, and there is a difference of opinion among grammarians about it. The Basrans said: The meaning is a Day when no soul will suffice for another soul at all, then an omission was omitted in it, as he said:

And a day we saw it safe and prosperous

That is, we witnessed it. Al-Kisa'i said: This is a mistake in which deletion is not permissible, but the meaning is: And fear a day for which no soul will suffice, then the ha' was deleted. The ha' is only permissible to delete because circumstances, according to him, are not permissible to delete. He said: It is not permissible to say: This is a man I intended, nor I saw a man I desired, when you mean I intended to him, I desired him. He said: If that were permissible, then it would be permissible: The one Zayd spoke, meaning I spoke about him Zayd. Al-Farra' said: It is permissible to delete the ha' and in it. Al-Mahdawi narrated that both faces are permissible according to Sibawayh, Al-Akhfash, and Al-Zajaj.

The meaning of **No soul shall suffice for another soul in anything** is: no soul shall be held accountable for another sin, nor shall anything be paid for it. You say: **This matter sufficed for me**, just as you say: **It was decided for me**. And you are satisfied with something if you are content with it. The poet said:

Treachery among people is shameful, and a free man is rewarded with a leg.

That is, he is satisfied with it. And in the hadith of Omar:

If you pour water over water, it will suffice for you. He means if you pour water over urine on the ground and it flows over it, the place will be purified, and you do not need to wash that place and dry the water with a rag or something else as many people do.

In the authentic hadith on the authority of Abu Burdah bin Niyar regarding the sacrifice:

It will not suffice for anyone after you means it will not suffice. The meaning of **it will not suffice** is: it will not pay off, it will not suffice, and it will not suffice if there is nothing due from her. If it is, then it will suffice, pay off, and suffice, without her choosing from his good deeds what is due from her, as in the hadith of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said:

"Whoever has wronged his brother in his honor or anything else, let him seek his forgiveness today before there will be neither dinar nor dirham. If he has any good deeds, they will be taken from him in proportion to his wrongdoing. If he has no good deeds, some of his companion's bad deeds will be taken and loaded onto him." Narrated by Al-Bukhari. And similar to it is his other hadith:

In Al-Mulfis, and we mentioned it in Al-Tadhkirah, narrated by Muslim. It was read Tajzi' with a damma on the ta' and the hamza. It is said: Jaza' and Ajza' have the same meaning. Some people have differentiated between them and said: Jaza' has the same meaning and compensated. And Ajza' has the same meaning and sufficed. The thing ajza'ani yajzi'ani means it sufficed me. The poet said:

And I have fulfilled the command of the worlds, and none can fulfill it except the perfect and the son of the perfect.

Third: The Almighty's saying: **And no intercession will be accepted from her.** Al-Shafi'ah is derived from the word shafa', which means both. You say: **It was odd, so I interceded for him evenly.** Shafa'ah is derived from it, because you add the property of your partner to your property. Al-Shafi'i is the companion of shafa'ah and the owner of intercession. A she-camel is a shafi'i if she has a pregnancy and a child that follows her. You say from it: **The she-camel interceded evenly.** A she-camel is one that combines two milkings in one milking. I asked him to intercede for me with him. I interceded with him for so-and-so, so he interceded for me with him. So intercession is adding someone else to your ruler and your means. It is, in fact, a manifestation of the status of the intercessor with the one being interceded for, and the delivery of his benefit to the one being interceded for.

Fourth: The doctrine of the people of truth is that intercession is true, and the Mu'tazila denied it and eternalized the believers from the sinners who entered the fire in torment. The reports are consistent that those who were from the sinners, the sinners, the monotheists from the nations of the prophets are the ones who will receive the intercession of the intercessors from the angels, the prophets, the martyrs, and the righteous. The judge held on to two things in his response to them: First: The many reports that were transmitted in succession in the meaning. Second: The consensus of the predecessors on accepting this report, and none of them in any era showed any objection, so the prevalence of its narration and their agreement on its authenticity and their acceptance of it is conclusive evidence of the correctness of the belief of the people of truth and the corruption of the religion of the Mu'tazila.

If they say: Texts have been reported from the Book that require rejecting these reports, such as His statement: **For the wrongdoers there will be no intimate friend or intercessor who will be obeyed.** They say: And the people of major sins are wrongdoers. And He said: **Whoever does evil will be recompensed for it, and: And no intercession will be accepted from them.** We say: These verses are not general for every wrongdoer, and generality has no formula, so these verses do not include everyone who does evil equally and every soul, but rather what is meant by them are the disbelievers and not the believers, as evidenced by the reports that have been reported in this regard. Also, God the Most High has confirmed intercession for some people and denied it for others, so He said in describing the disbelievers: **So the intercession of intercessors will not benefit them**, and He said: **And they do not intercede except for him with whom He is**

Surat al-Baqarah 2:48

And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.

pleased, and He said: **And intercession does not benefit with Him except for him whom He permits.** So we know from this sentence that intercession only benefits the believers and not the disbelievers. The commentators have agreed that what is meant by the Almighty's saying: **And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it**, is the disbelieving soul, not every soul. And even if we say that the punishment is general for every wrongdoer and disobedient, we do not say that they will remain in it forever, based on the evidence of the reports that we have narrated, and based on His saying: **And He forgives what is less than that for whom He wills**, and His saying: **Indeed, no one despairs of relief from God except the disbelieving people.**

If they say: God Almighty said: **And they do not intercede except for him with whom He is pleased**, and the immoral person is not pleased, we say: He did not say for the one with whom He is not pleased, but rather He said: **for the one with whom He is pleased.** And those whom God is pleased with for intercession are the monotheists, as evidenced by His saying: **They do not possess intercession except for one who has taken a covenant with the Most Merciful.** And "It was said to the Prophet, may God bless him and grant him peace: What is God's covenant with His creation? He said: That they believe and do not associate anything with Him." And the commentators said: Except for the one who says there is no god but God.

If they say: The one who is approved is the one who repents and has made a covenant with God to return to Him, as evidenced by the fact that the angels asked forgiveness for them, and He said: **So forgive those who repent and follow Your way.** And likewise the intercession of the prophets, peace be upon them, is only for the people of repentance and not the people of major sins. We say: According to you, it is obligatory for God the Most High to accept repentance, so if God accepts the repentance of the sinner, then he does not need intercession or asking forgiveness. The scholars of interpretation agreed that what is meant by His saying: **So forgive those who repent** is from polytheism, **and follow Your way** is the way of the believers. They asked God the Most High to forgive them for their sins less than polytheism, as He the Most High said: **He forgives what is less than that for whom He wills.**

If they said: The entire nation desires the intercession of the Prophet, may God bless him and grant him peace, so if it were only for those who committed major sins, their question would be invalid.

We said: Every Muslim seeks the intercession of the Messenger and desires from God that he may attain it, because he believes that he is not free from sins and does not fulfill for God Almighty all that He has enjoined upon him. Rather, every one acknowledges his own shortcomings, so he fears punishment and hopes for salvation. The Prophet, may God bless him and grant him peace, said:

No one will be saved except by the mercy of God

Almighty. It was said: **Not even you, O Messenger of God?** He said: **Not even me, unless God covers me with His mercy.**

Fifth: The Almighty's saying: **And does not accept.** Ibn Kathir and Abu Amr read **it is accepted** with a ta', because intercession is feminine. The rest read it with a ya' for the masculine, because it means intercession. Al-Akhfash said: It is good to make it masculine, because you have differentiated, as mentioned previously in His saying: **Then Adam received from his Lord words.**

Sixth: The Almighty's saying: **And no ransom shall be taken from it** meaning a ransom. The word *adl* with the fatha on the 'ayn means ransom, and **with the kasra** on it means the equivalent. It is said: *adl* and *adeel* for the one who is similar to you in weight and amount. It is said that the *adl* of something is the one who is equal to it in value and amount even if it is not of the same kind. The word *adl* with the kasra is the one who is equal to the thing of the same kind and in its mass. Al-Tabari narrated: Some Arabs pronounce the *ain* with the kasra from the meaning of ransom. As for the singular of *a'dal*, it is with the kasra only.

God Almighty says: **Nor will they be aided.** That is, they will suffer. Victory means help. Ansar means supporters. Hence His statement: **Who will be my helpers to God?** That is, who will add his support to my support. The man took revenge: he took revenge. Victory means coming. It is said: I came to the land of Banu Fulan. The poet said:

When the sacred month comes, say farewell to the land of Tamim and support the land of Amer.

Victory means rain. It is said: The land was granted al-Nasr 110: it rained. Victory means giving. He said:

I and Astar wrote a line for the one who says, **Oh victory, victory, victory.**

The reason for this verse, as they mentioned, was that the Children of Israel said: We are the sons of God, His beloved, and the sons of His prophets, and our fathers will intercede for us. So God Almighty informed them about the Day of Resurrection, that intercessions will not be accepted on it, and no ransom will be taken on it. He only mentioned intercession, ransom, and victory specifically because these are the meanings to which the children of Adam were accustomed. For the one who is in hardship cannot be relieved except by interceding for him, or by being victorious, or by being ransomed.

Tafsir Ibn Kathir

When God Almighty first reminded them of His blessings, He followed that with a warning of the length of His punishment on the Day of Resurrection, saying: **And fear a Day** meaning the Day of Resurrection **when no soul will suffice for another soul at all** meaning no one will avail another, just as He said:

And no bearer of burdens will bear the burden of another and He said: **Every person on that Day will have enough to make him independent** and He said: **O mankind, fear your Lord and fear a Day when no father will suffice for his son, nor will a son suffice for his father at all** This is the most eloquent of positions, that neither the father nor his son will suffice for the other at all. God Almighty's saying: **And no intercession will be accepted from them** means from the disbelievers, just as He said: **So the intercession of intercessors will not benefit them** and just as He said about the people of Hell: **For us there are no intercessors * nor a close friend** and God Almighty's saying: **And no compensation will be taken from them** meaning no ransom will be accepted from them, just as God Almighty said: **Indeed, those who disbelieve and die while they are disbelievers - never will an earth full of gold be accepted from one of them.** And if he ransomed himself with it, He said: "Indeed, those who disbelieved, if they had all that is in the earth and as much more with it to ransom themselves thereby from the punishment of the Day of Resurrection, it would not be accepted from them, and they will have a painful punishment." And God Almighty said: **And if you offer every ransom, no ransom will be accepted from you.** And He said: "So today no ransom will be accepted from you, nor from those who disbelieve. Your refuge is the Fire; it is your protector." The verse. So the Almighty informed us that if they do not believe in His Messenger and follow him in what He sent him with and meet God on the Day of Resurrection as they are, then neither the kinship of a relative nor the intercession of a powerful person will benefit them, and no ransom will be accepted from them even if it is worth the earth full of gold, as the Almighty said: **Before there comes a Day in which there will be no trading nor friendship nor intercession.** And He said: **There will be no trading nor friendship.** Sunayd said: Hajjaj told me, Ibn Jurayj told me, Mujahid said: Ibn Abbas said: **And no compensation will be taken from her.** He said: A substitute, and the substitute is the ransom. Al-Suddi said: As for a just thing, it is equivalent to it from the just, he said: If she came with the earth full of gold as ransom, it would not be accepted from her. And Abd al-Rahman ibn Zayd ibn Aslam said the same. Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas on the authority of Abu al-'Aliyah regarding His statement: **And no compensation will be accepted from her,** meaning a ransom. Ibn Abi Hatim said: Something similar was narrated on the authority of Abu Malik, al-Hasan, Sa'id ibn Jubayr, Qatadah, and al-Rabi' ibn Anas. Abd al-Razzaq said: Ath-Thawri informed us on the authority of al-A'mash on the authority of Ibrahim al-Taimi, on the authority of his father, on the authority of Ali, may God be pleased with him, in a long hadith, said: And spending and justice are voluntary and obligatory, and Al-Walid bin Muslim said the same on the authority of Uthman bin Abi Al-Atika on the authority of Umair bin Hani'. This statement is strange here, and the first statement is more apparent in the interpretation of this verse, and a hadith has been reported that strengthens it, which is what Ibn Jarir said: Najih bin Ibrahim told me, Ali bin Hakim told us, Hamid bin Abdul Rahman told us on the authority of his father on the authority of Amr bin Qais Al-Mala'i on the authority of a man from the Umayyads of the

people of Ash-Sham who praised him well, he said: It was said, O Messenger of God, what is justice? He said: **Justice is ransom.** And the Almighty's saying: **Nor will they be helped.** That is, no one will be angry for them and help them and save them from the punishment of God, as was mentioned earlier that no relative or influential person will be kind to them, and no ransom will be accepted from them. All of this is from the aspect of kindness, and they have no helper from themselves or from others, as He said: **So he has no power or helper.** That is, the Almighty does not accept ransom or intercession for those who disbelieve in Him, and no one will save anyone from His punishment, and no one will be saved from Him, and no one will be protected from Him, as the Almighty said: **And He protects, but no one can protect against Him.** And He said: **So on that Day no one will punish with His punishment, nor will anyone bind with His bond.** And He said: **What is the matter with you that you do not help each other? Rather, today they are submissive.** And He said: **Why did not those who took other than God as deities help them? Rather, they have gone astray from them.** And Ad-Dahhak said on the authority of Ibn Abbas regarding the Almighty's saying: **What is the matter with you that you do not help each other?** What is the matter with you today that you do not protect us? No way, that is not so. Today, Ibn Jarir said: The interpretation of his statement: **nor will they be aided** means that on that day no helper will aid them, just as no intercessor will intercede for them, and no compensation or ransom will be accepted from them. There, favoritism will be abolished, bribes and intercessions will be eliminated, and mutual support and cooperation will be removed from the people, and judgment will go to the Just Compeller, with whom intercessors and supporters will be of no use, so He will reward the bad with the like of it, and the good with multiples of it. This is similar to the statement of God Almighty: "Stop them, for they will be questioned. What is the matter with you that you do not aid one another? Rather, today they are surrendering."

Fath al-Qadir

And his saying: 48- **And fear a Day** is a command meaning a threat, and the meaning of piety has already been mentioned. What is meant by the Day is the Day of al-Qiyamah 75: that is, its punishment. And his saying: **No soul shall suffice for another soul at all** is in the accusative case as an attribute of the Day, and the pronoun is omitted. The Basrans said about this and similar examples that it is estimated in it. Al-Kisa'i said that this is a mistake, rather the estimate is it does not suffice him. Because deleting the circumstance is not permissible, and deleting the pronoun alone is permissible. It has been narrated from Sibawayh, Al-Akhfash, and Al-Zajaj that both matters are permissible. The meaning of **does not suffice** is **does not suffice** and **makes up**. It is said: **This matter sufficed for me** means it was completed, and **I was satisfied with the thing** means I was satisfied. And from this is the saying of the poet:

Treachery among people is shameful, and the free man is rewarded with a slap in the face.

Surat al-Baqarah 2:48

And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.

What is meant is that on this day no soul will pay for another soul anything nor will it suffice for it. The meaning of the indefinite article is belittling: i.e. something small and insignificant. It is accusative as a direct object or as an attribute of a deleted source: i.e. a small recompense. Intercession is taken from the word shafa' which means two. You say: I asked him to intercede for me: i.e. add his ignorance to your position with the one being interceded for so that the benefit reaches the one being interceded for. It is called shafa' because you add the property of your partner to your property. Ibn Kathir and Abu Omar read it with the doubled dot above because intercession is feminine. The rest read it with the lower ya because it means the intercessor. Al-Akhfash said: It is better to use the masculine form. The pronoun of minha refers to the soul mentioned secondly: i.e. if it comes with the intercession of an intercessor, it is permissible for it to refer to the soul mentioned first: i.e. if it intercedes, it will not be accepted from it. Justice with the fatha on the 'ayn: redemption and with the kasra on it: the equivalent. It is said: 'Adl' meaning if it intercedes, it will not be accepted from it. Justice with the fatha on the 'ayn: redemption and with the kasra on it: the equivalent. It is said: Adl and Adil for the one who is similar in weight and value. Ibn Jarir narrated that some Arabs break the 'ayn in the meaning of ransom. al-Nasr 110: help, and supporters: assistants, and the man took revenge, and the pronoun, i.e. they, refers to the souls that are discussed in the indefinite form in the context of negation, and the soul is masculine and feminine.

Tafsir al-Baghawi

48. **And fear a Day** and fear the punishment of a Day **when no soul shall suffice** no soul shall pay for **any soul** i.e. a right that is binding on it. It was said: it does not suffice, and it was said: it does not suffice for any of the hardships. **nor shall intercession be accepted from it.** Ibn Kathir and Yaqub read with the ta' to feminize intercession, and the rest read with the ya' because intercession and intercession have the same meaning as preaching and preaching, so the masculine is based on the meaning, and the feminine is based on the wording, like the Almighty's saying: **There has come to you an admonition from your Lord 57-Yunus.** And He said in another place: **But whoever has received an admonition from his Lord 275-Al-Baqarah,** i.e. no intercession shall be accepted from her if she is a disbeliever. **nor shall compensation be taken from her** i.e. ransom. And it was called thus because it is like the ransomed. And justice is the example. **nor shall they be aided** they are prevented from the punishment of God.

Tafsir al-Baidawi

48- **And fear a Day** meaning the Day of Reckoning and Punishment.

No soul shall suffice for another soul in anything does not pay for it any of the rights, or any of the recompense, so its accusative is in the source, and it was read *no* "suffice **from** suffice" if it enriched, and on this it must be a source, and its inclusion in the indefinite with the indefiniteness of the two souls is for generalization and total despair, and the sentence is an attribute of a day, and the antecedent in it is deleted, its estimate is "no suffice in it", and whoever does not allow the deletion of the antecedent in the accusative said: it was expanded: in it, so the preposition was deleted from it and it was made like the direct object, then it was deleted as it was deleted from his saying: or money they hit.

And no intercession will be accepted from it, nor will compensation be taken from it. That is, from the disobedient soul, or from the first, and it is as if the verse was intended to negate that anyone can avert punishment from anyone in every possible way, for it is either by force or otherwise, and the first is victory, and the second is either for free or otherwise. The first is that he intercedes for him, and the second is either by performing what he owed, which is to compensate for him, or otherwise, which is to give him compensation. Intercession is from the word shafa', as if the one for whom intercession was made was an individual, so the intercessor made him an intercessor by adding himself to him, the compensation is the ransom. It was said: The substitute, and its origin is equality, and the ransom was named thus because it was named the ransomed, and Ibn Kathir and Abu Amr read it and it is not accepted with the ta'.

"Nor will they be helped" they will be prevented from the punishment of God, and the pronoun refers to what the second soul, the unknown soul, which occurs in the context of the soul, from the many souls, and its reminder is in the meaning of servants or people, and help is more specific than assistance because it is specific to repelling harm. The Mu'tazila held fast to this verse to deny intercession for the people of major sins, and it was answered that it is specific to the infidels due to the verses and hadiths that were mentioned about intercession, and it supports that the address is with them, and the verse was revealed in response to what the Jews claimed that their fathers interceded for them.

Surat al-Baqarah 2:49

And when We delivered you from the people of Pharaoh, who were afflicting you with the worst torment, slaughtering your sons and sparing your women. And in that was a great trial from your Lord.

Tafsir al-Jalalayn

And remember **when We delivered you** meaning your fathers, and the address with it and what follows it is to those who were present at the time of our Prophet with what God bestowed upon their fathers, reminding them of the grace of God Almighty so that they would believe **from the people of Pharaoh, who subjected you** made you taste **the worst of the torment** the most severe, and the sentence is a state of the pronoun of We delivered you *slaughtering* an explanation of what came before it **your sons** those who were born **and sparing** they kept **your women** because some of the priests said to him that a child born among the Children of Israel would be a reason for the loss of your kingdom **and in that** the torment or the deliverance **is a trial** a trial or a blessing **from your Lord, a great one**

Tafsir al-Suyuti

Tafsir al-Tabari

As for the interpretation of his saying: **And when We saved you**, it is an extension of his saying: **O Children of Israel, remember My favor.**

It is as if he said: Remember My favor which I bestowed upon you, and remember Our favor upon you when We saved you from the people of Pharaoh by saving you from them.

As for the **family of Pharaoh**, they are the people of his religion, his followers and his supporters.

The root of *al* is *ahl*, the *ha* was replaced with a hamza, just as they said *ma*, so they replaced the *ha* with a hamza. Then, if they make it diminutive, they say *muwayh*, so they put the *ha* back in the diminutive, and they take it as it was. Likewise, if they make *al* diminutive, they say *ahil*. It has been reported that the Arabs heard the diminutive of *al* as *awil*. It has been said: So-and-so is from the *al* of women, meaning that he was created from them. It is also said in the sense that he wants them and loves them, as the poet said:

You are from the family of women, and it is only for the lowest, not for the absent

The best place for *Al* is to pronounce it with famous names, such as when they say: the family of the Prophet Muhammad, may God bless him and grant him peace, the family of Ali, the family of Abbas, and the family of Aqeel. It is not recommended to use it with the unknown and in the names of lands and the like. It is not recommended by those who know the Arabic language to say: I saw the family of the man and the family of the woman saw me, nor: I saw the

family of Basra and the family of Kufa. It has been reported that some Arabs hear that they say: I saw the family of Mecca and the family of Medina. This is not common and commonly used in their speech.

As for *Pharaoh*, it is said that it was the name that the kings of the giants in Egypt were called by, just as the kings of the Romans were called, some of them Caesar, and some of them Heraclius, and just as the kings of Persia were called the Chosroes, one of whom was Khosrau, and the kings of Yemen were called the Tubbas, one of whom was Tubba.

As for the Pharaoh of Moses, whom God Almighty told about the Children of Israel that He saved them from him, it is said that his name was Al-Walid bin Mus'ab bin Al-Rayyan, and Muhammad bin Ishaq also mentioned that he was informed of his name.

Muhammad bin Hamid told us that, Salamah told us, on the authority of Ibn Ishaq: His name is Al-Walid bin Mus'ab bin Al-Rayyan.

Rather, it is permissible to say: **And when We saved you from the people of Pharaoh**, and the address is to those who did not realize Pharaoh or those who were saved from him, because those addressed by that were the sons of those whom He saved from Pharaoh and his people, so He attributed to them what was of His blessings upon their fathers, and likewise what was of their fathers' ingratitude by way of attribution, just as someone says to another: We did such and such to you and we did such and such to you, and we killed you and took you captive, and the informant either means his people and clan by that, or the people of his country and homeland, whether the one to whom that was said realized what was done to them of that or did not realize it, just as Al-Akhtal said, satirizing Jarir ibn Atiyah:

And the Hudhayl tribe has exalted you and has overtaken you in Irab, where the spoils of war are divided.

In a legion, he calls the numbers, his knights were neither unarmed nor dependent.

Jarir did not catch up with Hudhayl nor did he reach them, nor did he reach Irab nor witness him. But when it was one of the days of the people of Al-Akhtal over the people of Jarir, he added the address to him and to his people. Likewise, when God Almighty addresses the one he addressed with His saying: **And when We delivered you from the people of Pharaoh**, when his action was what he did to the people of the one he addressed with the verse and their fathers, he added his action that which he did to their fathers, to those addressed with the verse and their people.

The statement in the interpretation of the Almighty's saying: **They subject you to the worst torment.**

There are two interpretations of His statement: **They subject you to torment.** The first is that it is a new report about what Pharaoh did to the Children of Israel, and its meaning then is: And remember My favor upon you when I saved you from the people of Pharaoh, and before that they subjected you to terrible torment. Since that is its interpretation, the position of **they subject you to torment** is in the nominative case.

Surat al-Baqarah 2:49

And when We delivered you from the people of Pharaoh, who were afflicting you with the worst torment, slaughtering your sons and sparing your women. And in that was a great trial from your Lord.

The second aspect: That they were subjecting you to a state of torment, so its interpretation then would be: And when We saved you from the people of Pharaoh who were subjecting you to a terrible torment, so it would be a state of the people of Pharaoh.

As for the interpretation of his saying: **They subject you to it**, it means that they bring you to the table, make you taste it, and give you authority. It is said: **He subjected him to a grievance**, if he gave him that and made him taste it, as the poet said:

If he is humiliated, his face will be covered with dust

As for the interpretation of his saying: **the worst of the torment**, it means the torment that was bad for them. Some of them said: the most severe torment. If that was its meaning, it would have been said: the worst of the torment.

If someone says to us: What is that punishment that they were subjecting to, that was making them feel bad?

It was said: It is what God Almighty described in His Book, saying: **They slaughter your sons and keep your women alive**. Muhammad bin Ishaq said about that:

Ibn Humayd narrated to us, saying: Salamah narrated to us, saying: Ibn Ishaq informed us, saying: Pharaoh used to torture the Children of Israel, making them servants and slaves, and he divided them into his jobs. One group built, **and one group plowed**, and one group farmed for him, so they were in his jobs. And whoever among them was not in a craft of his, he had to pay the jizya, so he made them suffer, as God Almighty said, the worst of torment.

Al-Saddi said: He made them do dirty work, and made them kill their sons and take their women captive.

Musa bin Harun told me that, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi.

The statement in the interpretation of the Almighty's saying: **They slaughter your sons and spare your women**.

Abu Ja'far said: God, the Most High, attributed what the people of Pharaoh did to the Children of Israel, such as their inflicting terrible torture on them, slaughtering their sons, and keeping their women alive, to them, not to Pharaoh, even though what they did was by the power of Pharaoh and by his command, as they directly did it themselves. Thus, He made it clear that anyone who directly kills a soul or tortures a living person himself, even if it was by the command of someone else, then the one who does it is the one who deserves to have it attributed to him, even if the one who gives the command is a powerful force, the one who is commanded to do so is a sultan, a thief, or a wicked oppressor. Likewise, the Most High attributed the slaughter of the children of the Children of Israel and keeping their women alive, to the people of Pharaoh, not to Pharaoh, even though they were by

the power of Pharaoh and his command to do so, and they did what they did, despite his dominance and subjugation of them. Likewise, anyone who kills a soul by the command of someone else unjustly, he is the one who is killed in retaliation, according to us, even if he killed her by the compulsion of someone else to kill him.

As for the interpretation of their slaughtering the sons of the Children of Israel and keeping their women alive, it was mentioned to us on the authority of Ibn Abbas and others, as in:

Al-Abbas ibn al-Walid al-Amli and Tamim al-Muntasir al-Wasiti narrated to us: Yazid ibn Harun narrated to us: al-Asbagh ibn Zayd al-Juhani narrated to us: al-Qasim ibn Abi Ayyub narrated to us: Saeed ibn Jubayr narrated to us, on the authority of Ibn Abbas: Pharaoh and his companions discussed what God had promised His friend Abraham: that He would make prophets and kings among his descendants. They conspired and agreed that he would send men with knives to go around among the Children of Israel. They would not find a male child without slaughtering him. So they did. When they saw that the adults among the Children of Israel were dying at their appointed times and the young were being slaughtered, he said: You are about to annihilate the Children of Israel, and you will reach a point where you will be engaged in work and service that would suffice you. So kill every male child one year, and their children will be few, and leave another year. So Moses' mother became pregnant with Aaron in the year in which boys were not slaughtered, and she gave birth to him openly and safely. Then, when the next year came, she became pregnant with Moses.

Abdul Karim bin Al-Haitham told us: Ibrahim bin Bashar Al-Ramadi told us: Sufyan bin Uyaynah told us: Abu Saeed told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The priests said to Pharaoh: A child will be born this year who will take away your kingdom. So Pharaoh appointed a hundred men for every thousand women, ten for every hundred, and a man for every ten. He said: Look at every pregnant woman in the city, and when she gives birth, look at her. If it is a boy, slaughter him, and if it is a girl, leave her alone. This is what He said: "They slaughter your sons and keep your women alive. And in that is a great trial from your Lord."

Al-Muthanna bin Ibrahim told me: Adam told us: Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding His statement: **And when We delivered you from the people of Pharaoh who were afflicting you with the worst of torment**, he said: Pharaoh ruled over them for four hundred years, and the soothsayers said that a boy would be born in Egypt this year at whose hands they would be destroyed. So he sent midwives among the people of Egypt, and whenever a woman gave birth to a boy, he would be brought to Pharaoh, who would kill him and spare the female slaves.

Al-Muthanna told me: Ishaq bin Al-Hajjaj told us: Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, regarding His statement: **And when We delivered you from the people of Pharaoh** *verse*, he said: Pharaoh ruled over them for four hundred years, and someone came to him and said: A boy from the Children of Israel will arise in Egypt, and he will prevail over you, and your destruction will be at his hands. So he sent women to Egypt. He mentioned something similar to the hadith of Adam.

Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat bin Nasr told us, on the authority of Al-Suddi, he said: It was the case of Pharaoh that he saw in his dream that a fire came from Jerusalem until it encompassed the houses of Egypt, and it burned the Copts and left the Children of Israel, and it destroyed the houses of Egypt. So he called the magicians, the priests, the soothsayers, and the fortune-tellers and asked them about his dream, and they said to him: From this country from which the Children of Israel came, meaning Jerusalem, a man will emerge whose face will be the destruction of Egypt. So he ordered the Children of Israel that no boy should be born to them without slaughtering him, and no girl should be born to them without leaving her. And he said to the Copts: Look at your slaves who work outside and bring them in, and make the Children of Israel do those dirty jobs. So he made the Children of Israel do the jobs of their boys, and they brought in their boys. That is when God the Blessed and Exalted says: **Indeed, Pharaoh exalted himself in the land** meaning: he was tyrannical in the land **and made its people into factions** meaning the Children of Israel, when he made them do filthy deeds **he oppressed a party of them, slaughtering their sons** (al-Qasas 28:4). So no child was born to the Children of Israel except that he slaughtered them, so the young ones did not grow up. And God cast death into the elders of the Children of Israel, and it hastened them. So the leaders of the Copts came to Pharaoh and spoke to him, and they said: Indeed, death has befallen these people, and soon the work will befall our young men, we will slaughter their sons, so the young ones will not reach maturity and the old ones will perish. So if you could spare some of their children, he ordered that they slaughter one year and leave another year. So when it was the year in which they did not slaughter, Aaron was born and was left. So when it was the year in which they were to slaughter, she became pregnant with Moses.

Muhammad bin Hamid narrated: Salamah narrated on the authority of Ibn Ishaq: It was mentioned to me that when the time of Moses drew near, Pharaoh's astrologers and fortune tellers came to him and said to him: Know that we find in our knowledge that a child from the Children of Israel has come to you at the time of his birth, who will take away your kingdom, overpower you in your authority, expel you from your land, and change your religion. When they said that to him, he ordered that every child born from the Children of Israel be killed, and he ordered that the women be kept alive. So he gathered the midwives from the women of his kingdom and said to them: Do not let a child from the Children of Israel fall into your hands unless you kill him. So they did that. He also

slaughtered some of the boys and ordered that pregnant women be tortured until they miscarried.

Ibn Humayd narrated: Salamah narrated on the authority of Muhammad ibn Ishaq, on the authority of Abdullah ibn Abi Nujayh, on the authority of Mujahid, who said: It was mentioned to me that he used to order that reeds be cut until they were made like razors, then he would line them up next to each other, then he would bring pregnant women from the Children of Israel and make them stand on them, and he would cut off their feet. So much so that a woman would suckle her child and it would fall between her legs, and she would keep stepping on it to protect herself from the edge of the reed on her foot, because of how exhausted she was, until he went too far in that and almost destroyed them. So it was said to him: You have destroyed the people and cut off the offspring, and they are your servants and workers. So he ordered that the boys be killed one year and kept alive another year. So Aaron was born in the year in which the boys were kept alive, and Moses was born in the year in which they were killed.

Abu Ja'far said: What was said by those we mentioned from the people of knowledge: The slaughter of the sons of the Children of Israel by the family of Pharaoh and their keeping their women alive, so the interpretation of his statement is what those we mentioned interpreted their statement: **and they keep your women alive**, meaning they keep them alive and do not kill them.

It may be necessary to interpret the statement of those who said the statement we mentioned from Ibn Abbas, Abu Al-Aaliyah, Al-Rabi' bin Anas, and Al-Suddi in interpreting His statement: **and keep your women alive**, that they leave the females from being killed when they give birth to them, that it is permissible to call a female child in her childhood and after her birth: woman, and the young girls while they are children: women. Because they interpreted the statement of God Almighty: **and keep your women alive**, that they keep the female children at birth and do not kill them.

Ibn Jurayj denied this of their statement, saying:

Al-Qasim bin Al-Hasan told us: Al-Hussein bin Dawud told us: Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **And they keep your women as slaves**, he said: They enslave your women.

Ibn Jurayj, by saying this, deviated from what was said by the one we mentioned, his saying in his statement: **And they keep your women as shy**: that it is keeping young girls as shy, since he did not find them to be called women. Then he entered into what is greater than what he denied, by interpreting **and they keep as shy** as enslaving them. This is an interpretation that does not exist in any Arabic or foreign language. This is because istihaa is a verb from the root of life, similar to istibaqa from al-baqaa, and istisqaa from al-saqee. It is from the meaning of enslavement separately.

Others interpreted his statement, **They slaughter your sons**, to mean: They slaughter your men, the fathers of your sons. They denied that the slaughtered were children, although women were linked to them. They said: In God's statement, may He be glorified and

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And when We delivered you from the people of Pharaoh, who were afflicting you with the worst torment, slaughtering your sons and sparing your women. And in that was a great trial from your Lord.

exalted, that the ones who were slaughtered were women, there is clear evidence that those who were slaughtering were men, not boys, because if the ones slaughtered were children, then the ones who were slaughtered would have to be girls. They said: In God's statement, may He be glorified and exalted, that they were women, He made it clear that the ones slaughtered were men.

Abu Ja'far said: Those who said this statement, while departing from the interpretation of the people of interpretation from the Companions and the Followers, have overlooked the correct place. That is because God, the Most High, has informed us about His revelation to the mother of Moses that He commanded her to breastfeed Moses, and if she feared for him, to throw him in the chest, then to throw him in the river. It is known from this that if the people were only killing the men and leaving the women, the mother of Moses would not have needed to throw Moses in the river, or if Moses had been a man, his mother would not have put him in the chest.

But according to us, it is according to what Ibn Abbas interpreted and what we have mentioned before: **From the slaughter of the children by the people of Pharaoh and their leaving the young girls from killing.** And it was said: **And they spare your women** because the young girls were included with their mothers, and their mothers were undoubtedly women in terms of being spared, because they did not kill young women or old women. So it was said: **And they spare your women**, meaning by that the mothers and the newborns, as it is said: **The men have come**, even if there were young boys among them. So too is his saying: **And they spare your women.** As for the males, since only newborns were slaughtered, it was said: **They slaughter your sons**, and it was not said: They slaughter your men.

The statement in the interpretation of his saying: **And in that is a great trial for you from your Lord.**

As for his saying: **And in that is a great trial for you from your Lord**, he means: And in what We did to you, in saving you from the torment of Pharaoh's people upon you, as I described, there is a great trial for you from your Lord.

By his saying *plague* he means: a blessing, as in:

Al-Muthanna bin Ibrahim told me: Abu Saleh told us: Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **A great trial from your Lord**, he said: A blessing.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **And in that is a great trial for you from your Lord**, as for the trial, it is the blessing.

Sufyan told us, he said, my father told us, on the authority of Sufyan, on the authority of a man, on the

authority of Mujahid: **And in that is a great trial for you from your Lord**, he said: A great blessing from your Lord.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, like the hadith of Sufyan.

Al-Qasim told me, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **And in that is a great trial for you from your Lord**, he said: A great blessing.

The root of the word *balaa* in Arabic is *test* and *examination*. It is then used for both good and evil. Because the test and examination can be good or evil, as our Lord, the Most High, said: **And We tested them with good and evil that perhaps they would return.** (al-A'raf 7:168), meaning: We tested them. And as He, the Most High, said: **And We test you with evil and good as trial.** (al-Anbiya 21:35). Then the Arabs call good a *balaa'* and evil a *balaa'*. However, it is more common for evil to say: I tested him, I tested him with *balaa'*, and for good, I afflicted him, I afflicted him with *iblan'* and *balaa'*. From this is the saying of Zuhair ibn Abi Salma:

May God reward them for what they did to you and give them the best of trials.

He combined the two languages because he meant: God bestowed upon them the best blessings with which He tests His servants.

Tafsir al-Qurtubi

It contains thirteen issues:

The first: The Almighty's saying: **And when We delivered you from the people of Pharaoh** "when" is in the accusative case in apposition to **Remember My favor**. This and what follows it are a reminder of some of the favors that He had upon them, meaning remember My favor in saving you from your enemy and making prophets among you. The address is to those who are present and what is meant are those who came before from among the fathers, as He said: **When the water overflowed, We carried you in the moving ship** meaning We carried your fathers. It was said: He only said **We saved you** because the salvation of the fathers was the reason for the salvation of these present people. The meaning of **We saved you** is that We cast you on a high place on the earth, which is a part of it that is elevated. This is the original, then every winner is called a survivor. So the survivor is the one who comes out of distress to spaciousness. It was read: And when I save you on monotheism.

Second: The Almighty's saying: **Of the family of Pharaoh** The family of Pharaoh are his people, followers and people of his religion. That is the family

of the Messenger, may God bless him and grant him peace, whoever followed his religion and faith in his time and all other times, whether he was related to him or not. And whoever did not follow his religion and faith is not from his family or people, even if he was his relative or close relative. This is contrary to the Rafidah who said: The family of the Messenger of God, may God bless him and grant him peace, is only Fatima, al-Hasan and al-Husayn. Our evidence is the Almighty's saying: **And We drowned the family of Pharaoh** "Enter the family of Pharaoh into the severest punishment" meaning the family of his religion, since he had no son or daughter, no father, no uncle, no brother or agnates. And because there is no dispute that whoever is not a believer or a monotheist is not from the family of Muhammad, even if he is a close relative to him, and for this reason it is said: Abu Lahab and Abu Jahl are not from his family or people, even if there was a kinship between them and the Prophet, may God bless him and grant him peace, and for this reason God Almighty said about the son of Nuh 71: "Indeed, he is not of your family. Indeed, his work is not righteous." In Sahih Muslim, it is narrated on the authority of Amr ibn al-'As who said: I heard the Messenger of God, may God bless him and grant him peace, say openly and not secretly: Verily, the family of my father - meaning so-and-so - are not my guardians. My guardians are God and the righteous believers. A group said: The family of Muhammad are his wives and descendants in particular, based on the hadith of Abu Humayd al-Sa'idi that they said: O Messenger of God, how should we send blessings upon you? He said: Say: O God, send blessings upon Muhammad and upon his wives and descendants as You sent blessings upon the family of Abraham, and bless Muhammad and upon his wives and descendants as You blessed the family of Abraham, for You are indeed Praiseworthy and Glorious. Narrated by Muslim. A group of scholars said: The family is known, and the family means the followers. The first is more correct based on what we have mentioned, and based on the hadith of Abdullah ibn Abi Awfa: When people brought the Messenger of God, may God bless him and grant him peace, he would say: O God, send blessings upon them. My father brought him his charity and he said: O God, send blessings upon the family of Abi Awfa.

Third: Grammarians differed as to whether the family is added to countries or not. Al-Kisa'i said: It is only said the family of so-and-so and the family of so-and-so, and it is not said in countries that he is from the family of Homs or from the family of Medina. Al-Akhfash said: It is only said of the greatest leader, and the likes of the family of Muhammad, may God bless him and grant him peace, and the family of Pharaoh because he is their leader in misguidance. He said: We have heard it said in countries: the people of Medina and the family of Medina.

Fourth: The grammarians also differed as to whether the definite article *al* should be added to the pronoun or not. Al-Nahhas, Al-Zubaidi, and Al-Kisa'i prohibited this, so one should only say **O God, bless Muhammad and the family of Muhammad**, and one should not say **and his family**. The correct thing to say is **his family**. Another group went to the view that this should be said, including Ibn Al-Sayyid, and this is correct, because

the correct hearing supports it, as it came in the saying of Abdull Muttalib:

Don't worry, if the servant prevents his journey, then prevent your lawful one.

And be victorious over the family of the cross and its worshippers today, your family

Nadba said:

I am the knight who protects the truth of my father and my machine as it protects the truth of Alka.

Truth **with two qafs**: What a person has the right to protect, i.e. what he must protect.

Fifth: They also differed on the origin of Al. An-Nahhas said: Its origin is Ahl, then the Ha was replaced with an Alif. If you make it diminutive, you return it to its origin, so it was killed: Ahil. Al-Mahdawi said: Its origin is Awal. It was said: Ahl, the Ha was changed to a Hamza, then the Hamza was replaced with an Alif. Its plural is Alun, and its diminutive is Awil, according to what Al-Kisa'i reported. Others reported Ahil, and we have mentioned it from An-Nahhas. Abu Al-Hasan bin Kaysan said: If you pluralize Al, you say Alun. If you pluralize Al, which is the mirage, you say Awal, like Mal and Amwal.

Sixth: The Almighty's saying: *Pharaoh*. Pharaoh is said to be the name of that particular king. It is also said that it is the name of every king of the giants, such as Kisra for the Persians, Caesar for the Romans, and Negus for the Abyssinians. The name of Moses' Pharaoh was Qabus, according to the People of the Book. Wahb said: His name is Al-Walid bin Mus'ab bin Al-Rayyan, and his nickname is Abu Marra, and he is from Banu Amalek bin Lawdh bin Iram bin Sam bin Noah, peace be upon him. Al-Suhayli said: And everyone who ruled the Copts and Egypt is a Pharaoh. He was a Persian from the people of Istakhr. Al-Mas'udi said: There is no known explanation for Pharaoh in Arabic. Al-Jawhari said: Pharaoh is the title of Al-Walid bin Mus'ab, the king of Egypt, and every *Aat* is a Pharaoh. The *Aat* are the Pharaohs, and he has become *Pharaoh*, meaning cunning and wicked. In the hadith:

We seized Pharaoh of this nation. Pharaoh is in the accusative case, but it is not declined because it is foreign.

Seventh: The Almighty's saying: **They make you taste it**. It was said: Its meaning is that they make you taste it and force it upon you. Abu Ubaidah said: They make you take it upon yourselves. It is said: He made him taste a plan of defeat if he made it upon him. From this is the saying of Amr ibn Kulthum:

If the king humiliates the people, we refuse to accept the humiliation among us.

It was said: They will continue to torture you. And the word *sawm* means *continuity*, and from it the word **sai'at al-ghanam** means **their continuous grazing**. Al-Akhfash said: It is in the nominative case as the subject, and if you wish, it is in the accusative case as a state, meaning **they will continue to graze you**.

Eighth: The Almighty's saying: **evil torment** is the

Surat al-Baqarah 2:49

And when We delivered you from the people of Pharaoh, who were afflicting you with the worst torment, slaughtering your sons and sparing your women. And in that was a great trial from your Lord.

second object of **they subject you** and its meaning is the most severe torment. It may also mean **the most evil torment**. It may also be an adjective, meaning **evil torment**. It was narrated that Pharaoh made the Children of Israel servants and slaves and divided them into his works, so a group built, a group plowed and planted, and a group served - and his people were soldiers of kings - and whoever among them was not in any of these works was subjected to a tax, and that is why the torment was evil.

Ninth: The Almighty's saying: **They slaughter your sons**. They slaughter without the *waw* as a substitute for His saying: They treat you with punishment, as he said - Sibawayh recited:

When you come to visit us in our homes, you will find abundant firewood and a blazing fire.

Al-Farra' and others said: **They slaughter** without the *waw* is an explanation of the statement: **They subject you to the worst torment**, just as you say: **The people Zayd and Amr came to me**, so you do not need the *waw* in Zayd. Similar to it is: **And whoever does that will meet a sin**, "The torment will be doubled for him." In Surat Ibrahim, **they slaughter** is with the *waw*, because the meaning is that they torment you with slaughter and without slaughter. So his statement: **They slaughter your sons** is another type of torment, and there is no explanation for what came before it. And God knows best.

I said: It may be possible to say that the *waw* is redundant, as evidenced by Surat Al-Baqarah, and the *waw* may be redundant. He did not say:

When we passed the neighborhood square and he went away

That is, he has withdrawn. Another said:

To the venerable king, the son of the hero, and the lion of the battalion in the crowded place

The king wanted the brave son of the lion of the battalion, and he was a lot.

Tenth: The Almighty said: **They slaughter** The group reading with emphasis on the multiplicity. Ibn Muhaisin read **They slaughter** with the opening of the *ba*. And slaughtering: splitting. And slaughtering: the slaughtered. And the slaughtering: a crack in the roots of the fingers. And I slaughtered the world: I uncovered it. And Saad the slaughterer: one of the lucky ones. And the slaughterhouses: the prayer niches. And the slaughterhouses: the plural of a slaughterhouse, and when a flood comes and digs a hole in the ground, then what is the size of a handspan or the like is called a slaughterhouse. So Pharaoh used to slaughter the children and keep the girls, and he referred to them by the name of women with money. A group said: They slaughter your sons, meaning the men, and they were called sons because they were like that, and this speaker provided evidence with his saying: your women. The first is more correct, because it is more

apparent, and God knows best.

Eleventh: God Almighty attributed the action to the people of Pharaoh, and they were only doing it by his command and authority, because they were in charge of it themselves, and so that it may be known that the one who directly does it is held accountable for his action. Al-Tabari said: It requires that whoever ordered someone to kill him, the one who was ordered is the one who is held accountable for it.

I said: The scholars differed on this issue with three opinions: They are both to be killed, the one by his order and the one who is ordered to do it directly. This is what Al-Nakha'i said, and Al-Shafi'i and Malik said in detail. Al-Shafi'i said: If the ruler orders a man to kill a man and the one ordered knows that he ordered him to be killed unjustly, then he and the ruler are to be punished as two killers together. If the ruler forces him to do it and knows that he is killing him unjustly, then the ruler is to be punished. There are two opinions regarding the one ordered: One of them is that he is to be punished. The other is that he is not to be punished and he is to pay half the blood money, as narrated by Ibn Al-Mundhir. Our scholars said: The one ordered is either one who is obligated to obey the one who orders and fears his evil, such as the ruler or the master of his slave, in which case the blood money is obligatory for both of them, or he is one who is not obligated to do it, so he is to be killed directly without the one who ordered, such as a father who orders his son, or a teacher who orders some of his children, or a craftsman who orders some of his students if the latter has reached puberty. If he has not reached puberty, then the killing is on the one who ordered, and half the blood money is on the boy's family. Ibn Nafi' said: The master is not to be killed if he orders his slave - even if he is a foreigner - to kill a person. Ibn Habib said: I say with the statement of Ibn Al-Qasim that killing is upon both of them. As for the order of someone who does not fear that the one being ordered may disobey, then it is not considered coercion, rather the one being ordered is to be killed but not the one giving the order, and the one giving the order is to be beaten and imprisoned. Ahmad said about the master who orders his slave to kill a man: The master is to be killed. This statement was narrated on the authority of Ali ibn Abi Talib and Abu Hurairah, may God be pleased with them. Ali said: The slave is to be put in prison. Ahmad said: The slave is to be imprisoned, beaten and disciplined. Al-Thawri said: The master is to be disciplined. Al-Hakam and Hammad said: The slave is to be killed. Qatadah said: They are both to be killed. Al-Shafi'i said: If the slave is eloquent, he understands the reason for killing the slave and the master is to be punished. If the slave is a foreigner, then the master is to be punished. Sulayman ibn Musa said: The one who gave the order is not to be killed, but his hands are to be cut off, then he is to be punished and imprisoned - which is the second statement - and the one being ordered is to be killed for directly doing so. Likewise, Ata', Al-Hakam, Hammad, Al-Shafi'i, Ahmad and Ishaq said about a man who orders another man to kill

another man, and Ibn Al-Mundhir mentioned it. Zafar said: Neither of them should be killed - and this is the third opinion - Abu Al-Ma'ali narrated it in Al-Burhan, and he saw that neither the one who orders nor the one who does it should be subject to retaliation, so neither of them should be killed in his view. And God knows best.

Twelfth: The majority read *yadhbihun* with emphasis for exaggeration. Ibn Muhaisin read *yadhbihun* with emphasis. The first is more likely because the slaughtering is repeated. According to what was narrated, Pharaoh saw in his dream a fire coming out of Jerusalem and burning the houses of Egypt, so his dream was interpreted for him: a child from the Children of Israel would grow up and his kingdom would be destroyed by his hands. Other than this was said, but the meaning is close.

Thirteenth: The Almighty's saying: **And in that** refers to the imperative sentence, since it is report, so it is like a present singular, meaning that in their doing that to you there is a trial, meaning a test and examination. And *trial* is a blessing, and from that is the saying of the Almighty: **And that He may test the believers with a good trial**. Abu Al-Haitham said: Trial can be good and bad, and its origin is the ordeal, and God the Almighty tests His servant with good deeds to test his gratitude, and tests him with the trial that he dislikes to test his patience, so it is said of good a trial, and of bad a trial, as Al-Harawi narrated. Some people said: The reference in *that* is to salvation, so the trial according to this is in good, meaning your salvation is a blessing from God upon you. The majority said: The reference is to slaughtering and the like, and the trial here is in evil, and the meaning is: And in slaughtering there is dislike and a test. Ibn Kaysan said: And it is said of good that God tested him and afflicted him, and he recited:

May God reward them for what they did to you and give them the best of trials.

So he combined the two languages. And most of the time, I tested him in goodness, and most of the time, I tested him in evil, and in testing, I tested him and tested him, said Al-Nahas.

Tafsir Ibn Kathir

God Almighty says: Remember, O Children of Israel, My favor upon you when We saved you from the people of Pharaoh who were subjecting you to the worst of torment, meaning I saved you from them, and rescued you from their hands in the company of Moses, peace be upon him, and they were subjecting you to the worst of torment, meaning they were subjecting you to the worst of torment, and that is because Pharaoh, may God curse him, had seen a vision that terrified him, he saw a fire coming out of the Holy House and entering the homes of the Copts in the land of Egypt except the homes of the Children of Israel, the gist of which was that the end of his kingdom would be at the hands of a man from the Children of Israel, and it is said after his companion spoke to him that the Children of Israel were expecting the emergence of a

man from among them who would give them power and elevation, and this is what came in the hadith of the trials as will come in its place in Surat Taha, God willing, then Pharaoh, may God curse him, ordered the killing of every male born after that from the Children of Israel and that the daughters be left, and he ordered the Children of Israel to be employed in the hardest and most degrading jobs, here he interpreted the torment as the slaughter of the sons, and in Surat Ibrahim he connected it as He said: **They subject you to the worst torment, slaughter your sons and keep your women alive**. The explanation of that will come at the beginning of Surat Al-Qasas, God willing. It means trust, assistance and support. The meaning of **they subject you to the worst torment** is that they give you authority, Abu Ubaidah said, just as it is said that he gave him a plot of defeat if he gave it to him. Amr ibn Kulthum said:

If the king humiliates the people, we refuse to accept the humiliation among us.

It was said that its meaning is: They perpetuate your torment, as it is said that the sheep are grazing from their continuous grazing. Al-Qurtubi transmitted it. Rather, he said here: **They slaughter your sons and spare your women** so that this would be an explanation of the blessing upon them in his statement: **They subject you to the worst of torment**. Then he explained it with this because of his statement here: **Remember My favor which I bestowed upon you**. As for Surat Ibrahim, when he said: **And reminded them of the days of God**, meaning of His favors and blessings upon them, it was appropriate to say there: **They subject you to the worst of torment and slaughter your sons and spare your women**. So he connected the slaughtering to it to indicate the multiplicity of the favors and blessings upon the Children of Israel. Pharaoh was a name for every unbeliever who ruled Egypt from the Amalekites and others, just as Caesar was a name for every unbeliever who ruled the Romans with the Levant, and Khosrau for whoever ruled Persia, and Tubba for whoever ruled Yemen as an unbeliever, and the Negus for whoever ruled Abyssinia, and Ptolemy for whoever ruled India. It is said that it was the name of the Pharaoh who was in the time of Moses, peace be upon him. Peace be upon Al-Walid bin Mus'ab bin Al-Rayyan, and it was said Mus'ab bin Al-Rayyan, so he was from the lineage of Amalek bin Al-Awd bin Iram bin Sam bin Noah, and his nickname was Abu Marra, and his origin was Persian from Istakhr, and whoever he was, the curse of God is upon him, and the Almighty said: **And in that is a great trial for you from your Lord**. Ibn Jarir said: And in what We did to you of saving your fathers from the torment of the people of Pharaoh, there is a great trial for you from your Lord, meaning a great blessing upon you in that, and Ali bin Abi Talha said on the authority of Ibn Abbas: The Almighty's saying: **A great trial from your Lord** he said: A blessing, and Mujahid said: **A great trial from your Lord** he said: A great blessing from your Lord, and so said Abu Al-'Aliyah, Abu Malik, Al-Suddi and others, and the origin of the trial is the test and it may be with good and evil as the Almighty said: **And We test you with evil and good as a trial** and He said: **And We tested them with good and bad that perhaps they will return** Ibn Jarir said: And what is most often said about evil is that We tested it with a trial, and

Surat al-Baqarah 2:49

And when We delivered you from the people of Pharaoh, who were afflicting you with the worst torment, slaughtering your sons and sparing your women. And in that was a great trial from your Lord.

about good, We tested it with a test. And a calamity, Zuhair bin Abi Salma said:

May God reward them for what they did to you and give them the best of trials.

He said: He combined the two languages because he wanted, so God bestowed upon them the best of blessings with which He tests His servants. It was said: What is meant by His saying: **And in that is a trial for you** is a reference to the humiliating torment they were in, such as the slaughter of sons and the enslavement of women. Al-Qurtubi said: This is the saying of the majority, and its wording is after he narrated the first saying, then he said: The majority said: The reference is to slaughter and the like, and the trial here is in evil, and the meaning in slaughter is something hated and tested, and the saying of God Almighty: **And when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on**, its meaning is after We saved you from the people of Pharaoh and you went out with Moses, peace be upon him, Pharaoh went out in pursuit of you, so We parted the sea for you as God Almighty informed about that in detail as will come in its places, and one of the simplest of them is what is in Surat Ash-Shu'ara, God willing, **So We saved you** means We delivered you from them and separated you from them and drowned them while you were looking on, so that this would be more healing for your hearts and more effective in humiliating your enemy. Abdul Razzaq said: Ma'mar informed us on the authority of Abu Ishaq Al-Hamadani on the authority of Amr bin Maymun Al-Adwi regarding the words of God Almighty: **And when We parted the sea for you and saved you and drowned Pharaoh's people while you were looking on**, he said: When Moses went out with the Children of Israel, report of that reached Pharaoh, so he said: Do not follow them until the roosters crow. He said: By God, no rooster crowed that night until morning came, so he called for a sheep and slaughtered it, then he said: I will not finish its liver until six hundred thousand Copts gather to me. So when Moses reached the sea, a man from his companions called Joshua bin Nun said to him: Where is the command of your Lord? He said: In front of you, pointing to the sea, so Joshua plunged his horse into the sea until he reached the depths, and the depths carried him away, then he returned and said: Where is the command of your Lord, O Moses? By God, I did not lie, nor did I lie. He did that three times, then God inspired Moses to strike the sea with his staff. So he struck it, and it split, and each part was like a great mountain. Then Moses and those with him walked, and Pharaoh followed them on their way until they were all in it, God closed it over them. That is why He said: **And We drowned Pharaoh's people while you were looking on**. And more than one of the predecessors said the same, as will be explained in its place. It has been reported that this day was the Day of Ashura, as Imam Ahmad said. Affan told us, Abdul-Warith told us, Ayoub told us, on the authority of Abdullah bin Saeed bin Jubair, on the authority of his father, on the authority of Ibn Abbas, who said: The

Messenger of God, may God bless him and grant him peace, came to Medina and saw the Jews fasting on the Day of Ashura. He said: What is this day that you are fasting? They said: This is a good day. This is the day on which God Almighty saved the Children of Israel from their enemy, so Moses, peace be upon him, fasted on it. The Messenger of God, may God bless him and grant him peace, said: I have more right to Moses than you. So the Messenger of God, may God bless him and grant him peace, fasted on it and ordered its fasting. And this was narrated. The hadith of Al-Bukhari, Muslim, Al-Nasa'i and Ibn Majah, through chains of transmission on the authority of Ayoub Al-Sakhtiyani, is similar to what was mentioned above. Abu Ya'la Al-Mawsili said: Abu Al-Rabi' told us, Salam told us, meaning Ibn Salim, on the authority of Zaid Al-Ami, on the authority of Yazid Al-Raqashi, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: **God split the sea for the Children of Israel on the Day of Ashura**. This is weak from this aspect, because Zaid Al-Ami is weak, and his sheikh, Yazid Al-Raqashi, is weaker than him.

Fath al-Qadir

And His saying: 49- **When We saved you** is related to His saying: *Remember* and salvation: is the salvation from the earth and it is what is elevated from it, then every victor was called a survivor. And the family of Pharaoh: his people, and the origin of the family of people is evidenced by its diminutive of Ahel, and other things were said, and it is added to those in danger. Al-Akhfash said: It is only said about the greatest leader like the family of Muhammad. And it is not added to the countries so it is not said from the family of Medina. Al-Akhfash said: We have heard it in the countries they said the family of Medina. And they differed as to whether it is added to the pronoun or not, so some people forbade it and others permitted it and it is the truth, and from it is the saying of Abdul Muttalib:

And grant victory to the family of the cross and its worshippers today, your family.

Pharaoh: It was said that it is the name of that particular king - and it was said that it is the name of every king of the giants, just as the Persian king Khosrau was called, the Roman king Caesar, and the Abyssinian king Negus. The name of the Pharaoh of Moses mentioned here is Qabus according to the People of the Book. Wahb said: His name is Al-Walid bin Mus'ab bin Al-Rayyan. Al-Mas'udi said: There is no known explanation for Pharaoh in Arabic. Al-Jawhari said: Every arrogant person is called Pharaoh, and he has become arrogant and cunning: meaning cunning and deceitful. And he said in Al-Kashaf: Someone became arrogant and haughty. The meaning of his saying: **They make you suffer** is that they make you give it to them, Abu Ubaidah said, and it was said: They make you taste it and force it upon you, and the origin of *saum* is continuity, and from it is the grazing

of sheep for their constant grazing, and it is said: Samah Khattat Khasf: if he gave it to him. And he said in Al-Kashaf: Its origin is from the word **sama al-sal'a** if he asked for it, as if it means they want you to suffer the worst punishment and want you to suffer it. And the worst of the torment: its most severe, and it is an attribute of a deleted source: that is, they subject you to a worst of torment, and it is permissible for it to be a second object, and this sentence is in the nominative case as a predicate for an implied subject, and it is permissible for it to be in the accusative case as a state: that is, they subject you to it. And his saying: **They slaughter** and what follows it is a substitute for his saying: **They subject you to it**. Al-Farra' said: It is an explanation of what came before it, and the group read it with emphasis, and Ibn Muhaisin read it with emphasis. And slaughtering in origin: is the splitting, and it is the ripping of the jugular vein of the slaughtered. What is meant by the saying of God the Almighty: **And they spare your women** is that they leave them alive to use them and degrade them, and he only ordered the slaughter of the sons and the spare of the daughters because the priests informed him that a child would be born who would be killed by his hand, and he referred to the daughters with the name of women because it is a genus that applies to girls. A group said: He ordered the slaughter of men and they used his saying: **Your women** as evidence, and the first is more correct as evidence of the reason, and it is not hidden what is in killing sons and taking daughters as slaves for service and the like of inflicting humiliation upon them and attaching severe insult to all of them because of the shame in that. The reference in his saying: **And in that** is to the whole of the command. And the trial is sometimes used to mean good, and sometimes to mean evil, so if what is meant here is evil, then the reference in his saying: **And in that is a trial** is to what befell them of punishment by slaughtering and the like, and that it is from their preference over the worlds. The predecessors and those who came after them differed in the reference of the reference, so the majority preferred the first, and the others preferred the other. Ibn Jarir said: What is said most often about evil is I tested it with a trial, and about good I tested it with testing and a trial. Zuhair said:

May God reward them for what they did to you and give them the best of trials.

He said: He combined the two languages because He wanted to bestow upon them the best of blessings with which He tests His servants.

Tafsir al-Baghawi

49. **And when We saved you** meaning: your ancestors and forefathers, so He considered it a favor to them because they were saved by their salvation **from the people of Pharaoh**: his followers and people of his religion, and Pharaoh is Al-Walid Mus'ab bin Al-Rayyan, and he was from the Copts of the Amalekites and he lived for more than four hundred years **They subjected you** they burdened you and made you taste **the worst of the torment** the most severe and worst of the torment. It was said: They sent

you through the torment sometimes like this and sometimes like grazing camels in the wilderness, and that is because Pharaoh made the Children of Israel servants and slaves and divided them into jobs, so a group built, a group plowed and planted, and a group served him, and whoever among them was not in work he imposed the jizya on him.

Wahb said: They were divided into groups in Pharaoh's work. The strong ones carved masts out of the mountains until their necks and hands became sore and their backs were turned from cutting and moving them. A group carried stones, a group built palaces for him, a group of them beat bricks and cooked bricks, a group were carpenters and blacksmiths, and the weak ones were subjected to a tax that they paid every day. If the sun set on him before he paid his tax, his right hand would be chained to his neck for a month. The women spun flax and wove. It was said: Its interpretation is the mention of what follows: **They slaughter your sons**, so it is mentioned in place of his saying: **They subject you to the worst torment**, "and spare your women," leaving them alive. This is because Pharaoh saw in his dream that a fire came from Jerusalem and surrounded Egypt and burned every Copt in it, but did not attack the Children of Israel. This frightened him and he asked the priests about his vision? They said: A boy will be born among the Children of Israel, at whose hand your destruction and the end of your kingdom will be. So Pharaoh ordered the killing of every boy born among the Children of Israel, and he gathered the midwives and said to them: Do not let a boy from the Children of Israel fall into your hands except that he will be killed, and no girl will fall into your hands except that he will be left alone. He was put in charge of the midwives, and they did that until it was said: Twelve thousand boys were killed among the Children of Israel in pursuit of Moses. Wahb said: It was reported to me that ninety thousand newborns were slaughtered in pursuit of Moses, peace be upon him. They said: Death has hastened the elders of the Children of Israel, so the leaders of the Copts came to Pharaoh and said: Death has befallen the Children of Israel, so will you slaughter their young and their old die, and will the work soon befall us? So Pharaoh ordered that they slaughter one year and leave another year. So Aaron was born in the year in which they did not slaughter, and Moses was born in the year in which they did slaughter.

And in that is a great trial for you from your Lord. It was said: The trial is the ordeal, meaning that in their giving you a terrible punishment is a great trial. And it was said: The trial is the blessing, meaning that in My saving you from them is a great blessing. So the trial can mean the blessing and the hardship, so God Almighty may test you with gratitude for the blessing, and with patience for the hardship. God Almighty said: **And We test you with evil and with good as trial**
35-Al-Anbiya.

Tafsir al-Baidawi

49- **And when We delivered you from the people of Pharaoh** is a detail of what He summarized in His

Surat al-Baqarah 2:49

And when We delivered you from the people of Pharaoh, who were afflicting you with the worst torment, slaughtering your sons and sparing your women. And in that was a great trial from your Lord.

statement: **Remember My favor which I bestowed upon you.** And in conjunction with **My favor** is the conjunction of *Gabriel* and *Michael* with **the angels**, and it was read **I delivered you**. The origin of *Al* is *Ahl* because its diminutive is *Ahil*, and it was specific to those of importance like the prophets and kings. And *Pharaoh* is a title for those who ruled the giants like Khosrau and Caesar for the kings of Persia and Rome. And *La'athum* is derived from it the man became arrogant and haughty, and the Pharaoh of Moses was Mus'ab bin Rayyan, and it was said his son was from the remnants of Aad. And the Pharaoh of Joseph, peace be upon him, was Rayyan and there were more than four hundred years between them.

They seek you means they seek you, from the root word **samahu khasfan** which means to treat someone unjustly. The root of *sawam* is to go in search of something.

The worst of the torment is the most terrible, for it is ugly in comparison to the rest of it. Evil is the source of **saa'a yusu'u** and its accusative is the object of *yasuwa'akum*. The sentence is a state of the pronoun in *Najinakum*, or of **the family of Pharaoh**, or of both of them because it contains the pronoun of each one of them.

They slaughter your sons and keep your women alive. This is a statement that they will make you suffer, and that is why it was not connected, and it was read **they slaughter** with a light pronunciation. They did that to them because Pharaoh saw in a dream, or the priests told him: One will be born from them who will take away his kingdom, so their efforts did not prevent anything from God's decree.

And in that is a trial for you is a trial, if it refers to their actions, and a blessing if it refers to salvation. Its origin is choice, but since God Almighty's choice of His servants is sometimes a trial and sometimes a test, it is applied to both of them. It is permissible for *that* to refer to the whole and to mean the common test between them.

From your Lord by giving them power over you, or by sending Moses, peace be upon him, and granting him success in saving you, or both. *Great* is an attribute of affliction. The verse draws attention to the fact that whatever good or evil befalls the servant is a test from God Almighty, so he must be grateful for his path and be patient with its harm in order to be among the best of those tested.

Surat al-Baqarah 2:50

And when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.

Tafsir al-Jalalayn

And remember **when We parted** and threw for you because of you **the sea** until you entered it fleeing from your enemy **and We saved you** from drowning **and We drowned the people of Pharaoh** his people with him **while you were looking** on at the sea closing over them

Tafsir al-Suyuti

Tafsir al-Tabari

As for the interpretation of his saying: **And when We parted you**, it is an appositive to **And when We saved you**, meaning: And remember My favor that I bestowed upon you, and remember when We saved you from the people of Pharaoh, and when We parted the sea for you.

The meaning of his saying: **We divided you** is We divided the sea with you. Because they were twelve tribes, He divided the sea into twelve paths, and each tribe of them took one of them. So that is how God Almighty divided the sea with them and separated it with them, by distributing them into His twelve paths, as:

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat bin Nasr told us, on the authority of Al-Suddi: When Musa came to the sea, he called it Abu Khalid, and he struck it and it split, and each part was like a huge mountain, so the Children of Israel entered. And there were twelve paths in the sea, and in each path was a tribe.

Some Basra grammarians said: The meaning of his saying: **And when We parted the sea for you** is that We parted between you and the water.

He means by that: We separated you from him, and kept him where you passed by.

This is contrary to what appears in the recitation, because God, may He be glorified and exalted, only informed us that He parted the sea with the people, and He did not inform us that He parted the people from the sea. So the interpretation is what those who said this statement said. And His parting the sea with the people is only His parting the sea with them, as we described of His parting of the path with them, as the narrations have come.

The statement in the interpretation of his saying: **So We saved you and drowned Pharaoh's people while you were looking on**.

Abu Jaafar said: If someone asks us, **How did God, the Most High, drown the people of Pharaoh and save the Children of Israel?**

It was said to him, as:

Ibn Humayd narrated, Salamah narrated, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abdullah ibn Shaddad ibn al-Haad, who said: It was mentioned to me that Pharaoh went out in pursuit of Moses with seventy thousand dark horses, in addition to the light horses in his army. Moses went out, and when he faced the sea and there was no way for him to turn away from it, Pharaoh appeared with his army from behind them, **And when the two hosts saw each other, the companions of Moses said, 'Indeed, we are to be overtaken.'** He said, **'No! Indeed, with me is my Lord; He will guide me.'** (Ash-Shu'ara': 61-62), meaning to safety, and He promised me that, and He never breaks His promise.

Ibn Humayd told us, Salamah told us, Ibn Ishaq told me: God revealed to the sea, as I was told: When Moses strikes you with his staff, it will split for him. He said: So the sea spent the night striking each other out of fear of God and waiting for His command. Then God Almighty revealed to Moses: Strike the sea with your staff, so he struck it with it, and in it was the authority of God that He had given him, and it split, and each part was like a huge mountain, that is, like a mountain on a high part of the earth. God said to Moses: "Then strike for them a dry path in the sea. You will not fear being overtaken, nor will you be afraid" (Ta-Ha 20:77). So when the sea settled for him on a dry path, Moses walked through it with the Children of Israel, and Pharaoh followed him with his soldiers.

Ibn Humayd narrated, Salamah narrated, Muhammad ibn Ishaq narrated, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abdullah ibn Shaddad ibn al-Haad al-Laythi, who said: I was told that when the Children of Israel entered the sea and not one of them remained, Pharaoh approached on one of his horses until he stopped on the edge of the sea, standing as he was, and the horse was afraid to pass through. Then Gabriel appeared to him on a fine female mare, so he brought her close to him. The stallion smelled her, and when he smelled her, he put her forward, and the horse advanced with her, riding Pharaoh. When Pharaoh's soldiers saw that Pharaoh had entered, they entered with him, and Gabriel was in front of him, and they were following Pharaoh, and Michael was on a horse behind the people leading them, saying: Catch up with your companion. Even when Gabriel separated from the sea with no one in front of him, and Michael stood on the other side, with no one behind him, the sea closed over them, and Pharaoh called out when he saw what he saw of the power and might of God Almighty, and he knew his humiliation, and his soul had let him down: There is no god except the One in whom the Children of Israel believe, and I am of the Muslims (Yunus 10:90).

Al-Hasan bin Yahya narrated, he said: Abdul-Razzaq narrated, he said: Muammar narrated, on the authority of Abu Ishaq Al-Hamadani, on the authority of Amr bin Maymun Al-Awdi, regarding the words of God: {And when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on}, he said: When Moses went out with the Children of Israel, report of that reached Pharaoh, so he said:

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And when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.

Do not follow them until the rooster crows. He said: By God, no rooster crowed that night until morning came. So he called for a sheep and slaughtered it, then he said: I will not finish its liver until six hundred thousand Copts have gathered to him. So he did not finish its liver until six hundred thousand Copts had gathered to him. Then he set out, and when Moses came to the sea, a man from his companions called Joshua bin Nun said to him: Where did your Lord command you, O Moses? He said: In front of you, pointing to the sea. So Joshua plunged his horse into the sea until he reached the depths, and it went with him, then he returned. He said: Where did your Lord command you, O Moses? By God, I did not lie nor did I lie. So he did that three times. Then God, the Most High, inspired Moses: **Strike the sea with your staff, and it parted, and each part was like a great mountain.** (al-Shu'ara 26:63) He said: Like a mountain. He said: Then Moses and those with him set out, and Pharaoh followed them on their way, until when they had completed it, God closed it over them. That is why He said: **And We drowned Pharaoh's people while you were looking on.** Muammar said, Qatadah said: There were six hundred thousand with Moses, and Pharaoh followed him on one million and one hundred thousand horses.

Abdul Karim bin Al-Haitham told me, he said, Ibrahim bin Bashir Al-Ramadi told us, he said, Sufyan told us, he said, Abu Saeed told us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: God, the Almighty, revealed to Moses, **Travel with My servants by night, for you will be pursued.** He said: So Moses traveled with the Children of Israel by night, and Pharaoh pursued them with a million horses, besides females, and Moses was with six hundred thousand. When Pharaoh saw them, he said: "Indeed, these are but a small band. And indeed, they are a source of anger to us. And indeed, we are all on guard." (Ash-Shu'ara: 54-56) So Moses traveled with the Children of Israel until they attacked the sea, and they turned around and saw the raging beasts of Pharaoh, so they said: O Moses, we were harmed before you came to us and after you came to us. This sea is in front of us, and here is Pharaoh and those with him have overwhelmed us. He said: Perhaps your Lord will destroy your enemy and make you successors on the earth and see how you act. He said: Then God, the Most High, inspired Moses to strike the sea with his staff, and He inspired the sea to listen to Moses and obey when he strikes you. He said: So the sea was trembling for him, meaning: It was trembling and he did not know from which side to strike it. He said: Then Joshua said to Moses: What have you been commanded to do? He said: I have been commanded to strike the sea. He said: Strike it. He said: So Moses struck the sea with his staff, and it split and there were twelve paths in it, each path like a great mountain. So each tribe had a path they would take. When they took the path, some of them said to one another: Why do we not see our companions? They said to Moses: Where are our companions that we do not see them? He said: Go, for they are on a path like yours. They said: We will not be satisfied until we see them.

Sufyan said, Ammar Ad-Dahni said: Moses said: O God, help me with their bad behavior. He said: So God revealed to him: Say with your staff like this. And Abraham motioned with his hand, moving it over the sea. Moses said with his staff on the walls like this, and there were windows in them so that some of them could look at each other.

Sufyan said: Abu Saeed said, on the authority of Ikrimah, on the authority of Ibn Abbas: So they set out until they came out of the sea. When the last of Moses' people crossed, Pharaoh and his companions charged into the sea. Pharaoh was riding a black horse with a fine tail. When he charged into the sea, the horse was afraid to plunge into the sea, so Gabriel appeared to him on a fine female horse. When the horse saw her, he plunged after her. And it was said to Moses: Leave the sea alone. He said: Keep it as it is. He said: And Pharaoh and his people entered the sea. When the last of Pharaoh's people entered, and the last of Moses' people crossed, the sea closed over Pharaoh and his people, and they drowned.

Musa bin Harun narrated to us, he said: Amr bin Hammad narrated to us, he said: Asbat bin Nasr narrated to us, on the authority of Al-Suddi: God commanded Moses to go out with the Children of Israel, and He said: Travel with My servants by night, for you will be pursued. So Moses and Aaron went out with their people, and death was cast upon the Copts, and every firstborn man died. They began burying them, and they were busy from pursuing them until the sun rose. Then God, the Most High, says: **Then pursue them at sunrise** (Ash-Shu'ara': 60). So Moses was at the rear of the Children of Israel, and Aaron was in front of them, leading them. The believer said to Moses: O Prophet of God, where have you been commanded? He said: The sea. So he wanted to storm in, but Moses stopped him. Moses went out with six hundred thousand and twenty thousand fighters, not counting the twenty-year-old because of his young age, nor the sixty-year-old because of his old age, but they counted those in between, except for the offspring. And Pharaoh followed them, and at his head was Haman with one million seven hundred thousand horses, not including a female, and that is when God the Most High says: "So Pharaoh sent gatherers among the cities. Indeed, these are but a small band" (Ash-Shu'ara': 53-54), meaning the Children of Israel. So Aaron advanced and struck the sea, but the sea refused to open, and he said: Who is this tyrant who is striking me? Until Moses came to it, and he called him Abu Khalid, and struck it, and it split, and each section was like a great mountain, he said: Like a great mountain, so the Children of Israel entered. And there were twelve paths in the sea, and in each path was a tribe, and the paths were split with walls, so each tribe said: Our people have been killed! When Moses saw that, he called upon God, and He made them for them arches like arches, so the last of them looked at the first of them, until they had all come out. Then Pharaoh and his companions approached, and when Pharaoh saw the sea split, he said: Do you not see the sea splitting from me? It has been opened for me so that I

may catch up with my enemies and kill them! That is when God, the Most High, says: **And We brought near, then the others** (Ash-Shu'ara': 64). He says: We brought near, then the others, meaning the people of Pharaoh. So when Pharaoh stood at the mouths of the roads, his horses refused to rush in, so Gabriel descended upon Madhyana, and the fortress was blown by the wind of Madhyana, so he rushed in after it, until when the first of them were about to leave and the last of them had entered, he ordered the sea to take them, so it crashed over them.

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: When Pharaoh took the land from them to the sea, Pharaoh said to them: Tell them to enter the sea if they are truthful! When Moses' companions saw them, they said: We will surely be overtaken! He said: No, my Lord is with me, He will guide me. Moses said to the sea: Do you not know that I am the Messenger of God? It said: Yes! It said: Do you know that these are servants of God's servants, and He has commanded me to bring them? It said: Yes. It said: Do you know that this is an enemy of God? It said: Yes. It said: Then separate a path for me and for those with me. It said: O Moses, I am only a slave, and I have no command except that God Almighty commands me. Then God the Almighty inspired the sea: When Moses strikes you with his staff, it will disperse. And He inspired Moses to strike the sea, and he recited the words of God the Almighty: **Then strike for them a dry path in the sea, fearing neither overtaking nor being afraid** (Ta-Ha 20:77). And he recited His words: **And leave the sea as a plain** (al-Dukhan 44:24), so it dispersed into twelve groups, and each tribe took a different path. They said to Pharaoh: They have entered the sea! He said: Enter upon them. He said: And Gabriel was at the end of the Children of Israel saying to them: Let the last of you catch up with the first of you. And at the beginning of Pharaoh's family he said to them: Slowly, let the last of you catch up with the first of you. So each tribe in the sea said to the tribe that had entered before them: They are lost! When that entered their hearts, God the Almighty inspired the sea, so it made bridges for them, so that these would look at those, until when the last of these came out and the last of these entered, God commanded the sea to close over those.

What he means by his saying: **And you are watching**, is that you are watching God's parting of the sea for you, and His destruction of Pharaoh's people in the place where He had forced you to leave, and His great power in what He showed you of the sea's obedience to Him, of its becoming a heap of sand splitting apart like towering mountains, not moving from its limit, in obedience to God's command and submission to His obedience, while it was liquid and melting before that.

Thus, He, the Most High, stops them at the place of His proofs against them, and reminds them of His blessings from their forefathers, and warns them that in their denial of our Prophet Muhammad, may God bless him and grant him peace, what happened to Pharaoh and his family, in their denial of Moses, may God bless him and grant him peace, will happen to them.

Some Arabists have claimed that the meaning of his

statement, **And you are watching**, is like the meaning of someone saying, **I struck and your family is watching, but they did not come to you or help you**, meaning: and they are close by, in sight and hearing, and like the statement of God Almighty, **Have you not seen how your Lord extended the shadow?** (al-Furqan 25:45), and there is no seeing, rather it is knowledge.

Abu Ja'far said: What led him to this interpretation is that he interpreted his statement: **And you are watching**, meaning while you are watching Pharaoh's drowning. He said: They were too busy to look at what surrounded them from the sea to Pharaoh and his drowning. The interpretation that he interpreted is not the interpretation of speech, rather the interpretation is: And you are watching God part the sea for you as we have described earlier and the waves of the sea crashing against Pharaoh's family, in the place that He made for you a dry path in the sea. And that was, without a doubt, a vision of the eye, not a vision of knowledge, as the one who said the statement that we have recounted thought.

Tafsir al-Qurtubi

God Almighty says: **And when We parted the sea for you and saved you and drowned Pharaoh's people while you were looking on.**

God the Almighty said: **And when We parted the sea for you and saved you** If is in the accusative case. And We parted, so We split, so each part was like a great mountain, meaning a great mountain. The root of parting is separation, and from it is parting of hair, and from it is the furqan, because it separates between the throat and falsehood, meaning it separates, and from it is: **So the discriminators are parting** meaning the angels descend to distinguish between truth and falsehood, and from it is: **The Day of the Criterion** meaning the Day of Badr, in which there was a difference between truth and falsehood, and from it is: **And a Qur'an We have divided** meaning We have separated it and perfected it. Al-Zuhri read: *Farqana* with a shaddah on the ra', meaning We made it a difference. And the meaning of **by you** is for you, so the ba' is in the meaning of the lam. It was said: The ba' is in its place, meaning We parted the sea by your entering it. That is, they became between the two waters, so the difference was between them, and this is more appropriate as explained by *Fanfaqa*.

The Almighty said: **The sea**. The sea is well-known, and it was named thus because of its vastness. It is said: a seahorse if it has a wide running course, meaning a lot. And from that is "the saying of the Messenger of God, may God bless him and grant him peace, regarding the recommended horse of Abu Talha: If we found it a sea." And the sea is salt water. And it is said: the water is salty, Naseeb said:

The water of the earth has become a sea again, and it has made me sicker to drink fresh water.

The sea: the town. It is said: This is our sea, meaning our town. Al-Umawi said it. The sea: the barrage that befalls a person. They say: I met him in the desert of the sea, meaning exposed and exposed. In the report

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And when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.

on the authority of Ka'b al-Ahbar, he said: God has an angel called Sandfa'il, all the seas are in the hollow of his thumb. Abu Na'im mentioned it on the authority of Thawr bin Yazid on the authority of Khalid bin Ma'dan on the authority of Ka'b.

The Almighty said: **So We saved you** meaning We took you out of it. It is said: I was saved from such-and-such with a long *salvation* and *salvation* with a short *salvation*. And truthfulness is salvation. And I saved someone else and I saved him, and it was recited with them both: **And when We saved you**, so We saved you.

The Almighty said: **And We drowned Pharaoh's people**. It is said: He drowned in the water, so he is drowned and also drowned. From this is the saying of Ibn al-Najm:

Between the murdered and the drowned

And someone else drowned him and drowned him, so he is drowned and drowned. And a bridle is drowned with silver, meaning decorated. And drowning means killing. Al-A'sha said:

Oh, if only Qais had been drowned by the midwives

This is because the midwife used to drown the newborn in amniotic fluid in the year of drought, whether male or female, until he died. Then he made every killing a drowning, and from this is the saying of Dhu al-Rummah:

If its suburbs are drowned, then the folds of the ball in the wilderness will not become merciful to its robbers.

Arbad: ropes. Bakrah: young female camel. Thaniha: her second belly. She was not attached to her young because of the fatigue she had suffered.

The statement on the scholars' disagreement on how the Children of Israel were saved

Al-Tabari mentioned that it was revealed to Moses, peace be upon him, to travel from Egypt with the Children of Israel. Moses ordered them to borrow jewelry and goods from the Copts, and God permitted that to the Prophet of Israel. Moses traveled with them at the beginning of the night, and informed Pharaoh, who said: No one should follow them until the roosters crow. Not a single rooster was counted in Egypt that night. God caused many of the Copts to die that night, so they were busy burying the dead and went out with the followers at sunrise, as God Almighty said: **So they followed them at sunrise**. Moses went to the side of the sea until he reached it. The number of the Children of Israel was more than six hundred thousand. Pharaoh's number was one million and two hundred thousand. It was said that Pharaoh followed him with one million horses, in addition to the females. It was said that Israel - that is, Jacob, peace be upon him - entered Egypt with seventy-six souls from his children and his children's children, so God increased their number and blessed his descendants, until they went out to the sea on the day of Pharaoh, and they were six hundred thousand fighters, in addition to the elderly, children,

and women. Abu Bakr Abdullah bin Muhammad bin Abi Shaiba said: Shababah bin Suwar narrated to us on the authority of Yunus bin Abi Ishaq on the authority of Abi Ishaq on the authority of Amr bin Maimun on the authority of Abdullah bin Masoud that when Moses, peace be upon him, was taken on the night journey with the Children of Israel, he reached Pharaoh and he ordered a sheep to be slaughtered. Then he said: No, by God, I will not finish skinning it until I have six hundred thousand Copts. Moses set off until he reached the sea and said to him: Go away. The sea said to him: You have been arrogant, Moses! Have you ever gone away for anyone from the children of Adam, so that I may go away for you? Moses said: And with Moses was a man on his horse. That man said to him: Where have you been commanded, O Prophet of God? He said: I have only been commanded in this manner. He said: So he charged his horse and it glorified God and came out. He said: Where have you been commanded, O Prophet of God? He said: I have only been commanded in this manner. He said: By God, you have neither lied nor been lied to. Then he charged a second time and glorified God with it until it came out. He said: Where have you been commanded, O Prophet of God? He said: I was only commanded in this manner. He said: By God, I have neither lied nor been lied to. He said: Then God revealed to him: Strike the sea with your staff. So Moses struck it with his staff, **and it split, and each part was like a great mountain**. So there were twelve parts in it, for twelve tribes, each tribe had a path through which they could see one another. This is because the mountains of water have arches and windows through which they could see one another. When the companions of Moses went out and the companions of Pharaoh stood up, the sea surged over them and drowned them. It is mentioned that the sea is the Sea of Qulzum, and that the man who was with Moses on the horse was his servant Joshua bin Nun. And that God Almighty revealed to the sea to split for Moses when he strikes you, so the sea spent that night in a state of turmoil. When the sea awoke and he called it Abu Khalid, Ibn Abi Shaybah also mentioned it. The commentators have mentioned many stories of this meaning, and what we have mentioned is sufficient. More clarification will come in Surat Yunus and Ash-Shu'ara, God willing.

Chapter: God Almighty mentioned the salvation and drowning, but He did not mention the day on which that happened. Muslim narrated on the authority of Ibn Abbas:

"The Messenger of God, may God bless him and grant him peace, came to Medina and found the Jews fasting on the day of Ashura. The Messenger of God, may God bless him and grant him peace, said to them: What is this day that you are fasting? They said: This is a great day on which God saved Moses and his people and drowned Pharaoh and his people, so Moses fasted it in gratitude, so we fast it. The Messenger of God, may God bless him and grant him peace, said: We are more deserving and closer to Moses than you are." So the Messenger of God, may

God bless him and grant him peace, fasted it and ordered that it be fasted. Al-Bukhari also narrated it on the authority of Ibn Abbas, and "that the Prophet, may God bless him and grant him peace, said to his companions: You are more deserving of Moses than they are, so fast."

Question: The apparent meaning of these hadiths indicates that the Prophet, may God bless him and grant him peace, fasted on Ashura and ordered its fasting in imitation of Moses, peace be upon him, as the Jews had told him. But this is not the case, as Aisha, may God be pleased with her, narrated that she said:

"The Quraysh used to fast on the day of Ashura during the pre-Islamic era, and the Messenger of God, may God bless him and grant him peace, used to fast on it during the pre-Islamic era. When he came to Medina, he fasted on it and ordered that it be fasted. When Ramadan was made obligatory, fasting on the day of Ashura was abandoned. So whoever wishes may fast it, and whoever wishes may leave it." Narrated by Al-Bukhari and Muslim.

If it is said: It is possible that the Quraysh fasted it because the Jews informed them, because they used to listen to them, because they were people of knowledge, so the Prophet, peace be upon him, fasted it in the pre-Islamic era, that is, in Mecca. When he came to Medina and found the Jews fasting it, he said: **We are more deserving and closer to Moses than you are**, so he fasted it in imitation of Moses. And he ordered its fasting, that is, he made it obligatory and emphasized his command, until they used to fast it as children. We say: This is the doubt of those who said: Perhaps the Prophet, peace be upon him, was worshipping according to the law of Moses, and he is not like that, as will be explained in Al-An'am when God Almighty says: **So follow their guidance**.

Question: There is a difference of opinion regarding the day of Ashura. Is it the ninth of Muharram or the tenth? Al-Shafi'i said that it is the ninth, based on the hadith of Al-Hakam ibn Al-A'raj, who said:

I went to Ibn Abbas **may God be pleased with him** while he was lying on his cloak in Zamzam, and I said to him: Tell me about fasting on Ashura. He said: When you see the crescent of Muharram, count and fast on the ninth day. I said: Is this how Muhammad (blessings and peace of God be upon him) used to fast? He said: Yes. Narrated by Muslim. Saeed bin Al-Musayyab, Al-Hasan Al-Basri, Malik and a group of the Salaf were of the view that it was the tenth. Al-Tirmidhi mentioned the hadith of Al-Hakam and did not describe it as authentic or good. Then he added: Qutaybah informed us, Abd Al-Warath informed us, on the authority of Yunus, on the authority of Al-Hasan, on the authority of Ibn Abbas, who said:

The Messenger of God (peace be upon him) ordered fasting on the tenth day of Ashura. Abu Eisa said: The hadith of Ibn Abbas is a good and authentic hadith. At-Tirmidhi said: It was narrated on the authority of Ibn Abbas that he said: Fast the ninth and tenth and differ from the Jews. Ash-Shafi'i, Ahmad ibn Hanbal and Ishaq said this hadith. Others said: Ibn Abbas's statement to the questioner: So count and fast on the

ninth day does not indicate abandoning fasting on the tenth. Rather, he promised to fast the ninth in addition to the tenth. They said: Fasting on the two days reconciles the hadiths. Ibn Abbas' statement to Al-Hakam when he said to him: Is this how Muhammad (*peace be upon him*) used to fast? He said: Yes. Its meaning is that if he had lived, otherwise the Prophet (*peace be upon him*) would never have fasted on the ninth. This is explained by what Ibn Majah reported in his Sunan and Muslim in his Sahih on the authority of Ibn Abbas who said: The Messenger of God (*peace be upon him*) said:

If I live until next year, I will fast on the ninth day.

Virtue: Abu Qatada narrated that the Prophet, may God bless him and grant him peace, said:

Fasting on the day of Ashura, I hope that God will expiate for the sins of the previous year. Narrated by Muslim and Al-Tirmidhi. He said: We do not know of any of the narrations in which he said: **Fasting on the day of Ashura is expiation for the sins of the previous year**, except in the hadith of Abu Qatada.

God the Almighty said: **And you are watching** is a phrase in the position of a state, and its meaning is with your eyes, so it is said that the people of Pharaoh floated on the water and they saw them drowning, and themselves being saved, so in this is the greatest favor. It has also been said: They were brought out for them until they saw them. So this is a favor after a favor. It has also been said: The meaning is **And you are watching** i.e. with your insights, considering, because they were too busy to stand and look with their eyes. It has also been said: The meaning is and you are in a state of looking if he looked, as you say: This matter from you is in sight and hearing, i.e. in a state that you see and hear it if you wish. This statement and the first are more similar to the state of the Children of Israel due to the successive lack of consideration in what the Children of Israel did after they came out of the sea, and that is because when God the Almighty saved them and their enemy drowned, they said: O Moses, our hearts are not reassured that Pharaoh has drowned! Until God ordered the sea to vomit him out and they looked at him.

Abu Bakr bin Abi Shaybah narrated on the authority of Qais bin Abbad that the Children of Israel said: Pharaoh did not die and he would never die! He said: When God heard their denial of His Prophet, peace be upon him, He threw him on the shore of the sea like a red bull that the Children of Israel could see. When they were reassured and sent by land to the cities of Pharaoh until they transported his treasures and were drowned in comfort, they saw a people devoted to their idols. They said: O Moses, make for us a god as they have gods. Until Moses rebuked them and said: Should I seek a god for you other than God while He has favored you over the worlds, meaning the worldly people of his time? Then He ordered them to go to the Holy Land where their fathers lived and to purify themselves from the land of Pharaoh. The Holy Land was in the hands of the tyrants who had overcome it, so they needed to repel them from it by fighting. They said: Do you want to make us flesh for the tyrants? If you had left us in the hands of Pharaoh, it would have been better for us. He said: **O my people, enter the**

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And when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.

Holy Land which God has assigned to you until He said *sitting* until He invoked curses upon them and called them wicked. So they remained in the wilderness for forty years as punishment, then He had mercy on them and bestowed upon them quails and clouds - as will be explained - then Moses went to Mount Sinai to bring them the Torah, so they took the calf - as will be explained - then it was said to them: "You have reached the Holy House, so enter the gate prostrating and say 'Forgiveness' - as will be explained - and Moses, peace be upon him, was very shy and modest, so they said: He is a leper." So when he washed himself, he put his garment on the stone, so the stone ran with his garment to the gatherings of the Children of Israel, and Moses was following him naked and saying: **O stone, my garment!** This is what God Almighty said: **O you who believe, do not be like those who harmed Moses, but God cleared him of what they said,** as will be explained later. Then when Aaron died, they said to him: You killed Aaron and were jealous of him, until the angels descended to his bed while Aaron was dead on it. This will be mentioned in Al-Ma'idah. Then they asked him to teach them a sign for the acceptance of their sacrifice, so a fire began to come from the sky and accept their sacrifice. Then they asked him to explain to us the expiations for sins in this world. So whoever committed a sin, it was written on his door: I did such and such, and its expiation is the cutting off of a limb of yours, naming it for him. And whoever is affected by urine, he is not purified until he cuts it and removes its skin from his body. Then they changed the Torah and fabricated lies about God and wrote with their own hands and bought with it an offering. Then their affair reached the point that they killed their prophets and messengers. This is their treatment of their Lord, their conduct in their religion, and their bad morals. Each of these chapters will be explained in full in its place, God willing. Al-Tabari said: In the Qur'an's accounts on the tongue of Muhammad, peace be upon him, of these unseen matters that were not known to the Arabs and did not occur except to the Children of Israel, there is clear evidence for the Children of Israel that Muhammad, peace be upon him, was a prophet.

Tafsir Ibn Kathir

God Almighty says: Remember, O Children of Israel, My favor upon you when We saved you from the people of Pharaoh who were subjecting you to the worst of torment, meaning I saved you from them, and rescued you from their hands in the company of Moses, peace be upon him, and they were subjecting you to the worst of torment, meaning they were subjecting you to the worst of torment, and that is because Pharaoh, may God curse him, had seen a vision that terrified him, he saw a fire coming out of the Holy House and entering the homes of the Copts in the land of Egypt except the homes of the Children of Israel, the gist of which was that the end of his kingdom would be at the hands of a man from the Children of Israel, and it is said after his companion spoke to him that the

Children of Israel were expecting the emergence of a man from among them who would give them power and elevation, and this is what came in the hadith of the trials as will come in its place in Surat Taha, God willing, then Pharaoh, may God curse him, ordered the killing of every male born after that from the Children of Israel and that the daughters be left, and he ordered the Children of Israel to be employed in the hardest and most degrading jobs, here he interpreted the torment as the slaughter of the sons, and in Surat Ibrahim he connected it as He said: **They subject you to the worst torment, slaughter your sons and keep your women alive.** The explanation of that will come at the beginning of Surat Al-Qasas, God willing. It means trust, assistance and support. The meaning of **they subject you to the worst torment** is that they give you authority, Abu Ubaidah said, just as it is said that he gave him a plot of defeat if he gave it to him. Amr ibn Kulthum said:

If the king humiliates the people, we refuse to accept the humiliation among us.

It was said that its meaning is: They perpetuate your torment, as it is said that the sheep are grazing from their continuous grazing. Al-Qurtubi transmitted it. Rather, he said here: **They slaughter your sons and spare your women** so that this would be an explanation of the blessing upon them in his statement: **They subject you to the worst of torment.** Then he explained it with this because of his statement here: **Remember My favor which I bestowed upon you.** As for Surat Ibrahim, when he said: **And reminded them of the days of God,** meaning of His favors and blessings upon them, it was appropriate to say there: **They subject you to the worst of torment and slaughter your sons and spare your women.** So he connected the slaughtering to it to indicate the multiplicity of the favors and blessings upon the Children of Israel. Pharaoh was a name for every unbeliever who ruled Egypt from the Amalekites and others, just as Caesar was a name for every unbeliever who ruled the Romans with the Levant, and Khosrau for whoever ruled Persia, and Tubba for whoever ruled Yemen as an unbeliever, and the Negus for whoever ruled Abyssinia, and Ptolemy for whoever ruled India. It is said that it was the name of the Pharaoh who was in the time of Moses, peace be upon him. Peace be upon Al-Walid bin Mus'ab bin Al-Rayyan, and it was said Mus'ab bin Al-Rayyan, so he was from the lineage of Amalek bin Al-Awd bin Iram bin Sam bin Noah, and his nickname was Abu Marra, and his origin was Persian from Istakhr, and whoever he was, the curse of God is upon him, and the Almighty said: **And in that is a great trial for you from your Lord.** Ibn Jarir said: And in what We did to you of saving your fathers from the torment of the people of Pharaoh, there is a great trial for you from your Lord, meaning a great blessing upon you in that, and Ali bin Abi Talha said on the authority of Ibn Abbas: The Almighty's saying: **A great trial from your Lord** he said: A blessing, and Mujahid said: **A great trial from your Lord** he said: A great blessing from your Lord, and so said Abu Al-'Aliyah, Abu Malik, Al-Suddi and others, and the origin of the trial is the test and it

may be with good and evil as the Almighty said: **And We test you with evil and good as a trial** and He said: **And We tested them with good and bad that perhaps they will return** Ibn Jarir said: And what is most often said about evil is that We tested it with a trial, and about good, We tested it with a test. And a calamity, Zuhair bin Abi Salma said:

May God reward them for what they did to you and give them the best of trials.

He said: He combined the two languages because he wanted, so God bestowed upon them the best of blessings with which He tests His servants. It was said: What is meant by His saying: **And in that is a trial for you** is a reference to the humiliating torment they were in, such as the slaughter of sons and the enslavement of women. Al-Qurtubi said: This is the saying of the majority, and its wording is after he narrated the first saying, then he said: The majority said: The reference is to slaughter and the like, and the trial here is in evil, and the meaning in slaughter is something hated and tested, and the saying of God Almighty: **And when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on**, its meaning is after We saved you from the people of Pharaoh and you went out with Moses, peace be upon him, Pharaoh went out in pursuit of you, so We parted the sea for you as God Almighty informed about that in detail as will come in its places, and one of the simplest of them is what is in Surat Ash-Shu'ara, God willing, **So We saved you** means We delivered you from them and separated you from them and drowned them while you were looking on, so that this would be more healing for your hearts and more effective in humiliating your enemy. Abdul Razzaq said: Ma'mar informed us on the authority of Abu Ishaq Al-Hamadani on the authority of Amr bin Maymun Al-Adwi regarding the words of God Almighty: **And when We parted the sea for you and saved you and drowned Pharaoh's people while you were looking on**, he said: When Moses went out with the Children of Israel, report of that reached Pharaoh, so he said: Do not follow them until the roosters crow. He said: By God, no rooster crowed that night until morning came, so he called for a sheep and slaughtered it, then he said: I will not finish its liver until six hundred thousand Copts gather to me. So when Moses reached the sea, a man from his companions called Joshua bin Nun said to him: Where is the command of your Lord? He said: In front of you, pointing to the sea, so Joshua plunged his horse into the sea until he reached the depths, and the depths carried him away, then he returned and said: Where is the command of your Lord, O Moses? By God, I did not lie, nor did I lie. He did that three times, then God inspired Moses to strike the sea with his staff. So he struck it, and it split, and each part was like a great mountain. Then Moses and those with him walked, and Pharaoh followed them on their way until they were all in it, God closed it over them. That is why He said: **And We drowned Pharaoh's people while you were looking on**. And more than one of the predecessors said the same, as will be explained in its place. It has been reported that this day was the Day of Ashura, as Imam Ahmad said. Affan told us, Abdul-Warith told us, Ayoub told us, on the authority of Abdullah bin Saeed bin Jubair, on the authority of his father, on the authority of Ibn Abbas, who said: The

Messenger of God, may God bless him and grant him peace, came to Medina and saw the Jews fasting on the Day of Ashura. He said: What is this day that you are fasting? They said: This is a good day. This is the day on which God Almighty saved the Children of Israel from their enemy, so Moses, peace be upon him, fasted on it. The Messenger of God, may God bless him and grant him peace, said: I have more right to Moses than you. So the Messenger of God, may God bless him and grant him peace, fasted on it and ordered its fasting. And this was narrated. The hadith of Al-Bukhari, Muslim, Al-Nasa'i and Ibn Majah, through chains of transmission on the authority of Ayoub Al-Sakhtiyani, is similar to what was mentioned above. Abu Ya'la Al-Mawsili said: Abu Al-Rabi' told us, Salam told us, meaning Ibn Salim, on the authority of Zaid Al-Ami, on the authority of Yazid Al-Raqashi, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: **God split the sea for the Children of Israel on the Day of Ashura**. This is weak from this aspect, because Zaid Al-Ami is weak, and his sheikh, Yazid Al-Raqashi, is weaker than him.

Fath al-Qadir

And his saying: 50- **And when We separated** is related to what came before from his saying: *Remember*. And We separated: We split, and the origin of separation is separation, and from it is the separation of poetry, and Al-Zuhri read Farqana with emphasis, and the Baa in his saying: **By you** it was said: it is in the meaning of the Laam: meaning for you, and it was said: it is the causal Baa: meaning We separated it because of you, and it was said: the preposition and the noun are in the place of the state: meaning We separated it while it was covered by you, and what is meant here is that the separation of the sea was by them: meaning because of their entry into it: meaning when they were between the two waters, the separation occurred with them. The origin of the sea in the language: vastness, it was applied to the sea that is opposite the land because of its vastness in relation to the river and the gulf, and it is applied to salty water, and from it the sea is salty, Naseeb said:

The water of the earth has become a sea again, and it has made me sicker to drink fresh water.

And His statement: **So We saved you** means We took you out of it, **and We drowned the people of Pharaoh** in it. And His statement: **And you were looking** is in the accusative case as a state: that is, while you were looking at them with your eyes. And it was said that its meaning is: And you were looking: that is, some of you were looking at others of those traveling in the sea. And it was said: They looked at themselves being saved and at the people of Pharaoh being drowned. What is meant by the people of Pharaoh here is him and his people and followers. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Umar ibn al-Khattab that when he recited **Remember My favor which I have bestowed upon you** he said: The people have passed away, and what he meant by it is you. And Ibn Jarir narrated on the authority of Sufyan ibn Uyaynah who said regarding His statement: **Remember My favor** is the favors of God and His days.

And when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.

And Abd ibn Hamid narrated on the authority of Mujahid who said: The favor of God that He bestowed upon the Children of Israel in what He mentioned and in other than that, He caused the stone to flow for them and sent down upon them manna and quails and saved them from the slavery of the people of Pharaoh. Abd al-Razzaq and Abd ibn Humayd narrated from Qatadah regarding his statement: **And I have preferred you over the worlds**, he said: They were preferred over the world they were in, and every era has a scholar. Abd ibn Humayd narrated something similar from Mujahid. Ibn Abi Hatim and Ibn Jarir narrated from Abu al-Aaliyah regarding his statement: **I have preferred you over the worlds**, he said: Because of what they were given of kingship, messengers, and books over whoever was in that era, for every era has a scholar. Ibn Abi Hatim narrated from al-Suddi regarding his statement: **No soul can avail another soul at all**, he said: A believing soul can not avail a disbelieving soul at all. Ibn Jarir narrated from Amr ibn Qays al-Mala'i from a man from Banu Umayyah from the people of Ash-Sham, who praised him highly, he said: "It was said: O Messenger of God, what is justice? He said: Justice is ransom." Ibn Jarir and Ibn al-Mundhir narrated something similar from Ibn Abbas. Ibn Abi Hatim said: Something similar was narrated from Abu Malik, al-Hasan, Sa'id ibn Jubayr, Qatadah, and al-Rabi' ibn Anas. Abdul Razzaq narrated on the authority of Ali in the interpretation of Al-Sarf and Al-Adl, he said: Voluntary and obligatory. Ibn Kathir said: This statement is strange here, and the first statement is more evident in the interpretation of this verse. Ibn Jarir narrated on the authority of Ibn Abbas, he said: The priests said to Pharaoh that a child will be born this year who will take away his kingdom, so Pharaoh will appoint a hundred men for every thousand women, ten for every hundred, and a man for every ten. He said: Look at every pregnant woman in the city, and when she gives birth to her child, if it is a boy, slaughter him, and if it is a girl, leave her alone. This is what God says: **They slaughter your sons and spare your women**. Ibn Abi Hatim narrated on the authority of Abu Al-Aliyah in his statement: **They subject you to the worst torment**, he said: Pharaoh ruled them for four hundred years. The priests said to him: A boy will be born in Egypt this year, and he will destroy you. So he sent midwives among the people of Egypt. When a woman gives birth to a boy, he will be brought to Pharaoh and he will kill him, and he will spare the female slaves. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **A great trial from your Lord**, he said: A punishment. Wakee' narrated on the authority of Mujahid something similar. Abd bin Hamid narrated on the authority of Qatada regarding his statement: **And when We parted the sea for you**, he said: Yes, by God, He parted the sea between them until it became a dry path for them to walk on, so God saved them and drowned the people of Pharaoh, their enemy. It has been proven in the two Sahihs and others from the hadith of Ibn Abbas who said: "The Messenger of God, may God bless him and grant him peace, came to Medina and saw the Jews fasting on the day of Ashura, so he said: What is this day? They said: This is a good

day on which God saved the Children of Israel from their enemy, so Moses fasted on it. The Messenger of God, may God bless him and grant him peace, said: We have more right to Moses than you, so he fasted on it and commanded others to fast on it." Al-Tabarani and Abu Naim in Al-Hilya narrated on the authority of Saeed bin Jubair that Heraclius wrote to Muawiyah asking him about some matters, including the spot that the sun only hit for an hour. Muawiyah wrote to Ibn Abbas, who answered him about those matters and said: As for the spot that the sun only hit for an hour during the day, it is the sea that was released for the Children of Israel. Perhaps there will come, God willing, more to what is here when interpreting the words of God Almighty: **Strike the sea with your staff, and it will part, and each portion will be like a great towering mountain**.

Tafsir al-Baghawi

50. **And when We parted the sea for you** It was said: its meaning is We parted for you and it was said: We parted the sea by your entering it and the sea was called a sea because of its vastness, and from it the Persians were called: a sea if it expanded in its flow, and that is because when the death of Pharaoh approached, God Almighty commanded Moses, peace be upon him, to travel with the Children of Israel from Egypt at night, so Moses commanded his people to saddle their houses until morning, and God Almighty brought out every fornicating child among the Copts from the Children of Israel to them, and every fornicating child among the Children of Israel/ from the Copts to the Copts until each returned to his father, and God cast death upon the Copts so every firstborn of theirs died and they were busy burying them until morning and the sun rose, and Moses, peace be upon him, went out with six hundred thousand and twenty fighters, not counting the twenty-year-old because of his young age, nor the sixty-year-old because of his old age, and on the day they entered Egypt with Jacob they were seventy-two people between men and women.

On the authority of Ibn Masoud, may God be pleased with him, he said: The companions of Moses were six hundred and seventy thousand.

On the authority of Amr bin Maimon, he said: They were six hundred thousand, and when they wanted to set out, they were struck by wandering, and they did not know where to go. So Moses called the elders of the Children of Israel and asked them about that. They said: When death approached Joseph, peace be upon him, he took a covenant from his brothers that they would not leave Egypt until they took him out with them. That is why the road was blocked for us. So he asked them about the location of his grave, but they did not know. So Moses stood up and called out: I call upon everyone by God who knows where the grave of Joseph, peace be upon him, is, to tell me about it. And whoever does not know, his ears are deaf to my words!

And he passed between the two men calling out, but they did not hear his voice until an old woman of theirs heard him and said: Tell me, if I guide you to his grave, will you give me everything I have asked you for? He refused and said: Until I ask my Lord **so God the Most High ordered him** to give her her request. She said: I am an old woman who cannot walk, so carry me and take me out of Egypt. This is in this world, but as for the hereafter, I ask you that you do not enter a room in Paradise except that you enter it with you. He said: Yes. She said: It is in the middle of the water in the Nile, so pray to God until the water recedes from it. So he prayed to God the Most High and the water receded from it, and he prayed to delay the rising of the dawn until he finished with the matter of Joseph, peace be upon him. So Moses, peace be upon him, dug that place and extracted him in a marble box, and carried him until he buried him in the Levant. So the road was opened for them, so they set out, with Moses, peace be upon him, at the rear and Aaron at the front. Pharaoh vowed to them, so he gathered his people and ordered them not to go out in pursuit of the Children of Israel until the rooster crowed. By God, the rooster did not crow that night. So Pharaoh went out in pursuit of the Children of Israel, and Haman was at the forefront with one million seven hundred thousand, and among them were sufficiency of thousand black horses, in addition to the rest of the sheep. [Muhammad bin Kaab, may God be pleased with him, said: There were one hundred thousand black horses in Pharaoh's army, in addition to all the other horses.] Pharaoh was in the dark, and it was said: Pharaoh was with seven thousand thousand, and before him were one hundred thousand archers, one hundred thousand spearmen, and one hundred thousand polemen. So the Children of Israel marched until they reached the sea and the water was very abundant, so they looked and saw Pharaoh when the sun rose, so they remained confused and said: O Moses, what should we do? And where is what you promised us? This is Pharaoh behind us, if we catch up with him, we will be killed! And the sea is in front of us, if we enter it, we will drown? God Almighty said: "So when the two hosts saw each other, the companions of Moses said: "Indeed, we are to be overtaken." He said: **No! Indeed, my Lord is with me; He will guide me. 61-62 Ash-Shu'ara'.**

Then God inspired him to strike the sea with his staff, so he struck it but it did not obey. Then God inspired him to be like him, so he struck it and said: Split, O Abu Khalid, by the permission of God Almighty. So it split and each part was like a huge mountain, and twelve paths appeared in it, one for each tribe, and the water rose between each two paths like a mountain. God sent the wind and the sun on the bottom of the sea until it became dry land. So the sons of Israel waded into the sea, each tribe in a path, and on both sides of them was the water like a huge mountain, and they could not see each other. They were afraid and each tribe said: Our brothers have been killed. Then God Almighty inspired the mountains of water to interlock, so the water became networks like layers, and they could see each other and hear each other's speech until they crossed the sea safely. That is what God Almighty said: **And when We parted the sea for you.**

"So We saved you" from the people of Pharaoh and drowning **and We drowned the people of Pharaoh** and that is because when Pharaoh reached the sea and saw it closed, he said to his al-Nas 114: Look at the sea, it split from my awe until it reached my servants who were left. Enter the sea. His people were afraid to enter it. It was said: They said to him, if you are a god, then enter the sea as Moses entered. Pharaoh was on a black horse, and there was no female horse among Pharaoh's horses. Gabriel came on a thin female horse and went ahead of them and waded into the sea. When the black Pharaoh smelled its scent, he stormed into the sea after it while they did not see him. Pharaoh had no control over his matter and he did not see Gabriel's horse. The horses stormed behind him in the sea. Michael came on a horse behind the people, urging them on and leading them so that no one of them would stray and he said to them: Catch up with your companions until they all waded into the sea. Gabriel came out of the sea, and they were the first to come out, so God Almighty commanded the sea to take them, so it crashed over them and drowned them all, and there was between The two ends of the sea are four parasangs, and it is the Sea of Qalzam, one end of the Persian Gulf. Qatada said: A sea beyond Egypt called Isaf, and that is within sight of the Children of Israel. That is what God Almighty said: **And you are looking** at their deaths, and it was said: at their destruction.

Tafsir al-Baidawi

50- **And when We parted the sea for you** So We poured it over and separated some of it from others until paths were created in it by your walking in it. Or because of your salvation, or mixed with you as in His saying:

Skulls and turban trample us

It was read *Faraqna* in the form of multiplication because the paths were twelve, the number of the tribes.

So We saved you and drowned Pharaoh's people. He meant Pharaoh and his people, and he limited himself to mentioning them because it was known that he was more deserving of it. It was also said that he was mentioned personally, as it was narrated that Al-Hassan, may God be pleased with him, used to say: **O God, bless the family of Muhammad**, meaning he was mentioned personally, and mentioning him was sufficient without mentioning his followers.

And you are watching that, meaning their drowning and the sea closing in on them, or the sea splitting apart to reveal dry, accessible paths, or their bodies that the sea cast up on the shore, or some of you looking at others. It was narrated that God Almighty commanded Moses, peace be upon him, to travel with the Children of Israel, so he went out with them and Pharaoh and his soldiers came upon them, and he encountered them on the seashore, so God Almighty inspired him to strike the sea with his staff, so he struck it and twelve dry paths appeared in it, so they took them and said: O Moses, we fear that some of us

Surat al-Baqarah 2:50

And when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.

will drown and we do not know, so God opened windows in them so they could see each other and listen to each other until they crossed the sea, then when Pharaoh reached it and saw it split apart, he and his soldiers rushed into it and it crashed down on them and drowned them all.

Know that this incident is one of the greatest blessings that God bestowed upon the Children of Israel, and one of the signs that compel knowledge of the existence of the Wise Creator and the belief of Moses, peace be upon him. Then, after that, they took the calf and said: **We will not believe in you until we see God with our own eyes**, and so on. They are isolated in their intelligence, cleverness, soundness of soul, and good following from the nation of Muhammad, may God bless him and grant him peace, even though what has been transmitted of his miracles are theoretical matters, such as the Qur'an, the challenge with it, and the virtues gathered in it that bear witness to the prophethood of Muhammad, may God bless him and grant him peace, are subtle and understood by intelligent people, and his, may God bless him and grant him peace, telling of them is among his miracles, as was previously explained.

Surat al-Baqarah 2:51

And when We appointed for Moses forty nights, then you took the calf after him while you were wrongdoers.

Tafsir al-Jalalayn

And when We appointed a thousand or less **for Moses forty nights** We would give him at the end of them the Torah so that you would act upon it **then you took the calf** which the Samaritan fashioned for you as a god **after him** that is, after he had gone to Our appointment **and you were wrongdoers** by taking it because you placed worship in the wrong place.

Tafsir al-Suyuti

Tafsir al-Tabari

The readers differed in reading this, some of them read: *Wa'adna* meaning that God the Almighty promised Moses to meet the mountain to commune with Him, so the promise was from God to Moses, and from Moses to his Lord. And their argument for choosing the reading *Wa'adna* over *Wa'adna* was that they said: Every promise that was between two people to meet and gather, each one of them promises the other that. Therefore, they claimed that it was necessary to decide for the reading of the one who read *Wa'adna* to be chosen over the reading of the one who read *Wa'adna*.

Some of them read: **We promised**, meaning that God is the one who promises and is the only one who can make a promise. Their argument for choosing this was that they said that promises are only made between people, but God, may He be glorified, is the only one who can make promises and threats in all good and evil. They said: This is what the revelation came with in the entire Qur'an, as God, may He be glorified, said: **Indeed, God promised you the promise of truth** (Ibrahim 14:22) and He said: **And when God promised you one of the two parties that it would be yours** (al-Anfal 8:7). They said: So it is necessary that He be the only one who can make a promise in His statement: **And when We made a promise to Moses.**

The correct view in this regard is that they are two readings that the Ummah has brought and that the Qur'an has recited, and that reciting one of them does not invalidate the meaning of the other, even if one of them has an additional meaning over the other in terms of appearance and recitation. As for what is understood from them, they are in agreement. This is because if someone reports that someone promised someone else a meeting in a certain place, it is known that the one promised that promised his companion a meeting in that place, like the one who promised his companion that, if he promised him what he promised him about that based on their agreement on it. It is known that the Lord did not promise Moses, peace be upon him, the Mount except with Moses' approval of that, since there is no doubt that Moses was satisfied with everything that God commanded him, and

hastened to His love for him. It is reasonable that God Almighty did not promise Moses that except when Moses responded to it. Since that is the case, it is known that God Almighty promised Moses the Mount, and promised Moses the meeting. So God Almighty promised Moses and promised him the communion on Mount Sinai, and Moses promised his Lord and promised him the meeting. Whichever of the two readings of *promised* and *promised* the reader reads, he is correct in that from the point of view of interpretation and language, because of the reasons we described before.

There is no meaning in the statement of the speaker: Promises are only between people, and that God is the only one who makes promises and threats in all good and evil. This is because God's being the only one who makes promises and threats in reward and punishment, good and evil, benefit and harm, which are in His hand and belong to Him, without the rest of His creation, does not change the common speech among people in their use of it from its aspects, nor does it alter its meaning. The common speech among people that is understood is what we have described: that every promise between two people is a promise from each of them to his companion, and a promise between them, and that each of them has made a promise to his companion. The promise that is made by the one who makes the promise and not the one who is promised is only that which has the meaning of the promise, which is the opposite of the threat.

The statement in the interpretation of the Almighty's saying: *Moses*.

Moses, as far as we have been told in Coptic, is two words that mean: water and tree. Fmo is water, and sha is tree. He was called that because his mother, when she put him in the chest when she feared for him from Pharaoh, threw him into the sea, as God had revealed to her. It was said that the sea in which she threw him was the Nile, the waves of the sea pushed him until they brought him in among the trees near Pharaoh's house. Then the maids of Asiya, Pharaoh's wife, went out to wash themselves, and they found the chest and took it. So he was called by the name of the place where he was struck, and that was a place with water and trees, so it was said: Moses, water and tree. Likewise: Moses bin Harun told me, he said Amr bin Hammad told us, on the authority of Asbat bin Nasr, on the authority of Al-Suddi.

Abu Jaafar said: He is Moses, son of Imran, son of Ishhar, son of Qahath, son of Levi, son of Jacob, Israel of God, son of Isaac, the sacrifice of God, son of Abraham, the friend of God, as Ibn Isaac claimed.

Ibn Hamid told me that. He said: Salamah ibn al-Fadl told us, on his authority.

The statement in the interpretation of his saying: **forty nights**.

This means: And when We appointed for Moses forty nights in their entirety. So the forty nights are all included in the appointment.

Some Basran grammarians claimed that its meaning is: And when We appointed for Moses the end of forty nights, i.e. the beginning of forty. And the same is said

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And when We appointed for Moses forty nights, then you took the calf after him while you were wrongdoers.

in His statement: **And ask the town** (Yusuf 12:82) and in their saying: Today is forty since so-and-so left, and today is two days. That is, today is the completion of two days, and the completion of forty.

Abu Ja'far said: This is contrary to what the narrations of the people of interpretation have brought, and contrary to the apparent meaning of the recitation. As for the apparent meaning of the recitation, God Almighty has informed us that He promised Moses forty nights, so no one can refer the apparent meaning of His report to its hidden meaning without proof indicating its authenticity.

As for the people of interpretation, they said about that what I will mention, which is:

Al-Muthanna bin Ibrahim narrated to me, he said, Adam narrated to us, he said, Abu Ja'far narrated to us, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-'Aliyah, regarding his statement: **And when We appointed for Moses forty nights**, he said: He means Dhul-Qa'dah and ten days of Dhul-Hijjah. That was when Moses relieved his companions and appointed Aaron as their successor, so he remained on the Mount for forty nights, and the Torah was revealed to him on tablets, and the tablets were of cold, so the Lord brought him close to Him in private and spoke to him, and he heard the scratching of the pen. And it has reached us that he did not do anything during the forty nights until he came down from the Mount.

And I narrated on the authority of Ammar bin Al-Hassan, Abdullah bin Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi', something similar.

Ibn Humayd narrated to us, he said, Salamah ibn al-Fadl narrated to us, on the authority of Ibn Ishaq, he said: God promised Moses when He destroyed Pharaoh and his people, and saved him and his people for thirty nights, then completed it with ten, so the appointed time of his Lord was forty nights, during which his Lord would meet him as He wished. Moses appointed Aaron as his successor over the Children of Israel, and said: I am in haste to meet my Lord, so take my place among my people and do not follow the way of the corrupters. So Moses went out to his Lord, in haste to meet Him, longing for Him, and Aaron remained among the Children of Israel with the Samaritan, walking with them in the footsteps of Moses to catch up with him.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi, he said: Moses set out and appointed Aaron as his successor over the Children of Israel, and he appointed them thirty nights, and God completed them with ten.

The statement in the interpretation of the Almighty's saying: **Then you took the calf after him, while you were wrongdoers.**

The interpretation of his statement: **Then you took the**

calf after him, is: Then you took the calf as a god during the days of the appointment with Moses, after Moses had departed from you, heading to the appointment. The *ha* in his statement: **after him** refers back to the mention of Moses.

So, the Most High informed the opponents of our Prophet, may God bless him and grant him peace, from the Jews of the Children of Israel, the deniers, who were addressed by this verse, about the actions of their fathers and forefathers, and their denial of their messengers and their opposition to their prophets, despite the succession of His blessings upon them and the prevalence of His favors among them, informing them thereby that they are opponents of Muhammad, may God bless him and grant him peace, and their denial of him and their rejection of his message, despite their knowledge of his truthfulness on the same path as their fathers and forefathers, and warning them of the descent of His wrath upon them, due to their standing in that state of their denial of what descended upon their forefathers who denied the messengers: of transformation, cursing, and various types of punishments.

The reason for their adoption of the calf was: Abdul Karim bin Al-Haitham narrated to me, he said: Ibrahim bin Bashar Al-Ramadi narrated to us, he said: Sufyan bin Uyaynah narrated to us, he said: Abu Saeed narrated to us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: When Pharaoh and his companions attacked the sea, Pharaoh was riding a black horse with a black tail. When he attacked the sea, the horse was afraid to plunge into the sea, so Gabriel appeared to him on a thin female horse. When the horse saw her, he plunged after her. He said: The Samaritan recognized Gabriel, because when his mother feared that he would be slaughtered, she left him in a cave and closed in on him. Gabriel would come to him and feed him with his fingers, and he would find milk in one of his fingers, honey in the other, and ghee in the other. He continued to feed him until he grew up. When he saw him in the sea, he recognized him, so he took a handful from the trace of his horse. He said: He took a handful from under the hoof. Sufyan said: Ibn Masoud used to recite it: **So I took a handful from the traces of the Messenger** (Ta-Ha 20:96).

Abu Saeed said, Ikrimah said, on the authority of Ibn Abbas: And it was thrown into the hand of the Samaritan: You do not throw it at anything and say: Be such and such, but it is. So the handful remained in his hand until he crossed the sea. So when Moses and the children of Israel crossed the sea, and God drowned the people of Pharaoh, Moses said to his brother Aaron: Take my place among my people and do good. And Moses went to meet his Lord. He said: And with the children of Israel were some jewelry from the jewelry of the people of Pharaoh that had been damaged, and it was as if they had sinned because of it, so they took it out so that the fire would descend and consume it. So when they had gathered it, the Samaritan said with the handful that was in his hand like this, so he threw it into it and Ibn Ishaq gestured

with his hand like this and said: Be a calf, a body that moos. So it became a calf, a body that moos, and the wind would enter its anus and exit from its mouth, and a sound would be heard from it, so it said: This is your god and the god of Moses. So they devoted themselves to the calf, worshipping it. Then Aaron said, "O my people, you are only being tempted by it. And your Lord is the Most Merciful, so follow me and obey my command." They said, **We will not cease to be devoted to it until Moses returns to us.**

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat bin Nasr told us, on the authority of Al-Suddi: When God commanded Moses to leave with the Children of Israel, meaning from the land of Egypt, Moses commanded the Children of Israel to leave, and he commanded them to borrow jewelry from the Copts. When God saved Moses and the Children of Israel with him from the sea, and the people of Pharaoh drowned, Gabriel came to Moses to take him to God. He came on a horse, and the Samaritan saw it and did not recognize it and said: It is the horse of life. So when he saw it, he said: This has something to do with it! So he took some of the dirt from the horse's hoof and Moses set out, and he appointed Aaron as his successor over the Children of Israel, and he appointed them thirty nights, and God completed them with ten. Then Aaron said to them: O Children of Israel, the spoils are not lawful for you, and the jewelry of the Copts is only spoils, so gather them all and dig a hole for them and bury them, and if Moses comes and makes them lawful, you will take them, and if not, it will be something that you will not eat. So they gathered that jewelry in that hole, and the Samaritan brought that handful and threw it, and from the jewelry God brought forth a calf with a body that bellowed. The Children of Israel made an appointment with Moses, so they counted the night as one day and the day as another. When the twenty days were complete, the calf came out to them. When they saw it, the Samaritan said to them: This is your god and the god of Moses, but he forgot, saying that Moses left his god here and went looking for him. So they devoted themselves to worshipping it, and it bellowed and walked. Then Aaron said to them: O Children of Israel, you are only being tested by it, meaning: You are only being tested by it, meaning: by the calf, and your Lord is the Most Merciful. So Aaron and those of the Children of Israel who were with him did not fight them, and Moses went to his god to talk to him. When he spoke to him, he said to him: What made you hasten to leave your people, O Moses? He said: They are following in my footsteps, and I hastened to You, my Lord, so that You may be pleased. He said: We have indeed tested your people after you, and the Samaritan has led them astray. So he told him their story. Moses said: O Lord, this Samaritan commanded them to make the calf. Did you see the spirit that was breathed into it? The Lord said: I did. He said: O Lord, it is you who led them astray.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: It was mentioned to me that Moses said to the Children of Israel, as God had commanded him: Borrow from them, meaning from the people of Pharaoh, goods, jewelry, and clothing, for I will give you their wealth, even though they will perish. So when Pharaoh gave permission to the people,

among the things he used to incite against the Children of Israel was that he said: When they set out, they were not satisfied to go out themselves, until they took your wealth with them.

Ibn Humayd narrated, Salamah narrated, Muhammad ibn Ishaq narrated, on the authority of Hakim ibn Jubayr, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The Samaritan was a man from the people of Bajirma, and he was from a people who worshipped cows. He loved the worship of cows in his soul, and he had manifested Islam among the Children of Israel. When Aaron separated among the Children of Israel, and Moses separated to his Lord, Aaron said to them: You have carried burdens of the adornments of the people of Pharaoh, and goods, and jewelry, so purify yourselves from them, for they are impure. And he lit a fire for them and said: Throw whatever you have of that into it. They said: Yes. So they began to bring whatever they had of that goods and jewelry, and throw it into it until the jewelry in it broke. The Samaritan saw the mark of Gabriel's horse, so he took some dirt from the mark of its hoof, then he faced the fire and said to Aaron: O Prophet of God, should I throw what is in my hand? He said: Yes. Aaron thought that it was just like some of the jewelry and goods that others had, so he threw it into it and said: Be a calf with a body that moos, and it was, for the trial and the trial. He said: This is your god and the god of Moses. So they devoted themselves to him and loved him with a love they had never loved anything like him before. God Almighty says: **So he forgot** (Ta-Ha 20:10) meaning he left what he was upon of Islam, meaning the Samaritan. **Do they not see that he does not return to them a word and does not possess for them any harm or benefit?** (Ta-Ha 20:89) The name of the Samaritan was Moses bin Thafar and he was in the land of Egypt and entered the Children of Israel. When Aaron saw what they had fallen into, he said: **O my people, you are only being tested by it, and your Lord is the Most Merciful, so follow me and obey my command.** They said, **We will never cease to be devoted to it until Moses returns to us. Taha 20:90-91** So Aaron remained with those Muslims who were with him who had not been tested, and those who worshipped the calf remained on the calf. Aaron feared that if he went with those Muslims who were with him, Moses would say to him: You have divided the Children of Israel and you did not respect my word. But he was fearful and obedient to him.

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: When God Almighty saved the Children of Israel from Pharaoh, and drowned Pharaoh and those with him, Moses said to his brother Aaron: Leave my people behind me and reform and do not follow the path of the corruptors. He said: When Moses went out and ordered Aaron to do what he was ordered to do, and Moses went out in a hurry and pleased with God, Moses knew that if a man succeeds in fulfilling his master's need, he is pleased to hasten to him. He said: And when they went out, they borrowed jewelry and clothes from the people of Pharaoh, and Aaron said to them: These clothes and jewelry are not lawful for you, so gather a fire and throw him in it and burn him. He said: So they gathered a fire. He said: And the Samaritan had looked at the trace of Gabriel's mount, and he was on a female

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horse, and the Samaritan was among the people of Moses. He said: So he looked at its trace and took a handful of it, and his hand dried up on it. When the people of Moses threw the jewelry into the fire, and the Samaritan threw the handful with them, God Almighty made a golden calf for them, and the wind entered it and it moored. They said: What is this? The wicked Samaritan said: **This is your god and the god of Moses, but he forgot**, the verse until His saying: **Until Moses returns to Us** (Ta-Ha 20:88-91). He said: Until when Moses came to the appointment, God said: "And what made you leave your people in haste, O Moses? He said: They are on my heels." So he recited until he reached: **Has the covenant been prolonged for you?** (Ta-Ha 20:84-86).

Al-Qasim bin Al-Hasan told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **Then you took the calf after him**. He said: The calf is the offal of a cow. He said: They borrowed it from the people of Pharaoh, so Aaron said to them: Take it out, purify yourselves from it, and burn it. And the Samaritan had taken some of the traces of Gabriel's horse and thrown it into it, and it flowed, and it was like a cavity for him into which the winds blew.

Al-Muthanna bin Ibrahim told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, he said: It was called the calf because they were in a hurry and took it before Moses came to them.

Muhammad bin Amr al-Bahili told me, he said, Abu Asim told us, he said, Isa told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similar to the hadith of al-Qasim on the authority of al-Hasan.

Al-Muthanna bin Ibrahim told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

Interpretation of his saying: **And you are wrongdoers**.

Meaning: And you are placing worship in the wrong place, because worship is only due to God Almighty, and you worshipped the calf out of injustice on your part, and placing worship in the wrong place. We have demonstrated in other places in our Book that the origin of all injustice is placing something in the wrong place, so that makes it unnecessary to repeat it in this place.

Tafsir al-Qurtubi

God Almighty says: **And when We appointed for Moses forty nights, then you took the calf after him while you were wrongdoers**.

There are six issues:

The first: The Almighty's saying: **And when We appointed for Moses forty nights**. Abu Amr read

Wa'adna without an alif, and Abu Ubaid chose and preferred it and denied *Wa'adna*. He said: Because the promise is only made to humans, but as for God, the Almighty, He is the One who is unique in the promise and the threat. Based on this, we find the Qur'an, such as His Almighty's saying: **He promised you the promise of truth**, and His saying: **God has promised those among you who believe and do righteous deeds**, and His saying: **And when God promised you one of the two parties that it would be yours**. Makki said: Also, the apparent meaning of the wording in it is a promise from God to Moses, and there is no promise from Moses, so it must be interpreted as one, because the apparent meaning of the text is that the verb is attributed to God alone, and this is the reading of Al-Hasan, Abu Raja', Abu Ja'far, Shaybah, and 'Isa ibn 'Umar, and Qatadah and Ibn Abi Ishaq read it this way. Abu Hatim said: The reading of the general public in our view is *Wa'adna* without an alif, because the promise is most often between created beings and equals, each one of them promises his companion. Al-Jawhari said: Al-Mi'ad: The appointment, time and place. Makki said: The origin of the word *Al-Mu'adah* is two, and the reciprocal form may come from one in the speech of the Arabs. They said: **I struck the sandal**, "I treated the sick," and **I punished the thief**. The verb is from one. So the word *Al-Mu'adah* is from God specifically for Moses, as in the meaning of **We promised**, so the two readings have the same meaning. The preferred reading is *Wa'adana* with the alif because it means **We promised** in one of its two meanings, and because Moses must have a promise or acceptance that takes the place of the promise, so the reciprocal form is correct. Al-Nahhas said: The reading *Wa'adana* with the alif is better and more excellent, and it is the reading of Mujahid, Al-A'raj, Ibn Kathir, Nafi', Al-A'mash, Hamza and Al-Kisa'i. The statement of God Almighty **God has promised those among you who believe and do righteous deeds** has nothing to do with this, because **We promised Moses** is from the category of *al-Mawafa'*, and this has nothing to do with the promise or threat, but rather it is from your saying: **Your appointment is on Friday, and Your appointment is in such and such a place**. The eloquent way in this is to say: **I promised him**. Abu Ishaq Al-Zajaj said: **We promised** here with the alif is good, because obedience in acceptance is like a promise. From God Almighty is a promise, and from Moses acceptance and following are like a promise. Ibn Atiyah said: Abu Ubaidah preferred **We promised**, but it is not correct, because Moses' acceptance of God's promise, his commitment, and his anticipation of it is like a promise.

Second: The Almighty said: *Moses*. Moses is a foreign name that is not declined because of its foreignness and definiteness. The Copts, according to what is narrated, say for water: Mo, and for trees: Sha. So when Moses was found in the chest near water and trees, he was named Moses. Al-Suddi said: When his mother feared for him, she put him in the chest and threw him into the sea - as God revealed to her - so she threw him into the sea between the trees near the house of Pharaoh. Then the maids of Asiya, Pharaoh's

wife, went out to wash themselves and found him, so he was named after the place. Al-Naqqash and others mentioned that the name of the one who found him was Sabaoth. Ibn Ishaq said: Moses is Moses bin Imran bin Yizhar bin Qahath bin Levi bin Jacob Israel God bin Isaac bin Abraham, peace be upon him.

Third: The Almighty's saying: **Forty nights**. Forty is in the accusative case as the second object, and there is an omission in the speech. Al-Akhfash said: The meaning is, **And when We appointed for Moses the completion of forty nights**, as He said: **And ask the town**. And all of forty is included in the appointment.

And the forty, according to most commentators, are: Dhul-Qi'dah and ten of Dhul-Hijjah. This was after he crossed the sea and his people asked him to bring them a book from God, so he went out to the mountain with seventy of the best of the Children of Israel, and they ascended the mountain and he made an appointment with them until forty nights were complete, so they counted - according to what the commentators mentioned - twenty days and twenty nights, and they said we have broken our appointment. So they took the calf, and the Samaritan said to them: This is your god and the god of Moses, so they were reassured by his words. And Aaron forbade them and said: **O my people, you are only being tested by it, and your Lord is the Most Merciful, so follow me and obey my command**. They said, **We will not cease to be devoted to it until Moses returns to us**. So none followed Aaron or obeyed him in abandoning the worship of the calf except twelve thousand, according to what was narrated in the hadith. And all of them, more than two thousand thousand, rushed to worship Him. When Moses returned and found them in that state, he threw down the tablets, and six parts were removed from them, and one part remained, which was the lawful and the unlawful and what they needed. He burned the calf and threw it into the sea, and they drank from its water out of love for the calf. A yellowness appeared on their lips and their bellies swelled up. They repented, but their repentance was not accepted unless they killed themselves. This is what God Almighty said: **Then repent to your Creator and kill yourselves**. So they stood up with daggers and swords, one against the other, from sunrise until high noon, and they killed each other. No father asked about his son, nor son about his father, nor brother about his brother, nor anyone about anyone. Everyone who met him struck him with a sword and another struck him with the same, until Moses cried out to God, **O my Lord, the Children of Israel have perished!** So God had mercy on them and was generous with them with His grace, so He accepted the repentance of those who remained and made those who were killed among the martyrs, as will come.

Fourth: If it is said: Why did He mention the nights specifically and not the days? It is said to him: Because the night precedes the day, so it precedes it in rank, and therefore the date falls on it, so the nights are the first of the months and the days follow them.

Fifth: Al-Naqqash said: In this verse there is an indication of the connection of fasting, because if God the Almighty had mentioned the days, it would have been possible to believe that he broke his fast at night,

but when He mentioned the nights, the strength of the statement required that he, peace be upon him, continued for forty days and their nights. Ibn Atiyah said: I heard my father say: I heard the ascetic Sheikh, the preacher Imam Abu al-Fadl al-Jawhari, may God have mercy on him, preaching to the people about seclusion with God and drawing close to Him in prayer and the like, and that this distracts from all food and drink, and he says: Where is the state of Moses in being close to God! And the connection of eighty days is transmitted from Jinn, who went to al-Khidr and said to his servant in part of a day: **Bring us our lunch**.

I said: And with this the Sufi scholars have proven the importance of continuous fasting, and that the best time is forty days. We will discuss continuous fasting in the verses of fasting in this surah, God willing. And in Al-A'raf there will be additional rulings for this verse when God Almighty says: **And We appointed for Moses thirty nights**, and the story of the calf will be explained in its nature and its lowering there and in Ta-Ha, God willing.

Sixth: The Almighty's saying: **Then you took the calf after him** meaning you took it as a god after Moses. The root of **I took** is *'takhadatum* from **to take**, and its weight is *ifta'altum*. The second hamza was made easy because two hamzas were not possible, so **I took** came, and the *ya* was confused in the inflection, and it came as an *alif* in *yatakhadahu* and a *waw* in *mutakhadahu*, so it was replaced by a fixed *skin* letter of the same type as what comes after it, which is the *ta*, and it was assimilated. Then the *alif* of connection was brought in for pronunciation. It may be dispensed with if the meaning of the speech is confirmation, like the Almighty's saying: **Say, 'Have you taken a covenant from God?'** So the *alif* of connection was dispensed with by the *alif* of confirmation. The poet said:

Did the Lord bring report about their followers or did the heart return from its joy?

And similar to it in the Qur'an: **He has revealed the unseen**. "He has chosen the daughters." **Were you arrogant or were you?** The doctrine of Abu Ali al-Farisi is that you took, from the verb *takhada* not from *takhada*. "And you are wrongdoers" is a phrase in the place of a circumstantial. The meaning of wrongdoing has already been mentioned. Praise be to God.

Tafsir Ibn Kathir

The Almighty says: And remember My favor upon you in My pardoning you, when you worshipped the calf after Moses went to the appointed time with his Lord at the end of the appointed time, which was forty days and it is mentioned in Al-A'raf in the Almighty's saying: **And We appointed for Moses thirty nights and completed them with ten** It was said that it was: Dhul-Qa'dah in its entirety and ten of Dhul-Hijjah, and that was after their deliverance from Pharaoh and their rescue from the sea, and the Almighty's saying: **And when We gave Moses the Scripture** meaning the Torah and **the Criterion** which is what distinguishes between truth and falsehood and guidance and misguidance **that you may be guided** This was also

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after their exit from the sea as indicated by the context of the speech in Surat Al-A'raf, and the Almighty's saying: **And We had certainly given Moses the Scripture after We had destroyed the former generations as insight for the people and guidance and mercy that they might remember** It was said: The waw is redundant, and the meaning is We had certainly given Moses the Scripture, the Criterion, and this is strange, and it was said, it was conjoined with it even though the meaning is the same, as In the words of the poet:

She presented the leather to the reader, but he found her words to be lies and falsehoods.

The other said:

How wonderful is India and a land in which there is India and India from which distance and distance have come

Lying is the oath, and distance is distance. Antara said:

I came back from the ruins of an ancient era, stronger and more desolate than Umm Al-Haitham

So, he linked destitution to strengthening, and that is the same.

Fath al-Qadir

Abu Amr 51 read **We promised** without an alif, and Abu Ubaidah preferred it and denied **We promised** saying: Because the promise is only from humans, but from God it is the singularity of the promise. On this we found the Qur'an like His saying **We promised you the promise of truth** and His saying: **And when God promised you one of the two parties** and similar to it, Abu Hatim and Makki said, and they only said this in view of the origin of the reciprocal verb that it indicates participation in the origin of the action and is from each of the two promised and the like, but it may come to one in the speech of the Arabs as in their saying: I treated the sick, and I punished the thief, and I knocked on the sandal, and that is common in their speech. The majority read it as *wa'adna*. An-Nahhas said: This is better and more excellent. His statement, **God has promised those who believe**, has nothing to do with this, because *wa'adna* by Moses is from the category of *al-mawafa'*, and it has nothing to do with *wa'ad* and *wa'id promise* but rather it is from your saying: **Your appointment is on Friday, and Your appointment is in such-and-such a place**, and the eloquent way to say this is: **I promised him**. Az-Zajjaj said: *wa'adna* with the alif here is good, because obedience in acceptance is like an appointment, so from God, the Exalted, is a promise and from Moses is acceptance. His statement, **forty nights**, Az-Zajjaj said: The estimate is the completion of forty nights, which according to most commentators are Dhul-Qa'dah and ten days of Dhul-Hijjah. He only mentioned the nights specifically and not the days because the night precedes the day, so it precedes it in rank. The meaning of his statement, **Then you took the calf**, is

that you made the calf a god after him, meaning after Moses had gone to Mount Tur. Some commentators have mentioned that they counted twenty days and twenty nights. They said: Its time has changed, so they have taken the calf. This is not far from them, for they were following methods of obstinacy outside the laws of reason, contrary to what they were addressed with, and even what they saw with their own eyes. So it cannot be said: How do you count the days and nights in that manner, when He had made it clear to them in the promise that it was forty nights? He only called them wrongdoers because they associated partners with God and violated the appointment of their Prophet, peace be upon him. The sentence is in the accusative case as a state.

Tafsir al-Baghawi

51. **And when we promised** is from the reciprocal verb that comes from the singular, like their saying: May God grant you good health, and I punished the thief, and I knocked on the sandal. Al-Zajjaj said: The command was from God and the acceptance was from Moses, so it was mentioned in the wording of the promise, and the people of Basra read **and when We promised** from the promise *Moses* an Arabic name, the Arabs (**and Mu**) in Hebrew means water and (**and She**) the tree, it was named thus because it was taken from between the water and the tree, then the voiced shin was changed to a seen in Arabic **forty nights** meaning its expiration: thirty of Dhul-Qi'dah and ten of Dhul-Hijjah, and the date was linked to the night and not the day because the months of the Arabs were based on the course of the moon, and the crescent only appears at night, and it was said: because the darkness is older than the light, and the creation of the night came before the day, God Almighty said: **And a sign for them is the night from which We strip the day** *37-Ya-Seen*, and that is because when the Children of Israel were safe from their enemy and entered Egypt, they did not have a book or a law to which they could turn, so God promised Moses that He would send down to him the Torah, so Moses said to his al-Nas 114: I am going to the appointed time of your Lord, I will bring you a book in which there is an explanation of what you do and what you leave, and He appointed them forty nights, thirty of Dhul-Qi'dah And ten days of Dhul-Hijjah, and he appointed his brother Aaron as his successor over them. When the promise came, Gabriel came on a horse called the Horse of Life, which did not touch anything except that it revived, to take Moses to his Lord. When the Samaritan saw him, and he was a goldsmith from the people of Bajarmi, and his name was Mika - and Saeed bin Jubair said: He was from the people of Kerman, and Ibn Abbas said: His name was Musa bin Muzaffar, and Qatada said: He was from the Children of Israel from a tribe called Samarra - and he was a hypocrite who outwardly embraced Islam, and he was from a people who worshipped cows, so when he saw Gabriel on that horse and saw the places of the horse's feet turning green immediately, he said: This has something to do

with it, so he took a handful of dirt from the hoof of Gabriel's horse, peace be upon him. Ikrimah said: It was instilled in his mind that if he threw something at something else, the Children of Israel had borrowed many ornaments from the people of Pharaoh when they wanted to leave Egypt on the pretext of a wedding for them, but God destroyed Pharaoh and those ornaments remained in the hands of the Children of Israel. So when Moses separated, the Samaritan said to the Children of Israel: The ornaments that you borrowed from the dwarf of Pharaoh are spoils of war and are not permissible for you, so dig a hole and bury them in it until Moses returns and decides what he thinks about them.

God.

Al-Suddi said: Aaron, peace be upon him, ordered them to throw it into a pit until Moses returned, so they did. When the ornaments were gathered, the Samaritan fashioned it into a calf in three days, then he threw into it the handful that he had taken from the dust of Gabriel's horse, peace be upon him, and it came out a calf of gold studded with jewels in the most beautiful way, and it bellowed. Al-Suddi said: It bellowed and walked, so the Samaritan said, **This is your god and the god of Moses, but he forgot 88-Taha**, meaning he left it here and went out looking for it.

The Children of Israel had broken their promise, so they counted the day and night as two days. When twenty days had passed and Moses had not returned, they fell into discord.

It was said: Moses had promised them thirty nights, then ten were added, so their trial was in those ten. When the thirty had passed and Moses had not returned, they thought that he had died, and they saw the calf and heard the Samaritan say that eight thousand of them had devoted themselves to the calf, worshipping it. It was said: All of them worshipped it except Aaron alone, so that is the saying of God Almighty: **Then you took the calf** meaning a god **after him** Ibn Kathir and Hafsa made the dhal clear from *akhtadha* and *akhtadha* and the others assimilate it. **And you are wrongdoers** harming yourselves with disobedience and placing worship in the wrong place.

Tafsir al-Baidawi

51- And when We appointed for Moses forty nights when they returned to Egypt after the destruction of Pharaoh, God promised Moses that He would give him the Torah, and He set for him a time of Dhul-Qi'dah and the first ten days of Dhul-Hijjah, and He referred to them as nights because they are the most beautiful months. Ibn Kathir, Nafi', Asim, Ibn Amir, Hamza, and Al-Kisa'i read **We appointed** because God Almighty promised him the revelation. And Moses, peace be upon him, promised him to come to the time at Mount Tur.

Then you took the calf as a god or an object of worship.

After him means after Moses, peace be upon him, or his passing.

And you are wrongdoers by associating others with

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Then We pardoned you after that that you might be grateful.

Surat al-Baqarah 2:52

Then We pardoned you after that that you might be grateful.

Tafsir al-Jalalayn

Then We pardoned you We erased your sins **after that** the taking **that you might be grateful** for Our favor upon you

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The interpretation of his statement: **Then We pardoned you after that**, is that we stopped hastening to punish you. **After that**, that is, after you took the calf as a god, as Al-Muthanna bin Ibrahim told me. He said: Adam Al-'Asqalani told us. He said: Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **Then We pardoned you after that**, meaning: after you took the calf as a god.

As for the interpretation of his statement: **Perhaps you will be grateful**, he means by it: so that you will be grateful. The meaning of *perhaps* in this context is the meaning of **so that**. I have previously explained that one of the meanings of *perhaps* is **so that**, which is sufficient to not repeat it in this context.

The meaning of the statement is: Then We pardoned you after you took the calf as a god, so that you would thank Me for pardoning you, since pardon requires gratitude from people of reason and intelligence.

Tafsir al-Qurtubi

God Almighty says: **Then We pardoned you after that so that you might be grateful**.

There are four issues:

First: The Almighty's saying: **Then We pardoned you**. Pardon is the pardon of God, the Almighty, of His creation. It may come after the punishment or before it, unlike forgiveness, which does not come with any punishment at all. Whoever deserves a punishment and it is left to him, he has been pardoned. Pardon is the erasure of the sin, meaning We erased your sins and overlooked you. It is taken from the saying: The wind erased the trace, meaning it made it go away. And the thing became abundant. It is one of the opposites, and from it is the Almighty's saying: **until they pardoned**.

Second: The Almighty's saying: **After that** meaning from your worship of the calf. The calf was called a calf because of their haste in worshipping it. And God knows best. The calf is the offspring of a cow. The calves are similar, and the plural is ajajil, and the

female is ajalah. On the authority of Abu al-Jarrah.

Third: The Almighty's saying: **Perhaps you will be grateful** so that you may be grateful for God's forgiveness of you. The meaning of *perhaps* has already been mentioned. As for gratitude, in the language it means to appear, from His saying: **A grateful animal**, if fat appears on it more than what it is given of fodder. Its reality is praising a person for a good deed that He bestows upon you. As mentioned in Al-Fatihah. Al-Jawhari said: Gratitude is praising the doer of good for what he bestowed upon you of good. It is said: I thanked him. And with the letter *lam* it is more eloquent. Gratitude is the opposite of ingratitude. I thanked him like I thanked him. Al-Tirmidhi and Abu Dawud narrated on the authority of Abu Hurayrah on the authority of the Prophet, may God's prayers and peace be upon him, who said:

He who does not thank people does not thank God.

Al-Khattabi said: This statement has two meanings: One of them is that whoever is naturally ungrateful for people's blessings and does not thank them for their kindness, it is his habit to be ungrateful for God's blessings and not thank Him. The other meaning is that God, the Exalted, does not accept the servant's gratitude for His kindness to him, since the servant does not thank people for their kindness to him and is ungrateful for their kindness, because one of the two matters is connected to the other.

Fourth: In the worship of scholars regarding the meaning of gratitude, Sahl bin Abdullah said: Gratitude is striving to perform acts of obedience while avoiding sin in secret and in public. Another group said: Gratitude is acknowledging one's shortcomings in gratitude to the Benefactor, and for this reason God the Almighty said: **Work, O family of David, in gratitude**. David said: How can I thank You, O Lord, while gratitude is a blessing from You? He said: Now you have known me and thanked me, since you have known that gratitude from me is a blessing. He said: O Lord, show me the most hidden of Your blessings upon me. He said: O David, breathe. So David breathed. God the Almighty said: Who can count this blessing, night and day? Moses, peace be upon him, said: How can I thank You when the smallest blessing You have placed in my hand from Your blessings cannot be recompensed for all my work! So God revealed to him: O Moses, now you have thanked Me. Al-Junayd said: The true meaning of gratitude is the inability to thank. And from him he said: I was playing in front of Al-Sari Al-Saqti when I was seven years old, and there were a group of people in front of him talking about gratitude, so he said to me: O boy, what is gratitude? I said: Should I not cry over this word that Al-Sarri said to me? Al-Shabli said: Gratitude is humility, maintaining good deeds, opposing desires, performing acts of obedience, and observing the Almighty of the earth and the heavens. Dhu Al-Nun Al-Misri Abu Al-Fayd said: Gratitude is to those above you through obedience, to your equal through reward, and to those below you through kindness and favor.

Tafsir Ibn Kathir

The Almighty says: And remember My favor upon you in My pardoning you, when you worshipped the calf after Moses went to the appointed time with his Lord at the end of the appointed time, which was forty days and it is mentioned in Al-A'raf in the Almighty's saying: **And We appointed for Moses thirty nights and completed them with ten** It was said that it was: Dhul-Qa'dah in its entirety and ten of Dhul-Hijjah, and that was after their deliverance from Pharaoh and their rescue from the sea, and the Almighty's saying: **And when We gave Moses the Scripture** meaning the Torah **and the Criterion** which is what distinguishes between truth and falsehood and guidance and misguidance **that you may be guided** This was also after their exit from the sea as indicated by the context of the speech in Surat Al-A'raf, and the Almighty's saying: **And We had certainly given Moses the Scripture after We had destroyed the former generations as insight for the people and guidance and mercy that they might remember** It was said: The waw is redundant, and the meaning is We had certainly given Moses the Scripture, the Criterion, and this is strange, and it was said, it was conjoined with it even though the meaning is the same, as in the words of the poet:

She presented the leather to the reader, but he found her words to be lies and falsehoods.

The other said:

How wonderful is India and a land in which there is India and India from which distance and distance have come

Lying is the oath, and distance is distance. Antara said:

I came back from the ruins of an ancient era, stronger and more desolate than Umm Al-Haitham

So, he linked destitution to strengthening, and that is the same.

Fath al-Qadir

And His saying: 52- **After that** meaning after your worship of the calf, and the calf was called a calf because of their haste in worshipping it, so it was said, and it is nothing because the Arabs give this name to the offspring of a cow. And the Samaritan had made it for them in the form of a calf. And His saying: **Perhaps you will be grateful** meaning so that you will be grateful for what God has bestowed upon you of forgiveness for your great sin that you committed. The origin of gratitude in the language is: the appearance from their saying a grateful animal if fat appears on it in addition to what it is given of fodder. Al-Jawhari said: gratitude: is praising the benefactor for what he has given you of kindness, it is said: I thanked him and I thanked him, and with the lam it is more eloquent, and its meaning has been presented, and gratitude is the opposite of ingratitude.

Tafsir al-Baghawi

52. **Then We pardoned you** We erased your sins **after that** "after your worship of the calf that you might be grateful" so that you might be grateful for My pardon of you and My favor to you. It was said: Gratitude is obedience with all the limbs in secret and in public. Al-Hasan said: Gratitude for a blessing is mentioning it. God Almighty said: "And as for the favor of your Lord, proclaim it" *11-Ad-Duha*. Al-Fudayl said: Gratitude for every blessing is not to disobey God after that blessing. It was said: The reality of gratitude is the inability to be grateful.

It is narrated that Moses, peace be upon him, said: My God, You have bestowed upon me abundant blessings, and You have commanded me to be grateful, and my gratitude to You is a blessing from You. God Almighty said: O Moses, I have learned the knowledge that no other knowledge surpasses. It is sufficient for Me that My servant knows that whatever blessing he has is from Me. And David, peace be upon him, said: Glory be to Him who made the servant's admission of his inability to thank Him gratitude, just as He made his admission of his inability to know Him knowledge.

Tafsir al-Baidawi

52- "Then We pardoned you **when you repented, and pardon is the erasure of the crime, from the verb to pardon**" if he studied. "After that **meaning the adoption** so that you may be grateful" meaning so that you may be grateful for His pardon.

Surat al-Baqarah 2:53

And when We gave Moses the Scripture and the Criterion that you might be guided.

Tafsir al-Jalalain

And when We gave Moses the Scripture the Torah and **the Criterion** an explanatory conjunction, meaning the difference between truth and falsehood, lawful and unlawful **that you may be guided** by it from misguidance.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What he means by his saying: **And when We gave Moses the Scripture** is: And also remember when We gave Moses the Scripture and the Criterion. What he means by **the Scripture** is the Torah, and by **the Criterion** is the distinction between truth and falsehood, as:

Al-Muthanna bin Ibrahim told me, he said, Abu Ja'far told us, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-'Aliyah, regarding his statement: **And when We gave Moses the Scripture and the Criterion**, he said: With it he distinguished between truth and falsehood.

Muhammad bin Amr al-Bahili told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And when We gave Moses the Scripture and the Criterion**, he said: The Scripture is the Criterion, the Criterion between truth and falsehood.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Qasim bin Al-Hasan told me, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, his statement: **And when We gave Moses the Scripture and the Criterion**, he said: The Scripture is the Criterion, the distinction between truth and falsehood.

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, who said: Ibn Abbas said: *Al-Furqan* is the collective name of the Torah, the Gospel, the Psalms, and Al-Furqan.

Ibn Zayd said about that: Yunus bin Abd al-A'la told me, he said, Ibn Wahb told us, he said, I asked him, meaning Ibn Zayd.

Regarding the statement of God the Almighty: **And when We gave Moses the Scripture and the Criterion**, he said: As for **the Criterion** about which God the Almighty said: **The Day of Criterion, the day the two armies met** (al-Anfal 8:41), that was the Day of Badr,

the day God distinguished between truth and falsehood, and the judgment that distinguished between truth and falsehood. He said: Thus God gave Moses the Criterion, God distinguished between them, saved him and delivered him, He distinguished between them with victory. Just as God made that between Muhammad, may God bless him and grant him peace, and the polytheists, so He made it between Moses and Pharaoh.

Abu Ja'far said: The most appropriate of these interpretations to the interpretation of the verse is what was narrated on the authority of Ibn Abbas, Abu al-Ma'ali, and Mujahid: that *al-Furqan*, which God mentioned that He gave to Moses in this place, is the book by which He distinguished between truth and falsehood, and it is a description of the Torah and a description of it.

The interpretation of the verse then is: And when We gave Moses the Torah which We wrote for him on the tablets and distinguished with it between truth and falsehood.

So **the Book** is an adjective for the Torah that was used in its place, making it unnecessary to mention the Torah. Then **the Criterion** was attached to it, since it was one of its adjectives.

We have explained the meaning of *book* in the previous part of this book, and that it means what is written.

We said that this interpretation is more appropriate for the verse, even though it is possible for another interpretation, because what preceded it mentioned **the Book**, and that the meaning of **the Criterion** is the separation, and we have demonstrated that in what has passed in this book of ours, so attaching it, since it was like that, to the description of what preceded it, is more appropriate than attaching it to the description of what came after it.

As for the interpretation of his saying: **Perhaps you will be guided**, it is similar to the interpretation of his saying: **Perhaps you will be grateful**, and its meaning is that you will be guided.

It is as if he said: And remember also when We gave Fos the Torah, which distinguishes between truth and falsehood, so that you may be guided by it and follow the truth in it, because I made it thus a guidance for whoever is guided by it and follows what is in it.

Tafsir al-Qurtubi

God Almighty said: **And when We gave Moses the Scripture and the Criterion that you might be guided.**

Idh is a name for the past tense. Idha is a name for the future tense. We gave: We gave. All of this has been mentioned before. The Book: the Torah by consensus of the commentators. There is a difference of opinion regarding the Criterion. Al-Farraa and Qatib said: The meaning is We gave Moses the Torah, and Muhammad, peace be upon him, the Criterion.

Al-Nahhas said: This is a mistake in grammar and meaning. As for grammar, what is conjoined to a thing is the same as it, and according to this statement, what is conjoined to a thing is the opposite of it. As for the meaning, God Almighty said: **And We gave Moses and Aaron the Criterion.** Abu Ishaq Al-Zajaj said: The Criterion is the Book, and it was mentioned again with two names for emphasis. It was narrated from Al-Farraa, and from it the poet said:

She presented the leather to Rahshiya, and he found her words to be lies and falsehoods.

Another said:

How wonderful is India and a land in which there is India and India from which distance and distance have come

So, the word *distance* is used to mean *far*, and *oath* is used to mean *lie*. There is no contradiction between the two words, for emphasis. From this is the saying of Antarah:

I came back from the ruins of an ancient era, stronger and more desolate than Umm Al-Haitham

An-Nahhas said: This only comes in poetry, and the best thing that has been said about this is the saying of Mujahid: **A distinction between truth and falsehood**, meaning that which he taught him. Ibn Zayd said: **The distinction is the parting of the sea for him until it became a difference, so they crossed over.** It was said: The distinction is the relief from distress, because they were enslaved with the Copts, and from this is the saying of God Almighty: **If you fear God, He will make for you a distinction**, meaning a relief and a way out. It was said that it is the argument and the explanation. Ibn Bahr said this. It was said: The waw is a connection, and the meaning is that we gave Moses the Book of the distinction, and the waw may be added to adjectives, like their saying: So-and-so is handsome and tall, and he recited:

To the venerable king, the son of the hero, and the lion of the battalion in the crowded place

He meant the king, the noble son of the hero, the lion of the battalion. The evidence for this interpretation is the saying of God Almighty: **Then We gave Moses the Scripture, perfecting for him who does good, and explaining everything in detail.** That is, between what is forbidden and what is permissible, disbelief and faith, promise and threat, and other things. It was said: The Criterion is the difference between them and the people of Pharaoh. He saved these and drowned those. Similar to it is: **The Day of Criterion.** It was said: He means the Day of Badr, on which God granted victory to Muhammad, may God bless him and grant him peace, and his companions, and destroyed Abu Jahl and his companions. **That you may be guided.** So that you may be guided from misguidance. This has been mentioned before.

Tafsir Ibn Kathir

The Almighty says: And remember My favor upon you in My pardoning you, when you worshipped the calf

after Moses went to the appointed time with his Lord at the end of the appointed time, which was forty days and it is mentioned in Al-A'raf in the Almighty's saying: **And We appointed for Moses thirty nights and completed them with ten** It was said that it was: Dhul-Qa'dah in its entirety and ten of Dhul-Hijjah, and that was after their deliverance from Pharaoh and their rescue from the sea, and the Almighty's saying: **And when We gave Moses the Scripture** meaning the Torah **and the Criterion** which is what distinguishes between truth and falsehood and guidance and misguidance **that you may be guided** This was also after their exit from the sea as indicated by the context of the speech in Surat Al-A'raf, and the Almighty's saying: **And We had certainly given Moses the Scripture after We had destroyed the former generations as insight for the people and guidance and mercy that they might remember** It was said: The waw is redundant, and the meaning is We had certainly given Moses the Scripture, the Criterion, and this is strange, and it was said, it was conjoined with it even though the meaning is the same, as in the words of the poet:

She presented the leather to the reader, but he found her words to be lies and falsehoods.

The other said:

How wonderful is India and a land in which there is India and India from which distance and distance have come

Lying is the oath, and distance is distance. Antara said:

I came back from the ruins of an ancient era, stronger and more desolate than Umm Al-Haitham

So, he linked destitution to strengthening, and that is the same.

Fath al-Qadir

53- And when We gave Moses the Scripture and the Criterion that you may be guided. The Book is the Torah by consensus of the commentators. They differed about the Criterion, and Al-Farra' and Qutrub said: The meaning is We gave Moses the Torah and Muhammad the Criterion. It has been said: This is a mistake that they made because the Criterion is specific to the Qur'an, and it is not so, as God Almighty said: **And We gave Moses and Aaron the Criterion.** Al-Zajaj said: The Criterion is the Book, mentioned again for emphasis. Something similar was narrated from Al-Farra', including the saying of Antarah:

I came back from the ruins of an ancient era, stronger and more desolate than Umm Al-Haitham

It was said: The waw is a connection, and the meaning is: We gave Moses the criterion book, and the waw may be added to adjectives, as in the poet's saying:

To the venerable king, the son of the hero, and the lion of the battalion in the crowded place

It was said that the meaning is: That this house combines being a book and distinguishing between truth and falsehood, and it is like His saying: **Then We**

Surat al-Baqarah 2:53

And when We gave Moses the Scripture and the Criterion that you might be guided.

gave Moses the Scripture, concluding for him who does good and detailing all things. It was said that the criterion is the difference between them and the people of Pharaoh, He saved them. Ibn Zayd said: The criterion is the parting of the sea, and it was said that the criterion is the relief from distress, and it was said that it is the argument and the explanation with the signs that God gave him of the staff and the hand and other things, and this is more appropriate and preferable, and the conjunction is in its chapter as if he said: We gave Moses the Torah and the signs with which We sent him were a miracle for him.

Tafsir al-Baghawi

53. The Almighty said: **And when We gave Moses the Scripture** meaning the Torah **and the Criterion** Mujahid said: It is also the Torah, he mentioned it with two names, and Al-Kisa'i said: The Criterion is an attribute of the Book and the waw is redundant, meaning: the Book that distinguishes between what is lawful and what is unlawful, and Yaman bin Rabab said: He meant by the Criterion the parting of the sea as He said: **And when We parted the sea for you and saved you** "that you may be guided" by the Torah.

Tafsir al-Baidawi

53- **And when We gave Moses the Scripture and the Criterion** meaning the Torah, which combines being a revealed book and an argument that distinguishes between truth and falsehood. It was said that what he meant by the Criterion were his miracles that distinguished between the one who is right and the one who is wrong in his claim, or between disbelief and faith. It was said that the law is the difference between what is permissible and what is forbidden, or the victory that distinguished between him and his enemy, as God Almighty said: **The Day of Criterion** meaning the Day of Badr.

Perhaps you will be guided so that you may be guided by contemplating the Book and reflecting on the verses.

Surat al-Baqarah 2:54

And when Moses said to his people, "O my people, indeed you have wronged yourselves by taking the calf, so repent to your Creator and kill yourselves. That is better for you in the sight of your Creator." So He pardoned you. Indeed, it is He who is the Acceptor of Repentance, the Merciful.

Tafsir al-Jalalayn

And when Moses said to his people who worshipped the calf **O my people, indeed you have wronged yourselves by taking the calf** as a god **so repent to your Creator** your Creator from worshipping him **and kill yourselves** that is, let the innocent among you kill the criminal *that* killing is better. You have a punishment from your Creator. So He enabled you to do that and sent a black cloud upon you so that you would not see one another and have mercy on one another until about seventy thousand of you were killed. Then He turned to you before your repentance. Indeed, He is the Acceptor of Repentance, the Most Merciful.

Tafsir al-Suyuti

Tafsir al-Tabari

And the interpretation of that: And remember also when Moses said to his people from the Children of Israel: O my people, indeed you have wronged yourselves. And their wronging of them was that they did to them what they should not have done to them, which necessitated punishment for them from God Almighty. Likewise, every doer of an action that necessitates punishment from God Almighty, is wronging himself by necessitating punishment for himself from God Almighty. And the action that they did, by which they wronged themselves, was what God informed about them: their apostasy by taking the calf as a god after Moses left them.

Then Moses ordered them to reconsider their sin and return to God from their apostasy, by repenting to Him and submitting to His obedience in what He commanded them to do. He informed them that their repentance was for the sin they committed, which was killing themselves.

We have previously demonstrated that the meaning of repentance is to return from what God dislikes to what He is pleased with in terms of obedience to Him. So the people responded to what Moses commanded them to do, to repent from their sins to their Lord, as He commanded them, as Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah ibn al-Hajjaj told us, on the authority of Abu Ishaq, on the authority of Abu Abd al-Rahman, that he said regarding this verse: **Then kill yourselves**, he said: They took out daggers and began stabbing each other.

Abbas bin Muhammad told me, Hajjaj bin Muhammad told us, Ibn Jurayj said, Al-Qasim bin Abi Bazza told

me that he heard Saeed bin Jubair and Mujahid say: Some of them rose up against each other with daggers, killing each other, no man showing mercy to another, near or far, until Moses folded his garment, and they threw away what was in their hands, revealing seventy thousand dead. And God revealed to Moses: It is enough for me, for I have had enough, and that was when he folded his garment.

Abdul Karim bin Al-Haitham told me, Ibrahim bin Bashir told us, Sufyan bin Uyaynah told us, Abu Saeed said, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Moses said to his al-Nas 114: "Repent to your Creator and kill yourselves. That is better for you in the sight of your Creator. So He turned to you in forgiveness. Indeed, it is He who is the Acceptor of repentance, the Most Merciful." He said: Moses ordered his people, on the command of his Lord, the Almighty, to kill themselves. He said: So those who had devoted themselves to the calf sat down, and those who had not devoted themselves to the calf stood up and took daggers in their hands, and intense darkness overcame them, and they began to kill one another. The darkness lifted from them and they had escaped seventy thousand dead, and everyone who was killed had repented, and everyone who remained had repented.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi, he said: When Musa returned to his people, he said: **O my people, did not your Lord promise you a good promise?** to the words: **Thus did the Samiri cast it down** (Ta-Ha 20:86-87). So Musa threw down the tablets and took hold of his brother's head, dragging him towards him. "He said: O son of my mother, do not seize me by my beard or by my head. Indeed, I feared that you would say, 'You have caused division among the Children of Israel and did not observe my word'" (Ta-Ha 20:94). So he left Harun and turned to the Samiri and said: **What is the matter with you, Samiri?** to the words: **Then We will surely blow him into the sea like a blast** (Ta-Ha 20:95-97). Then he took him and slaughtered him, then burned him with a fire, then scattered him in the sea, and there was not a flowing sea that day except that some of it fell into it. Then Musa said to them: Drink from it. So they drank, and whoever loved it came out with gold on his drinkers. This is when He says: **And they made the calf drink into their hearts because of their disbelief** (al-Baqarah 2:93). When the children of Israel fell into the hands of Moses when he came, and they saw that they had gone astray, they said: **If our Lord does not have mercy on us and forgive us, we will surely be among the losers.** But God refused to accept the repentance of the children of Israel except in the way that they hated to fight them when they worshipped the calf, so Moses said to them: **O my people, indeed you have wronged yourselves by taking the calf as your god, so repent to your Creator and kill yourselves.** He said: So they lined up in two rows, then fought with swords. Those who worshipped it and those who did not worship it fought with swords, and whoever was killed from both groups was a martyr, until the killing increased, until they were almost destroyed, until seventy thousand were killed among them, until Moses and Aaron called out: Our Lord, the children of Israel are destroyed! Our Lord, the remnant, the remnant! So

Surat al-Baqarah 2:54

And when Moses said to his people, "O my people, indeed you have wronged yourselves by taking the calf, so repent to your Creator and kill yourselves. That is better for you in the sight of your Creator." So He pardoned you. Indeed, it is He who is the Acceptor of Repentance, the Merciful.

He commanded them to lay down their weapons and accepted their repentance. Whoever was killed was a martyr, and whoever remained was forgiven. This is what He said: "Then He turned to you in forgiveness. Indeed, He is the Acceptor of Repentance, the Most Merciful."

Muhammad ibn Amr al-Bahili told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the words of God Almighty: **Because of your taking the calf**, he said: Moses had ordered his people, by the command of his Lord, to kill each other with daggers, so a man would kill his father and kill his son, so God accepted their repentance.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Because you took the calf**, he said: Moses' command to his people was based on the command of his Lord that they should kill each other, and that a man should not kill his father or his brother. So that reached seventy thousand in one hour of the day.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding His statement: **And when Moses said to his people, 'O my people, indeed you have wronged yourselves,'** the verse, he said: So they stood in two rows, and they began to kill each other, and the number of those killed reached what God willed. Then it was said to them: The killer and the one killed have repented.

Al-Muthanna told us, Abu Salih told us, Al-Layth told me, Aqil told me, on the authority of Ibn Shihab, who said: When the Children of Israel were ordered to kill themselves, they came out with Moses, and they thrashed each other with swords and daggers, and Moses raised his hands. When he became tired, some of them came to him and said: O Prophet of God, pray to God for us. And they took hold of his arms, supporting his hands. And their situation remained like that, until God accepted their repentance, and He withdrew the hands of some of them from each other, and they laid down their weapons. Moses and the Children of Israel were saddened by what had happened of killing among them, so God, the Most High, revealed to Moses: What saddens you? As for those among you who were killed, are they alive with Me and provided for? As for those who remain, their repentance has been accepted! So Moses gave the Children of Israel good report of that.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Zuhri and Qatadah, regarding his statement: **Then kill yourselves**, he said: They stood in two rows, killing each other, until it was said to them: Stop! Qatadah said: It was a testimony for the one killed and repentance for the living.

Al-Qasim bin Al-Hasan told us, Al-Hussein bin Dawud

told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: Ata' told me: I heard Ubaid bin Umayr say: Some of them rose up against each other, killing each other. A man did not spare his brother, nor his father, nor his son, nor anyone else, until repentance was revealed.

Ibn Jurayj said, and Ibn Abbas said: Their dead reached seventy thousand, then God Almighty lifted the killing from them and accepted their repentance.

Ibn Jurayj said: They stood in two rows and fought among themselves. God made killing one another a martyrdom, and it was repentance for those who remained. And the reason for some of them killing one another was that God knew that some of them knew that the calf was false, so nothing prevented them from denouncing them except the fear of fighting. Therefore, He commanded that some of them kill one another.

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq, who said: When Moses returned to his people, burned the calf, scattered it in the sea, and went out to his Lord with those he had chosen from his people, the thunderbolt struck them, and they were sent. Moses asked his Lord for repentance for the Children of Israel from worshipping the calf, and He said: No, unless they kill themselves. He said: It reached me that they said to Moses: We will be patient for the command of God! So Moses ordered those who had not worshipped the calf to kill those who had worshipped it. So they sat in the courtyards, and the people drew their swords upon them, and they began to kill them, and Moses wept, and the women and children came to him, asking for forgiveness for them, so He accepted their repentance and forgave them, and Moses ordered that the swords be lifted from them.

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: When Moses returned to his people, and seventy men had avoided the calf with Aaron and did not worship it, Moses said to them: Go to the appointment with your Lord. They said: O Moses, is there no repentance? He said: Yes! "Kill yourselves. That is better for you in the sight of your Creator. So He has turned to you in mercy" (al-Kafi: 1). So they drew swords, spears, daggers, and knives. He said: And He sent a scourge upon them. He said: So they began to touch each other with their hands and kill each other. He said: A man would meet his father or brother and kill him without knowing, and they would call out to each other: May God have mercy on the servant who is patient until God is pleased with him. And he recited the words of God, the Most High: **And We gave them signs in which there was clear trial** (al-Dukhan: 33). He said: So their dead were martyrs, and He turned to their living ones. He recited: "Then He turned to you in mercy. Indeed, He is the Acceptor of Repentance, the Most Merciful."

What we mentioned about the one from whom we narrated the report that we narrated was the people's repentance from the sin that they committed between

themselves and their Lord, by worshipping the calf, along with their regret for what they had done in the past.

As for the meaning of his saying: **Then repent to your Creator**, he means by it: Return to the obedience of your Creator, and to what pleases Him about you, as Al-Muthanna bin Ibrahim told me, he said: Adam told us, he said: Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **Then repent to your Creator**, meaning: to your Creator.

It is from the verb **bara'** **God al-khalq** which means **he clears** and it is *bari'*. And *al-bariyyah* means *creation*. It is a verbal noun with the meaning of *mafulah*, except that it is not hamzated, just as *malak* is not hamzated and it is from *lak*, but it is omitted with the hamzah like *dhanaka*. Nabigha Bani Dhubyah said:

Except for Solomon, when the king said to him: Go into the wilderness and determine its location.

It has been said that the word *al-bariyyah* was not hamzated because it is a noun derived from *al-bari*, which means *dust*. So its interpretation, according to those who interpreted it thus, was that it was created from dust.

Some of them said: The word *bariyyah* was taken from your saying **bariyyat al-oud I broke the stick**. That is why it was not hamzated.

Abu Jaafar said: Leaving out the hamza in *Bari'kum* is permissible, and substituting it is permissible. So since that is permissible in *Bari'kum*, it is not strange that *al-bariyyah* is from **Bari God al-khalq**, by leaving out the hamza.

As for his saying: **That is better for you in the sight of your Creator**, he means by that: Your repentance by killing yourselves and obeying your Lord is better for you in the sight of your Creator, because you will thereby be saved from God's punishment in the Hereafter for your sin, and you will thereby deserve His reward.

And His statement: **Then He turned to you in forgiveness**, meaning: because of what you did of what He commanded you to do, killing one another. This is one of the omitted words that are sufficient in appearance, without the omitted word. Because the meaning of the statement is: So repent to your Creator and kill yourselves, that is better for you with your Creator. So you repented, so He turned to you in forgiveness. So He left out mentioning His statement: So you repented, because His statement: **Then He turned to you in forgiveness** is a clear indication that the statement requires so you repent.

What he means by his saying: **Then He turned to you in forgiveness**, is that your Lord returned to you to what you loved: forgiveness for your sins and the greatness of what you committed, and pardon for your crime. **For He is the Acceptor of Repentance, the Most Merciful**, meaning: He returns to those who turn to Him in obedience to what He loves of forgiveness for them.

* By **the Most Merciful** he means the one to whom He returns with His mercy that saves from His punishment.

Tafsir al-Qurtubi

God Almighty said: **And when Moses said to his people** The al-Nas 114: the group of men without the women. God Almighty said: **Let not a people ridicule another people** then He said: **Nor let women ridicule other women**. Zuhair said:

I don't know, and I will think I know whether it is the Al-Husn family or the women.

God Almighty said: **And Lot, when he said to his people**, meaning men, not women. People can also refer to both men and women. God Almighty said: **Indeed, We sent Noah to his people**, and so every prophet is sent to both women and men.

God the Almighty said: **O people** is a vocative with an added genitive. The *ya* was deleted in **ya qawm** because it is a place of deletion and the *kasra* indicates it, and it is like the *tanween*, so it was deleted as the *tanween* is deleted from the singular. It is permissible outside the Qur'an to keep it silent, so you say: **Ya qawmi** because it is a noun and it is in the place of *khafs*. If you wish, you can fatha it, or add a *ha* to it, so you say: **Ya qawmiyyah**. If you wish, you can replace it with an *alif* because it is lighter, so you say: **Ya qawman**, or if you wish, you can say: **Ya qawm**, meaning **O people**. If you make them indefinite, you put the *ya* in the accusative and add a *tanween*. The singular of *qawm* is *imru'* in a different form. You say: *qawm* and *aqwam*, and *aqawam* is the plural of the plural. What is meant here by *qawm* are the worshippers of the calf, and the Prophet (peace be upon him) was addressing them by command from God the Almighty.

God the Almighty said: **Indeed, you have wronged yourselves**. The small plural is sufficient for the large, and the large is souls. The large plural may be used in place of the small plural, and the small in place of the large. God the Almighty said: **Three menstrual periods**. He also said: **And therein is whatever the souls desire**. And it is said to everyone who does an action that will harm him: You have only wronged yourself. The origin of injustice is putting something in the wrong place. Then God the Almighty said: **By your taking the calf**. Some of the masters of meanings said: Every person has hastened his soul, so whoever neglects it and goes against its intentions is absolved of his injustice. The correct thing is that here he has hastened in truth, and they worshipped Him as the revelation stated. And praise be to God.

God the Almighty said: **Then repent to your Creator**. When He said to them: **Then repent to your Creator**, they said: *How?* He said: **Then kill yourselves**. The masters of thoughts said: **Humiliate them with obedience and restrain them from desires**. The correct view is that it is literally killing here. Killing is the death of movement. And wine killed: its intensity was broken by water. Sufyan ibn Uyaynah said: Repentance is a blessing from God that He bestowed upon this nation and not upon any other nation. The repentance of the Children of Israel was killing. They agreed that not every one of the worshippers of the calf was

Surat al-Baqarah 2:54

And when Moses said to his people, "O my people, indeed you have wronged yourselves by taking the calf, so repent to your Creator and kill yourselves. That is better for you in the sight of your Creator." So He pardoned you. Indeed, it is He who is the Acceptor of Repentance, the Merciful.

commanded to kill himself with his own hand. Al-Zuhri said: When it was said to them: **Then repent to your Creator and kill yourselves**, they stood in two rows and killed each other, until it was said to them: *Stop*. That was a testimony for the one killed and repentance for the living, as mentioned above. Some of the commentators said: God sent darkness upon them and they did that. It was said: Those who worshipped the calf stood in a row, and those who did not worship it entered upon them with weapons and killed them. It was also said: The seventy who were with Moses stood up and killed - because they did not worship the calf - those who worshipped the calf. It is narrated that Joshua bin Nun came out to them while they were sitting cross-legged and said: Cursed is he who untied his rope or extended his gaze to his killer or protected himself from him with his hand or foot. None of them untied his rope until he killed one of them - meaning the one he killed - and the man came forward to kill the one next to him. This was mentioned by An-Nahhas and others. Those who did not worship the calf were punished by killing themselves - according to the first opinion - because they did not change the evil when they worshipped it, but rather they isolated themselves, and it was obligatory upon them to fight those who worshipped it. This is the way of God with His servants: if evil spreads and is not changed, everyone is punished. Jarir narrated that the Messenger of God, may God bless him and grant him peace, said:

"There are no people among whom sins are committed who are more honorable and more secure than them. They do not change except that God will punish them all." Narrated by Ibn Majah in his Sunan. We will discuss this meaning later, God willing. When the killing became rampant among them and reached seventy thousand, God forgave them. This was said by Ibn Abbas and Ali, may God be pleased with them. God only lifted the killing from them because they gave their efforts in killing themselves. God has not bestowed upon this nation a blessing after Islam that is better than repentance. Qatada read: **So accept yourselves** - from forgiveness - meaning, accept them from the stumbling block by killing.

God the Almighty said: **Your Creator**. Al-Bari' means the Creator, and there is a difference between them, as Al-Bari' is the Innovator and Originator. Al-Khaliq is the Determiner who transfers from one state to another. Al-Bariyah means creation, and it is a fa'ilah with the meaning of maf'ulah except that it is not hamzated. Abu Amr read Bari'kum - with a sukun on the hamzah - and yusha'rkum, yansa'rkum, and yuamrukum. Grammarians differed on this, as some of them sukun the damma and kasra in the connection, and that is in poetry. Abu al-Abbas al-Mubarrad said: It is not permissible to sukun with successive vowels in the letter of i'rab in speech or poetry. Abu Amr's reading is a mistake. Al-Nahhas and others said: The ancient grammarians, the Imams, permitted this, and recited:

If they are crooked, I say, **The companion of a people with a bent head is like a floating ship.**

Imru Al-Qais said:

Today I drink without deserving any sin from God nor being excessive.

Another said:

Salma said buy us some flour

The other said:

You left, and your feet were bare, and your apron was showing.

Whoever denies the sukoon of the letter of i'rab, his argument is that it is not permissible since it is a sign of i'rab. Abu Ali said: As for the vowel of construction, grammarians did not differ on the permissibility of sukoon on it with successive vowels. The root of bara' is from tabara al-shay' min al-shay', which means its separation from it. So creation was separated from nonexistence to existence, and from this comes bara'at min al-marad bara'an **with the fat-ha**, this is what the people of Hijaz say. And others say bara'at min al-marad bara'an **with the damma**, and bara'at mink wa min al-din wa al-'ibaa'ah, and from this comes mubara'ah for a woman. And he bara'a his partner and his wife.

The Almighty's saying: **Then He turned to you in forgiveness**. There is an omission in the speech, the meaning being: **So you did it, so He turned to you in forgiveness**. That is, He overlooked you, that is, those of you who remained. **Indeed, He is the Forgiving, the Most Merciful**. Its meaning has been presented previously, and praise be to God.

Tafsir Ibn Kathir

This is the description of His repentance to the Children of Israel for worshipping the calf. Al-Hasan Al-Basri, may God have mercy on him, said about the Almighty's statement, **And when Moses said to his people, 'O my people, indeed you have wronged yourselves by taking the calf as your god,'** He said: That was when their hearts were filled with what they had done regarding their worship of the calf until God Almighty said, **And when their hands fell and they saw that they had gone astray, they said, 'If only our Lord had not mercy upon us and forgiven us,'** the verse. He said: That was when Moses said, **O my people, indeed you have wronged yourselves by taking the calf as your god,'** Abu Al-Aaliyah, Saeed bin Jubair, and Al-Rabi' bin Anas said, **Then repent to your Creator**, meaning to your Creator. I said: In His statement here, **to your Creator**, there is an indication of the enormity of their crime, meaning, repent to the One who created you, and you worshipped other than Him. Al-Nasa'i, Ibn Jarir and Ibn Abi Hatim narrated from the hadith of Yazid bin Harun, on the authority of Al-Asbagh bin Zaid Al-Warraq, on the authority of Al-Qasim bin Abi Ayoub, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: **Their repentance is**

that each one of them should kill whoever he meets of father and son, killing him with the sword, and he does not care who he kills in that place. So those who had been hidden from Moses and Aaron, and what God knew about their sins, repented, so they confessed to them and did what they were commanded to do, so God forgave the killer and the one killed. This is a part of the hadith of the trials, and it will come in its entirety in Surat Taha, God willing. Ibn Jarir said: Abdul Karim bin Al-Haitham told me, Ibrahim bin Bashir told us, Sufyan bin Uyaynah told us, Abu Saeed said, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Moses said to his al-Nas 114: "Repent to your Creator and kill yourselves. That is better for you in the sight of your Creator. So He turned to you in forgiveness. Indeed, He is the Acceptor of repentance, the Most Merciful." He said: Moses ordered his people, on the command of his Lord, the Almighty, to kill themselves. He said: And he informed those who worshipped the calf, so they sat down, and those who had not devoted themselves to the calf stood up and took daggers in their hands, and intense darkness overcame them, so they began to kill one another, and the darkness lifted from them, and they had left seventy thousand dead, and everyone who was killed had repented, and everyone who remained had repented. Ibn Jarir said: Al-Qasim bin Abi Barra informed me that he heard Saeed bin Jubair and Mujahid saying about the words of God Almighty: **Then kill yourselves.** They said: Some of them rose up against each other with daggers, killing each other, no man showing mercy to near or far, until Moses folded his garment and they threw away what was in their hands, and seventy thousand dead were uncovered. God revealed to Moses: **Enough for me, I have had enough.** That was when Moses folded his garment. Something similar was narrated from Ali, may God be pleased with him. Qatada said: The people were ordered to do something severe, so they rose up and started to fight with knives, killing each other, until God took His vengeance upon them, and the knives fell from their hands. He refrained from killing them, and made their beards a place of repentance, and the one killed a martyr. Al-Hasan Al-Basri said: Darkness befell them, so they killed each other, then He was relieved from them, and He made their repentance in that. Al-Suddi said about His words: **Then kill yourselves.** He said: Those who worshipped Him and those who did not worship Him fought with swords, and whoever was killed from both groups was a martyr. Until the killing increased until they were almost destroyed until seventy thousand of them were killed and until Moses and Aaron called upon their Lord, **Our Lord, You have destroyed the Children of Israel, our Lord, the remnant, the remnant,** and He commanded them to lay down their weapons, and He accepted their repentance, so whoever of them was killed from both groups was a martyr, and whoever remained was forgiven, so that is His saying, **Then He turned to you in forgiveness, for He is the Acceptor of Repentance, the Most Merciful.** Al-Zuhri said: When the Children of Israel were commanded to kill themselves, they came out with Moses and they were disturbed with swords and stabbed each other with daggers, and Moses raised his hands until some of them became tired, they said: O Prophet of God, pray to God for us, and they took hold of his arms to support his hands, and their

situation remained like that until God accepted their repentance, He withdrew their hands from each other and they laid down their weapons, and Moses and the Children of Israel were saddened by what had happened of killing among them, so God, the Most High, revealed to Moses, **What saddens you? As for those of them who were killed, they are alive with Me and are provided for, and as for those who remained, their repentance has been accepted,** so Moses and the Children of Israel were pleased with that, narrated by Ibn Jarir With a good chain of transmission on his authority, Ibn Ishaq said: When Moses returned to his people and burned the calf and scattered it in the sea, he went out to his Lord with whomever he chose from his people, and the thunderbolt struck them, then they were sent, and Moses asked his Lord for repentance for the Children of Israel from worshipping the calf, and He said: No, unless they kill themselves, and it reached me that they said to Moses: We will be patient for the command of God, so Moses ordered those who did not worship the calf to kill those who worshipped it, so they sat in the courtyards, and the people drew swords on them, and they began to kill them, and Moses wept, and the women and children came to him asking for forgiveness for them, so God accepted their repentance and forgave them, and Moses ordered that the swords be lifted from them. And Abd al-Rahman ibn Zayd ibn Aslam said: When Moses returned to his people, and they were seventy men who had separated themselves with Aaron from the calf and did not worship it, so Moses said to them: Go to the appointment with your Lord, and they said: O Moses. There is no repentance. He said: Yes, kill yourselves. That is better for you in the sight of your Creator. So He turned to you in mercy. So they drew swords, spears, daggers, and knives. He said: And He sent a cloud upon them. He said: So they began to touch each other with their hands and kill each other. He said: And a man would meet his father or brother and kill him without knowing. He said: And they would call out to each other, **May God have mercy on the servant who is patient until God is pleased with him.** He said: So their dead are martyrs, and He turned to their living ones. Then He recited: "Then He turned to you in mercy. Indeed, He is the Acceptor of Repentance, the Most Merciful."

Fath al-Qadir

His saying: 54- **O people** The word *people* is sometimes used to refer to men, not women. From this is the saying of Zuhair:

I don't know, and I will think I know whether it is the Al-Husn family or the women.

And from this is the saying of God the Almighty: **Let not a people ridicule another people,** then He said: **Nor women from other women,** and from this: **And Lot, when he said to his people,** meaning men, and it may be applied to all, like the saying of God the Almighty: **Indeed, We sent Noah to his people,** and what is meant here by the people are the worshippers of the calf. And the Creator is the Creator, and it was said: The Creator here is a reference to the enormity of their crime: that is, so repent to the One who created you, and you worshipped other than Him. And the *fa* in His

And when Moses said to his people, "O my people, indeed you have wronged yourselves by taking the calf, so repent to your Creator and kill yourselves. That is better for you in the sight of your Creator." So He pardoned you. Indeed, it is He who is the Acceptor of Repentance, the Merciful.

saying: **So repent** is for causality: that is, to cause repentance from injustice, and in His saying: **So kill** is for consequence: that is, make killing follow repentance. Al-Qurtubi said: And they agreed that not every one of the worshippers of the calf was commanded to kill himself with his own hand. It was said: They stood in two rows and killed each other, and it was said: Those who worshipped the calf stopped and those who did not worship it entered upon them with weapons and killed them. And his saying: **And He turned to you** It was said: There is an omission in the speech: that is, you killed yourselves, so He turned to you: that is, to those who remained from you. And it was said: It is the answer to an omitted condition, as if he said: If you did, then He turned to you. As for what the author of Al-Kashshaf said: That it is possible that it is an address from God to them in the manner of turning away, so the estimate would be: So you did what Moses commanded you, so your Creator turned to you, this is very far-fetched, as is not hidden. Ibn Jarir narrated from Abu Al-Aaliyah regarding his saying: **Forty nights**, he said: Dhul-Qadah and ten days of Dhul-Hijjah. Ibn Jarir narrated from him regarding his saying: **After that**, he said: After you took the calf. Abd bin Hamid and Ibn Jarir narrated from Mujahid regarding his saying: **And when We gave Moses the Scripture and the Criterion** He said: The Book is the Criterion, distinguishing between truth and falsehood. Ibn Jarir and Ibn Al-Mundhir narrated from Ibn Abbas, he said: The Criterion is the collective name of the Torah, the Gospel, the Psalms, and the Qur'an. Ibn Jarir narrated on his authority that he said: Moses ordered his people, by the command of his Lord, to kill themselves. Those who had devoted themselves to the calf hid and sat down, and those who had not devoted themselves to the calf rose and took daggers in their hands. They were overcome by intense darkness, and they began to kill each other. The darkness lifted from them, revealing seventy thousand dead. Everyone who was killed had repentance, and everyone who remained had repentance. Ibn Abi Hatim narrated on the authority of Ali that he said: They said to Moses, **What is our repentance?** He said: **You kill each other.** So they took knives, and a man began to kill his brother, father, and son, not caring who he killed, until seventy thousand of them were killed. Then God revealed to Moses: **Order them to raise their hands, for He has forgiven those who were killed and has repented for those who remain.** Abd ibn Hamid narrated on the authority of Qatadah, and Ahmad narrated in Az-Zuhd and Ibn Jarir on the authority of Az-Zuhri something similar to what was mentioned above. Ibn Abi Hatim narrated on the authority of Abu Al-Aaliyah, regarding His statement: **To your Creator**, he said: Your Creator.

Tafsir al-Baghawi

54. **And when Moses said to his people**, who worshipped the calf, O my people, indeed you have

wronged yourselves, You have harmed yourselves, by taking the calf" as a god, they said: "Then what should we do?" He said: "Then repent, and return, to your Creator, your Creator." They said: "How can we repent?" He said: "Then kill yourselves," meaning let the innocent among you kill the criminal. "That, **meaning killing**, is better for you with your Creator." So when Moses ordered them to kill, they said: We will be patient for the sake of God's command. So they sat in the courtyards, sitting cross-legged, and it was said to them: Whoever extends his rope or extends his glance to his killer or protects him with his hand or foot is cursed and his repentance is rejected. The people stabbed them with daggers, and a man would see his son, his father, his brother, his relative, his friend, and his neighbor, but they could not proceed with the command of God Almighty. They said: O Moses, what should we do? Then God Almighty sent upon them a black cloud and mist so that they could not see each other, and they were killing them until the evening. When the killing increased, Moses and Aaron, peace be upon them, called out and cried and supplicated and said: O Lord, the Children of Israel have perished, the remnant, the remnant. Then God Almighty removed the cloud and ordered them to stop killing, and it removed and revealed thousands of dead people.

It was narrated on the authority of Ali, may God be pleased with him, that he said: The number of those killed was seventy thousand, and that was difficult for Moses, so God Almighty revealed to him: Is it not pleasing to you that I admit the killer and the one killed into Paradise, so that whoever was killed would be a martyr, and whoever remained would have his sins forgiven? This is what God Almighty said: **Then He turned to you in forgiveness**, meaning, you did what you were commanded to do, so He turned to you in forgiveness and forgave you. **He is the Acceptor of Repentance**, the Acceptor of Repentance, **the Most Merciful** to His creation.

Tafsir al-Baidawi

54- "And when Moses said to his people, 'O my people, indeed you have wronged yourselves by taking the calf, so repent to your Creator.'" So resolve to repent and return to the One who created you free from difference, and distinguished some of you from others with different forms and shapes. The origin of the composition is the purity of a thing from another, either by way of investigation, as in their saying, "The sick person is free from his illness and the debtor is free from his debt, **or by creation, as in their saying**, God created Adam from clay. **So repent.**

Kill yourselves" to complete your repentance by squandering, or cutting off desires, as it was said: He who does not torment himself will not enjoy it, and he who does not kill himself will not live it. It was also said that they were ordered to kill each other. It was also

said that he who did not worship the calf was ordered to kill the slave. It was narrated that a man could see himself and his relative but was not able to carry out God's command, so God sent a black cloud and mist so that they could not see each other. They began to kill from morning until evening until He called upon Moses and Aaron, and the cloud was removed, and repentance was revealed. The number of those killed was seventy thousand. The first "fa" is for causation, and the second is for consequence.

That is better for you in the sight of your Creator, in that it is a purification from polytheism and a connection to eternal life and everlasting joy.

"So He turned to you in forgiveness" is related to something omitted if you make it from the speech of Moses, peace be upon him, to them, meaning: If you do what you were commanded, then He has turned to you in forgiveness, or it is in apposition to something omitted if you make it an address from God Almighty to them in the manner of turning away, as if he said: So you did what you were commanded, then your Creator turned to you in forgiveness. And mentioning the Creator and arranging the matter according to Him is an indication that they reached the peak of ignorance and stupidity, to the point that they abandoned the worship of their wise Creator for the worship of cows, which is like stupidity, and that whoever does not recognize the right of his benefactor is deserving of not being restored to him, and for this reason they were commanded to be killed and to dismantle the structure.

He is the Forgiving, the Most Merciful to the One who frequently grants repentance, or accepts it from sinners, and is generous with them.

Surat al-Baqarah 2:55

And when you said, "O Moses, we will not believe you until we see God with our own eyes," then the thunderbolt struck you while you were looking on.

Surat al-Baqarah 2:55

And when you said, "O Moses, we will not believe you until we see God with our own eyes," then the thunderbolt struck you while you were looking on.

Tafsir al-Jalalayn

And when you said and you went out with Moses to apologize to God for worshipping the calf and you heard his words **O Moses, we will not believe you until we see God plainly** with your own eyes **and the thunderbolt** the shout took you and you died **while you were looking** what happened to you

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The interpretation of that is: And remember also when you said, O Moses, we will not believe you and we will not acknowledge what you have brought us, until we see God openly and clearly, by lifting the veil between us and Him, and removing the cover between us and Him, until we look at Him with our eyes, as a well is clear, and that is when its water has been covered by mud, then what had covered it is purified until the water appears clear. It is said from this: The well has been clear, he has made it clear and explicit. Therefore it is said: So-and-so has made this matter public and explicit, if he has made it clear and obvious, as Al-Farazdaq bin Ghalib said:

Of those who remain a thousand from him, out of fear of him openly

And as Al-Qasim bin Al-Hassan told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said: **Until we see God openly**, he said: Openly.

And he narrated on the authority of Ammar bin Al-Hassan, who said: Abdullah bin Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi': **Until we see God clearly**, meaning: clearly.

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **Until we see God clearly**, until He appears to us.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Until we see God clearly**, meaning: clearly.

So He, the Most High, reminded them of that, the disagreement of their fathers, and the bad uprightness of their forefathers towards their prophets, despite the many signs and lessons they witnessed from God, the Most High, the Most Great, the most exalted, the most precious ... So our Lord, Blessed and Exalted be He, informed those whom He addressed with these verses from the Jews of the Children of Israel, who were

among the immigrants of the Messenger of God, may God bless him and grant him peace, that they would not go beyond being in their denial of Muhammad, may God bless him and grant him peace, and their rejection of his prophethood, and their failure to acknowledge him and what he brought, despite their knowledge of him and their awareness of the truth of his matter like their ancestors and fathers, whose stories He detailed for them, in their apostasy from their religion time after time, and their attack on their Prophet Moses, may God bless him and grant him peace, time after time, despite the great affliction of God, the Almighty and Majestic, upon them, and the abundance of His favors upon them. The statement in the interpretation of the words of God Almighty: **Then the thunderbolt seized you while you were looking on**.

The people of interpretation differed regarding the description of the thunderbolt that struck them. Some of them said what: Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **Then the thunderbolt struck you**, he said: They died.

And he narrated on the authority of Ammar bin Al-Hassan, who said: Abdullah bin Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi': **Then the thunderbolt struck you**, he said: They heard a sound and were struck dumb, he said: So they died.

Others said: Musa bin Harun Al-Hamdani told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi: **Then the thunderbolt took you**, and the thunderbolt is fire.

Others said: Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: The earthquake, which is lightning, took them, and they all died.

The root of the word *thunderbolt* is any terrible event that a person sees, witnesses, or is afflicted with, until its terror and greatness leads to destruction and damage, and to the loss of reason and understanding, or the loss of some of the body's organs, whether it be a sound, fire, earthquake, or tremor. What indicates that a person may be struck by lightning while he is alive and not dead is the statement of God Almighty: **And Moses fell unconscious** (al-A'raf 7:143), meaning: unconscious. From this is the statement of Jarir ibn Atiyyah:

Was Al-Farazdaq anything but a monkey struck by lightning and turned around?

It is known that Moses was not dead when he fainted and was struck by lightning, because God Almighty informed us that when he regained consciousness, he said: **I repent to You** (al-A'raf 7:143). Nor did Jarir compare Al-Farazdaq, while he was alive, to a dead monkey. But the meaning of that is what we have described.

What he means by his saying: **And you are looking**, is that you are looking at the lightning that struck you. He

says: The lightning struck you clearly and openly while you were looking at it.

Tafsir al-Qurtubi

It has five issues:

First: The Almighty's saying: **And when you said** is connected. **O Moses** is a singular address. **We will not believe you** meaning we will believe you. **Until we see God plainly**. It was said: They are the seventy whom Moses chose, because when he made them hear the words of God, they said to him afterwards: **We will not believe you**. Belief in the prophets is obligatory after their miracles appear. So God sent fire from the sky upon them and burned them, then Moses called upon his Lord and He brought them back to life, as God the Almighty said: **Then We raised you up after your death**. The story of the seventy will come in Al-A'raf, God willing. Ibn Furak said: It is possible that they were punished for removing the request to see God from His path by saying to Moses: **Show us God plainly**, and that was not within the power of Moses, peace be upon him.

There is a difference of opinion about the permissibility of seeing God Almighty. Most innovators deny it in this world and the hereafter. The Sunnis and the Salaf are of the opinion that it is permissible in both worlds and that it will occur in the hereafter. Based on this, they did not ask for something impossible about seeing God. Moses, peace be upon him, asked for it. We will discuss seeing God in Al-An'am and Al-A'raf, God willing.

Second: The Almighty's saying: *Openly* is a source in the place of the state, and its meaning is publicly. It was also said: clearly, as Ibn Abbas said. The origin of the word *al-jahar* is *al-zahar*, and from it the word *al-jaharah* in reading is only showing it. And the public display of sins: is demonstrating them. And I saw the prince openly and openly, meaning not hidden by anything. Ibn Abbas read *al-jaharah* with the opening of the *ha*. They are two languages, like *zahr* and *zahr*. And there are two views regarding the word *al-jaharah*: The first: It is a description of their address to Moses that they spoke openly and announced it, so there is an inversion in the speech, and the estimate is: And when you said openly, O Moses. The second: It is a description of what they asked of seeing God Almighty that they see Him openly and clearly, so the speech is in its order, with no inversion or inversion. And the emphasis is on the loudness to differentiate between seeing with one's own eyes and seeing in a dream.

Third: The Almighty's saying: **So the thunderbolt seized you**. The meaning of the thunderbolt was mentioned earlier in the surah. Umar, Uthman, and Ali read the thunderbolt, which is the reading of Ibn Muhaisin throughout the Quran. **And you are looking** is a phrase in the position of a state. It is said: How can they die while they are looking? The answer is that the Arabs say: The houses of the family of so-and-so are in sight, meaning they face each other. It was said: The meaning is you are looking, that is, at your condition and what has befallen you of death and the effects of the thunderbolt.

Tafsir Ibn Kathir

God Almighty says: And remember My favor upon you in sending you after the eclipse, if you asked to see Me openly and clearly, which is not possible for you or your likes, as Ibn Jurayj said. Ibn Abbas said about this verse, **And when you said, O Moses, we will not believe you until we see God**, he said: openly. And Ibrahim bin Tahman said the same on the authority of Ibad bin Ishaq on the authority of Abu Al-Huwayrith on the authority of Ibn Abbas, that he said about God Almighty's statement, **We will not believe you until we see God openly**, meaning openly, that is, until we see God. Qatada and Al-Rabi' bin Anas said, **Until we see God openly**, meaning clearly. Abu Ja'far said on the authority of Al-Rabi' bin Anas: They are the seventy whom Moses chose and they traveled with him. He said: So they heard a speech, so they said, **We will not believe you until we see God openly**. He said: So they heard a voice, so they swooned, he said, they died. Marwan bin Al-Hakam said, in his sermon on the pulpit of Mecca: Thunderbolt is a cry from the sky. Al-Suddi said about His statement, **So the thunderbolt seized you**, thunderbolt is fire. Urwah bin Ruwaim said about His statement, **And you were watching**, he said: Some of them were struck dumb and some were watching. Then these were sent and those were struck dumb. Al-Suddi said, **So the thunderbolt seized you**, so they died. Then Moses stood up crying and supplicating to God, saying: O Lord, what shall I say to the Children of Israel when I come to them and You have destroyed the best of them? "If You had willed, You could have destroyed them and me before. Will You destroy us for what the fools among us have done?" So God revealed to Moses that these seventy were among those who took the calf, then God revived them and they stood up and lived, man by man, looking at one another to see how they would live. He said: That is what God Almighty said: **Then We raised you up after your death that you might be grateful**. Al-Rabi' ibn Anas said: Their death was a punishment for them, so they were raised up after death to complete their appointed times. Qatada said the same. Ibn Jarir said: Muhammad ibn Hamid told us, Salamah ibn al-Fadl told us, on the authority of Muhammad ibn Ishaq, who said: When Moses returned to his people and saw what they were doing of worshipping the calf, and he said to his brother and to the Samaritan what he said, and burned the calf and scattered it in the sea, Moses chose from among them seventy men, the best of the best, and said: Go to God and repent to God for what you have done, and ask Him for repentance for those of your people whom you have left behind you. Fast, purify yourselves, and purify your clothes. So he went out with them to Mount Sinai for the appointed time that his Lord had set for him, and he would not come to it except with His permission and knowledge. So the seventy said to him, as I have mentioned, when they did what they were commanded to do and went out to meet God, they said: O Moses, ask for us from your Lord so that we may hear the speech of our Lord. So he said: I will do it. So when Moses approached the mountain, the clouds fell upon him until they covered the entire mountain. Moses approached and entered it, and said to the al-Nas 114: Come near. And when God

And when you said, "O Moses, we will not believe you until we see God with our own eyes," then the thunderbolt struck you while you were looking on.

spoke to Moses, a bright light fell upon his forehead that no one among the sons of Adam could look at. So a veil was placed between him, and the people approached until when they entered the clouds, they fell down in prostration and they heard him speaking to Moses, commanding him and forbidding him: Do and do not do. So when he finished with his command to him, the clouds were removed from Moses, and he came to them. So they said to Moses: We will not believe in you until we see God clearly. So the earthquake, which is the thunderbolt, took them, and they all died. And Moses stood up, imploring his Lord and calling upon Him and beseeching Him, and saying: My Lord, if You had willed, You could have destroyed them before. And they have acted foolishly with me. Will you destroy those of the Children of Israel who come after me, because of what the fools among us do? That is, this is their destruction, and I have chosen from among them seventy good men, then the best. I will return to them, and not one man from them is with me. So what will they believe in me and trust me with after this? **We have been guided to You.** So Moses kept calling upon his Lord, the Almighty, and asking Him until He restored their souls to them, and asked them to repent for the Children of Israel from worshipping the calf, and He said: No, unless they kill themselves. This is the context of Muhammad bin Ishaq. Ismail bin Abdul Rahman Al-Suddi Al-Kabir said: When the Children of Israel repented from worshipping the calf, and God accepted their repentance by killing each other as God commanded them, God commanded Moses to come to Him with every group of the Children of Israel who would apologize to Him for worshipping the calf, and Moses made an appointment with them. Moses chose seventy men in his sight, then he went with them to apologize, and he brought the rest. This context requires that the address was directed to the Children of Israel in His statement: "And when you said, 'O Moses, we will not believe in you until we see God with our own eyes.' " What is meant is the seventy chosen from them, and many commentators have not narrated anything other than him. Al-Razi was strange in his interpretation when he narrated in the story of these seventy: that after they were revived, they said: O Moses, you do not ask God for anything except that He gives it to you, so ask Him to make us prophets. So he called for that and God answered his call. This is very strange, since no prophet was known in the time of Moses except for Aaron and then Joshua bin Nun. The People of the Book also made a mistake in their claim that these people saw God Almighty, since Moses, peace be upon him, the one who spoke to God, asked for that and was denied it, so how could these seventy people attain it?

The second statement on the verse: Abd al-Rahman bin Zaid bin Aslam said in his interpretation of this verse: Moses said to them when he returned from his Lord with the tablets on which the Torah was written and he found them worshipping the calf, so he ordered them to kill themselves and they did, so God accepted their repentance and said: These tablets contain the Book of God in which is your commands that He

ordered you and your prohibitions that He prohibited you from. They said: Who will take it based on what you say? No, by God, until we see God openly until God looks at us and says: This is My Book, so take it. Why does He not speak to us as He speaks to you, O Moses? And he recited the statement of God: **We will not believe in you until we see God openly.** He said: Then the wrath of God came and a thunderbolt came upon them after their repentance and struck them and they all died. He said: Then God revived them after their death and recited the statement of God: **Then We raised you up after your death that you might be grateful.** So Moses said to them: Take the Book of God. They said: No. He said: What happened to you? They said: It happened to us that we died and then were brought back to life. He said: Take the Book of God. They said: No. So God sent angels who lifted the mountain above them. This context indicates that they were charged after they were brought back to life. Al-Mawardi mentioned two opinions about this: The first is that the charge was dropped from them because they witnessed the matter openly until they were forced to believe it. The second is that they were charged so that no sane person would be without a charge. Al-Qurtubi said: This is the correct view because their witnessing of terrible things does not prevent them from being charged, because the Children of Israel witnessed great things of the extraordinary, and they were charged in that, and this is clear, and God knows best.

Fath al-Qadir

His saying: 55- **And when you said** This sentence is connected to the one before it, and the context clearly indicates that those who said this statement were the people of Moses - and it was said: they were the seventy whom he chose. This is because when they heard the speech of God, they said this statement after that, so God sent a fire upon them and burned them. Then Moses called upon his Lord, so He revived them as God Almighty said here: **Then We raised you up after your death** and this will come in Al-A'raf, God willing. And al-Jahra: is witnessing, and its origin is appearance, and from it aloud reading and public display of sins, and I saw the matter aloud and aloud: meaning not hidden by anything, and it is a source that takes the place of the state. Ibn Abbas read al-Jahra with the opening of the ha' and it is two languages like Zahra and Zahra, and it is possible that this reading is the plural of Jaher. And the explanation of the thunderbolt has been presented, and Omar, Othman, and Ali read the thunderbolt and it is the reading of Ibn Muhaisin, and what is meant by taking the thunderbolt is its striking them. **And you are looking** is in the accusative case as a state, and what is meant by this looking that they did is that they looked at the beginning of the thunderbolt that befell them, not the end of it when they died. It was said that what is meant by the thunderbolt is death, and evidence for that is his statement: **Then We raised you up after your death.** There is no reason to resort to this interpretation, because the one who is struck down may die as in this

verse, and it may be feared for him and then he recovers as in the statement of God Almighty: **And Moses fell down unconscious, and when he recovered,** and what necessitates that is his statement: **And you are looking**, for if the thunderbolt were an expression of death, this sentence would not have much meaning. Rather, it may be said that it is not correct for you to look at the death that befell them unless what is meant is looking at the causes that affect death.

Tafsir al-Baghawi

55. God the Almighty said: **And when you said, 'O Moses, we will not believe in you until we see God with our own eyes.'** That is because God the Almighty commanded Moses, peace be upon him, to come to Him with some of the Children of Israel who were worshipping the calf. Moses chose seventy men from among his people from among the best of them, and said to them: **Fast and purify yourselves and purify your garments.** So they did, and Moses went out with them to Mount Sinai for the appointed time with his Lord. They said to Moses: **Seek for us to hear the words of our Lord.** So he said to them: **I will.** So when Moses approached Mount Sinai from the mountain, a pillar of cloud fell upon him and covered the entire mountain. So he entered the cloud and said to the al-Nas 114: **Come closer.** So they came closer until they entered the cloud and fell down in prostration. When his Lord spoke to Moses, a bright light fell upon his face that no one from the children of Adam could look at. So a veil was drawn between them and they heard Him speaking to Moses, commanding and forbidding him, and God made them hear: "I am God, there is no god but Me, the One of Mecca. I brought you out of the land of Egypt with a strong hand, so worship Me and do not worship anyone other than Me." So when Moses finished and the cloud cleared, He came to them and they said to him: **(We will not believe until we see God with our own eyes)**, with our own eyes. This is because the Arabs consider knowledge in the heart to be seeing, so he said with his own eyes so that it would be known that what is meant by it is seeing. **Then the thunderbolt seized you** meaning death. It was also said: Fire came from the sky and burned them. **And you were looking** meaning some of you were looking at others when death seized you. It was also said: You were knowing, and looking can mean knowledge. So when they perished, Moses began to cry and implore and say: What shall I say to the Children of Israel when I come to them and I have destroyed the best of them? "If You had willed, You could have destroyed them before, and me. Will You destroy us for what the fools among us have done?" *155-Al-A'raf.* So he continued to implore his Lord until God the Most High revived them, man after man, after they had died for a day and a night, looking at each other. How do they revive? That is...

Tafsir al-Baidawi

55- **And when you said, 'O Moses, we will not believe you,'** meaning because of what you said, or we will not

acknowledge you.

Until we see God aloud clearly, and it is originally the source of your saying: I read aloud, it was borrowed for seeing, and it is accusative as a source because it is a type of seeing, or a state of the subject, or the object. It was read aloud with the fat-ha as a source like ghalba, or the plural of jahir like scribes, so it is definitely a state of the subject, and the speakers are the seventy whom Moses, peace be upon him, chose for the meeting. It was said ten thousand of his people. And the believer in him: God is the one who gave you the Torah and spoke to you, or you are a prophet.

Then the thunderbolt seized you due to excessive stubbornness, description, and seeking the impossible. They thought that the Almighty resembles bodies, so they sought to see Him as bodies in the directions and spaces opposite to the viewer, which is impossible. Rather, it is possible that He sees a vision free from manner, and that is for the believers in the afterlife and for individuals from the prophets in some states in this world. It was said that a fire came from the sky and burned them. It was said that it was a shout. It was said that soldiers heard its hissing sound and fell unconscious, dead for a day and a night.

And you are watching what happened to you in itself or its effect.

Surat al-Baqarah 2:56

Then We raised you up after your death that you might be grateful.

Surat al-Baqarah 2:56

Then We raised you up after your death that you might be grateful.

Tafsir al-Jalalayn

Then We raised you up We revived you **after your death that you might be grateful** for Our blessing with that.

Tafsir al-Suyuti

Tafsir al-Tabari

He means by his saying: **Then We raised you up**, then We brought you back to life.

The root of the word *ba'ath* is to stir something up from its place. Hence it is said: **So-and-so stirred up his camel** if he stirred it up from its resting place to set off, as the poet said:

So I send her, and she is a work around the corner of the precipice, a shameless fox

Al-Ra'n: the cut-off point of the mountain's nose, and Al-Dha'laba: the light one. Al-Waqah: the one with strong hoofs or hoofs. From this it is said: I sent so-and-so for my need, if you made him stand up from the place he is in to go about it. From this it is said for the Day of al-Qiyamah 75: the Day of Resurrection, because it is the day on which people will be raised from their graves for the place of reckoning.

What he means by his saying: **after your death**, is after your death by the thunderbolt that destroyed you.

And His statement: **Perhaps you will be grateful**, means: We did this to you so that you would thank Me for the blessings I bestowed upon you, by bringing you back to life, as a way for Me to preserve you, so that you would return to repentance from your great sin, after I brought down the punishment upon you with the thunderbolt that I brought down upon you, causing you to die for your great sin that was between you and your Lord. This statement is according to the interpretation of those who interpreted His statement: **Then We raised you up**, as meaning, **Then We brought you back to life**.

Others said: The meaning of his saying, **Then We sent you**, is that We sent you as prophets.

Musa bin Harun told me that, he said, Amr bin Hammad told us, he said, Asbat told us on the authority of Al-Suddi.

Abu Ja'far said: The interpretation of the statement is as al-Suddi interpreted it: Then the thunderbolt took you, then We revived you after your death, and you are looking at Our revival of you after your death, then We sent you as prophets so that you might be grateful.

Al-Saddi claimed that this is from the word *muqaddam* which means *delay* and the word *muqaddam* which means *presentation*.

Musa told us that, Amr bin Hammad told us, Asbat told us, on the authority of Al-Suddi.

This is an interpretation that the apparent meaning of the recitation indicates is contrary to it, despite the consensus of the interpreters that it is wrong. The necessary interpretation of Al-Suddi, which we have narrated from him, is that the meaning of his statement, **Perhaps you will be grateful**, is that you will thank Me for making you prophets.

The reason for what they said to Moses was what God Almighty informed us about what they said to him, from their saying: **We will not believe in you until we see God clearly**, what Muhammad bin Hamid told us, he said, Salamah bin Al-Fadl told us, on the authority of Muhammad bin Ishaq, he said: When Moses returned to his people, and saw what they were doing of worshipping the calf, and he said to his brother and the Samaritan what he said, and burned the calf and scattered it in the sea, Moses chose from them seventy men, the best of the best, and said: Go to God Almighty and repent to Him for what you have done, and ask Him for repentance for those of your people you have left behind, fast and purify your clothes. So he went out with them to Mount Sinai for the appointed time that his Lord had set for him, and he would not come to it except with His permission and knowledge. So the seventy said to him, according to what was mentioned to me, when they did what he commanded them to do, and went out to meet his Lord: O Moses, ask for us from your Lord so that we may hear the words of our Lord, he said: I will. When Moses approached the mountain, a pillar of cloud fell upon him until it covered the entire mountain. Moses approached and entered upon it, and said to the al-Nas 114: Come near. When Moses was spoken to by his Lord, a bright light fell upon his forehead that no human being could look at. Then a veil was drawn before him, and the people approached, until when they entered the cloud, they fell down in prostration. They heard Him speaking to Moses, commanding him and forbidding him: Do and do not do. When He had finished commanding him, the cloud lifted from Moses. He came to them, and they said to Moses: **We will not believe you until we see God plainly**. Then the earthquake, which is a thunderbolt, seized them and their souls were torn away, and they all died. Moses stood up, imploring his Lord, calling upon Him and beseeching Him, saying: My Lord, if You had willed, You could have destroyed them and me before! They acted foolishly, so will You destroy those of the Children of Israel after me for what the fools among us did? Meaning: This is their destruction. I chose from them seventy men, the best after the best. I am returning to them, and not a single man of them is with me! What will they believe me about or trust me with after this? We have been guided to You. Moses kept imploring his Lord, asking Him and beseeching Him, until He restored their souls to them. He asked Him to grant the Children of Israel repentance from worshipping the calf, but He said: No, unless they kill

themselves.

Musa bin Harun told me, he said, Amr bin Hammad told us, Asbat bin Nasr told us, on the authority of Al-Suddi: When the Children of Israel repented from worshipping the calf, and God accepted their repentance by killing each other as He had commanded them, God the Almighty commanded Moses to come to Him with some of the Children of Israel, to apologize to Him for worshipping the calf, and He promised them an appointment. So Moses chose seventy men from his people, and then he went with them to apologize. When they came to that place, they said: **We will not believe you until we see God plainly**, for you have spoken to Him, so show Him! So the thunderbolt struck them and they died. Then Moses stood up crying and supplicating to God, saying: My Lord, what shall I say to the Children of Israel when I come to them and You have destroyed their best? My Lord, if You had willed, You could have destroyed them and me before. Will You destroy us for what the fools among us have done? So God revealed to Moses that these seventy were among those who worshipped the calf. That is when Moses says: **It is only your trial by which you mislead whom you will and guide whom you will** until His saying: **Indeed, we have turned back to you** (al-A'raf 7:155-156). He says we have repented to you. That is His saying: **And when you said, 'O Moses, we will not believe in you until we see God with our own eyes,' and the thunderbolt seized you**. Then God, the Most High, revived them and they rose and lived man by man, looking at each other at how they lived. They said: O Moses, you call upon God and do not ask Him for anything except that He gives it to you, so call upon Him to make us prophets. So he called upon God, the Most High, and He made them prophets. That is His saying: **Then We raised you up after your death**, but He advanced one letter and delayed another.

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: Moses said to them when he returned from his Lord with the tablets, on which the Torah was written, and he found them worshipping the calf, so he ordered them to kill themselves, and they did so, and God accepted their repentance: These tablets contain the Book of God, in which is His command that He ordered you to do, and His prohibition that He prohibited you from doing. They said: Who will take it based on what you say? No, by God, until we see God openly, until God looks down upon us and says: This is My Book, so take it. Why does He not speak to us as He spoke to you, O Moses, and say: This is My Book, so take it? And he recited the words of God the Most High: **We will not believe in you until we see God openly**. He said: Then the wrath of God came, and a thunderbolt came upon them after their repentance, and it struck them down and they all died. He said: Then God revived them after their death, and recited the words of God the Most High: **Then We raised you up after your death** that you might be grateful. So Moses said to them: Take the Book of God. They said: No. He said: What happened to you? They said: It happened to us that we died and then came back to life! He said: Take the Book of God. They said: No. So God Almighty sent angels who climbed the mountain over them.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: "Then the thunderbolt took you while you were looking on. Then We raised you up after your death," he said: The thunderbolt took them, then God Almighty raised them up to complete the rest of their terms.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, regarding His statement: **Then the thunderbolt seized you**, he said: They are the seventy whom Moses chose and they traveled with him. He said: So they heard a speech, and they said: **We will not believe you until we see God plainly**. He said: So they heard a voice and were struck dumb. He said: They died, so that is His statement: **Then We raised you up after your death**, so they were raised up after their death, because that death of theirs was a punishment for them, so they were raised up for the rest of their lives.

This is what was narrated about the reason why they said to Moses: **We will not believe you until we see God openly**.

We do not have any information about the authenticity of anything that was said by those we mentioned regarding the reason for their saying that to Moses, which would constitute an argument and he would be accepted. It is possible that this was part of what they said. Since there is no information about this that would constitute an argument, the correct thing to say about it is that God, the Most High, has informed us about the people of Moses that they said to him: **O Moses, we will not believe in you until we see God clearly**, just as He has informed us about them that they said it. God, the Most High, has only informed us about this about those who were addressed by these verses, as a rebuke to them for their disbelief in Muhammad, may God bless him and grant him peace. His argument has been established against those who used it as evidence against him, and there is no need for those who have reached it to know the reason that led them to say that. Those we have informed us about have said the statements that we have mentioned, and it is possible that some of them are true, as he said.

Tafsir al-Qurtubi

God Almighty says: **Then We raised you up after your death that you might be grateful**.

Fourth: The Almighty's saying: **Then We raised you up after your death**. That is, We brought you back to life. Qatada said: They died and their souls departed, then they were returned to complete their appointed times. An-Nahhas said: This is an argument against those of Quraysh who did not believe in the resurrection, and he argued with the People of the Book when they were informed of this. The meaning is **that you may be grateful** for what He did to you of the resurrection after death. It was said: They died a death of indolence that others would consider, then they were sent. The origin of resurrection is sending. It was said: Rather, its origin is stirring something from its place. It is said: I stirred

Surat al-Baqarah 2:56

Then We raised you up after your death that you might be grateful.

the she-camel up **ra'tha an-naqah** meaning I stirred it up, meaning I moved it. Imru' al-Qais said:

And the young men of truth have been sent as magicians, and they all rose up between Aath and Nashwan.

Antara said

The companions of the Nose-Sniffing, I sent them at night, and sleep had overcome them.

Some of them said: **We raised you up after your death**, meaning we taught you after your ignorance.

I said: The first is more correct, because the original is the truth, and death was a punishment, and from it is the saying of God Almighty: **Have you not considered those who went forth from their homes, and they were thousands, for fear of death? And God said to them, 'Die,' then He brought them to life**, as will come.

Fifth: Al-Mawardi said: There is a difference of opinion regarding the continuation of the obligation of the one who was brought back after his death and the meanings of the conditions that compel knowledge into two opinions: One of them: Their obligation remains so that no sane person is devoid of worship. The second: Their obligation falls away, taking into account the inference without compulsion.

I said: The first is more correct, because the Children of Israel saw the mountain in the air falling on them and the fire surrounding them, and that is what forced them to believe, and the obligation remained fixed upon them, and the people of Jonah are like them. It is impossible that they were not obligated. And God knows best.

Tafsir Ibn Kathir

God Almighty says: And remember My favor upon you in sending you after the eclipse, if you asked to see Me openly and clearly, which is not possible for you or your likes, as Ibn Jurayj said. Ibn Abbas said about this verse, **And when you said, O Moses, we will not believe you until we see God**, he said: openly. And Ibrahim bin Tahman said the same on the authority of Ibad bin Ishaq on the authority of Abu Al-Huwayrith on the authority of Ibn Abbas, that he said about God Almighty's statement, **We will not believe you until we see God openly**, meaning openly, that is, until we see God. Qatada and Al-Rabi' bin Anas said, **Until we see God openly**, meaning clearly. Abu Ja'far said on the authority of Al-Rabi' bin Anas: They are the seventy whom Moses chose and they traveled with him. He said: So they heard a speech, so they said, **We will not believe you until we see God openly**. He said: So they heard a voice, so they swooned, he said, they died. Marwan bin Al-Hakam said, in his sermon on the pulpit of Mecca: Thunderbolt is a cry from the sky. Al-Suddi said about His statement, **So the thunderbolt seized you**, thunderbolt is fire. Urwah bin Ruwaim said about His statement, **And you were watching**, he said: Some of them were struck dumb and some were watching. Then these were sent and those were struck dumb.

Al-Suddi said, **So the thunderbolt seized you**, so they died. Then Moses stood up crying and supplicating to God, saying: O Lord, what shall I say to the Children of Israel when I come to them and You have destroyed the best of them? "If You had willed, You could have destroyed them and me before. Will You destroy us for what the fools among us have done?" So God revealed to Moses that these seventy were among those who took the calf, then God revived them and they stood up and lived, man by man, looking at one another to see how they would live. He said: That is what God Almighty said: **Then We raised you up after your death that you might be grateful**. Al-Rabi' ibn Anas said: Their death was a punishment for them, so they were raised up after death to complete their appointed times. Qatada said the same. Ibn Jarir said: Muhammad ibn Hamid told us, Salamah ibn al-Fadl told us, on the authority of Muhammad ibn Ishaq, who said: When Moses returned to his people and saw what they were doing of worshipping the calf, and he said to his brother and to the Samaritan what he said, and burned the calf and scattered it in the sea, Moses chose from among them seventy men, the best of the best, and said: Go to God and repent to God for what you have done, and ask Him for repentance for those of your people whom you have left behind you. Fast, purify yourselves, and purify your clothes. So he went out with them to Mount Sinai for the appointed time that his Lord had set for him, and he would not come to it except with His permission and knowledge. So the seventy said to him, as I have mentioned, when they did what they were commanded to do and went out to meet God, they said: O Moses, ask for us from your Lord so that we may hear the speech of our Lord. So he said: I will do it. So when Moses approached the mountain, the clouds fell upon him until they covered the entire mountain. Moses approached and entered it, and said to the al-Nas 114: Come near. And when God spoke to Moses, a bright light fell upon his forehead that no one among the sons of Adam could look at. So a veil was placed between him, and the people approached until when they entered the clouds, they fell down in prostration and they heard him speaking to Moses, commanding him and forbidding him: Do and do not do. So when he finished with his command to him, the clouds were removed from Moses, and he came to them. So they said to Moses: We will not believe in you until we see God clearly. So the earthquake, which is the thunderbolt, took them, and they all died. And Moses stood up, imploring his Lord and calling upon Him and beseeching Him, and saying: My Lord, if You had willed, You could have destroyed them before. And they have acted foolishly with me. Will you destroy those of the Children of Israel who come after me, because of what the fools among us do? That is, this is their destruction, and I have chosen from among them seventy good men, then the best. I will return to them, and not one man from them is with me. So what will they believe in me and trust me with after this? **We have been guided to You**. So Moses kept calling upon his Lord, the Almighty, and asking Him until He restored their souls to them, and asked them to repent for the Children of Israel from worshipping the calf, and He said: No, unless they kill themselves. This is the context of Muhammad bin

Ishaq. Ismail bin Abdul Rahman Al-Suddi Al-Kabir said: When the Children of Israel repented from worshipping the calf, and God accepted their repentance by killing each other as God commanded them, God commanded Moses to come to Him with every group of the Children of Israel who would apologize to Him for worshipping the calf, and Moses made an appointment with them. Moses chose seventy men in his sight, then he went with them to apologize, and he brought the rest. This context requires that the address was directed to the Children of Israel in His statement: "And when you said, 'O Moses, we will not believe in you until we see God with our own eyes.' " What is meant is the seventy chosen from them, and many commentators have not narrated anything other than him. Al-Razi was strange in his interpretation when he narrated in the story of these seventy: that after they were revived, they said: O Moses, you do not ask God for anything except that He gives it to you, so ask Him to make us prophets. So he called for that and God answered his call. This is very strange, since no prophet was known in the time of Moses except for Aaron and then Joshua bin Nun. The People of the Book also made a mistake in their claim that these people saw God Almighty, since Moses, peace be upon him, the one who spoke to God, asked for that and was denied it, so how could these seventy people attain it?

The second statement on the verse: Abd al-Rahman bin Zaid bin Aslam said in his interpretation of this verse: Moses said to them when he returned from his Lord with the tablets on which the Torah was written and he found them worshipping the calf, so he ordered them to kill themselves and they did, so God accepted their repentance and said: These tablets contain the Book of God in which is your commands that He ordered you and your prohibitions that He prohibited you from. They said: Who will take it based on what you say? No, by God, until we see God openly until God looks at us and says: This is My Book, so take it. Why does He not speak to us as He speaks to you, O Moses? And he recited the statement of God: **We will not believe in you until we see God openly.** He said: Then the wrath of God came and a thunderbolt came upon them after their repentance and struck them and they all died. He said: Then God revived them after their death and recited the statement of God: **Then We raised you up after your death that you might be grateful.** So Moses said to them: Take the Book of God. They said: No. He said: What happened to you? They said: It happened to us that we died and then were brought back to life. He said: Take the Book of God. They said: No. So God sent angels who lifted the mountain above them. This context indicates that they were charged after they were brought back to life. Al-Mawardi mentioned two opinions about this: The first is that the charge was dropped from them because they witnessed the matter openly until they were forced to believe it. The second is that they were charged so that no sane person would be without a charge. Al-Qurtubi said: This is the correct view because their witnessing of terrible things does not prevent them from being charged, because the Children of Israel witnessed great things of the extraordinary, and they were charged in that, and this is clear, and God knows best.

Fath al-Qadir

What is meant by his saying: 56- **Then We raised you up** is to revive them because it occurred after death. The origin of resurrection is to stir up something from its place. It is said: the she-camel was raised up: meaning it left its trace. From this is the saying of Imru' al-Qais:

And the brothers of truth sent magicians, and they all stood up, between Ghath and Nashwan.

And Antara said:

The companions of the Nose-Sniffing, I sent them at night, and sleep had overcome them.

They were punished by being struck by lightning because they asked for something that God had not permitted, namely seeing Him in this world. The Mu'tazila and those who followed them denied seeing Him in this world and the Hereafter, while those who were not like them believed that it was permissible in this world and the Hereafter and that it would occur in the Hereafter. There are many authentic hadiths that the servants will see their Lord in the Hereafter, and this is a clear evidence that no fair-minded person should hold on to in return for it with those theological principles that the early Mu'tazila came up with, and they claimed that reason had ruled on it as a claim based on the edge of a collapsing precipice, and principles that only those who do not have a share of beneficial knowledge would be deceived by. God willing, we will provide you with an explanation of the Qur'anic evidence that they held on to, and all of it is outside the place of dispute and far from the place of proof, and this is not the place to discuss this issue.

Tafsir al-Baghawi

56. The Almighty's saying: **Then We resurrected you.** We revived you, and resurrection is the stirring of something from its place. It is said: I resurrected the camel and I resurrected the sleeper, so he arose. **After your death.** Qatada said: He revived them so that they might complete the rest of their terms and provisions. If they had died at their terms, they would not have been resurrected until the Day of Resurrection. **So that you may be grateful.**

Tafsir al-Baidawi

56- **Then We raised you up after your death** because of the thunderbolt, and the restriction of the raising up because it may be due to fainting or sleep, as God Almighty says: **Then We raised them up.**

Perhaps you will be grateful for the blessing of resurrection, or you may not have denied it when you saw God's punishment with the thunderbolt.

Surat al-Baqarah 2:57

And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things which We have provided for you." And they did not wrong Us, but they were wronging themselves.

Surat al-Baqarah 2:57

And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things which We have provided for you." And they did not wrong Us, but they were wronging themselves.

Tafsir al-Jalalayn

And We shaded you with clouds We covered you with thin clouds from the heat of the sun in the wilderness **And We sent down upon you** in it **manna and quails** they are the tarangbin and the quail bird with a lightened and shortened meem and We said: **Eat from the good things which We have provided for you** and do not hoard, so they denied the blessing and hoarded, so it was cut off from them **And they did not wrong Us** in that **but they were wronging themselves** because its consequences were upon them.

Tafsir al-Suyuti

Tafsir al-Tabari

And We shaded you with clouds is in apposition to His statement: **Then We raised you up after your death.** The interpretation of the verse is: Then We raised you up after your death and We shaded you with clouds. He enumerated for them all the blessings He bestowed upon them that you might be grateful. *Clouds* is the plural of *ghamama* just as *sahb* is the plural of *sahabah*. *Ghamm* is what covers the sky, so it is covered with clouds and darkness, and other things that conceal it from the eyes of onlookers. The Arabs call everything that is covered *ghumm*. It has been said that the clouds that God shaded the Children of Israel with were not clouds.

Ahmad bin Ishaq Al-Ahwazi told us, he said, Abu Ahmad told us, he said, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And We shaded you with clouds**, he said: It is not the clouds.

Al-Muthanna bin Ibrahim told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And We shaded you with clouds**, he said: It is not the clouds, it is the cloud in which God will come on the Day of Resurrection, it was only for them.

Muhammad bin Amr al-Bahili told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, may He be glorified: **And We shaded you with clouds**, he said: It is like the clouds.

Al-Qasim bin Al-Hasan told me, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said:

Ibn Abbas said: **And We shaded you with clouds**, he said: It is a cloud that is cooler than this and more pleasant, and it is the one in which God Almighty will come on the Day of Resurrection in His statement: **In canopies of clouds Al-Baqarah 2:210**, and it is the one in which the angels came on the day of Badr. Ibn Abbas said: And it was with them in the wilderness.

If the meaning of clouds is what we have described, that which clouds the sky with something that covers its face from the one looking at it, then what God Almighty shaded the Children of Israel with, and described as being a cloud, is not more likely, by His description of it as such, to be a cloud than it is to be something else that covers the face of the sky with something.

It has been said: It is the white part of the clouds.

The statement in the interpretation of the Almighty's saying: **And We sent down upon you manna.**

The people of interpretation differed regarding the description of *manna*. Some of them said what: Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **And We sent down upon you manna**, he said: Manna is gum.

Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **And We sent down upon you manna and quails**, he said: The manna would come down upon them like snow.

Others said: It is a drink. Those who said that mentioned: Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, he said: Manna is a drink that would come down upon them like honey, so they would mix it with water and then drink it.

Others said: *Manna* is honey. Those who said that were mentioned: Yunus bin Abd al-A'la told us, Ibn Wahb told us, Ibn Zayd said: Manna is honey that was sent down to them from the sky.

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of Jabir, on the authority of Amer, who said: Your honey is one part of seventy parts of manna.

Others said: *Manna* is flat bread. Those who said that: Al-Muthanna told me, he said, Ishaq told us, he said, Ismail bin Abdul Karim told us, he said, Abdul Samad told me, he said: I heard Wahba and he was asked: What is manna? He said: Flat bread, like corn and like flour.

Others said: *Manna* is ginger. Those who said that

were mentioned: Musa bin Harun told me, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi: Manna used to fall on ginger trees.

Others said: *Manna* is what falls on trees and is eaten by people. Those who said that were mentioned: Al-Qasim told me, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said: Manna would fall on their trees, and they would come to it and eat from it as much as they wanted.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Mujalid, on the authority of Amer, regarding his statement: **And We sent down upon you manna**, he said: The manna that falls on the trees.

It was narrated on the authority of Al-Munjab bin Al-Harith, who said: Bishr bin Amara narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, regarding his statement: **The manna**, he said: The manna that falls from the sky onto the trees and people eat it.

Ahmad bin Ishaq told us, he said, Abu Ahmad Al-Zubayri told us, he said, Sharik told us, on the authority of Mujalid, on the authority of Amer, he said: Manna is what falls on trees.

It has been said that *manna* is turmeric.

Some of them said, *Manna* is what falls on the thamam and the ash, and it is sweet like honey. Al-A'sha Maymun bin Qais meant it when he said:

If they were fed manna and quails instead of them, people would not have seen any benefit from them.

It was reported that the Messenger of God, may God bless him and grant him peace, said: **Truffles are from manna, and their water is a cure for the eyes.** Some of them said: *Manna* is a sweet drink that they would cook and drink.

As for Umayyah ibn Abi al-Salt, he made it honey in his poetry, and he said, describing their situation in the wilderness and what they were provided with in it:

God saw that they were lost, with no farms or inhabited land.

And he forgot about them, going out and passing by, their clouds were empty and weak.

Fresh honey, sweet water, and delicious milk.

Al-Muthmur: pure milk. So He made the manna that was falling on them into dripping honey. And dripping is the dripping.

The statement in the interpretation of the Almighty's saying: **And the quails.**

Abu Jaafar said: *Al-Salwa* is the name of a bird similar to the quail. Its singular and plural are pronounced the same. Likewise, the plural and singular of the quail are pronounced the same. It has been said that the singular of the quail is *Salwa*.

Mention of those who said that: Musa bin Harun told

me, he said, Amr bin Hammad told me, he said, Asbat told us, on the authority of Al-Suddi, in a report he mentioned on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: *Al-Salwa* is a bird that resembles the quail.

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: It was a bird larger than a quail.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, he said: The quail was a bird that the south wind used to bring to them.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: The quail is a bird.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: The quail is a bird.

Al-Muthanna told me, he said, Ishaq told us, he said, Ismail bin Abdul Karim told us, he said, Abdul Samad told me, he said: I heard Wahb and he was asked: What is the quail? He said: A fat bird like a pigeon.

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: The quail is a bird.

Al-Muthanna told us, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' bin Anas: The *salwa* was a bird that would come to them like a quail.

Al-Muthanna told me, Al-Hammani told us, he said, Sharik told us, on the authority of Mujalid, on the authority of Amer, he said: The quail is the quail.

It was narrated on the authority of Al-Munjab, who said: Bishr narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, who said: *Al-Salwa* is the quail.

Ahmad bin Ishaq told us, he said, Abu Ahmad told us, he said, Sharik told us, on the authority of Mujalid, on the authority of Amer, he said: The quail is the quail.

Ibn Bashar told us, Abu Amer told us, Qara told us, on the authority of Ad-Dahhak, who said: The quail is the quail.

If someone says: What is the reason for God Almighty to shade us with clouds and send down manna and quails to these people?

It was said: The scholars differed on this. We will mention what we have of it:

Musa bin Harun narrated to us, he said: Amr bin Hammad narrated to us, he said: Asbat bin Nasr narrated to us, on the authority of Al-Suddi: When God accepted the repentance of the people of Moses, and revived the seventy whom Moses had chosen after He had killed them, God commanded them to march to Jericho, which is the land of Jerusalem. So they

Surat al-Baqarah 2:57

And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things which We have provided for you." And they did not wrong Us, but they were wronging themselves.

marched, and when they were close to them, Moses sent twelve leaders. And what happened to them, and the tyrants, and the people of Moses, was what God has related in His Book. So the people of Moses said to Moses: Go, you and your Lord, and fight. We will remain here. So Moses became angry and supplicated against them, saying: My Lord, I have no control over anyone except myself and my brother, so separate us from the wicked people. So it was a haste on the part of Moses, so God the Most High said: **It is forbidden to them for forty years, while they wander in the land.** So when the wandering was imposed upon them, Moses regretted it, and his people who had been with him and obeyed him came to him and said to him: What have you done to us, O Moses? When he regretted it, God revealed to him: Do not grieve over the wicked people, meaning do not be sad for the people whom you called wicked. So he did not grieve. They said: O Moses, how can we have water here? Where is the food? So God sent down manna upon them, and it would fall on the tangerine and quail trees, which are birds that resemble quails. One of them would come and look at the bird. If it was fat, he would slaughter it, otherwise he would release it. When it was fat, it would come to him. They said: This is the food, but where is the drink? So Moses commanded that he strike the rock with his staff, and twelve springs gushed forth from it, and each tribe drank from one spring. They said: This is the food and drink, but where is the shade? So the clouds shaded them. They said: This is the shade, but where is the clothing? Their clothes would grow longer with them as they grow with children, and their clothes would not be torn. This is what He said: **And We shaded you with clouds and sent down upon you manna and quails.** And He said: "And when Moses asked for water for his people, We said, 'Strike the rock with your staff.' Then twelve springs gushed forth from it. Each people knew their drinking place." (al-Baqarah 2:60)

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq, who said: When God, the Almighty, accepted the repentance of the Children of Israel and commanded Moses to lift the sword from them in worshipping the calf, He commanded Moses to go with them to the Holy Land and said: I have written it down for you as a home, a settlement and a place to stay, so go out to it and fight the enemy in it, for I will support you against them. So Moses went with them to the Holy Land by the command of God, the Almighty. When he reached the desert between Egypt and Syria, a land in which there was neither wine nor shade, Moses called upon his Lord when the heat was harming them, so He shaded them with clouds, and he called upon God for provision, so God sent down to them manna and quails.

Al-Muthanna bin Ibrahim told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' bin Anas.

And he narrated on the authority of Ammar ibn al-Hasan, he narrated to us from Ibn Abi Ja'far, on the

authority of his father, on the authority of al-Rabi', his saying: **And We shaded you with clouds**, he said: The clouds shaded them in the wilderness, about the distance of five or six farsakhs, every time they woke up they would set out in the morning, and when they spent the evening they were in the place from which they had departed. And they remained like that until forty years had passed. He said: And while they were in that state, manna and quails would descend upon them, and their clothes would not wear out. And with them was a stone from the stones of Mount Mount that they would carry with them, and when they came down, Moses would strike it with his staff, and twelve springs would gushed forth from it.

Al-Muthanna told me, Ishaq told us, Ismail bin Abdul Karim told us, Abdul Samad told me, I heard Wahb say: When God forbade the Children of Israel from entering the Holy Land for forty years, they wandered in the land, complaining to Moses and saying: What shall we eat? He said: God will bring you what you eat. They said: Where shall we get it from? Unless He rains bread on us! He said: God will send down baked bread upon you. So manna was sent down upon them. Wahb was asked: What is manna? He said: Flat bread like corn or flour. They said: What shall we eat as a condiment? Do we need meat? He said: God will bring it to you. They said: Where shall we get it from? Unless the wind brings it to us! He said: The wind brings it to you. So the wind used to bring them quails. Wahb was asked: What is quail? He said: A fat bird like a pigeon, which would come to them and they would take from it from Saturday to Saturday. They said: What shall we wear? He said: No garment shall be created for any of you for forty years. They said: What shall we wear? He said: None of you will have his lace cut off for forty years. They said: If children are born among us, what shall we clothe them with? He said: A garment for the young one to grow up with. They said: Where will we get water from? He said: God will bring it to you. They said: Where then? Except that it comes out of the rock. So God, the Blessed and Exalted, commanded Moses to strike the rock with his staff. They said: We cannot see, for darkness covers us! So he struck for them a pillar of light in the middle of their camp, which illuminated their entire camp. They said: What shade shall we seek? For the sun is very strong upon us! He said: God will shade you with clouds.

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, Ibn Zayd said, and he mentioned something similar to the hadith of Musa bin Harun, on the authority of Amr bin Hammad, on the authority of Asbat, on the authority of Al-Suddi.

Al-Qasim bin Al-Hasan told me, Al-Hussein told us, Hajjaj told us, Ibn Jurayj said: Abdullah bin Abbas said: Clothes were created for them in the wilderness that would not wear out or get dirty. He said: Ibn Jurayj said: If a man took from the manna and quails on top of the food of one day, it would spoil, except that they would take on Friday the food of Saturday, and it would not spoil.

The statement in the interpretation of the Almighty's saying: **Eat from the good things which We have provided for you.**

This is something that was sufficient because of its apparent meaning, which was omitted from it. That is because the interpretation of the verse is: And We shaded you with clouds, and sent down upon you manna and quails, and said to you: Eat from the good things with which We have provided you. So He omitted mentioning His statement: And We said to you, because we explained the apparent meaning of the address to it.

And He, the Most High, meant by His saying, **Eat from the good things which We have provided for you:** Eat from the delicious things of Our provision which We have provided for you.

It has been said: What he meant by his saying: **From the good things that We have provided for you,** is from what We have made lawful for you and made it a provision for you.

The first of the two statements is more deserving of interpretation, because it describes the people's comfortable life that God gave them, so describing it as *good*, which means pleasure, is more appropriate than describing it as permissible and lawful.

And what is with *Rizqnakum* meaning **that which**. It is as if it was said: Eat from the good things of the provision that We have provided for you.

The statement in the interpretation of the Almighty's saying: **They did not wrong us, but they were wronging themselves.**

This is also one of those who were satisfied with the apparent meaning of what was left out of it. That is because the meaning of the statement is: Eat from the good things that We have provided for you. But they disobeyed what We commanded them to do and disobeyed their Lord, then Our Messenger to them, and **they did not wrong Us**, so what was apparent was sufficient for what was left out.

And His saying: **And they did not wrong us** means: And they did not wrong us by doing that and disobeying us, but they were wronging themselves.

What he means by his saying: **And they did not wrong us**, is that they did not place their action and disobedience to us in a position of harm to us and a shortcoming for us, but they placed it in a position of harm to themselves and a shortcoming for them. As: I was told by Al-Munjab, he said, Bishr told us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas: **And they did not wrong us, but they were wronging themselves**, he said: they were harming.

We have previously demonstrated that the origin of injustice is: putting something in the wrong place, which is not sufficient, so that it is unnecessary to repeat it.

Likewise, our Lord, may He be glorified, is not harmed by the disobedience of a disobedient person, nor is His treasures diminished by the injustice of an oppressor, nor does the obedience of an obedient person benefit

Him, nor does the justice of a just person increase His kingdom. Rather, He wrongs the unjust person, and His portion diminishes the disobedient person, while He benefits the obedient person, and His portion reaches the just person.

Tafsir al-Qurtubi

The Almighty said: **And We shaded you with clouds and sent down to you manna and quails, [saying], 'Eat from the good things We have provided for you.' And they did not wrong Us, but they were wronging themselves.** There are eight issues in it.

First: The Almighty's saying: **And We shaded you with clouds**, meaning We made it over you like a canopy. Clouds are the plural of ghamama, like sahaba and sahab, as stated by Al-Akhfash Saeed. Al-Farra' said: It is permissible to say ghamama'im, which is the clouds, because they cover the sky, meaning they conceal it, and everything that covers is ghummm, and from this comes the word *ghumm* over his mind. And the crescent moon is gham if the clouds cover it. And ghayn is like ghaym, and from this comes his saying, peace be upon him:

It is a veil over my heart. The author of Al-Ain said: Ghayn alayhi means to cover it. Ghayn is a dead tree. Al-Suddi said: The cloud is the white cloud. He did this to them to protect them from the heat of the sun during the day, and it clears at the end of it so that they can be illuminated by the moon at night. The commentators mentioned that this happened in the wilderness between Egypt and Syria when they refused to enter the city of the tyrants and fight them, and they said to Moses: **Then go, you and your Lord.** So they were punished in that examination for forty years wandering in five or six leagues. It was narrated that they used to walk all day and stop to spend the night, and in the morning they would be where they were the morning before. When they were all in the wilderness, they said to Moses: Who will provide us with food? So God sent down upon them manna and quails. They said: Who will provide us from the heat of the sun? So the clouds appeared over them. They said: Where will we wake up? So a pillar of light was set for them in the middle of their camp. Makki mentioned: A pillar of fire. They said: Who will provide us with water? Then Moses ordered that the stone be struck. They said: Who will provide us with clothing? So they were given that their clothing would not wear out, rot, or deteriorate, and that their young would grow as children grow. And God knows best.

The second: The Almighty's saying: **And We sent down upon you manna and quails.** There is a difference of opinion regarding what manna is and its specification. It was said: Taranjabin - with a shaddah on the ra' and a sukoon on the noon, mentioned by An-Nahhas. It is also said: Taranjabin with a ta' - and this is what most commentators agree with. It was also said: Sweet gum. It was also said: Honey. It was also said: Sweet drink. It was also said: Thin bread, on the authority of Wahb ibn Munabbih. It was also said: Manna is a source that includes everything that God bestows upon His servants without effort or cultivation.

Surat al-Baqarah 2:57

And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things which We have provided for you." And they did not wrong Us, but they were wronging themselves.

From this is the saying of the Messenger of God, may God bless him and grant him peace, in the hadith of Saeed ibn Zayd ibn Nufayl:

Truffles are from the manna that God sent down to the Children of Israel, and their water is a cure for the eyes. In another narration: **From the manna that God sent down to Moses.** Narrated by Muslim. Our scholars said: This hadith indicates that truffles are from what God sent down to the Children of Israel. That is, from what God created for them in the wilderness. Abu Ubaid said: He only likened it to manna because it does not require the effort of sowing, watering, or treatment, so it is from it. That is, from the same type as the Children of Israel in that it was without difficulty. It was narrated that it would descend upon them from dawn until sunrise like snow, and a man would take what was sufficient for the day. If he saved any of it, it would be spoiled for him, except on Friday, for they would save it for Saturday, and it would not be spoiled for them, because Saturday is a day of worship, and nothing would descend upon them on Saturday.

Third: When peace be upon him stated that:

Truffle water is a cure for the eyes. Some medical scholars said: Either to cool the eyes from some of the heat in them, then it is used alone. Or for something else, then it is combined with something else. Abu Hurairah, may God be pleased with him, used it purely for all eye diseases. This is like Abu Wajzah using honey for all diseases, even as kohl, as will be explained in Surat An-Nahl, God willing. Linguists said: Truffle is one, truffle is two, and truffle is three. If they add more, they say: truffle - with a taa - unlike tree and trees. Mann is a generic noun that has no singular form, like good and evil, as Al-Akhfash said.

Fourth: The Almighty's saying: **And the quails.** There is a difference of opinion about the quails. Some say that it is the quail itself, as Ad-Dahhak said. Ibn Atiyah said: The quails are birds according to the consensus of the commentators. Al-Hudhali made a mistake when he said:

I swear by God that you are sweeter than quails when we resurrect them.

He thought the consolation was honey.

I said: What he claimed of consensus is not correct. Al-Mu'arrarj, one of the scholars of language and interpretation, said: It is honey, and he provided evidence for it with the verse of Al-Hudhali, and he mentioned that it is like that in the language of Kinanah, and it was named thus because it is used to console oneself, and from it is the spring of consolation, and he recited:

If I could drink consolation, I would not be comforted. I have no need for you, even if I were rich.

Al-Jawhari said: **And the salwa is honey**, and he mentioned the verse of Al-Hudhali:

More delicious than quail when we spread it

He did not mention a mistake. As-Salwana **with a dammah**: a bead. They used to say that if rainwater was poured over it and the lover drank it, he would be consoled. He said:

I drank the water of a rain shower on Silwana, but the new life, oh water, does not make me forget

The name of that water is Silwan. Some of them said Silwan is a medicine given to the sad to console them, and doctors call it Al-Mufrih. It is said: Salit and Salwat, two languages. And he is in comfort from life, meaning in ease, according to Abu Zaid.

Fifth: There is a difference of opinion about the word *salwa* as to whether it is plural or singular. Al-Akhfash said: It is a plural that does not have a singular form, like *good* and *evil*. It is similar to being a singular word *salwa* like its plural, as they said: *Dafila* for the singular and the plural, and *Samani* and *Shaka'i* for the singular and the plural. Al-Khalil said: It is a singular word *salwa*, and he recited:

I am shaken by your remembrance, just as a camel shakes from the wetness of rain.

Al-Kisa'i said: *Al-Salwa* is singular, and its plural is *salwa*.

Sixth: Al-Salwa is in apposition to Al-Manna, and the i'rab does not appear in it, because it is shortened. This is required for all shortened words, because they are not free from having an alif at the end. Al-Khalil said: The alif is an airy letter with no fixed position, so it resembles a vowel, so its vowel is impossible. Al-Farra' said: If you move the alif, it becomes a hamza.

Seventh: The Almighty's saying: **Eat from the good things which We have provided for you.** "Eat" is an omission in the phrase **and We said eat**, so it was omitted for the sake of brevity because the apparent meaning indicates it. And the good things here include the permissible and the delicious.

Eighth: The Almighty's saying: **And they did not wrong Us** means before it they disobeyed and did not respond to the blessings with gratitude. **But they were wronging themselves** because they responded to the blessings with sins.

Tafsir Ibn Kathir

When God Almighty mentioned what He had averted from them of punishments, He also began to remind them of the blessings He had bestowed upon them, so He said: **And We shaded you with clouds**, which is the plural of *cloud*, and it was called that because it covers the sky, i.e. conceals it and covers it. It is the white cloud that they shaded themselves with in the wilderness to protect them from the heat of the sun, as narrated by Al-Nasa'i and others on the authority of Ibn Abbas in the hadith of the trials. He said: Then He shaded them with clouds in the wilderness. Ibn Abi

Hatim said: It was narrated on the authority of Ibn Umar, Al-Rabi' bin Anas, Abu Majlaz, Al-Dahhak, and Al-Suddi something similar to what Ibn Abbas said. Al-Hasan and Qatadah said: **And We shaded you with clouds**, this was in the wilderness, the clouds shaded them from the sun. Ibn Jarir said: Others said: It is a cloud that is cooler than this and more pleasant. Ibn Abi Hatim said: My father told us, Abu Hudhayfah told us, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And We shaded you with clouds**, he said, the clouds are not the clouds in which God will come on the Day of Resurrection, and they were only for them. And this is how Ibn Jarir narrated it on the authority of Al-Muthanna bin Ibrahim on the authority of Abu Hudhayfah, and this is how Al-Thawri and others narrated it on the authority of Ibn Abi Nujayh on the authority of Mujahid. It seems that he meant, and God knows best, that it is not like this cloud, but rather better, more pleasant and more splendid in appearance, as Sunayd said in his interpretation on the authority of Hajjaj bin Muhammad on the authority of Ibn Jurayj, he said, Ibn Abbas said, **And We shaded you with clouds**, he said, a cloud cooler than this and more pleasant, and it is the one in which God will come in His statement, **Do they await except that God should come to them in canopies of clouds and the angels?** And this is what the angels came in on the day of Badr. Ibn Abbas said, and it was with them in the wilderness. And the statement of God, the Most High, **And We sent down upon you manna**, the commentators differed in their expressions regarding what manna is? Ali bin Abi Talha said on the authority of Ibn Abbas: Manna would descend upon them on the trees, and they would go to it and eat from it as much as they wanted. Mujahid said: Manna is gum. Ikrimah said: Manna is something that God sent down upon them like dew, like thick syrup. Al-Suddi said: They said: O Moses, how can we have what is here, meaning food? So God sent down manna upon them, and it would fall on a ginger tree. Qatada said: Manna would descend upon them in their place like snow falling, whiter than milk and sweeter than honey. It would fall upon them from sunrise until sunrise. A man would take from it what would suffice him for that day, but if he exceeded that, it would spoil and not remain, until the sixth day was Friday. He would take what would suffice him for the sixth day and the seventh day because it was a day of celebration, in which he would not go out to care for his livelihood or seek it for anything, and all of this was in the wilderness. Al-Rabi' bin Anas said: Manna is a drink that would descend upon them like honey, so they would mix it with water and then drink it. Wahb ibn Munabbih said, and he was asked about manna, and he said, thin bread like corn or like flour. Abu Ja'far ibn Jarir said, Muhammad ibn Ishaq told me, Abu Ahmad told us, Israel told us, on the authority of Jabir, on the authority of 'Amir, who is al-Sha'bi, who said: This honey of yours is one part of seventy parts of manna. And 'Abd al-Rahman ibn Zayd ibn Aslam said the same: it is honey. It was found in the poetry of Umayyah ibn Abi al-Salt where he said:

God saw that they were lost, with no crops or fruits.

And its light is upon them, rushing forth, and you see their clouds descending and falling.

Fresh honey, sweet water, and milk full of joy.

The naatif is the liquid and the pure sour milk from it, and the point is that the expressions of the commentators are close in explaining manna, some of them interpreted it as food, and some of them interpreted it as drink, and it appears, and God knows best, that it is everything that God has blessed them with of food and drink and other things for which they have no work or effort, so the well-known manna if eaten alone is food and sweetness, and if mixed with water it becomes a good drink, and if combined with something else it becomes another type, but it is not what is meant by the verse alone, and the evidence for that is the statement of Al-Bukhari: Abu Naim told us, Sufyan told us, on the authority of Abdul Malik, on the authority of Amr bin Harith, on the authority of Saeed bin Zaid, may God be pleased with him, he said: The Prophet, may God bless him and grant him peace, said: **Truffles are from manna and their water is a cure for the eye.** This hadith was narrated by Imam Ahmad on the authority of Sufyan bin Uyaynah on the authority of Abdul Malik, who is Ibn Umair, on his authority, and the group included it in their books except Abu Dawud through chains of transmission on the authority of Abdul Malik, who is Ibn Umair, on his authority, and Al-Tirmidhi said: Hasan Sahih, and Al-Bukhari and Muslim narrated it from the narration of Al-Hakam on the authority of Al-Hasan Al-Arni narrated on the authority of Amr bin Harith, and Al-Tirmidhi said: Abu Ubaidah bin Abi Al-Safar and Mahmoud bin Ghailan narrated to us, they said: Saeed bin Aamer narrated to us, on the authority of Muhammad bin Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, he said: The Messenger of God, may God bless him and grant him peace, said: **Ajwa dates are from Paradise, and in them is a cure for poison, and truffles are from manna, and their water is a cure for the eye.** Al-Tirmidhi was the only one to narrate it, then he said: This is a good, strange hadith, we do not know it except from the hadith of Muhammad bin Amr and from the hadith of Saeed bin Aamer from him, and in this chapter from Saeed bin Zaid, Abu Saeed, and Jabir - this is what he said - and Al-Hafiz Abu Bakr bin Mardawayh narrated it in his interpretation from another chain of transmission from Abu Hurairah, he said: Ahmad bin Al-Hasan bin Ahmad Al-Basri narrated to us, Aslam bin Sahl narrated to us, Al-Qasim bin Isa narrated to us, Talhah bin Abd Al-Rahman narrated to us from Qatadah from Saeed bin Al-Musayyab from Abu Hurairah, he said: The Messenger of God, may God bless him and grant him peace, said: **Truffles are from manna, and their water is a cure for the eye.** This is a strange hadith from this aspect. And Talha bin Abdul Rahman, this As-Salami Al-Wasiti, was nicknamed Abu Muhammad, and it was said: Abu Sulayman Al-Mu'addib. Al-Hafiz Abu Ahmad bin Adi said about him: He narrated things from Qatada that are not corroborated. Then Al-Tirmidhi said: Muhammad bin Bashir told us, Muadh bin Hisham told us, my father told us, from Qatada, from Shahr bin Hawshab, from Abu Hurayrah: Some of the companions of the Prophet, may God bless him and grant him peace, said: The truffle is the smallpox of the earth. So the Prophet of God, may God bless him and grant him peace, said: The truffle is from manna and its water is a cure for the eye. And the dates are from Paradise and are a cure for poison. This hadith was narrated by Al-Nasa'i from

And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things which We have provided for you." And they did not wrong Us, but they were wronging themselves.

Muhammad bin Bashir with it, and from him from Ghundar from Shu'bah from Abu Bishr Ja'far bin Ayyas from Shahr bin Hawshab from Abu Hurayrah with it, and from Muhammad bin Bashir from Abdul A'la from Khalid Al-Hadha' from Shahr bin Hawshab with the story of the truffle only. Al-Nasa'i also narrated, and Ibn Majah narrated from the hadith of Muhammad bin Bashir, from Abu Abd al-Samad Abd al-Aziz ibn Abd al-Samad, from Matar al-Warraq, from Shahr: with the story of the 'ajwa dates according to al-Nasa'i, and with the two stories according to Ibn Majah. This chain of transmission is interrupted between Shahr ibn Hawshab and Abu Hurayrah, as he did not hear from him, as evidenced by what al-Nasa'i narrated in al-Waleemah from his Sunan, from Ali ibn al-Husayn al-Darhami, from Abd al-A'la, from Sa'id ibn Abi 'Aruba, from Qatadah, from Shahr ibn Hawshab, from Abd al-Rahman ibn Ghanim, from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, went out while they were mentioning truffles, and some of them were saying: Smallpox of the earth, so he said: **Truffles are from manna, and their water is a cure for the eye.** It was narrated from Shahr ibn Hawshab, from Abu Sa'id and Jabir, as Imam Ahmad said: Asbat ibn Muhammad told us, al-A'mash told us, from Ja'far ibn Iyas, from Shahr ibn Hawshab, from Jabir ibn 'Abdullah and Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: **Truffles are from manna, and their water is a cure.** Al-Nasa'i also said in Al-Waleemah: Muhammad bin Bashir told us, Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Abu Bishr Ja'far ibn Iyas, on the authority of Shahr ibn Hawshab, on the authority of Abu Sa'id and Jabir, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, said: **Truffles are from manna, and their water is a cure for the eye.** Then Ibn Majah also narrated it through the chains of transmission of Al-A'mash, on the authority of Abu Bishr, on the authority of Shahr, on their authority, on his authority. They both narrated - I mean Al-Nasa'i from the hadith of Jarir and Ibn Majah from the hadith of Sa'id ibn Abi Salamah - both of them from Al-A'mash, on the authority of Ja'far ibn Iyas, on the authority of Abu Nadrah, on the authority of Abu Sa'id. Al-Nasa'i and the hadith of Jabir narrated it from the Prophet, may God bless him and grant him peace, who said: **Truffles are from manna, and their water is a cure for the eye.** Ibn Mardawayh narrated it from Ahmad ibn Uthman, on the authority of Abbas Al-Duri, on the authority of Lahiqa ibn Sawab, on the authority of Ammar ibn Zuraiq, on the authority of Al-A'mash, like Ibn Majah. Ibn Mardawayh also said: Ahmad ibn Uthman told us, Abbas Al-Duri told us, Al-Hasan ibn Al-Rabi' told us, Abu Al-Ahwas told us. On the authority of Al-A'mash, on the authority of Al-Munhal bin Amr, on the authority of Abd Al-Rahman bin Abi Laila, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, came out to us with truffles in his hand, and he said: **Truffles are from manna, and their water is a cure for the eyes.**

Al-Nasa'i narrated it on the authority of Amr bin Mansour, on the authority of Al-Hasan bin Al-Rabi', on his authority: Then Ibn Mardawayh also narrated it on the authority of Abdullah bin Ishaq, on the authority of Al-Hasan bin Salam, on the authority of Ubaidullah bin Musa, on the authority of Shaiban, on the authority of Al-A'mash, on his authority. And likewise Al-Nasa'i narrated it on the authority of Ahmad bin Uthman bin Hakim, on the authority of Ubaidullah bin Musa. It was narrated from the hadith of Anas bin Malik, may God be pleased with him, as Ibn Mardawayh said: Muhammad bin Abdullah bin Ibrahim told us, Hamdun bin Ahmad told us, Hawthara bin Ashras told us, Hammad told us, on the authority of Shu'ayb bin Al-Habhab, on the authority of Anas: The companions of the Messenger of God, may God bless him and grant him peace, argued about the tree that had been uprooted from the surface of the earth, and it had no resting place. Some of them said: We think it is a truffle, so the Messenger of God, may God bless him and grant him peace, said: **Truffles are from manna, and their water is a cure for the eyes.** And Ajwa dates are from Paradise, and in them is a cure for poison." This hadith is authentic, originally from the narration of Hammad ibn Salamah. Al-Tirmidhi and Al-Nasa'i narrated something of this from his chain of transmission, and God knows best. It was narrated from Shahr from Ibn Abbas, as Al-Nasa'i also narrated in Al-Waleemah from Abu Bakr Ahmad ibn Ali ibn Sa'id from Abdullah ibn Awn Al-Kharraz from Abu Ubaidah Al-Haddad from Abdul Jalil ibn Atiyah from Shahr from Abdullah ibn Abbas from the Prophet, may God bless him and grant him peace, who said, **Truffles are from manna, and their water is a cure for the eye.** As you can see, there is a difference of opinion regarding Shahr ibn Hawshab, and I think it is possible that he memorized it and narrated it from all of these chains of transmission. I heard it from some of the Companions, and it was transmitted to him from some of them, for the chains of transmission to him are good, and he does not intentionally lie. The origin of the hadith is authentic from the Messenger of God, may God bless him and grant him peace, as mentioned previously from the narration of Sa'id ibn Zayd, may God be pleased with him.

As for the quail, Ali bin Abi Talha said on the authority of Ibn Abbas: The quail is a bird similar to the quail, and they used to eat from it. Al-Suddi said in his report, he mentioned it on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Marra on the authority of Ibn Masoud and on the authority of some of the Companions: Al-Salwa is a bird that resembles the quail. Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Abdul Samad bin Al-Warith told us, Qurra bin Khalid told us on the authority of Jahdam on the authority of Ibn Abbas, he said: Al-Salwa is the quail. And this is what Mujahid, Al-Sha'bi, Al-Dahhak, Al-Hasan, Ikrimah and Al-Rabi' bin Anas, may God Almighty have mercy on them, said. And on the authority of Ikrimah: As for Al-Salwa, it is a bird like a bird that is in Paradise, larger than a sparrow or

something like that. Qatada said: Al-Salwa was a bird closer to redness than the south wind would bring upon them, and a man would slaughter from it an amount that would suffice him for that day, but if he exceeded it, it would be spoiled and nothing would remain with him until the sixth day was his Friday, he would take what would suffice him for the sixth day and the seventh day, because it was a day of worship in which he would not set out for anything or seek it. And Wahb bin Munabbih said: Al-Salwa is a fat bird like a dove that would come to them and they would take from it from Saturday to Saturday. And in another narration: On the authority of Wahb, he said: The Children of Israel asked Moses, peace be upon him, for meat, so God said: I will feed them from the least meat known on earth. So He sent upon them a wind that scattered quails, which are quails, about a mile by a mile, the length of a spear, in the sky. So they stored them for the next day, and the meat stank and the bread rotted. Al-Suddi said: When the Children of Israel entered the wilderness, they said to Moses, peace be upon him: How can we have what is here? Where is the food? So God sent down upon them manna, and it would descend upon the ginger tree, and the quail, which is a bird similar to the quail, larger than it. So one of them would come and look at the bird, and if it was fat, he would slaughter it, otherwise he would release it. When it was fat, it would come to him. They said: This is the food, but where is the drink? So Moses commanded that he strike the rock with his staff, and twelve springs gushed forth from it, and each tribe drank from one spring. They said: This is the drink, but where is the shade? So the clouds shaded them, and they said: This is the shade, but where is the clothing? Their clothes would grow longer with them as children grow, and no garment would penetrate their clothing. This is what God Almighty said: **And We shaded them with clouds and sent down upon them manna and quails.** And His statement: "And when Moses asked for water for his people, We said, 'Strike the rock with your staff.' Then twelve springs gushed forth from it. Every people knew their drinking place. Eat and drink from the provision of God, and do not commit abuse on the earth, spreading corruption." And it was narrated from Wahb ibn Munabbih and Abd al-Rahman ibn Zayd ibn Aslam something similar to what al-Suddi said. Sunayd said from Hajjaj from Ibn Jurayj that Ibn Abbas said that clothes were created for them in the wilderness that would not tear or become dirty. Ibn Jurayj said: So if a man took from the manna and quails on top of the food of one day, it would spoil, except that they would take food on Friday for Saturday, and it would not spoil. Ibn Atiyyah said that the quails are birds by consensus of the commentators, and al-Hudhali made a mistake in saying that it was honey, and he recited in that regard, citing as evidence:

I swear to God, you are sweeter than quails when I see them.

He said, so he thought that the salwa was honey. Al-Qurtubi said: The claim of consensus is not valid because the historian, one of the scholars of language and interpretation, said that it was honey and he cited the verse of Al-Hudhali as evidence. This and he mentioned that it is like that in the language of Kinanah because it consoles people and from it is the spring of Salwan. Al-Jawhari said: The salwa is honey and he

cited the verse of Al-Hudhali as evidence as well. The Salwana with the dammah is a bead that they used to say if rainwater was poured on it and the lover drank it, he would be consoled. The poet said:

I drank rainwater from Silwana, but I don't find comfort in life, my mother.

The name of that water is Silwan. Some of them said that Silwan is a medicine that heals the sad, so they are comforted. Doctors call it *Mofraj*. They said that Salwa is a plural with the singular form also, just as it is said: He named me for the singular and plural, and so is Waly. Al-Khalil said that its singular form is Salwat, and he recited:

I feel a tremor at the memory of you, just as a sandal shakes from the wetness of rain.

Al-Kisa'i said: "Al-Salwa is one and its plural is salawi. Al-Qurtubi transmitted all of it. The Almighty's saying: "Eat from the good things with which We have provided you" is a command of permission, guidance and gratitude. The Almighty's saying: **And they did not wrong Us, but they were wronging themselves** means We commanded them to eat from what We provided them and to worship as He said: **Eat from the provision of your Lord and be grateful to Him.** But they disobeyed and disbelieved, so they wronged themselves. This is in addition to what they witnessed of clear signs and decisive miracles, and extraordinary events. From here, the virtue of the companions of Muhammad, may God bless him and grant him peace, over all the companions of the prophets becomes clear in their patience, steadfastness and lack of stubbornness, despite what they were with him in his travels and conquests, including the year of Tabuk in that intense heat and effort. They did not ask to break a custom or create something, although that was easy for the Prophet, may God bless him and grant him peace. But when hunger exhausted them, they asked him to increase their food, so they gathered what they had with them and there came the amount of a sheep's meat, so he called upon God for it and commanded them. So they filled every vessel they had with them, and when they needed water, they asked God Almighty, and a cloud came to them and rained on them, so they drank and watered the camels and filled their water skins, then they looked and saw that it had not passed the army. This is the most perfect way of following something with God's decree while following the Messenger, may God bless him and grant him peace.

Fath al-Qadir

His saying: 57- **And We shaded you with clouds** meaning: We made it like a canopy. And clouds are the plural of ghamama like sahaba and sahab, as Al-Akhfash said. Al-Farra' said: And it is permissible to say ghamama. The commentators mentioned that this happened in the wilderness between Egypt and Ash-Sham when they were prevented from entering the city of the tyrants. And manna: It was said that it is taranjin. An-Nahhas said: It is with emphasis on the Ra and a sukoon on the Noon. It is also said: Taranjin with a Ta, and most commentators agree with this. It is dew that descends from the sky on a tree or stone and

Surat al-Baqarah 2:57

And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things which We have provided for you." And they did not wrong Us, but they were wronging themselves.

becomes sweet and forms honey and dries like gum. Its meaning is mentioned in the dictionary. It was said: Manna is honey. It was said: The drink is sweet. It was said: Flatbread. It was said: It is a source that includes all that God bestows upon His servants without effort or cultivation. From this is what was established in Sahih Al-Bukhari and Muslim from the hadith of Abu Saeed bin Zaid from the Prophet, may God bless him and grant him peace: **The truffle is from the manna that was sent down to Moses.** And something similar was established from the hadith of Abu Hurairah with Ahmad and Al-Tirmidhi, and from the hadith of Jabir, Abu Saeed and Ibn Abbas with An-Nasa'i. As-Salwa: It was said that it is the quail, like a houbara, a bird that they slaughter and eat. Ibn Atiyyah said: As-Salwa is a bird by consensus of commentators. Al-Hudhali made a mistake when he said:

I swear to God that I will work hard for you, because you are sweeter than quails when I bite them.

He thought that the quail was honey. Al-Qurtubi said: What he claimed of consensus is not correct. The historian, one of the scholars of language and interpretation, said: It is honey. He cited the verse of Al-Hudhali as evidence, and mentioned that it is like that in the language of Kinanah, and recited:

If I drank the quail, I would not be comforted. I have no need of you, even if I am rich.

Al-Jawhari said: **Al-Salwa is honey.** Al-Akhfash said: **Al-Salwa does not have a singular form of the same word, like good and evil, and it is likely that its singular form is salwa.** Al-Khalil said: **Its singular form is salwa,** and he recited:

I find comfort in your memory, just as comfort is shaken off the rain by its thread.

Al-Kisa'i said: Al-Salwa is singular and its plural is salawi. His statement, *Eat* means that we said to them, *Eat*. There is an omission in the speech, and the meaning is: We said, *Eat*, but they disobeyed and did not respond to the blessings with gratitude, so they wronged themselves and did not wrong Us. This was omitted because **but they were wronging themselves** indicates it, and presenting the souls here indicates specificity. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **Until we see God plainly**, he said: Openly. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Anas who said: They are the seventy whom Moses chose. **Then the thunderbolt seized you**, he said: They died. **Then We raised you up after your death**, he said: They were raised up after death to complete their appointed times. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada regarding his statement, **Then We raised you up**, something similar. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **And We shaded you with clouds**, he said: A cloud that is cooler than this and more pleasant, and it is the one that God will come on the Day of Resurrection, and it is the one in which the angels

came on the day of Badr and was with them in the wilderness. Abd bin Hamid and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And We shaded you with clouds**, he said: This cloud was in the wilderness, the clouds shaded them from the sun, and fed them manna and quails when they went out into the wilderness, so the manna would fall on them in their place like snow falling, whiter than milk and sweeter than honey, falling on them from sunrise until sunrise, so a man would take as much as would suffice him for that day, but if he exceeded that, what he had left would be spoiled, because it was a day of celebration in which he did not set out for the affairs of livelihood or to seek anything, and all of this was in the wilderness. Abd bin Hamid and Ibn Abi Hatim narrated on the authority of Ikrimah, he said: Manna is something that God sent down to them like dew, and quails are birds larger than sparrows. Waki', Abd bin Humayd, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid who said: Manna is gum, and salwa is a bird. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi who said: They said: O Moses, how can we have what is here? Where is the food? So God sent down manna upon them, and it would fall on the taranjan tree. They narrated on the authority of Wahb that he was asked: What is manna? He said: Flat bread like corn or like flour. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ar-Rabi' ibn Anas who said: Manna is a drink that would descend upon them like honey, so they would mix it with water and then drink it. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: Manna would descend upon them at night on the trees, so they would go to it and eat from it as much as they wanted. Salwa is a bird similar to quail, and they would eat from it as much as they wanted. Ibn Jarir narrated something similar on his authority. Ibn Jarir narrated something similar on the authority of Ibn Mas'ud and some of the Companions regarding salwa. Something similar to this has been narrated on the authority of a group of the Tabi'un and those who came after them. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And they did not wrong us**, he said: We are too powerful to be wronged. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **But they were wronging themselves**, he said: They were harming.

Tafsir al-Baghawi

57. **And We shaded you with clouds** in the wilderness to protect you from the heat of the sun. Clouds come from gloom, and their root is covering and concealment. The clouds were called clouds because they covered the face of the sun. This is because they had nothing to cover them in the wilderness, so they complained to Moses, so God Almighty sent a thin, white cloud, better than rain clouds, and made for them a pillar of light that would light up the night for them if they had no moon. **And We sent down upon**

you manna and quails, meaning in the wilderness. Most of them say that manna is taranjabin. Mujahid said: It is something like gum that used to fall on trees, and its taste is like honey. Wahb said: It is thin bread. Al-Zajjaj said: The sum of manna is what God bestows without effort.

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Naimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Abu Naim, I told Abu Sufyan, on the authority of Abdul Malik, he is Ibn Umair, on the authority of Amr bin Harith, on the authority of Saeed bin Zaid, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said: **Truffles are from manna and their water is a cure for the eyes.**

They said: "Every night, manna fell on their trees like snow, and each person among them had a sa' sa'. They said: 'O Moses, we have killed this manna with its sweetness, so pray to your Lord to feed us meat.' So God sent down upon them quails, which are birds resembling quails. It was also said that they were quails themselves. God sent a cloud that rained quails a mile wide and a spear's length in the sky, one on top of the other. And quails are honey. So God sent down upon them manna and quails every morning from sunrise until sunrise, and each one of them would take what would suffice him for a day and a night. And if it was Friday, each one of them would take what would suffice him for two days, because it did not come down on Saturday."

Eat means: We said to them: **Eat of the good things** that are lawful **that We have provided for you** and do not store up for tomorrow, so they did, so God cut that off from them, and what they had stored up was ruined, so God Almighty said: **And they did not wrong Us, but they were wronging themselves** meaning: And they did not withhold Our right, but they were wronging themselves by accepting My punishment, and cutting off the source of provision that was sent down to them without difficulty in this world or reckoning in the Hereafter.

Hassan bin Saeed Al-Munai'i told us, Abu Tahir Muhammad bin Muhammad bin Mahmash Al-Ziyadi told us, Abu Bakr Muhammad bin Al-Hussein Al-Qattan told us, Ahmad bin Yusuf Al-Salami told us, Abd Al-Razzaq told us, Muammar told us, Hammam bin Munabbih told us, Abu Hurairah said: The Messenger of God, may God bless him and grant him peace, said: **Were it not for the Children of Israel, food would not have gone bad and meat would not have rotted, and were it not for Eve, no woman would have betrayed her husband for an entire lifetime.**

descend upon them like snow from dawn until sunrise, and the south winds would send quails upon them, and at night a pillar of fire would descend and they would walk in its light, and their clothes would not get dirty or wear out.

Eat from the good things which We have provided for you is the intention of the saying.

And they did not wrong us is an abbreviation, and its original form is **they wronged us** by denying these blessings, and **they did not wrong us**.

"But they were wronging themselves" by disbelief because its harm did not go beyond them.

Tafsir al-Baidawi

57- **And We shaded you with clouds.** God made the clouds shade them from the sun when they were in the wilderness.

And We sent down upon you manna and quails, taranjabin and samanji. It was said that manna would

Surat al-Baqarah 2:58

And when We said, "Enter this town and eat from it as you wish in abundance and enter the gate bowing down and say, 'Forgive us.' We will forgive you your sins and will increase the doers of good."

Surat al-Baqarah 2:58

And when We said, "Enter this town and eat from it as you wish in abundance and enter the gate bowing down and say, 'Forgive us.' We will forgive you your sins and will increase the doers of good."

Tafsir al-Jalalayn

And when We said to them after they had left the wilderness **Enter this city** Jerusalem or Jericho **and eat from it wherever you wish in abundance** spacious and without stones **and enter the gate** that is, its gate *prostrating* bowing down **and say** asking us *Forgiveness* that is, forgive us our sins **We will forgive** and in a reading with the ya and the ta' indicating the object in them **for you your sins and We will increase the reward of the doers of good** through obedience.

Tafsir al-Suyuti

Tafsir al-Tabari

And the *village* that God Almighty commanded them to enter, and to eat from it freely wherever they wished, as He told us: Jerusalem. The narration mentioned that:

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **Enter this city**, he said: Jerusalem.

Musa bin Harun told me, he said, Amr bin Hammad told me, he said, Asbat told us, on the authority of Al-Suddi: **And when We said, 'Enter this city,'** as for the city, it is the city of Jerusalem.

It was narrated on the authority of Ammar bin Al-Hassan, who said: Abdullah bin Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi': **And when We said, 'Enter this city,'** meaning Jerusalem.

Yunus told me, he said, Ibn Wahb told us, he said: I asked him, meaning Ibn Zayd, about his saying: **Enter this town and eat from it wherever you wish**, he said: It is Jericho, and it is close to Jerusalem.

The statement in the interpretation of the Almighty's saying: **So eat from it wherever you wish in abundance**.

He means by this: Eat from this town wherever you wish, a comfortable and abundant life without account. We have explained the meaning of comfort in the previous part of our book, and we have mentioned the statements of the people of interpretation about it.

The statement in the interpretation of the Almighty's saying: **And enter the gate in prostration**.

As for the gate that they were ordered to enter, it was said: It is the Gate of Forgiveness from the Holy House. Mention of those who said that: Muhammad bin Amr al-Bahili told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Enter the gate prostrating**, he said: The Gate of Forgiveness, from the Gate of Ilya, from the Holy House.

Al-Muthanna told me: Abu Hudhayfah told us: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **And enter the gate in prostration**. As for the gate, it is one of the gates of the Holy House.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And enter the gate in prostration**, that it is one of the gates of the Holy House, and it is called the Gate of Repentance. As for his statement: **in prostration**, Ibn Abbas interpreted it to mean bowing.

Muhammad bin Bashir told me, he said, Abu Ahmad Al-Zubayri told us, he said, Sufyan told us, on the authority of Al-A'mash, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **Enter the gate in prostration**, he said: bowing from a small gate.

Al-Hasan bin Al-Zubayr Al-Nakha'i told us, he said, Abu Usamah told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Saeed, on the authority of Ibn Abbas, regarding his statement: **Enter the gate in prostration**, he said: They were commanded to enter in bowing.

Abu Jaafar said: The origin of prostration is bowing to the one to whom one prostrates, in order to honor him thereby. So everyone who bows to something in order to honor it is prostrating. And from this is the saying of the poetess:

By collecting the falcons in its chambers, you will see the most of them prostrating to the hooves.

He means by his saying: *prostrating* in humility and submission. And from that is the saying of A'sha of Banu Qais bin Tha'labah:

He alternates between the prayers of the King, sometimes prostrating and sometimes praying.

This is Ibn Abbas' interpretation of his saying: *prostrating* as bowing. Because the one who bows is bent over, even though the one who prostrates is bent over more than him.

The statement in the interpretation of the Almighty's saying: **And say, 'Forgive us.'**

The interpretation of his saying: *remission* is a verb, from the saying of the speaker: May God forgive you your sins, so He forgives them, like apostasy, severity, and duration, from hadad and maddat.

The people of interpretation differed in their interpretation of it. Some of them said something similar to what we have said about it. Those who said that: Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us: **And say, 'Forgive us,'** he said: Al-Hasan and Qatadah said: meaning, forgive us our sins.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And say 'forgiveness',** with which God will forgive you your sin and your mistakes.

Al-Qasim bin Al-Hassan told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Ibn Abbas said: **Say 'Hattah'** meaning: He will forgive your sins.

Abu Kuraib told us, he said, Wakee' told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: *remission* means forgiveness.

It was narrated on the authority of Ammar bin Al-Hassan, who said: Ibn Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: *Hattah*, he said: He will remove your sins.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said: Ata' told me regarding his statement: **And say, 'Forgive us,'** he said: We heard that it means: He forgives them their sins.

Others said: The meaning of this is: Say there is no god but God, as if they directed its interpretation to: Say that which will remove your sins, which is saying there is no god but God. Mention of those who said this: Al-Muthanna bin Ibrahim and Saad bin Abdullah bin Abdul Hakam Al-Masry told me, they said, Hafs bin Omar told us, he said, Al-Hakam bin Abaan told us, on the authority of Ikrimah: **And say forgiveness,** he said: Say, there is no god but God.

Others said something similar to what Ikrimah said, except that they made the statement they were commanded to say: seeking forgiveness. Those who said that: Al-Hasan bin Al-Zubayr Al-Nakha'i told us, Abu Usamah told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And say 'forgiveness',** he said: They were commanded to seek forgiveness.

Others said something similar to what Ikrimah said, except that they said: The statement that they were commanded to say is to say: This matter is true as it was said to you. Mention of those who said that: I was told by Al-Munjab, he said: Bishr told us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, regarding his statement: **And say, 'Forgive us,'** he said: Say: This matter is true as it was said to you.

The Arab scholars differed on the meaning for which

the veil was raised.

Some of the Basran grammarians said: "The word 'al-hatta' was raised, meaning, 'Let there be an expiation from you for our sins,' as one would say to a man: 'I heard you.'"

Others of them said: It is a word that God commanded them to say in the nominative case, and He imposed on them to say it in the same way.

Some Kufi grammarians said: The word *hattah* was raised with the pronoun *this*, as if he said: And say: this is a *hattah*.

Others of them said: It is raised with a pronoun that means report, as if he said: Say what is a sin. So sin would then be report for me what.

Abu Ja'far said: What is closest to the truth in this regard, and most similar to the apparent meaning of the Book, is that the raising of *hattah* with the intention of a deleted predicate indicated by the apparent meaning of the recitation, which is: Our entering the gate in prostration is *hattah*. So it is sufficient to repeat it with this wording, what is indicated by the apparent meaning of the revelation, which is His statement: **And enter the gate in prostration**, as He, the Most High, said: **And when a group of them said, 'Why do you preach to a people whom God is about to destroy or punish with a severe punishment?' They said, 'As an excuse before your Lord.'** (Al-A'raf: 164), meaning: Our preaching to them is an excuse before your Lord. So it is the same in my opinion in the interpretation of His statement: **And say, 'Forgive us,'** meaning by that: And when We said, 'Enter this city, and enter the gate in prostration, and say, 'Our entering that in prostration is as an expiation for our sins.' This statement is similar to the interpretation of Ar-Rabi' ibn Anas, Ibn Jurayj, and Ibn Zayd, which we mentioned earlier.

Abu Ja'far said: As for the interpretation of the statement of 'Ikrimah, then the reading should be in the accusative case in *hattah*, because if the people were commanded to say: There is no god but God, or to say: We ask forgiveness of God, then it was said to them: Say this statement, then say it is in this case in *hattah*, because *hattah* according to 'Ikrimah is saying: There is no god but God. And if it is saying: There is no god but God, then the statement is in accordance with it, as if a man commanded a man to say something good and said to him: Say something good in the accusative case, and it would not have been correct to say to him: Say something good, except under severe compulsion.

The consensus of the reciters on raising al-hattah is a clear statement of the opposite of what Ikrimah said about the interpretation of his statement: **And say 'Hatta'.** Likewise, what is required according to the interpretation that we narrated from al-Hasan and Qatadah regarding his statement: **And say 'Hatta'** is that the recitation of 'Hatta' should be in the accusative case. Because it is the custom of the Arabs, when they put verbal nouns in the place of verbs and delete verbs, to put verbal nouns in the accusative case. As the poet said:

They were destroyed by the hands of a gang, and their swords were striking the heads of the dead with a

Surat al-Baqarah 2:58

And when We said, "Enter this town and eat from it as you wish in abundance and enter the gate bowing down and say, 'Forgive us.' We will forgive you your sins and will increase the doers of good."

Levantine blow.

And as the speaker says to the man: **I hear and obey**, meaning: I hear and obey, and as the Most High said: **God forbid** (Yusuf 12:23, 79), meaning: We seek refuge in God.

The statement in the interpretation of the Almighty's saying: **We forgive you**.

By His saying, **We forgive you**, He means that We cover your sins with mercy, and conceal them from you, so that We do not disgrace you by punishing you for them. The root of forgiveness is covering and concealing, so whoever conceals something is its forgiver. From this, the iron shell that is used as a shield for the head is called a *maghfir*, because it covers the head and shields it. The same applies to the scabbard of a sword, which is what you sheathe it with and conceal it. That is why the garment's sheath is called a *ghafra*, because it covers the garment and turns it between the observer and the one being looked at. From this is the saying of Aws ibn Hajar:

I do not blame my cousin if he is ignorant, and I forgive his ignorance if he is more ignorant.

He means by his saying: And I forgive him for his ignorance, I cover up his ignorance by bearing it on his behalf.

The statement in the interpretation of the Almighty's saying: **your sins**.

Sins is the plural of sin without a hamza, just as mounts is the plural of mount, and mattresses is the plural of mattress.

The plural of sins was left with a hamza because the hamza is left out in sin more than the hamza, so it was pluralized as khataya, although its singular is not hamza. If sins were pluralized as sin with a hamza, it would have been said khata'i, like qabeelah and qabeel, and sahifa and sahifa'. Sin can also be pluralized with a ta', so it is hamzated and it is said khati'at. Sin is a fa'ila, from khata' a man yakhta'u khata', which is when he deviates from the path of truth. From this is the saying of the poet:

And the immigrants who supported him, by God, have made a mistake and failed.

Meaning: They have deviated from the truth and committed a sin.

The statement in the interpretation of the Almighty's saying: **And We will increase the reward of the doers of good**.

The interpretation of this is what was narrated to us on the authority of Ibn Abbas, which is: Al-Qasim bin Al-Hasan told us, he said: Al-Hussein told us, he said: Hajjaj told me, he said: Ibn Jurayj said: Ibn Abbas said: **And We will increase the doers of good**, whoever among you is a doer of good, his goodness will be increased, and whoever is wrong, We will forgive him

his sin.

The interpretation of the verse: And when We said, "Enter this city, where all good things are lawful to you, expanded for you without account. And enter the gate in prostration and say, 'This prostration of ours is to God, as an expiation from our Lord for our sins. We cover for you the sins of the sinner among you and conceal them for him and remove his burdens from him. And We will increase the doer of good among you to Our previous goodness with him, even more good.'

Then God, the Most High, informed us of the greatness of their ignorance, their bad obedience to their Lord, their disobedience to their prophets, and their mockery of His messengers, despite the great blessings of God Almighty upon them, and the wonders of what He showed them of His signs and lessons. Rebuking their sons who were addressed by these verses, and teaching them that if they transgressed in their denial of Muhammad, may God bless him and grant him peace, and their rejection of his prophethood, despite the great kindness of God in sending him to them, and the wonders of the arguments that he showed through his hands among them, then they would be like their ancestors whose characteristics he described and whose report he told us in these verses, so He, may His praise be exalted, said: **But those who did wrong changed the statement to another that was said to them, so We sent down upon those who did wrong a punishment from the sky verse.**

Tafsir al-Qurtubi

It contains nine issues:

The first: The Almighty's saying: **And when We said, 'Enter this town.'** The alif was deleted from **We said** because it was silent and the dal was silent after it. The alif that begins before the dal is an alif of connection, because it is from *enter*.

The second: The Almighty's saying: **This village** meaning the city, it was named thus because it was gathered together, and from this the water was gathered in the basin, meaning it was collected, and the name of that water is Qara **with a kasra on the qaf** shortened. And the same is what was read to the guest, said Al-Jawhari. And the reading is for the basin. And the qirah is for the watercourse. And the qirah is for the back, and from this his saying:

Fat cow belly

Al-Maqari: The large eyelids. He said:

The bones of the maqari, their guest is not frightened

One of the Maqari is Maqra'ah, and all of it means plural without a hamza. The village **with a kasra on the qaf** is the language of Yemen. There is disagreement about identifying it. The majority said: It is Jerusalem. It was said: Jericho is from Jerusalem. Omar bin Shabbah said: It was a base and the residence of

kings. Ibn Kaysan: Ash-Sham. Ad-Dahhak: Ramla, Jordan, Palestine and Palmyra. This is another blessing, which is that he allowed them to enter the city and removed their confusion.

Third: The Almighty's saying: *Eat* is permission. *Plenty* is abundant and ample, and it is an adjective for a deleted source, meaning eat plenty.

It may be in the position of a state, as mentioned above. And it was a blessed land with great yields, so he said: abundantly.

Fourth: The Almighty said: **And enter the gate in prostration**. The gate is a collection of gates, and they said: its parents for the sake of duality. The poet said:

There are tents where his parents mix with the land, including the grandfather and the young

If he did it alone, it would not be permissible. And similar to that is his saying, peace be upon him:

Welcome to the people - or the delegation - without shame or regret. And I have chosen a gate. And gates are classified, as they say: classified categories. And this is something from your gate, meaning it is suitable for you. The meaning of prostration has been mentioned before, so there is no point in repeating it. And praise be to God.

The door they were ordered to enter is a door in Jerusalem known today as Bab al-Hatta, according to Mujahid and others. It was said: It is the door of the dome towards which Moses and the Children of Israel used to pray. And prostrating, Ibn Abbas said: Bowing in bowing. It was said: Humble and submissive, not in a specific manner.

Fifth: The Almighty's saying: **And say** is in apposition to *enter*. "Refutation" is in the nominative case, according to the reading of the majority, with an implied subject, meaning our question is *refutation*, or it could be a narration. Al-Akhfash said: *Refutation* was read in the accusative case, meaning **Remove our sins from us, refusal**. Al-Nahhas said: The hadith came from Ibn Abbas that it was said to them: **Say there is no god but God**, and in another hadith from him it was said to them: **Say forgiveness**, an explanation of the accusative case, meaning say something that will remove your sins, as one says: **Say something good**. The imams of the reciters are on the nominative case. It is more appropriate in the language, because it was narrated from the Arabs in the meaning of *badala*. Ahmad bin Yahya said: It is said *badalatuhi*, meaning **I changed it**, but I did not remove its essence. And *abadalatuhi* means I removed its essence and its person, as he said:

The prince deposed the prince

God the Almighty said: "Those who do not expect to meet Us said: 'Bring a Qur'an other than this or change it.'" And the hadith of Ibn Mas'ud: They said: *Hatta* is an interpretation of the nominative case. This is all the saying of Al-Nahhas. Al-Hasan and Ikrimah said: *Hatta* means **remove our sins**. They were commanded to say: **There is no god but God** so that their sins would be removed. Ibn Jubayr said: Its meaning is seeking forgiveness. Abaan ibn Taghlib:

repentance. The poet said:

He won the plot that God made forgive the sins of his servant

Ibn Faris said in Al-Mujmal: *Hatta* is a word that the Children of Israel were commanded to say. If they had said it, their sins would have been removed. Al-Jawhari also said the same in Al-Sahah.

I said: It is possible that they worshipped with this exact wording, which is what is apparent from the hadith. Muslim narrated on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said:

"The Children of Israel were told, 'Enter the gate in prostration and say, 'Forgiveness,' and your sins will be forgiven you.' But they changed it and entered the gate crawling on their buttocks and said, 'A grain in a hair.'" Narrated by Al-Bukhari, who said, **So they changed it and said, 'Forgiveness, a grain in a hair.'** In other than the two Sahih: **Wheat in a hair**. It was also said that they said, **Hatha samhatha**. It is a Hebrew word, meaning: red wheat. This was narrated by Ibn Qutaybah, and Al-Harawi narrated it from Al-Suddi and Mujahid. Their intention was contrary to what God had commanded them to do, so they disobeyed, rebelled, and mocked, so God punished them with *rajz*, which is torment. Ibn Zayd said: It was a plague that killed seventy thousand of them. It was narrated that the gate was made short so that they could enter it bowing, but they entered it leaning on their buttocks. And God knows best.

Sixth: Some scholars have used this verse as evidence that changing the statements stipulated in the Shariah is not without the worship being done according to their wording or their meaning. If the worship is done according to their wording, then it is not permissible to change them, because God Almighty has condemned whoever changes what He has commanded with His wording. If it is according to their meaning, then it is permissible to change them with something that leads to that meaning, but it is not permissible to change them with something that deviates from it.

Scholars have differed on this meaning. It was narrated from Malik, Al-Shafi'i, Abu Hanifa and their companions that it is permissible for someone who is knowledgeable in the context of speech and has insight into its individual words to transmit the hadith with its meaning, but on the condition that it matches the meaning in its entirety. This is the opinion of the majority. Many scholars have prohibited this, including Ibn Sirin, Al-Qasim ibn Muhammad and Raja' ibn Haywah. Mujahid said: Omit from the hadith if you wish, but do not add to it. Malik ibn Anas used to be strict in the hadith of the Messenger of God (blessings and peace of God be upon him) regarding the *ta'* and *ya'* and the like. On this basis, a group of the imams of hadith do not see the replacement or alteration of the wording, to the extent that they hear someone who is incorrect and know that but do not change it. Abu Majlaz narrated from Qais ibn 'Ibad that 'Umar ibn Al-Khattab said: Whoever hears a hadith and narrates it as he heard it has been saved. Something similar was narrated from 'Abdullah ibn 'Amr and Zaid ibn

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And when We said, "Enter this town and eat from it as you wish in abundance and enter the gate bowing down and say, 'Forgive us.' We will forgive you your sins and will increase the doers of good."

Arqam. The same is true of the disagreement over precedence, delay, addition and subtraction. Some of them rely on the meaning and not the wording, and some of them are strict in that and do not depart from the wording. This is the most pious, most pious and most preferable thing in religion, but most scholars disagree with it. The correct view is that it is permissible, God willing. What is known from the conduct of the Companions **may God be pleased with them** is that they used to narrate similar events with different wordings. This is only because they used to pay attention to the meanings and did not repeat the hadiths or write them down. It was narrated on the authority of Wathilah ibn al-Asqa' that he said: Not everything that the Messenger of God (peace and blessings of God be upon him) told us we conveyed to you; the meaning is sufficient for you. Qatadah said on the authority of Zurarah ibn Awfa': I met several of the Companions of the Prophet (peace and blessings of God be upon him) and they differed with me regarding the wording but agreed regarding the meaning. An-Nakha'i, Al-Hasan and Ash-Sha'bi **may God have mercy on them** used to narrate hadiths based on their meanings. Al-Hasan said: If you get the meaning right, it is sufficient for you. Sufyan Ath-Thawri **may God have mercy on him** said: If I tell you that I am narrating to you as I heard it, do not believe me; it is only the meaning. Waki' **may God have mercy on him** said: If the meaning is not broad, then people are doomed. Scholars agreed that it is permissible to transfer the Sharia to the dictionary in their language and translate it for them, and that is transfer by meaning. God did that in His Book in what He narrated of the report of what came before, so He narrated stories, some of which He mentioned in places with different words but the meaning is the same, and He transferred them from their languages to the Arabic language, which differs from it in terms of precedence and delay, deletion and cancellation, addition and subtraction. If it is permissible to replace Arabic with a foreign language, then it is even more permissible to replace it with Arabic. Al-Hasan and Al-Shafi'i cited this meaning as evidence, and it is the correct one in this regard.

If it is said: The Prophet, may God bless him and grant him peace, said:

May God bless the man who hears my words and conveys them as he heard them. He mentioned the hadith. And what was proven from him, may God bless him and grant him peace, is that he ordered a man to say, when he went to bed, in a supplication that he knew:

I believe in Your Book which You have revealed and in Your Prophet whom You have sent. The man said: And Your Messenger whom You have sent. The Prophet, may God bless him and grant him peace, said: And Your Prophet whom You have sent. They said: Do you not see that it is not permissible for someone who has been taught a supplication to contradict the wording and say: So he recited it as he heard it? It was said to them: As for his saying: **So he**

recited it as he heard it, what is meant is its ruling, not its wording, because the wording is not valid. What indicates to you that what is meant by the address is its ruling is his saying: **There is many a bearer of knowledge who is not a scholar, and there is many a bearer of knowledge to one who is more knowledgeable than him.** Then this particular hadith has been transmitted with different wordings, but the meaning is the same. Even though it is possible that all the wordings were the words of the Prophet, may God bless him and grant him peace, at different times, it is most likely that it is one hadith transmitted with different wordings, and that is the clearest evidence of its permissibility. As for the man's response, peace be upon him, from his saying: **And Your Messenger** to his saying: **And Your Prophet**, because the wording of the Prophet, may God bless him and grant him peace, is more praiseworthy, and each of these two descriptions has its place. Don't you see that the name Messenger applies to everyone, while the name Prophet is only deserved by the Prophets, peace be upon them! The Messengers were given preference over the Prophets because they combined Prophethood and Messengership. So when He said, "And your Prophet, **He came with the praiseworthy description, then qualified it with the Messengership by saying**, Whom you sent. **Also, His transfer from His saying**, And your Messenger **to His saying**, And your Prophet" is to combine Prophethood and Messengership. It is ugly in speech to say, "This is the Messenger of so-and-so whom he sent, and this is the slain man of Zayd whom he killed, **because your saying**, The Messenger of so-and-so," and the slain man of so-and-so would suffice without repeating the sender and the killer, since you would only convey the first meaning by it. Rather, it is better to say, "This is the Messenger of Abdullah whom he sent to Amr, and this is the slain man of Zayd whom he killed yesterday or in such-and-such an incident." And God is the Grantor of success.

If it is said: If it is permissible for the first narrator to change the words of the Messenger, peace be upon him, then it is permissible for the second to change the words of the first, and that leads to the obliteration of the hadith completely due to the subtlety and obscurity of the differences. It is said to him: Permissibility is conditional upon conformity and equality as we mentioned, and if they are absent then it is not permissible. Ibn al-Arabi said: The disagreement on this issue can only be imagined by looking at the era of the Companions and the Followers because of their equality in knowledge of the mountainous language of taste. As for those who came after them, we have no doubt that this is not permissible, because natures have changed, understandings have varied, and customs have differed, and this is the truth. And God knows best.

Some of our scholars said: Ibn al-Arabi, may God have mercy on him, was arrogant. If permissibility is conditional on conformity, then there is no difference between the time of the Companions and the

Followers and the time of others. That is why none of the scholars of the principles of jurisprudence or the people of hadith made this distinction. Yes, if he had said: conformity in his time was more distant, it would have been closer. And God knows best.

Seventh: The Almighty's saying: **We will forgive you your sins.** Nafi' read it with the ya' with a damma. Ibn 'Amir read it with the ta' with a damma, which is the reading of Mujahid. The rest read it with the noon with the accusative, and it is the clearest, because before it was **And when We said, 'Enter,'** so **We forgive** was used to inform about God Almighty, and the meaning was: **And We said, 'Enter the gate in prostration, We will forgive.'** And because after it was **And We will increase** with the noon. And **your sins** is in accordance with the generality and that it is in its category. The reason for the one who read it with the ta' is that it is feminine because the word sins are feminine, because it is the plural of sin in the broken form. The reason for the reading with the ya' is that it is masculine because it came between the feminine and its action, as mentioned previously in His saying: **Then Adam received from his Lord words.** And the ya' and the ta' are good, even though they were before it informing about God Almighty in His saying: **And when We said,** because He knows that the sins of the sinners are not forgiven except by God Almighty, so He dispensed with the noon and returned the action to the forgiven sins.

Eighth: There is a difference of opinion regarding the origin of the plural of khatā'i with a hamza. Al-Khalil said: The origin of khatā'i is to say khatā'i. Then it was changed and it was said khatā'i with a hamza followed by a ya', then the ya' was replaced by an alif as a necessary replacement, so you say khatā'an. When two alifs come together with a hamza between them, and the hamza is from the same type as the alif, it becomes as if you combined three alifs, so you replace the hamza with a ya' and say khatā'i. As for Sibawayh, his school of thought is that the origin is like the first khatā'i, then it is necessary with this to hamza the ya' as you did in Mada'in, so you say khatā'i, and two hamzas do not come together in a word, so you replace the second with a ya' and say khatā'i, then you do as you did with the first. Al-Farra' said: khatā'i is the plural of khatīyah without a hamza, as you say hadīya and hadīya. Al-Farra' said: If you had pluralized khatā'i with a hamza, you would have said khatā'an. Al-Kisa'i said: If you pluralize it with a hamza, you assimilate the hamza into the hamza, as you say: *animals*.

Ninth: The Almighty said: **And We will increase the doers of good** meaning in the good of those who did not worship the calf. It is said: He forgives the sins of those who raised the manna and quails for tomorrow, and We will increase the good of those who were not raised for tomorrow. It is said: He forgives the sins of those who are disobedient, and He will increase the good of those who are doers of good, meaning We will increase their goodness over the goodness that they already have. It is an active participle of the verb **to do good**. The doer of good is the one who has corrected his belief in monotheism, and has good management of himself, and has devoted himself to performing his duties, and has spared the Muslims his evil. In the

hadith of Gabriel, peace be upon him: **What is ihsan?** He said: **That you worship God as if you see Him, and if you do not see Him, then He sees you.** He said: **You have spoken the truth.** Narrated by Muslim.

Tafsir Ibn Kathir

God Almighty says, blaming them for their refusal to fight and enter the Holy Land when they came from Egypt with Moses, peace be upon him, and they were ordered to enter the Holy Land, which was their inheritance from their father Israel, and to fight the infidel Amalekites in it, but they refused to fight them and became weak and frustrated, so God threw them into the wilderness as a punishment for them, as God Almighty mentioned in Surat Al-Ma'idah. For this reason, the most correct of the two sayings is that this city is Jerusalem, as stated by Al-Suddi, Al-Rabi' bin Anas, Qatadah, Abu Muslim Al-Isfahani, and more than one. God Almighty said, narrating from Moses, "O my people, enter the Holy Land which God has assigned to you and do not turn back" *verses*. Others said it was Jericho, and it was narrated from Ibn Abbas and Abd al-Rahman ibn Zayd, and this is far-fetched because it was not on their way and they were heading to Jerusalem, not Jericho. Even more distant than that is the saying of those who said it was Egypt, narrated by al-Razi in his interpretation, and the first correct one is that it was Jerusalem, and this was when they came out of the wilderness after forty years with Joshua ibn Nun, peace be upon him, and God opened it for them on the eve of Friday, and the sun was held back for them that day for a little while until the conquest was possible, and when they opened it, they were ordered to enter the gate, the gate of the city, *prostrating*, meaning in thanks to God Almighty for what He bestowed upon them of conquest and victory and the return of their city to them and their rescue from the wilderness and misguidance. Al-Awfi said in his interpretation on the authority of Ibn Abbas that he used to say in His Almighty's saying **and enter the gate prostrating**, meaning bowing. Ibn Jarir said: Muhammad ibn Bashir told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of al-A'mash, on the authority of al-Munhal ibn Amr, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, in His saying **and enter the gate prostrating**, he said bowing from a small gate, narrated by Al-Hakim narrated it from the hadith of Sufyan, and Ibn Abi Hatim narrated it from the hadith of Sufyan, and he is Al-Thawri, and he added, **So they entered from the side of their backsides.** Al-Hasan Al-Basri said, **They were ordered to prostrate on their faces when they entered**, and Al-Razi rejected it. It was narrated from some of them that what is meant here by prostration is submission, because it is difficult to take it literally. Khasif said, Ikrimah said, Ibn Abbas said, **The door was before the qiblah.** Ibn Abbas, Mujahid, Al-Suddi, Qatadah, and Al-Dahhak said, **It is the Gate of Forgiveness from the Gate of Ilya, Jerusalem.** Al-Razi narrated from some of them that he meant by the gate a direction from the directions of the qiblah. Khasif said, Ikrimah said, Ibn Abbas said, **So they entered on a**

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And when We said, "Enter this town and eat from it as you wish in abundance and enter the gate bowing down and say, 'Forgive us.' We will forgive you your sins and will increase the doers of good."

side. Al-Suddi said, from Abu Saeed Al-Azdi, from Abu Al-Kanud, from Abdullah bin Masoud, "It was said to them, 'Enter the gate in prostration,' so they entered with their heads up, meaning raising their heads in opposition to what they were ordered to do. And the Almighty's statement, "And say, 'Forgiveness.'" Al-Thawri said, from Al-A'mash, from Al-Munhal, from Saeed bin Jubair, from Ibn Abbas, **And say, 'Forgiveness.'** He said, *Forgiveness.* Ask for forgiveness. It was narrated from Ata', Al-Hasan, Qatadah and Al-Rabi' bin Anas something similar. Ad-Dahhak said from Ibn Abbas, **And say 'forgiveness'** meaning: Say this command is true as it was said to you. Ikrimah said: Say 'There is no god but God'. Al-Awza'i said: Ibn Abbas wrote to a man whom he named and asked him about the words of God the Almighty: **And say 'forgiveness'** so he wrote to him that they should confess their sins. Al-Hasan and Qatadah said: That is, forgive us our sins. **We will forgive you your sins and increase the doers of good.** He said: This is the answer to the command, meaning if you do what we have commanded you, we will forgive your sins and double your good deeds. The gist of the matter is that they were commanded to submit to God the Almighty at the conquest in action and word and to confess their sins and ask forgiveness for them and to be thankful for the blessing at that time and to hasten to do that is beloved to God the Almighty as God the Almighty said: "When the victory of God and the conquest comes * And you see the people entering into the religion of God in multitudes * Then exalt [God] with praise of your Lord and ask His forgiveness. Indeed, He is ever Accepting of repentance." Some of the Companions interpreted it as meaning frequent remembrance and asking for forgiveness at the conquest. And victory, and Ibn Abbas interpreted it as him informing the Messenger of God, may God bless him and grant him peace, of his death in it and Omar, may God be pleased with him, approved of it, and there is no contradiction between him having ordered that at that time and informing him of his noble soul as well, and for this reason, may God bless him and grant him peace, he appeared to be very submissive at victory as it was narrated that on the day of the conquest of Mecca he was entering it from the upper pass and he was submissive to his Lord to the point that his chin touched the saddle of his saddle in thanks to God for that, then when he entered the city he washed himself and prayed eight rak'ahs and that was at noon, so some of them said: This is the noon prayer, and others said: Rather it is the prayer of conquest, so they recommended for the imam and the prince, if he conquers a city, to pray eight rak'ahs in it upon his first entry as Sa'd ibn Abi Waqqas, may God be pleased with him, did when he entered the palace of Kisra and prayed eight rak'ahs in it, and the correct view is that he separates between every two rak'ahs with a salutation, and it was said that he prays them all with one salutation, and God knows best.

And the Almighty's saying: **But those who did wrong changed the statement to another one that was said to them.** Al-Bukhari said: Muhammad told me, Abd

al-Rahman ibn Mahdi told us, on the authority of Ibn al-Mubarak, on the authority of Muammar, on the authority of Hammam ibn Munabbih, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "It was said to the Children of Israel: Enter the gate in prostration and say, 'Forgiveness.' So they entered crawling on their buttocks, so they changed it and said, 'A grain in a hair.'" Al-Nasa'i narrated it on the authority of Muhammad ibn Ismail ibn Ibrahim, on the authority of Abd al-Rahman, with a chain of transmission ending with him, and on the authority of Muhammad ibn Ubayd ibn Muhammad, on the authority of Ibn al-Mubarak, with some of it with a chain of transmission, in the words of God Almighty:

Forgiveness. He said: So they changed it and said, 'A grain.' Abd al-Razzaq said: Muammar informed us, on the authority of Hammam ibn Munabbih, that he heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: "God said to the Children of Israel: 'Enter the gate in prostration and say, 'Forgiveness.' We will forgive you your sins.'" So they changed it and entered the gate crawling on their buttocks and said, 'A grain in a hair.'" This is an authentic hadith narrated by Al-Bukhari narrated on the authority of Ishaq bin Nasr, Muslim narrated on the authority of Muhammad bin Rafi', and Al-Tirmidhi narrated on the authority of Abd bin Hamid, all on the authority of Abd Al-Razzaq, on his authority.

Al-Tirmidhi said: It is good and authentic. Muhammad bin Ishaq said: Their substitution was as Salih bin Kaysan narrated to me on the authority of Salih, the freed slave of Al-Tawa'amah, on the authority of Abu Hurairah and on the authority of someone I do not accuse, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: **They entered the gate - which they were commanded to enter in prostration - crawling on their buttocks and saying, 'Wheat in barley.'** Abu Dawud said: Ahmad bin Salih narrated to us, Sulayman bin Sulayman bin Dawud narrated to us, Abdullah bin Wahb narrated to us, Hisham bin Sa'd narrated to us, on the authority of Zayd bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Sa'id Al-Khudri, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace: "God said to the Children of Israel: 'Enter the gate in prostration and say, 'Forgive us,' and We will forgive you your sins.'" Then Abu Dawud said: Ahmad bin Musafir narrated to us, Ibn Abi Fadik narrated to us on the authority of Hisham, similarly. This is how he narrated it alone in the book of letters, abbreviated. Ibn Mardawayh narrated to us: Abdullah bin Ja'far narrated to us: Ibrahim bin Mahdi narrated to us: Ahmad bin Al-Mundhir Al-Qazzaz narrated to us: Muhammad bin Ismail bin Abi Fadik narrated to us: Hisham bin Sa'd narrated to us: Zaid bin Aslam narrated to us: Ata bin Yasar narrated to us: Abu Sa'id Al-Khudri said: We traveled with the Messenger of God, may God bless him and grant him peace, until it was the end of the night. We passed a pass called

Dhat Al-Hanzel. The Messenger of God, may God bless him and grant him peace, said: "This pass tonight is like the door to which God said to the Children of Israel: Enter the door in prostration and say: 'Forgiveness,' and we will forgive you your sins." Sufyan Al-Thawri said: Abu Ishaq narrated to us: Al-Bara' said: "The foolish among the people will say: 'The Jews were told: Enter the door in prostration.' He said: Bowing down, and say: 'Forgiveness,' so they entered on their backsides and began to say: 'Red wheat with barley in it.' This is the saying of God, the Most High: 'Then those who did wrong substituted a statement other than that which was said to them.'" Al-Thawri said: Al-Suddi narrated to us: Abu Sa'd Al-Azdi narrated to us: Abu Al-Kanud narrated to us: Ibn Mas'ud said: And say, *Hatta*, and they said, *Hanita*, a red grain with barley in it. So God revealed: **But those who did wrong substituted a statement other than that which was said to them.** Asbat said, on the authority of Al-Suddi, on the authority of Marra, on the authority of Ibn Mas'ud, that he said: They said, *Hatta sama'ata azba mazba*, so in Arabic it is a red wheat grain with a hole in it and a black hair. So that is the meaning of the Almighty: **But those who did wrong substituted a statement other than that which was said to them.** Al-Thawri said, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Sa'id, on the authority of Ibn Abbas, regarding the words of God the Almighty: **Enter the gate in prostration**, he said, bowing from a small door. So they entered from their backsides and said, *Hanita*, so that is the meaning of the Almighty: **But those who did wrong substituted a statement other than that which was said to them.** And thus it was narrated on the authority of Ata', Mujahid, Ikrimah, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' ibn Anas, and Yahya ibn Rafi'. The gist of what the commentators have mentioned and what the context indicates is that they changed God's command to them from submission in word and deed, so they were commanded to enter prostrating, so they entered crawling on their buttocks from their buttocks, raising their heads, and they were commanded to say *Hatta*, meaning, **Remove our sins and transgressions from us**, so they mocked and said, **Wheat in barley**. This is the most extreme form of disobedience and obstinacy, and for this reason God sent down His wrath and punishment upon them for their immorality, which is their departure from His obedience. And for this reason He said: **So We sent down upon those who did wrong a punishment from the sky because they were defiantly disobedient.** Ad-Dahhak said on the authority of Ibn Abbas: Everything in the Book of God that refers to punishment means torment. This is how it was narrated on the authority of Mujahid, Abu Malik, As-Suddi, Al-Hasan and Qatadah that it is torment. Abu Al-Aaliyah said that the punishment is anger. Al-Sha'bi said: The punishment is either the plague or the cold. Sa'id ibn Jubayr said that it is the plague. Ibn Abi Hatim said: Abu Sa'id Al-Ashja' told us, Waki' told us, on the authority of Sufyan, on the authority of Habib ibn Abi Thabit, on the authority of Ibrahim ibn Sa'd, meaning Ibn Abi Waqqas, on the authority of Sa'd ibn Malik, Usamah ibn Zayd and Khuzaymah ibn Thabit, may God be pleased with them, they said: The Messenger of God, may God bless him and grant him peace, said: **The plague is a punishment with which those who came before you were punished.** This is

how An-Nasa'i narrated it on the authority of Sufyan Ath-Thawri on his authority. The origin of the hadith in the two Sahihs is on the authority of Habib ibn Abi Thabit: **If you hear of the plague in a land, do not enter it.** The hadith. Ibn Jarir said: Yunus ibn Abd Al-A'la told me on the authority of Ibn Wahb on the authority of Yunus on the authority of Az-Zuhri, he said: Amer ibn Sa'd ibn Abi Waqqas, on the authority of Usamah bin Zaid, on the authority of the Messenger of God, may God bless him and grant him peace, said: **This pain and illness is a punishment with which some of the nations before you were punished.** The origin of this hadith is included in the two Sahihs from the hadith of Malik, on the authority of Muhammad bin Al-Munkadir and Salim bin Abi Al-Nadr, on the authority of Amer bin Saad, in a similar manner.

Fath al-Qadir

The majority of commentators said: The village is Jerusalem, and it was said: It is Jericho, a village from the villages of Jerusalem, and it was said: It is from the villages of Ash-Sham. And his saying: 58- "Eat is an order of permission - in abundance - in abundance", and it is an adjective for a deleted source: meaning eating in abundance, and it is possible for it to be in the place of the state, and its explanation has been presented. And the door that they were ordered to enter is a door in Jerusalem known today as the Gate of Repentance, and it was said: It is the door of the Dome that Moses and the Children of Israel used to pray towards. And prostration has been explained previously and it was said: Here it is bowing, and it was said: Humility and submission, and they proved that by saying that if what was meant by true prostration, which is placing the forehead on the ground, then the commanded entry would be prohibited, because it is not possible to enter during true prostration. And he said in Al-Kashshaf: They were ordered to prostrate upon reaching the door, in gratitude to God and in humility. Abu Hayyan objected to him in An-Nahr Al-Mad and said: They were not ordered to prostrate, rather it is a restriction on the occurrence of what was ordered, which is entering, and the conditions are restrictive ratios, and the commands are attributive ratios. The end. The answer to this is that the order to do what is restricted is an order to restrict, so whoever says go out quickly is ordering to go out in this manner, so if he went out not quickly, then according to the people of the language he would be disobeying the order. This does not contradict the conditions being restrictive ratios, because their description as being restrictions that are ordered is something in addition to the mere restriction. His saying: *Hattah* in the nominative case in the reading of the majority is based on the implication of a subject. Al-Akhfash said: *Hattah* was read in the accusative case meaning **remove our sins from us a remission**, and it was said that its meaning is seeking forgiveness, and from this is the saying of the poet:

He won the plan that God ordered, the sin of his servant was forgiven

Ibn Faris said in Al-Mujmal: *Hatta* is a word that they were commanded to say, and if they said it, their sins would be removed. Al-Razi said in his interpretation:

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And when We said, "Enter this town and eat from it as you wish in abundance and enter the gate bowing down and say, 'Forgive us.' We will forgive you your sins and will increase the doers of good."

He commanded them to say what indicates repentance, because repentance is a quality of the heart, and no one else can know about it. If someone becomes known for committing a sin and then repents afterwards, he must tell of his repentance to whoever witnesses his sin, because repentance is not complete without it. End quote. There is no evidence for the fact that repentance is not complete without that, rather merely deciding in the heart to repent is sufficient, whether people know about his sin or not. Perhaps concealing repentance in a way that no one but God knows about it is more beloved to God and closer to His forgiveness. As for removing what people have of their belief that he has remained in sin, that is another matter. Nafi' read it with a damma on the lower ya', Ibn Amir read it with a damma on the upper ta', and the rest read it with a noon, which is more appropriate. Sins is the plural of sin with a hamza, and the scholars of Arabic have spoken about that in what is well-known in the books of morphology. His saying: **And We will increase the doers of good** is like We will increase their goodness upon their previous goodness, and it is an active participle of the verb **to do good**. It has been proven in the Sahih that "the Messenger of God, may God bless him and grant him peace, was asked about goodness and he said: It is to worship God as if you see Him, and if you do not see Him, then He sees you."

Tafsir al-Baghawi

58. **And when We said, 'Enter this town,'** the town was named because it gathers its people, and from it comes the word *al-Muqra'ah* for the pond, because it gathers water. Ibn Abbas, may God be pleased with them both, said: It is Jericho, and it is the town of the giants, in which there were people from the remnants of 'Ad who were called the giants, and their leader was 'Awj bin 'Anq. It was also said: Balqa'. Mujahid said: Jerusalem. Ad-Dahhak said: It is Ramla, Jordan, Palestine, and Palmyra. Muqatil said: Ilya. Ibn Kaysan said: Ash-Sham. **So eat from it wherever you wish in abundance,** expanded upon you. **And enter the gate,** meaning a gate of the town's gates, and it had seven gates. *Prostrating*, meaning bowing, submissive, and bowing. Wahb said: When you enter it, prostrate in gratitude to God Almighty. **And say, 'Forgive us our sins.'** Qatadah said: **Forgive us our sins.** They were commanded to seek forgiveness. Ibn Abbas said: There is no god but God, because it forgives sins, and raising it is based on the estimation: Say, **Our request is forgiveness.** "We will forgive you your sins," from forgiveness, which is covering, so forgiveness. Concealing sins. The people of Medina and Nafi' read it with the letter ya' and with a damma over it and a fatha over the letter fa'. Ibn 'Amir read it with the letter ta' and with a damma over it and a fatha over the letter fa'. In Al-A'raf, all of them read it with Ya'qub with the letter ta' and with a damma over it. The others read it with the letter nun in the accusative and the letter fa' in

the genitive case. **And We will increase the doers of good** in reward from Our bounty.

Tafsir al-Baidawi

58- "And when We said, 'Enter this city,' meaning Jerusalem, and it was said that it was Jericho, which they were commanded to do after the wandering."

So eat from it wherever you wish in abundance, and it is in the accusative case as a source, or a state of the waw.

And enter the gate, meaning the gate of the village, or the dome to which they used to pray, for they did not enter the Holy House during the life of Moses, peace and blessings be upon him.

Prostrating in submission, or prostrating to God in thanks for bringing them out of the wilderness.

And say, 'Remove our sins,' meaning, our question, or your command, is *Remove*, which is a verb from *Hat*, like *Jalsah*. It was read in the accusative case based on the original meaning: **Remove our sins, remit**, or as the object of *Say*, meaning say this word. It was said that its meaning is **Our command is remit**, meaning: that we reside in this village and live there.

"We forgive you your sins" by your prostration. Nafi' read it with a ya' and Ibn 'Amir read it with a ta' in the passive form. The root of 'khataya'i is khata'i like khata'i", according to Sibawayh, the extra ya' was replaced with a hamza because it came after an alif, and two hamzas came together so the second was replaced with a ya' then it was changed to an alif, and the hamza was between the two alifs so it was replaced with a ya'. According to Al-Khalil, the hamza was placed before the ya' then he did with them what was mentioned.

And We will increase the reward of the doers of good. He made compliance a repentance for the wrongdoer and a reason for increasing the reward for the doer of good. He took it from the form of an answer to a promise, giving the impression that the doer of good is about to do that even if he does not do it, so how about if he does it, and that the Almighty will inevitably do it.

Surat al-Baqarah 2:59

Then those who did wrong substituted a statement other than that which was said to them, so We sent down upon those who did wrong a punishment from the sky because they were defiantly disobedient.

Tafsir al-Jalalayn

But those who did wrong among them **substituted a statement other than that which was said to them** so they said: A grain in a hair and they entered crawling on their buttocks **So We sent down upon those who did wrong** in this the apparent is placed in place of the implicit as an exaggeration of the ugliness of their condition **a punishment** a torment and plague **from the sky because they were defiantly disobedient** because of their defiantly disobedient, so seventy thousand of them perished in an hour or less.

Tafsir al-Suyuti

Tafsir al-Tabari

And the interpretation of his saying: **So he changed**, so he changed, and what he means by his saying: **Those who wronged**, are those who did what they were not supposed to do. And what he means by his saying: **A statement other than that which was said to them**, is that they changed a statement other than that which they were commanded to say, so they said the opposite of it. And that is the change and alteration that was from them. And their changing the statement that they were commanded to say with a statement other than it, was what: Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Hammam bin Munabbih, that he heard Abu Hurayrah say: "The Messenger of God, may God bless him and grant him peace, said: God said to the Children of Israel: 'Enter the gate in prostration and say, 'Forgive us,' and We will forgive you your sins, **so they changed and entered the gate crawling on their buttocks, and they said, 'A grain in a barley grain.'**"

Ibn Hamid told us, he said, Salamah and Ali ibn Mujahid told us, they said, Muhammad ibn Ishaq told us, on the authority of Salih ibn Kaysan, on the authority of Salih, the freed slave of Al-Taw'amah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, he said: And I was told by Muhammad ibn Abi Muhammad, the freed slave of Zayd ibn Thabit, on the authority of Sa'id ibn Jubayr, or on the authority of Ikrimah, on the authority of Ibn Abbas, "on the authority of the Prophet, may God bless him and grant him peace, he said: They entered the gate through which they were commanded to enter, prostrating, crawling on their buttocks, saying: Wheat among barley."

Muhammad bin Abdullah Al-Maharbi told me, he said, Abdullah bin Al-Mubarak told us, on the authority of Muammar, on the authority of Hammam, on the

authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **A remission**. He said: They changed it and said: **A grain**.

Ibn Bashar told us, he said, Abd al-Rahman ibn Mahdi told us, he said, Sufyan told us, on the authority of al-Suddi, on the authority of Abu Saeed, on the authority of Abu al-Kanud, on the authority of Abdullah: **Enter the gate in prostration and say, 'Forgive us.'** They said: Red wheat with barley in it. Then God revealed: **But those who did wrong substituted another statement that had been said to them.**

Muhammad bin Bashar told us, Abu Ahmad Al-Zubayri told us, Sufyan told us, on the authority of Al-A'mash, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **Enter the gate in prostration**, he said: Bowing through a small door, so they began to enter from their buttocks and say: Wheat. That is what His statement: **But those who did wrong substituted another statement other than that which was said to them.**

Al-Hasan bin Al-Zubayrkan Al-Nakha'i narrated to us, he said: Abu Usamah narrated to us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Saeed, on the authority of Ibn Abbas, he said: They were commanded to enter bowing and saying: *Hitah*. He said: They were commanded to seek forgiveness. He said: So they began to enter from a small door in front of their anus and say: *Hintah*, mockingly. That is what God said: **But those who did wrong substituted another statement other than that which had been said to them.**

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada and al-Hasan: **Enter the gate in prostration**. They said: They entered it in a direction other than that in which they were commanded, so they entered it crawling on their haunches, and they changed the statement to something other than what was said to them, so they said: A grain in a barley grain.

Muhammad ibn Amr al-Bahili told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: Moses ordered his people to enter the gate prostrating and say: *Hattah*, and the gate was lowered for them to prostrate, but they did not prostrate, and they entered on their backs, and they said: *Hanah*.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: Moses ordered his people to enter the mosque and say: *Hattah*. And the door was lowered for them so that they would lower their heads, but they did not prostrate and entered on their backsides to the mountain, which is the mountain to which his Lord revealed Himself, and they said: *Huntah*. That is the change that God Almighty said: **But those who did wrong substituted another statement other than that which was said to them.**

Musa bin Harun Al-Hamdani told me, he said, Amr bin

Surat al-Baqarah 2:59

Then those who did wrong substituted a statement other than that which was said to them, so We sent down upon those who did wrong a punishment from the sky because they were defiantly disobedient.

Hammad told me, he said, Asbat told us, on the authority of Al-Suddi, on the authority of Marra Al-Hamdani, on the authority of Ibn Masoud, that he said: They said: Hitta Samqan, O Azba Hazban, and in Arabic it is: a red wheat grain with a hole in it and a black barley. So that is what He said: **But those who did wrong substituted another statement other than that which was said to them.**

Abu Kuraib told us, he said, Waki' told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas: **And enter the gate prostrating**, he said: So they entered on their buttocks with their heads covered.

Sufyan ibn Wakee' told us, he said, my father told us, on the authority of Al-Nadr ibn Adi, on the authority of Ikrimah: **And enter the gate in prostration**, so they entered with their heads covered, **and say, 'Forgive us,'** so they said: Red wheat with barley in it. That is what He said: **But those who did wrong substituted another statement other than that which was said to them.**

Narrated on the authority of Ammar ibn al-Hasan, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi' ibn Anas: **And enter the gate in prostration and say, 'Forgive us.'** He said: So the prostration of one of them was on his cheek. And **Say, 'Forgive us.' We will forgive you your sins.** They said: Wheat. Some of them said: A grain in barley. **But those who did wrong substituted another statement that had been said to them.**

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And enter the gate in prostration and say, 'Forgiveness,'** with which God will forgive you your sins and errors. He said: So they mocked him, meaning Moses, and said: Moses would not wish to play with us except that he played with us. Forgiveness, Forgiveness, what kind of Forgiveness? And some of them said to one another: Wheat.

Al-Qasim bin Al-Hassan told us, Al-Hussein told me, Hajjaj told me, on the authority of Ibn Jurayj, and Ibn Abbas said: When they entered, they said: A grain in barley.

Muhammad ibn Saad told me, he said, my father Saad ibn Muhammad ibn al-Hasan told me, he said, my uncle told me, on the authority of his father, on the authority of Ibn Abbas, he said: When they entered the door, they said: A grain in barley. **But those who did wrong substituted another statement other than that which was said to them.**

The statement in the interpretation of the Almighty's saying: **So We sent down upon those who did wrong a punishment from the sky.**

What he means by his saying: **So We sent down upon those who did wrong**, upon those who did what they should not have done, by changing the statement that God Almighty had commanded them to say with another statement, and by disobeying Him in what He

had commanded them to do, and by doing what He had forbidden them to do, **a punishment from the sky because they were defiantly disobedient.**

In the Arabic language, rajz means torment. It is not the same as rajz. Rajz is a well, and from this comes the report narrated from the Prophet, may God bless him and grant him peace, about the plague, in which he said: **It is a torment with which some of the nations before you were tormented.**

Yunus bin Abdul-A'la told me, he said, Ibn Wahb told us, he said, Yunus told me, on the authority of Ibn Shihab, he said, Amer bin Saeed bin Abi Waqqas told me, on the authority of Usamah bin Zaid, on the authority of the Messenger of God, may God bless him and grant him peace, he said: **This pain or illness is a punishment with which some of the nations before you were punished.**

Abu Shaiba bin Abi Bakr bin Abi Shaiba told me, he said, Umar bin Hafs told us, he said, my father told us, on the authority of Al-Shaibani, on the authority of Riyah bin Ubaidah, on the authority of Amer bin Saad, he said: I witnessed Usama bin Zaid, on the authority of Saad bin Malik, he said: The Messenger of God, may God bless him and grant him peace, said: **The plague is a punishment that was sent down upon those who came before you or upon the Children of Israel.**

And the people of interpretation said the same as we said in interpreting that. Those who said that mentioned:

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **a punishment**, he said: a torment.

Al-Muthanna told me, he said, Adam Al-Asqalani told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **Then We sent down upon those who did wrong a punishment from the sky**, he said: The punishment is wrath.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: When it was said to the Children of Israel: Enter the gate in prostration, and say: Forgiveness, and those who were unjust among them changed the statement that was said to them - God Almighty sent upon them the plague, and not a single one of them remained. And he recited: **Then We sent down upon those who did wrong a punishment from the sky because they were defiantly disobedient**, he said: And the children remained, and in them was the virtue and worship that is described in the Children of Israel and the goodness, and the fathers were all destroyed, the plague destroyed them.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: Rajaz is torment. And everything in the Qur'an that is Rajaz is torment.

It was narrated on the authority of Al-Munjab, who said: Bishr narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, regarding his statement: **a punishment**, he said: Everything in the Book of God that is a punishment, meaning torment.

We have shown that the interpretation of Rajaz is torment. And the torment of God, the Most High, is of different types. God, the Most High, has informed us that He sent down torment from the sky upon those whose situation we have described. It is possible that this is a plague, and it is possible that it is something else. There is no indication in the apparent meaning of the Qur'an or in any proven report from the Messenger, which type it was.

The correct thing to say about this is to say as God Almighty said: **So We sent down upon those who did wrong a punishment from the sky because they were defiantly disobedient.**

However, it is more likely that what Ibn Zayd said is correct, because of the report that I mentioned from the Messenger of God, may God bless him and grant him peace, in his telling of the plague as a punishment, and that it was used to punish people before us. Although I do not say that this is certainly the case, because the report from the Messenger of God, may God bless him and grant him peace, does not state which nation was punished by it. It may be possible that those who were punished by it were not those described by God in His statement: **But those who did wrong substituted another statement that was said to them.**

The statement in the interpretation of the Almighty's saying: **Because they were wicked.**

We have previously demonstrated in this book that the meaning of immorality is to depart from something.

The interpretation of his statement: **Because they were wicked** is: because they abandoned the obedience of God Almighty, and departed from it to disobey Him and oppose His command.

Tafsir al-Qurtubi

There are four issues:

The first: The Almighty's saying: **So those who did wrong substituted another statement** *al-thana* is in the nominative case, meaning that the wrongdoers among them substituted a statement other than what was said to them. This is because it was said to them: Say *Hattah*, so they said *Hanah*, as mentioned above, so they added a letter to the statement and suffered the affliction that they suffered, as a definition that adding to religion and innovating in the Shari'ah is very dangerous and very harmful. This is in changing a word that is an expression of repentance, which necessitated all of this punishment, so what do you think about changing what is from the attributes of the worshipped One! This and the statement is less than the action, so how about changing and altering the action?

Second: The Almighty's saying: **So He replaced** The meaning of *Badal* and *Abdal* was mentioned earlier, and it was read **Perhaps our Lord will replace us** in both ways. Al-Jawhari said: **And I replaced the thing with another.** And God replaced it from fear with security. And replacing something also means changing it even if it does not come with a replacement. And he replaced the thing with another, and he replaced it with him if he took its place. And the exchange is the exchange. And the substitutes: a group of righteous people who are not absent from the world, if one of them dies God replaces him with another. Ibn Duraid said: The singular is *Badil*. And the substitute: the substitute. And the substitute of the thing: its change, it is said: *Badal* and *Badal*, two languages, like: *Shabah* and *Shabah*, and *Mithl* and *Mithl*, and *Nakal* and *Nakal*. Abu Ubaid said: He did not hear in *Fa'l* and *Fa'l* other than these four letters. And *Badal*: a pain that occurs in the hands and feet. And *Badal* with a *kasra* has been replaced with *Badal*.

Third: The Almighty's statement: **So We sent down upon those who did wrong.** He repeated the word *wronged* without implying it to emphasize the matter. Repetition is of two types, one of which is its use after the completion of the statement, as in this verse and His statement: **So woe to those who write the Scripture with their own hands**, then He said after that: **So woe to them for what their hands have written**, and He did not say: for what they wrote. He repeated the woe to emphasize their action, and from this is the statement of Al-Khansa':

Time has made me suffer, and it has hurt me, by knocking and winking.

She wanted time to hurt her with its major and minor misfortunes. The second type: the repetition of the apparent in place of the implied before the speech is complete, like the Almighty's saying: **The Inevitable * What is the Inevitable?** and **The Calamity * What is the Calamity?** The analogy would have been, had it not been for what was intended by it of glorification and magnification: The Inevitable, what is it? The Calamity, what is it? And similar to it: **Then the companions of the right, what are the companions of the right? And the companions of the left, what are the companions of the left?** He repeated **Then the companions of the right** to magnify the abundant reward that will be attained, and he repeated the phrase **the companions of the left** because of the painful torment that will befall them. And from this type is the saying of the poet:

If only the crow would caw every morning, it would be a crow that cuts the jugular veins.

Adi bin Zaid combined the two meanings and said:

I do not see death preceded by anything that made death bitter to the rich and the poor

He repeated the word death three times, which is from the first type, and from it the other said:

How wonderful is India and the land in which there is India and India from which distance and distance have come

He repeated the mention of his beloved three times to glorify her.

Surat al-Baqarah 2:59

Then those who did wrong substituted a statement other than that which was said to them, so We sent down upon those who did wrong a punishment from the sky because they were defiantly disobedient.

Fourth: The Almighty's saying: **A filth**. The reading of the group is rajzān with a kasra on the ra', and Ibn Muhaysin with a damma on the ra'. Rajz means torment **with a zay**, and **with a seen**: stench and filth, and from this is the saying of the Almighty: **So it increased them in rajzān ila rajsammān** meaning stench to stench, as Al-Kisa'i said. Al-Farra' said: Rajz is filth. Abu Ubaid said: Just as it is said sadagh and zadgh, and so is rajs and rajz with the same meaning. Al-Farra' said: Some of them mentioned that rajz **with a damma** is the name of an idol they used to worship, and it was read that way in the Almighty's saying: **And shun rajz**. Rajz **with a fathah on the ra' and the jīm** is a type of poetry, and Al-Khalil denied that it is poetry. It is derived from rajz, which is a disease that afflicts camels in their rumps, so when they are aroused their thighs tremble. **Because of their wickedness** meaning their wickedness. And wickedness is going out, and this has been mentioned before. Ibn Watthab and Al-Nakha'i read: **they sin** with a kasra on the *seen*.

Tafsir Ibn Kathir

God Almighty says, blaming them for their refusal to fight and enter the Holy Land when they came from Egypt with Moses, peace be upon him, and they were ordered to enter the Holy Land, which was their inheritance from their father Israel, and to fight the infidel Amalekites in it, but they refused to fight them and became weak and frustrated, so God threw them into the wilderness as a punishment for them, as God Almighty mentioned in Surat Al-Ma'idah. For this reason, the most correct of the two sayings is that this city is Jerusalem, as stated by Al-Suddi, Al-Rabi' bin Anas, Qatadah, Abu Muslim Al-Isfahani, and more than one. God Almighty said, narrating from Moses, **O my people, enter the Holy Land which God has assigned to you and do not turn back** *verses*. Others said it was Jericho, and it was narrated from Ibn Abbas and Abd al-Rahman ibn Zayd, and this is far-fetched because it was not on their way and they were heading to Jerusalem, not Jericho. Even more distant than that is the saying of those who said it was Egypt, narrated by al-Razi in his interpretation, and the first correct one is that it was Jerusalem, and this was when they came out of the wilderness after forty years with Joshua ibn Nun, peace be upon him, and God opened it for them on the eve of Friday, and the sun was held back for them that day for a little while until the conquest was possible, and when they opened it, they were ordered to enter the gate, the gate of the city, *prostrating*, meaning in thanks to God Almighty for what He bestowed upon them of conquest and victory and the return of their city to them and their rescue from the wilderness and misguidance. Al-Awfi said in his interpretation on the authority of Ibn Abbas that he used to say in His Almighty's saying **and enter the gate prostrating**, meaning bowing. Ibn Jarir said: Muhammad ibn Bashir told us, Abu Ahmad al-Zubayri told us, Sufyan told us, on the authority of al-A'mash,

on the authority of al-Munhal ibn Amr, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, in His saying **and enter the gate prostrating**, he said bowing from a small gate, narrated by Al-Hakim narrated it from the hadith of Sufyan, and Ibn Abi Hatim narrated it from the hadith of Sufyan, and he is Al-Thawri, and he added, **So they entered from the side of their backsides**. Al-Hasan Al-Basri said, **They were ordered to prostrate on their faces when they entered**, and Al-Razi rejected it. It was narrated from some of them that what is meant here by prostration is submission, because it is difficult to take it literally. Khasif said, Ikrimah said, Ibn Abbas said, **The door was before the qiblah**. Ibn Abbas, Mujahid, Al-Suddi, Qatadah, and Al-Dahhak said, **It is the Gate of Forgiveness from the Gate of Ilya, Jerusalem**. Al-Razi narrated from some of them that he meant by the gate a direction from the directions of the qiblah. Khasif said, Ikrimah said, Ibn Abbas said, **So they entered on a side**. Al-Suddi said, from Abu Saeed Al-Azdi, from Abu Al-Kanud, from Abdullah bin Masoud, "It was said to them, 'Enter the gate in prostration,' so they entered with their heads up, meaning raising their heads in opposition to what they were ordered to do. And the Almighty's statement, "And say, 'Forgiveness.'" Al-Thawri said, from Al-A'mash, from Al-Munhal, from Saeed bin Jubair, from Ibn Abbas, **And say, 'Forgiveness.'** He said, *Forgiveness*. Ask for forgiveness. It was narrated from Ata', Al-Hasan, Qatadah and Al-Rabi' bin Anas something similar. Ad-Dahhak said from Ibn Abbas, **And say 'forgiveness'** meaning: Say this command is true as it was said to you. Ikrimah said: Say 'There is no god but God'. Al-Awza'i said: Ibn Abbas wrote to a man whom he named and asked him about the words of God the Almighty: **And say 'forgiveness'** so he wrote to him that they should confess their sins. Al-Hasan and Qatadah said: That is, forgive us our sins. **We will forgive you your sins and increase the doers of good**. He said: This is the answer to the command, meaning if you do what we have commanded you, we will forgive your sins and double your good deeds. The gist of the matter is that they were commanded to submit to God the Almighty at the conquest in action and word and to confess their sins and ask forgiveness for them and to be thankful for the blessing at that time and to hasten to do that is beloved to God the Almighty as God the Almighty said: "When the victory of God and the conquest comes * And you see the people entering into the religion of God in multitudes * Then exalt [God] with praise of your Lord and ask His forgiveness. Indeed, He is ever Accepting of repentance." Some of the Companions interpreted it as meaning frequent remembrance and asking for forgiveness at the conquest. And victory, and Ibn Abbas interpreted it as him informing the Messenger of God, may God bless him and grant him peace, of his death in it and Omar, may God be pleased with him, approved of it, and there is no contradiction between him having ordered that at that time and informing him of his noble soul as well, and for this reason, may God bless him and grant him peace, he appeared to be very submissive at

victory as it was narrated that on the day of the conquest of Mecca he was entering it from the upper pass and he was submissive to his Lord to the point that his chin touched the saddle of his saddle in thanks to God for that, then when he entered the city he washed himself and prayed eight rak'ahs and that was at noon, so some of them said: This is the noon prayer, and others said: Rather it is the prayer of conquest, so they recommended for the imam and the prince, if he conquers a city, to pray eight rak'ahs in it upon his first entry as Sa'd ibn Abi Waqqas, may God be pleased with him, did when he entered the palace of Kisra and prayed eight rak'ahs in it, and the correct view is that he separates between every two rak'ahs with a salutation, and it was said that he prays them all with one salutation, and God knows best.

And the Almighty's saying: **But those who did wrong changed the statement to another one that was said to them.** Al-Bukhari said: Muhammad told me, Abd al-Rahman ibn Mahdi told us, on the authority of Ibn al-Mubarak, on the authority of Muammar, on the authority of Hammam ibn Munabbih, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "It was said to the Children of Israel: Enter the gate in prostration and say, 'Forgiveness.' So they entered crawling on their buttocks, so they changed it and said, 'A grain in a hair.'" Al-Nasa'i narrated it on the authority of Muhammad ibn Ismail ibn Ibrahim, on the authority of Abd al-Rahman, with a chain of transmission ending with him, and on the authority of Muhammad ibn Ubayd ibn Muhammad, on the authority of Ibn al-Mubarak, with some of it with a chain of transmission, in the words of God Almighty:

Forgiveness. He said: So they changed it and said, 'A grain.' Abd al-Razzaq said: Muammar informed us, on the authority of Hammam ibn Munabbih, that he heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: "God said to the Children of Israel: 'Enter the gate in prostration and say, 'Forgiveness.' We will forgive you your sins.' So they changed it and entered the gate crawling on their buttocks and said, 'A grain in a hair.'" This is an authentic hadith narrated by Al-Bukhari narrated on the authority of Ishaq bin Nasr, Muslim narrated on the authority of Muhammad bin Rafi', and Al-Tirmidhi narrated on the authority of Abd bin Hamid, all on the authority of Abd al-Razzaq, on his authority.

Al-Tirmidhi said: It is good and authentic. Muhammad bin Ishaq said: Their substitution was as Salih bin Kaysan narrated to me on the authority of Salih, the freed slave of Al-Taw'amah, on the authority of Abu Hurairah and on the authority of someone I do not accuse, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: **They entered the gate - which they were commanded to enter in prostration - crawling on their buttocks and saying, 'Wheat in barley.'** Abu Dawud said: Ahmad bin Salih narrated to us, Sulayman bin Sulayman bin Dawud narrated to us, Abdullah bin Wahb narrated to us, Hisham bin Sa'd narrated to us, on the authority of Zayd bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Sa'id Al-Khudri, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace:

"God said to the Children of Israel: 'Enter the gate in prostration and say, 'Forgive us,' and We will forgive you your sins.'" Then Abu Dawud said: Ahmad bin Musafir narrated to us, Ibn Abi Fadik narrated to us on the authority of Hisham, similarly. This is how he narrated it alone in the book of letters, abbreviated. Ibn Mardawayh narrated to us: Abdullah bin Ja'far narrated to us: Ibrahim bin Mahdi narrated to us: Ahmad bin Al-Mundhir Al-Qazzaz narrated to us: Muhammad bin Ismail bin Abi Fadik narrated to us: Hisham bin Sa'd narrated to us: Zaid bin Aslam narrated to us: Ata bin Yasar narrated to us: Abu Sa'id Al-Khudri said: We traveled with the Messenger of God, may God bless him and grant him peace, until it was the end of the night. We passed a pass called Dhat Al-Hanzel. The Messenger of God, may God bless him and grant him peace, said: "This pass tonight is like the door to which God said to the Children of Israel: Enter the door in prostration and say: 'Forgiveness,' and we will forgive you your sins." Sufyan Al-Thawri said: Abu Ishaq narrated to us: Al-Bara' said: "The foolish among the people will say: 'The Jews were told: Enter the door in prostration.' He said: Bowing down, and say: 'Forgiveness,' so they entered on their backsides and began to say: 'Red wheat with barley in it.' This is the saying of God, the Most High: 'Then those who did wrong substituted a statement other than that which was said to them.'" Al-Thawri said: Al-Suddi narrated to us: Abu Sa'id Al-Azdi narrated to us: Abu Al-Kanud narrated to us: Ibn Mas'ud said: And say, *Hatta*, and they said, *Hanita*, a red grain with barley in it. So God revealed: **But those who did wrong substituted a statement other than that which was said to them.** Asbat said, on the authority of Al-Suddi, on the authority of Marra, on the authority of Ibn Mas'ud, that he said: They said, **Hatta sama'ata azba mazba**, so in Arabic it is a red wheat grain with a hole in it and a black hair. So that is the meaning of the Almighty: **But those who did wrong substituted a statement other than that which was said to them.** Al-Thawri said, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Sa'id, on the authority of Ibn Abbas, regarding the words of God the Almighty: **Enter the gate in prostration**, he said, bowing from a small door. So they entered from their backsides and said, *Hanita*, so that is the meaning of the Almighty: **But those who did wrong substituted a statement other than that which was said to them.** And thus it was narrated on the authority of Ata', Mujahid, Ikrimah, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' ibn Anas, and Yahya ibn Rafi'. The gist of what the commentators have mentioned and what the context indicates is that they changed God's command to them from submission in word and deed, so they were commanded to enter prostrating, so they entered crawling on their buttocks from their buttocks, raising their heads, and they were commanded to say *Hatta*, meaning, **Remove our sins and transgressions from us**, so they mocked and said, **Wheat in barley**. This is the most extreme form of disobedience and obstinacy, and for this reason God sent down His wrath and punishment upon them for their immorality, which is their departure from His obedience. And for this reason He said: **So We sent down upon those who did wrong a punishment from the sky because they were defiantly disobedient.** Ad-Dahhak said on the authority of Ibn Abbas: Everything in the Book of God that refers

Surat al-Baqarah 2:59

Then those who did wrong substituted a statement other than that which was said to them, so We sent down upon those who did wrong a punishment from the sky because they were defiantly disobedient.

to punishment means torment. This is how it was narrated on the authority of Mujahid, Abu Malik, As-Suddi, Al-Hasan and Qatadah that it is torment. Abu Al-Aaliyah said that the punishment is anger. Al-Sha'bi said: The punishment is either the plague or the cold. Sa'id ibn Jubayr said that it is the plague. Ibn Abi Hatim said: Abu Sa'id Al-Ashja' told us, Waki' told us, on the authority of Sufyan, on the authority of Habib ibn Abi Thabit, on the authority of Ibrahim ibn Sa'd, meaning Ibn Abi Waqqas, on the authority of Sa'd ibn Malik, Usamah ibn Zayd and Khuzaymah ibn Thabit, may God be pleased with them, they said: The Messenger of God, may God bless him and grant him peace, said: **The plague is a punishment with which those who came before you were punished.** This is how An-Nasa'i narrated it on the authority of Sufyan Ath-Thawri on his authority. The origin of the hadith in the two Sahihs is on the authority of Habib ibn Abi Thabit: **If you hear of the plague in a land, do not enter it.** The hadith. Ibn Jarir said: Yunus ibn Abd Al-A'la told me on the authority of Ibn Wahb on the authority of Yunus on the authority of Az-Zuhri, he said: Amer ibn Sa'd ibn Abi Waqas, on the authority of Usamah bin Zaid, on the authority of the Messenger of God, may God bless him and grant him peace, said: **This pain and illness is a punishment with which some of the nations before you were punished.** The origin of this hadith is included in the two Sahihs from the hadith of Malik, on the authority of Muhammad bin Al-Munkadir and Salim bin Abi Al-Nadr, on the authority of Amer bin Saad, in a similar manner.

Fath al-Qadir

And His saying: 59- **So those who did wrong substituted a statement other than that which was said to them.** It was said that they said: wheat, and it was said otherwise. The correct view is that they said: a grain in a hair, as will come, traced back to the Prophet, may God bless him and grant him peace. And His saying: **So We sent down upon those who did wrong** is from placing the apparent in place of the implicit for a reason, as is established in the science of rhetoric, and here it is to magnify the matter upon them and to denounce their action, and from it is the saying of Adi bin Zaid:

I do not see death preceded by anything that made death bitter to the rich and the poor

Death was repeated in the house three times to exaggerate his matter and magnify his status. And his saying: **a punishment** with a kasra on the ra' in the reading of everyone except Ibn Muhaisin who read it with a damma on the ra'. And punishment means torment. And the explanation of sin has been presented. Abd al-Razzaq, Ibn Jarir and Ibn Abi Hatim narrated from Qatadah regarding his saying: **Enter this town** he said: Jerusalem. Ibn Jarir narrated from Ibn Zayd he said: It is Jericho, a village in Jerusalem. Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and al-Hakim narrated and authenticated it from Ibn Abbas regarding his saying: **Enter the gate** he said: A narrow

gate *prostrating* he said: Bowing. And his saying: *Repentance* he said: Forgiveness, so they entered from their backsides and said wheat in mockery. He said: So that is the saying of God the Almighty: **Then those who did wrong substituted a statement other than that which was said to them** Ibn Jarir narrated from Ibn Abbas he said: The gate is one of the gates of Jerusalem, and it is called the Gate of Repentance. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani in al-Kabir and Abu al-Shaykh narrated on the authority of Ibn Mas'ud who said: It was said to them: **Enter the gate in prostration.** So they entered with their heads covered and said: *Wheat*, a red grain with a barley grain in it. Abd ibn Humayd, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ikrimah regarding the statement: **Enter the gate in prostration**, he said: Lower your heads, "and say: 'Forgive me,'" he said: Say: There is no god but God. Al-Bayhaqi narrated in al-Asma' wa'l-Sifat on the authority of Ibn Abbas regarding the statement: "Say: 'Forgive me,'" he said: There is no god but God. Ibn Abi Hatim narrated on his authority who said: The gate was facing the Qiblah. Al-Bukhari, Muslim and others narrated on the authority of Abu Hurayrah on the authority of the Prophet (peace and blessings of God be upon him) who said: "The Children of Israel were told: Enter the gate in prostration and say: 'Forgive me,' so they changed it and entered crawling on their buttocks and said: 'A grain in a hair.'" Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas and Abu Hurairah that they said: The Messenger of God (peace and blessings of God be upon him) said: "They entered the gate through which they were commanded to enter, prostrating, crawling on their buttocks, saying: 'Wheat in barley.'" The first is more correct because it is in the two Sahihs. It was narrated with them by those who narrated this other hadith: I mean Ibn Jarir and Ibn Al-Mundhir. Ibn Abi Shaybah narrated on the authority of Ali that he said: Our example in this nation is like the Ark of Noah and the Kebab of Repentance among the Children of Israel. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas that he said: Everything in the Book of God that is a punishment means torment. Muslim and others narrated on the authority of Usamah bin Zaid, Saad bin Malik and Khuzaymah bin Thabit that they said: The Messenger of God (peace and blessings of God be upon him) said: "This plague is a punishment and a remnant of the torment with which people were tormented before you. So if it is in a land while you are in it, do not leave it, and if you hear that it is in a land, do not enter it."

Tafsir al-Baghawi

59. **So those who wronged** changed themselves and said **a statement other than that which was said to them.** This is because they changed the statement of *hatta* with *habta*, so they said in their tongues: **hatana samaqathan** meaning red wheat, in contempt of the command of God Almighty. Mujahid said: The door

was lowered for them so that they could lower their heads, but they refused to enter it in prostration, so they entered on their backs, contradicting the action, just as they changed the statement and said a statement other than that which was said to them.

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Naimi, I told Muhammad bin Ismail, I told Ishaq bin Nasr, I told Abdul Razzaq, on the authority of Muammar, on the authority of Hammam bin Munabbih, that he heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said:

The Children of Israel were told to enter the gate prostrating and say 'forgiveness', but they changed it and entered crawling on their buttocks and said 'a grain in a hair.'

"So We sent down upon those who did wrong a punishment from the sky." It was said: God sent a plague upon them, and seventy thousand of them perished in one hour. **Because they were wicked.** They disobeyed and went against the command of God Almighty.

Tafsir al-Baidawi

59- So those who did wrong substituted a statement other than that which was said to them. They substituted what they were commanded to do of repentance and seeking forgiveness with seeking whatever they desired of worldly goods.

So We sent down upon those who did wrong. He repeated it to exaggerate the ugliness of their situation and to indicate that the sending down upon them was due to their wrongdoing by putting something other than what was commanded in its proper place, or upon themselves by abandoning what would lead to their salvation for what would lead to their destruction.

A punishment from the sky because they were defiantly disobedient. A punishment from the sky because of their disobedience. Originally, *rajz* means what is abhorred, and so is *rajs*. It was read with a dammah, which is a dialect of it, and what is meant by it is the plague. It was narrated that twenty-four thousand died in an hour.

Surat al-Baqarah 2:60

And when Moses asked for water for his people, We said, "Strike the stone with your staff." Then twelve springs gushed forth from it. Each people knew their place of drinking. Eat and drink from the provision of God and do not commit abuse on the earth, spreading corruption.

Surat al-Baqarah 2:60

And when Moses asked for water for his people, We said, "Strike the stone with your staff." Then twelve springs gushed forth from it. Each people knew their place of drinking. Eat and drink from the provision of God and do not commit abuse on the earth, spreading corruption.

Tafsir al-Jalalayn

And mention **and when Moses asked for water** that is, he asked for water **for his people** and they were thirsty in the wilderness **and We said, Strike the rock with your staff** which is the one who fled with his garment, light and square like a man's head, marble or something like that, so he struck it **and it burst open** it split open. And there flowed **from it twelve springs** according to the number of the tribes **every people** a tribe of them **had known their drinking place** their drinking place so that no one else would share it with them. And We said to them **Eat and drink from the provision of God and do not commit abuse on the earth, spreading corruption** a state emphasizing its agent from 'atha with a kasra on the triangle, corrupted

Tafsir al-Suyuti

Tafsir al-Tabari

He means by his saying: **And when Moses asked for water for his people**, and when Moses asked us for water for his people, meaning he asked us to provide his people with water. So he left out mentioning the one who was asked for that, and the meaning that Moses asked for, since what was mentioned of the apparent speech indicates the meaning that he left out.

Likewise, his statement, **Then We said, 'Strike the stone with your staff.'** **Then twelve springs gushed forth from it**, is something that is sufficient to indicate the apparent meaning of what was omitted from it. That is because the meaning of the statement is: **Then We said, 'Strike the stone with your staff.'** **So he struck it, and springs gushed forth.** So he omitted mentioning the report of Moses striking the stone, since what was mentioned indicated what was intended by it.

Likewise, his saying: **Every people has known their place of drinking**, means: Every people among them has known their place of drinking.

He left out mentioning some of them because the speech indicates this.

We have previously demonstrated that Anas is a plural that does not have a singular form, and that if the word *human* were to be pluralized according to its form, it would be said: Anasi and Anasiyya.

The people of Moses are the Children of Israel, whose stories God Almighty told in these verses. And his Lord asked for water for them at the time when they were lost in the wilderness, as:

Bishr bin Muadh narrated, Yazid bin Zari' narrated, on the authority of Saeed bin Abi Arubah, on the authority of Qatada, regarding his statement: **And when Moses asked for water for his people** *verse*, he said: This was when they were in the wilderness, and they complained to their prophet of thirst, so they were ordered to bring a stone of Mount Tur, meaning from the mountain, and Moses would strike it with his staff. So they would carry it with them, and when they came down, Moses would strike it with his staff and twelve springs would gushed forth from it, each tribe having a known spring whose water would flow abundantly for them.

Tamim bin Al-Muntasir told me, he said, Yazid bin Harun told us, he said, Asbagh bin Zaid told us, on the authority of Al-Qasim bin Abi Ayoub, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: That was in the wilderness? He shaded them with clouds, and sent down upon them manna and quails, and made for them clothes that would not wear out or get dirty, and placed a square stone in their midst, and commanded Moses to strike the stone with his staff, and twelve springs gushed forth from it, three springs on each side of it, one spring for each tribe? And they did not move on a journey except that they found that stone with them in the place where it had been with them in the first camp.

Abdul Karim told me, he said, Ibrahim bin Bashar told us, he said, Sufyan told us, on the authority of Abu Saeed, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: That was in the wilderness, Moses struck the stone for them and there appeared in it twelve springs of water, each tribe of them had a spring from which they could drink.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Then we said, 'Strike the stone with your staff.'** **Then twelve springs gushed forth from it**, one spring for each tribe of them. All of that happened during their wanderings when they went astray.

Al-Qasim bin Al-Hasan narrated to us, he said, Al-Hussein narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **And when Moses asked for water for his people**, he said: They feared thirst in their wanderings when they were lost, so the rock burst forth for them into twelve springs, Moses struck it. Ibn Jurayj said: Ibn Abbas said: The tribes are the sons of Jacob, they were twelve men, each one of them gave birth to a tribe, a nation of people.

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: Moses asked for water for them in the wilderness, and they were given water

from a stone the size of a sheep's head. He said: They would throw it on the side of the sacks when they set out, and Moses would strike it with his staff when he descended, and twelve springs would gushed forth from it, one spring for each tribe of them. The Children of Israel would drink from it, until when it was time to set out, the springs would be blocked, and it was said that it was thrown on the side of the sacks. When he descended, he would throw it and strike it with his staff, and a spring would gushed forth from every side like the sea.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told me, on the authority of Al-Suddi, he said: That was in the wilderness.

As for His statement: **Every people knows their drinking place**, God only informed about them with that. Because their meaning in what God the Almighty had brought forth for them from the stone, whose description He the Most High described in this verse regarding drinking, was different from the meanings of the rest of creation regarding what God brought forth for them from the waters of the mountains and the earths, which have no owner except God the Almighty. That is because God had made for each of the twelve tribes a spring from the stone whose description He described in this verse, from which they drank, unlike the rest of the tribes, and no tribe of them would enter into the drinking place of another tribe. And with that, for each of those twelve springs, there was a place in the stone that the tribe from which they drank knew. Therefore, God the Most High singled out these people with the information about them: that each of them knew their drinking place, unlike the rest of the people. Since others were partners in the water that no one owned, and its sources and paths. Each tribe of these was unique in drinking from a spring of the Hijr water, to the exclusion of the other springs, which was specific to them and not to the other tribes. Therefore, they were singled out in the report about them: that each of their people knew their drinking place.

The statement in the interpretation of the Almighty's saying: **Eat and drink from the provision of God**.

This is also something that is sufficient to mention what is apparent from it, without mentioning what was left out. That is because the interpretation of the statement: "So We said, 'Strike the rock with your staff.' So he struck it, and twelve springs gushed forth from it. Each people knew their drinking place. So it was said to them, 'Eat and drink from the provision of God.'" God, the Most High, informed that He commanded them to eat what He had provided them in the wilderness of manna and quails, and to drink what He had boasted to them in it of water from the rotating rock, which has no bottom in the earth, and no way to it except for its owners, flowing with springs of water, and brimming with fresh, sweet springs, by the power of the Possessor of Majesty and Honor.

Then He, the Most High, proceeded to them, permitting them what He permitted, and bestowing upon them what He bestowed upon them of a comfortable life, by forbidding them from striving to spread corruption on the earth, and from committing arrogance in it, so He, the Most High, said to them: **And do not commit abuse on the earth, spreading**

corruption.

The statement in the interpretation of the Almighty's saying: **And do not commit abuse on the earth, spreading corruption.**

What he means by his saying: **Do not commit abuse** is do not transgress, and do not seek to spread corruption on the earth. As: Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And do not spread corruption on the earth**, he says: do not seek to spread corruption on the earth.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And do not commit abuse on the earth, spreading corruption**, do not commit abuse, do not transgress.

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada: **And do not commit abuse on the earth, spreading corruption**, meaning do not walk on the earth spreading corruption.

It was narrated on the authority of Al-Munjab, who said: Bishr narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas: **And do not spread corruption on the earth**, do not spread corruption on the earth.

The root of 'atha is the severity of corruption; in fact, it is the most severe corruption. It is said: 'Atha so-and-so on earth if he goes too far in corruption, he corrupts to the limit, he corrupts 'atha, shortened, and for the group: they are corrupting. There are two other languages for it, one of them is: 'atha ya'athu 'athwan. Whoever reads it in this language should add a damma to the 'tha' of 'aathu, and I do not know of any reader whose reading is followed who reads it in this way. Whoever speaks in this language while describing himself says: 'athwat 'athw, and whoever speaks in the first language says: 'athayt 'atha.

The other of them: 'Aath, ya'ith, 'aythā, 'ayyuthā, and 'aythāna, all of which have the same meaning. And from 'ayth, the saying of Ru'bah ibn al-'Ajaj:

A corrupt and immoral person has spread corruption among us: a crook or a corrupt trader.

He means by his saying: He caused havoc among us, he corrupted us.

Tafsir al-Qurtubi

It contains eight issues:

The first: The Almighty's saying: **And when Moses asked for water for his people**, the dhal was broken due to the meeting of two quiescent letters. The seen is the seen of the question, like: *ista'lama* he asked for water, *istakhabar* he asked for it, *istansur* he asked for help, and the like, meaning he asked and asked for water for his people. The Arabs say: *saqituhu* I watered him and *asqituhu* I watered him, two languages with the same meaning. He said:

May God give water to my people, Bani Majd, and may He give water to Namir and the tribes from the

Surat al-Baqarah 2:60

And when Moses asked for water for his people, We said, "Strike the stone with your staff." Then twelve springs gushed forth from it. Each people knew their place of drinking. Eat and drink from the provision of God and do not commit abuse on the earth, spreading corruption.

crescent moon.

It was said: I gave him a drink from the water of the lip, and I gave him a drink, I showed him the water.

Second: Istisqa' only occurs when there is no water and the rain is withheld. If this is the case, then the ruling at that time is to show servitude, poverty, destitution, and humiliation, along with sincere repentance. And our Prophet Muhammad, may God bless him and grant him peace, prayed for rain:

So he went out to the prayer place, humble, submissive, reverent, and supplicating. That is enough for you! So what about us? There is no repentance with us except stubbornness and disobedience to the Lord of the servants. So how can we drink! But the Prophet, may God bless him and grant him peace, said in the hadith of Ibn Omar:

And they did not withhold the zakat of their wealth except that they withheld the rain from the sky, and were it not for the animals, they would not have had rain. The hadith. And it will come in full, God willing.

Third: The Sunnah of Istisqa' is to go out to the prayer place - in the manner we mentioned - and to deliver the sermon and pray. This is what the majority of scholars said. Abu Hanifa held that it is not part of his Sunnah to pray or go out, but rather it is a supplication and nothing else. He provided evidence.

On the authority of Anas: Authentic, narrated by Al-Bukhari and Muslim. He has no proof in it, because that was a supplication whose response was hastened, so he was satisfied with it over everything else, and he did not intend by that to clarify a Sunnah, and when he intended to clarify, he clarified by his action, according to what was narrated by Abdullah bin Zaid Al-Mazini, who said:

The Messenger of God, may God bless him and grant him peace, went out, felt the heat, turned his cloak around, and then prayed two rak'ahs. Narrated by Muslim.

There will be more rulings on seeking rain in Surat Hud, God willing.

Fourth: The Almighty's saying: **Then We said, 'Strike the stone with your staff.'** The staff is well-known, and it is a feminine shortened noun, and its alif is a change from a waw. He said:

On her stick is a sharp sword

The plural is 'asi and 'asi, which is fa'ool. The 'ayn is broken because of the kasra that follows it. 'A's is also similar to it, like zaman and azman. In the proverb: 'A's is from 'asiya', meaning some of the matter is from some. And their saying: 'He threw his 'asa' means he stayed and stopped traveling, and it is a proverb. He said:

She threw down her staff and settled down, just as a traveler's eyes are comforted by his return.

In the Qur'an: **And what is that in your right hand, O Moses? He said, "It is my staff; I lean upon it.** And there we will discuss its benefits, God willing. Al-Farra' said: The first mistake heard in Iraq was **This is my staff.** The staff may also be used to express unity and separation, and from this it is said about the Khawarij: They split the staff of the Muslims, meaning their unity and their coalition. And the staff was split, meaning the disagreement was removed. The poet said:

If there is a battle and the stick splits, then you and Al-Dahhak are enough, the sword of Engineer

That is enough for you and enough for Al-Dahhak. And their saying: Do not raise your stick in front of your family, is intended as a lesson. And God knows best.

The stone is well-known, and the plural of it in the smallest number is stones, and in the largest number it is stones and stones, and stones are rare. It is like our saying: a camel and a camel, and a male and a male, this is what Ibn Faris and Al-Jawhari said.

I said: In the Qur'an, **They are like stones.** "And indeed, among the stones." **Say, 'Be stones.'** "Throwing stones at them." **And We rained down stones upon them.** So how can it be rare, unless they mean that it is rare in analogy but common in usage and eloquent. And God knows best.

The Almighty said: **Then it burst forth** There is an omission in the speech, the meaning of which is: He struck, so it burst forth. The Almighty was able to cause the water to burst forth and the stone to split without striking, but He wanted to link the causes to the effects as a wisdom from Him for the servants in their reaching the desired goal, and to arrange their reward and punishment in the afterlife based on that. Explosion means splitting, and from it the dawn split. The water burst forth an explosion: it opened. Fajr is the place where the water bursts forth. Anbajas is narrower than anfajar, because it is impure and then becomes an explosion. It was said: anbajas, tabajas, and fattaq have the same meaning, as narrated by Al-Harawi and others.

Fifth: The Almighty's saying: **Twelve springs** Two in the nominative case with **burst forth** and the sign of the nominative in it is the alif. It is declined unlike its counterparts because the dual is always declined to correct its meaning. *Eyna* is in the accusative case for clarification. Mujahid, Talha, and Isa read *ashara* with a kasra on the sheen, which is the language of Banu Tamim, and this is rare in their language because their way is to lighten. The language of the people of Hijaz is *ashara* and their way is to heavy. All of them said by An-Nahhas. The *ain* is one of the common nouns, it is said: the **ain of water**, the **ain of man**, the **ain of the knee**, and the **ain of the sun**. The *ain* is a cloud that comes from the direction of the qiblah. The *ain* is rain that lasts for five or six days and does not stop. A country with few al-Nas 114: meaning few people. And it does not have an *ain*, with a fatha on the *ya*. The *ain* is the hole in the waterskin. The *ain* of water is similar

to the *ain* of animals, because water comes out of it like tears come out of the eye of an animal. It was said: Since the eye of an animal is the most noble thing in it, it was compared to the eye of water, because it is the most noble thing on earth.

Sixth: When Moses, peace be upon him, asked for water for his people, he was ordered to strike a stone with his staff, it was said: a square stone **from the mountain** the size of a sheep's head, thrown in broken bags and carried with it, and when they dismounted, it was placed in the middle of their camp. It was mentioned that they did not carry the stone, but they would find it at each stage in its place from the first stage, and this is greater in the verse and miracle. It was said: The name of the stone was given to it so that Moses could strike any stone he wanted, and this is more eloquent in the miracle. It was said: God the Most High ordered him to strike a specific stone that He indicated to Moses, peace be upon him, and that is why it was mentioned in the definite article. Saeed bin Jubair said: It is the stone on which Moses placed his garment when he washed himself, and he fled with his garment until God healed him from what his people had accused him of. Ibn Atiyyah said: There is no disagreement that it was a separate, square stone, and three springs would flow from each direction if Moses struck it, and when they no longer needed water and departed, the springs would dry up.

I said: What our Prophet Muhammad, may God bless him and grant him peace, was given of a spring of water and its gushing forth from his hand and between his fingers is the greatest miracle, for we see water gushing forth from stones during the night and during the day, and the miracle of our Prophet, may God bless him and grant him peace, was not for any prophet before our Prophet, may God bless him and grant him peace, that water comes out from between flesh and blood! The trustworthy imams and established jurists narrated, "On the authority of Abdullah, who said: We were with the Prophet, may God bless him and grant him peace, and we did not find any water, so a pot was brought to him and he put his hand in it, and I saw the water gushing forth from between his fingers and he said: Come to purification." Al-A'mash said: Salim bin Abi al-Ja'd told me that he said to Jabir: How many were you that day? He said: One thousand five hundred. Wording by al-Nasa'i.

Seventh: The Almighty's statement: **Every people has known their drinking place.** This means that each tribe has a spring that they know and do not drink from any other. The drinking place is the place of drinking. It was also said: the place of drinking. The tribes in the Children of Israel are like the tribes in the Arabs, and they are the descendants of the twelve sons of Jacob, peace be upon him. Each tribe had one of those springs that did not go beyond it. Ata' said: The stone had four sides, and three springs came out of each side, and each tribe had a spring that no one else mixed with them. It has been reported to us that there were fifty thousand fighters in each tribe, in addition to their horses and beasts. Ata' said: On every spot where Moses struck the stone, something like a woman's breast would appear, and it would sweat at first and then flow.

Eighth: The Almighty's saying: **Eat and drink.** There is an omission in the speech, the meaning of which is: We said to them: Eat the manna and quails, and drink the water gushing forth from the separate forest. **And do not cause corruption.** That is, do not cause corruption. And *'ayth* means severe corruption. He forbade them from that. It is said: 'Athā ya'thā 'athan, and 'Athā ya'thu 'athwā, and 'Athā ya'ith 'aythan, 'ayyuthan, and ma'ath. The first is the language of the Qur'an. It is also said: 'Athā ya'th in the doubled form: he corrupted, and from it comes the 'athah, which is the weevil that licks wool. *Corrupters* is a state, and the meaning is repeated to emphasize the difference in the wording. In these words, there is the permissibility of blessings and their enumeration, and the advancement in sins and the prohibition of them.

Tafsir Ibn Kathir

God the Almighty says: And remember My favor upon you in answering your prophet Moses, peace be upon him, when he asked Me for water for you, and making water easy for you and bringing it out for you from a rock with you, and causing water to gush forth for you from twelve springs, for each of your tribes a spring they have recognized, so eat of the manna and the quails and drink from this water which I have gush forth for you without your effort or toil, and worship Him who has subjected that to you: **And do not commit abuse on the earth, spreading corruption.** And do not meet blessings with disobedience, so that you take them away. The commentators have elaborated on this in their speech, as Ibn Abbas, may God be pleased with him, said: He placed a square stone in their midst and ordered Moses, peace be upon him, to strike it with his staff, and twelve springs gushed forth from it, three springs on each side of it, and He informed each tribe of their spring from which they would drink. They would not depart from a place of departure except that they would find that with them in the place where they were in the first place. This is part of the hadith narrated by Al-Nasa'i, Ibn Jarir, and Ibn Abi Hatim, which is the long hadith of the trials. Attia Al-Awfi said: And he made for them a stone like a bull's head that was carried on a bull. When they stopped at a place, they would put it down and Moses, peace be upon him, would strike it with his staff and twelve springs would gush out from it. When they moved on, they would carry it on a bull and the water would be held back. Uthman bin Ata Al-Khurasani said on the authority of his father: The Children of Israel had a stone, and Aaron would put it down and Moses would strike it with his staff. Qatada said: It was a mountain stone from the mountain that they would carry with them until they stopped, Moses would strike it with his staff. Al-Zamakhshari said: It was said that it was made of marble and was a cubit by a cubit. It was said that it was like a human head. It was said that it was from Paradise, ten cubits long, the height of Moses, and it had two branches that would burn in the darkness. It was carried on a donkey. He said: It was said that Adam brought it down from Paradise and they inherited it until it fell to Shu'aib, who gave it to him with the staff. It was said that it was the stone on which his garment was placed when he washed

Surat al-Baqarah 2:60

And when Moses asked for water for his people, We said, "Strike the stone with your staff." Then twelve springs gushed forth from it. Each people knew their place of drinking. Eat and drink from the provision of God and do not commit abuse on the earth, spreading corruption.

himself, and Gabriel said to him: Lift this stone, for in it is power and a miracle for you, so he carried it in his saddlebags. Al-Zamakhshari said: It is possible that the lam is for the genus and not for the covenant, i.e. Strike the thing called the stone, and on the authority of Al-Hasan, he did not command him to strike a specific stone. He said: This is more evident in the miracle and more evident in the ability. So he would strike the stone with his staff and it would burst forth, then he would strike it and it would dry up. They said: If Moses loses this stone, we will be thirsty. So God inspired him to speak to the stones and they will burst forth, and not to touch them with the staff, so that they might acknowledge. And God knows best. Yahya bin Al-Nadr said: I said to Juwaybir: How did each people know where to drink? He said: Moses would place the stone and a man from each tribe would stand up and Moses would strike the stone and twelve springs would burst forth from it and it would sprinkle water from each spring on a man and that man would call his tribe to that spring. Ad-Dahhak said: Ibn Abbas said that when the Children of Israel were in the wilderness, rivers were split for them from the stone. Ath-Thawri said on the authority of Abu Saeed on the authority of Ikrimah on the authority of Ibn Abbas: He said that in the wilderness, Moses struck the stone for them and twelve springs of water came out of it, for each tribe of them had a spring from which they would drink. Mujahid said something similar to what Ibn Abbas said. This story is similar to the story in Surat Al-A'raf, but that one was Meccan, so the narration about them was in the third person because God the Most High is telling His Messenger, may God bless him and grant him peace, what He did for them. As for this surah - which is Al-Baqarah - it is Medinan, so the address in it is directed to them. There he reported by saying: **Then twelve springs gushed forth from it**, which is the beginning of the explosion. Here he reported what the situation eventually led to, which is the explosion, so it was appropriate to mention the explosion here and that there, and God knows best. And between the two contexts there is a difference in ten verbal and semantic aspects that Al-Zamakhshari asked about in his interpretation and answered them with what he had, and the matter in that is close. And God knows best.

Fath al-Qadir

Istisqa' only occurs when there is no water and the rain is withheld. Its meaning in the language is: asking for rain. In Al-Shira', it is proven that the Prophet, may God bless him and grant him peace, described it in prayer and supplication. The stone may be a specific stone, so the lam is for the covenant, or it may not be specific, so it is for the genus, which is more evident in the miracle and stronger for the argument. His statement: 60- **And it burst forth** The fa is based on an omitted word, the meaning of which is he struck, so it burst forth. Explosion means splitting, and the water burst forth, and the dawn is the place where the water bursts forth. Ibn Atiyah said: There is no disagreement that it was a square stone from which

three springs came out from each side. If Moses struck it, the springs flowed, and if they no longer needed water, they dried up. The place of drinking is the place of drinking, and it was said: it is the drink itself. And in it is evidence that a group of them drank from each spring and no one else shared with them. It was said: Each tribe had one of those springs that did not extend beyond it to others, and the tribes are the descendants of the twelve sons of Jacob. And His saying: *Eat* means We said to them: Eat the manna and quails and drink the water that gushes from the rock. And 'atha ya'athi 'athan, and 'atha ya'athu 'athwan, and 'atha ya'ith 'ithan, languages: meaning he spoiled. And His saying: *Corrupters* is an emphatic state. It says in Al-Qamoos: 'atha karma, and sa'i and radhi, 'atha and 'athyan, and 'atha ya'athu 'athwan: he spoiled. And it says in Al-Kashshaf: 'atha is the most severe corruption. So it was said to them: Do not persist in corruption in your state of corruption, because they were persisting in it.

Tafsir al-Baghawi

60. **And when Moses asked for water** he asked for water **for his people** because they were thirsty in the wilderness and asked Moses to ask for water for them and he did so God revealed to him as He said: **So We said, Strike with your staff** and it was from the myrtle of Paradise, its length was ten cubits the length of Moses, peace be upon him, and it had two branches that glowed with light in the darkness, and its name was Aliq. Adam, peace be upon him, carried it from Paradise and the prophets inherited it until it reached Shu'aib, peace be upon him, so he gave it to Moses, peace be upon him.

Muqatil said: The name of the stick is its description. The Almighty said: **The Stone** They differed about it. Wahb said: It was not a specific stone, but Moses would strike any stone that was on the width of the stones, and springs would gush forth for each tribe, and they were twelve tribes, then each spring would flow in a stream to the tribe that he was commanded to water. The others said: It was a specific stone, as evidenced by its being known by the definite article. Ibn Abbas said: It was a light, square stone, the size of a man's head. He would put it in his bucket, and when they needed water, he would put it down and hit it with his staff. Ata' said: The stone had four faces, each face had three eyes, and each tribe had an eye. It was also said: The stone was made of marble. It was also said: It was made of marble, and it had twelve holes, and a fresh water spring would spring from each hole. When they were finished and Moses wanted to carry it, he would hit it with his staff and the water would go away. It would water six hundred thousand people every day. Sa'id ibn Jubayr said: It is the stone on which Moses placed his garment to wash himself, so he fled with his garment and passed by a group of the Children of Israel when they threw stones at him. When Gabriel came to him, he said: God God the Almighty says: **Lift**

this stone, for I have power over it, and you will have a miracle in it. So he lifted it and put it in his bag. Ata' said: Moses would strike it twelve times, and on each strike a woman's breast would appear, then rivers would gush forth and flow. Most of the commentators say: *Anbajasta* and *Anbajasta* are the same. Abu Amr ibn al-Ala' said: *Anbajasta* and *Anbajasta* means flowed. This is what God the Almighty says: **Then there gushed forth** meaning he struck, and there gushed forth from it, meaning flowed. **Twelve springs** according to the number of the tribes. **Each people has known their drinking place** their drinking place, no tribe would interfere with another in drinking. **Eat and drink from the provision of God** meaning and We said to them eat from the manna and quails, and drink from the water, for all of this is from the provision of God that comes to you without difficulty. **And do not commit abuse on the earth, spreading corruption.** Abu 'Amr ibn al-'Ala' said: *Anbajasta* and *Anbajasta* are the most severe forms of corruption. It is said, 'atha ya'athi 'ithan and 'atha ya'athu 'athwan and 'atha ya'ith 'ithan.

From what God has provided means what God has provided them of manna, quails, and spring water. It has also been said that it refers to water alone because it is drunk and eaten from what grows on it. **And do not commit abuse on the earth, spreading corruption** do not transgress while you are corrupting. He only restricted it because even if it is prevalent in corruption, there may be some of it that is not corruption, such as confronting the unjust transgressor with his action, and some of it includes a preponderant goodness, such as Al-Khidr, peace be upon him, killing the boy and puncturing the ship, and corruption is close to it, but it is prevalent in what is perceived by the senses. Whoever denies such miracles does so out of extreme ignorance of God and lack of contemplation of the wonders of His creation. Since it is possible for stones to shave hair, repel vinegar, and attract iron, it is not impossible for God to create a stone that He uses to attract water from under the earth, or to attract air from the sides and turn it into water by the force of cooling and the like.

Tafsir al-Baidawi

60- **And when Moses asked for water for his people** when they were thirsty in the desert.

So We said, 'Strike the stone with your staff.' The lam in it is for the covenant, as narrated, that it was a Tur stone that he carried with him, and three springs flowed from each direction, each spring flowing in a stream to the tribe, and they were six hundred thousand and the camp's capacity was twelve miles, or a stone that Adam brought down from Paradise, and it fell to Shu'aib, upon him be the lam, so he gave it to Moses with the staff, or the stone that fled with his garment when he put it on to wash himself and God cleared him of what they accused him of of filth, so Gabriel, peace be upon him, indicated to him to carry it, or for the type and this is more evident in the argument. It was said that he did not order him to strike a specific stone, but when they said: What would happen to us if we reached a land with no stones? He carried a stone in his saddlebags, and he would strike it with his staff when he descended and it would burst, and he would strike it with it when he set out and it would dry up, so they said: If Moses loses his staff, we will die of thirst, so God revealed to him: Do not strike the stone and speak to it and it will feed you, perhaps they will take heed. It was said that the stone was made of marble and was an arm by an arm, and the staff was ten cubits, the length of Moses, peace be upon him, from the myrtle of Paradise, and it had two branches that burned in the darkness.

Then twelve springs gushed forth from it is related to an omitted word, the meaning of which is: If you struck, then they gushed forth, or if you struck, then they gushed forth, as mentioned in the Almighty's statement: **Then He pardoned you.** It is read as *ashara* with a kasra or a fatha on the sheen, and these are two dialects for it.

Every people every tribe **has known their drinking place** their spring from which they drink. **Eat and drink** on the assumption of the saying:

Surat al-Baqarah 2:61

And [mention] when you said, "O Moses, we will never be satisfied with one kind of food, so call upon your Lord to produce for us from what the earth grows of its herbs and its cucumbers and its garlic and its lentils and its onions." He said, "Would you exchange that which is better for that which is lesser? Go down to Egypt, for you will have what you asked for." And humiliation and poverty were stamped upon them, and they incurred wrath from God. That is because they disbelieved in the verses of God and killed the prophets without right. That was because they disobeyed and were transgressing.

Surat al-Baqarah 2:61

And [mention] when you said, "O Moses, we will never be satisfied with one kind of food, so call upon your Lord to produce for us from what the earth grows of its herbs and its cucumbers and its garlic and its lentils and its onions." He said, "Would you exchange that which is better for that which is lesser? Go down to Egypt, for you will have what you asked for." And humiliation and poverty were stamped upon them, and they incurred wrath from God. That is because they disbelieved in the verses of God and killed the prophets without right. That was because they disobeyed and were transgressing.

Tafsir al-Jalalayn

And when you said, O Moses, we will never be patient with one food, meaning manna and quails, (so call upon your Lord to produce for us something of what the earth grows of for clarification its herbs and cucumbers and garlic its wheat and lentils and onions. He said) to them, Moses Will you exchange that which is better more worthless for that which is lower more degraded for that which is higher. Would you take it in its place? The hamza is for denial, so they refused to return, so God Almighty called Go down descend to a city of the cities for you will have therein what you asked for of plants and humiliation and destitution have been stamped upon them humiliation and disgrace and poverty meaning the effect of poverty from stillness and shame, so it is binding upon them, even if they were rich, as is the case with a minted dirham due to its minting and they incurred they returned (with wrath from God. That) meaning the humiliation and wrath because they meaning because they were disbelieving By the signs of God and they kill the prophets such as Zechariah and John unjustly that is, unjustly that is because they disobeyed and were transgressing they exceeded the limit in sins. He repeated it for emphasis.

Tafsir al-Suyuti

Tafsir al-Tabari

We have previously demonstrated the meaning of patience, which is to restrain the soul and prevent it from something. Since that is the case, then the meaning of the verse is: And remember when you said, O company of Children of Israel: We will not be able to restrain ourselves on one type of food. And that one type of food is what God Almighty informed us that He

fed them in their wanderings, and it is the comfort according to some of the people of interpretation, and according to Wahb ibn Munabbih it is pure bread with meat. So ask your Lord to bring forth for us from what the earth grows of herbs and cucumbers, and whatever God named along with that, and He mentioned that they asked Him for Moses.

The reason for their asking Moses, as far as we have been informed, is what: Bishr ibn Muadh told us, he said: Yazid ibn Zari' told us, he said: Sa'id told us, on the authority of Qatada, regarding his statement: **And when you said, 'O Moses, we will never be satisfied with one kind of food,'** he said: The people were in the wilderness, and the clouds had shaded them, and manna and quails had been sent down to them, so they got tired of that, and remembered the life they had in Egypt, so they asked Moses about it. So God Almighty said: **Go down to Egypt, for you will have what you asked for.**

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **We will never be patient with one kind of food,** he said: They got tired of their food, and remembered the life they had had before that, they said: **Call upon your Lord to bring forth for us from what the earth grows of its herbs and its cucumbers and its garlic** the verse.

Al-Muthanna bin Ibrahim told us, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **And when you said, 'O Moses, we will never be satisfied with one kind of food,'** he said: Their food was quails and their drink was manna, so they asked for what was mentioned, and it was said to them: **Go down to Egypt, for you will have what you asked for.**

Abu Ja'far said: Qatada said: When they came to the Levant, they missed the foods they used to eat, so they said: **Call upon your Lord to bring forth for us from what the earth grows of its herbs, its cucumbers, its garlic, its lentils, and its onions.** The clouds had shaded them, and manna and quails had been sent down to them, so they were tired of that, and remembered the life they had had in Egypt.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Issa told us, he said, I heard Ibn Abi Nujayh regarding the words of God Almighty: **We will never be patient with one kind of food,** manna and quails, so they replaced it with herbs and what was mentioned with it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, similarly.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: They were given in the wilderness what they were given, but they got tired of that and said: **O Musa, we will not be patient with one type of food, so call upon your Lord to bring forth for us from what the earth grows of its herbs, cucumbers, garlic, lentils, and onions.**

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd told us, he said: The food of the Children of Israel in the wilderness was one, and their drink was one. Their drink was honey that came down to them from the sky and was called manna, and their food was a bird called the quail. They ate the bird and drank the honey. They did not know bread or anything else. So they said: **O Moses, we will not be patient with one kind of food, so call upon your Lord to bring forth for us from what the earth grows of its green plants.** So he recited until he reached: **Go down to Egypt, and you will have what you asked for.**

Rather, He, the Most High, said: **He brings forth for us from what the earth grows,** and He did not mention that they asked Him to call upon His Lord to bring forth for them from the earth. He said: They said, **Call upon your Lord to bring forth for us such and such from what the earth grows of its herbs and cucumbers,** because *min* comes with the meaning of partiality for what comes after it, so it was sufficient for Him to mention partiality, since it was known that it entered into the meaning of what was intended by the speech in which it is. Like the saying of the one who says: **Today, so-and-so has food at his place,** meaning some of it.

Some of them said: **From here** means cancellation and omission. It is as if the meaning of the statement, according to him, is: He brings forth for us what the earth produces of its herbs. He cited as evidence for that the saying of the Arabs: **I have not seen anyone** meaning: **I have not seen anyone**, and the saying of God: **And He will expiate for you some of your misdeeds** (al-Baqarah 2:271), and their saying: **There has been a conversation, so leave me alone until I go,** meaning: There has been a conversation.

A group of Arabists denied that *min* could mean cancellation in any part of speech. They claimed that its use in every place where it is used indicates that the speaker intends some of what it is used in, not all of it, and that it is not used in any place except for an understood meaning.

The interpretation of the statement is as we have described from the command of: **So call upon your Lord to bring forth for us some of what the earth grows of its herbs and cucumbers.**

And the greens, cucumbers, lentils, and onions are what people have known among themselves from the plants and seeds of the earth.

As for fawm, the people of interpretation differed about it. Some of them said: It is wheat and bread. Those who said that mentioned: Muhammad ibn Bashir told us, he said: Abu Ahmad and Muammal told us, they

said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Ata', he said: fawm is bread.

Ahmad bin Ishaq told me, he said, Abu Ahmad told us, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Ata' and Mujahid, regarding his statement: **and her mouth,** they said: her bread.

Zakariya bin Yahya bin Abi Zaida and Muhammad bin Amr told me, they said: Abu Asim told us, on the authority of Isa bin Maimun, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And her mouth,** he said: bread.

Bishr bin Muadh told us, he said, Yazid told us, on the authority of Saeed, on the authority of Qatada and Al-Hasan: Foam is the grain that people bake.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada and al-Hasan, something similar.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Husayn told us, on the authority of Abu Malik, regarding his statement: **And its mouth,** he said: wheat.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat bin Nasr told us, on the authority of Al-Suddi: **And its mouth** means wheat.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Yunus, on the authority of Al-Hasan and Hishin, on the authority of Abu Malik, regarding his statement: **and its mouth,** meaning wheat.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far al-Razi told us, on the authority of Qatada, he said: Foam is the grain from which people bake bread.

Al-Qasim told me, he said, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, he said: Ata' bin Abi Rabah told me: His statement: **and her mouth,** he said: her bread, Mujahid said it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd told me: Foam is bread.

Yahya bin Othman Al-Sahmi told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **and its people,** he said: wheat and bread.

Al-Munjab narrated that Bishr narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, regarding his statement: **And its mouth,** he said: It is wheat itself.

Ali bin Al-Hassan told us, he said, Muslim Al-Jarmi told us, he said, Issa bin Yunus told us, on the authority of Rashdin bin Kurayb, on the authority of his father, on the authority of Ibn Abbas, regarding the statement of God Almighty: **And its people,** he said: The people is wheat in the language of the Banu Hashim.

Abdul Rahman bin Abdullah bin Abdul Hakam told me, he said, Abdul Aziz bin Mansour told us, Nafi bin Abi Naim, that Abdullah bin Abbas was asked about the statement of God: **And its people,** he said: wheat.

Surat al-Baqarah 2:61

And [mention] when you said, "O Moses, we will never be satisfied with one kind of food, so call upon your Lord to produce for us from what the earth grows of its herbs and its cucumbers and its garlic and its lentils and its onions." He said, "Would you exchange that which is better for that which is lesser? Go down to Egypt, for you will have what you asked for." And humiliation and poverty were stamped upon them, and they incurred wrath from God. That is because they disbelieved in the verses of God and killed the prophets without right. That was because they disobeyed and were transgressing.

Haven't you heard the statement of Ahyiha bin Al-Jalah when he said:

I was the richest person in the city and I returned to the city about planting foam

Others said: It is garlic. Those who said that were mentioned: Ahmad bin Ishaq Al-Ahwazi told me, he said: Abu Ahmad told us, he said: Sharik told us, on the authority of Laith, on the authority of Mujahid, he said: It is this garlic.

Al-Muthanna bin Ibrahim told me, he said, Ishaq told us, he said, Ibn Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi', he said: Foam is garlic.

And in some readings it is called garlic.

It has been mentioned that the name of both wheat and bread is fuma from the ancient language. He narrated what he heard from the people of this language: fuma lana, meaning: bake bread for us.

It was mentioned that this is the reading of Abdullah bin Masoud: *thawmah* with a *thā'*. If this is correct, then it is one of the letters that are changed, like their saying: **waqa'u fi 'athūr shar they fell into 'athūr shar** and **'āfur shar they fell into 'athāfi shar** and their saying for the fire-places: *athāfi myth*, and for the maghāfir: *maghāthir maghāthir*, and similar to that in which the *tha'* is changed to a *fa'* and the *fa'* to a *tha'*, because the point of articulation of the *fa'* is close to the point of articulation of the *tha'*. The maghāfir is similar to something sweet, similar to honey, it descends from the sky sweetly, it falls on trees and the like.

The statement in the interpretation of the Almighty's saying: "He said: 'Would you exchange that which is better for that which is worse?'"

He meant by his saying: "He said: 'Would you exchange that which is better for that which is less?'" Moses said to them: Would you take that which is less worthless in danger, value, and standard of living, in exchange for that which is better in danger, value, and standard of living? And that was the overwhelming worry.

The origin of substitution is: leaving something for another thing in place of what was left.

The meaning of his saying: **The lowest** is the most contemptible, most lowly, and least important. Its origin is from their saying: **This man has come down to lowliness**, and **He comes down in matters without a slur**, if he follows the baseness of them. The slur has been mentioned by some Arabs in this regard, having heard it from them. They say: **You were not lowly**, and **You have come down**. Some of our companions

recited to me from someone else that he heard some of the Banu Kalb recite the verse of Al-A'sha:

Her clothes are white and her back is clear

With a hamza on the word *al-dani'*, and he heard them say: **He is a lowly, vile person**, with a hamza. If that is correct from them, then the hamza in it is one language, and leaving it out is another.

There is no doubt that whoever replaces manna and quails with greens, cucumbers, lentils, onions and garlic has replaced the lowly with the noble.

Some of them interpreted his saying: **which is closer** to mean: **which is nearer**. The reason for his saying: **which is closer** is that it is more effective than *closeness*, which means nearness.

And similar to what we said about the meaning of his statement: **that which is lesser**, a number of the people of interpretation said about its interpretation. Those who said that mentioned: Bishr ibn Muadh told us, he said, Yazid ibn Zari' told us, on the authority of Sa'id, on the authority of Qatada, he said: **Would you exchange that which is lesser for that which is better?** He said: Would you exchange that which is worse for that which is better than it?

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **which is lower**, he said: worse.

The statement in the interpretation of the Almighty's saying: **Go down to Egypt, for you will have what you asked for**.

The interpretation of that is: So Moses called, and We responded to him, and We said to them: **Go down to Egypt**. This is one of the omitted words that was sufficed with the apparent meaning of mentioning what was omitted and left out of it.

We have previously demonstrated that the meaning of descending to a place is descending to it and settling in it.

The interpretation of the verse is: "And when you said, 'O Moses, we will never be patient with one kind of food, so call upon your Lord to produce for us from what the earth grows of its herbs, its cucumbers, its garlic, its lentils, and its onions.'" Moses said to them: **Would you exchange that which is worse and worse in life for that which is better?** So Moses called upon his Lord to give them what they asked for, and God answered his call and gave them what they asked for. God said to them: **Go down to Egypt, for you will have what you asked for**.

Then the readers differed in the reading of his saying:

Misra, so the majority of the readers read it *Misra* with the tanween of *Misra* and its inclusion. Some of them read it without the tanween and deleting the alif from it. As for those who added the tanween to it and included it, they meant by it a city from the cities, not a specific city. So its interpretation according to their reading is: Go down to a city from the cities, because you are in the deserts, and what you are seeking is not in the deserts and wildernesses, but rather it is in the villages and cities, for when you go down to it you will have what you asked for of livelihood. It may be possible that some of those who read that with the inclusion and tanween, the interpretation of the speech according to them was: **Go down to Misra**, the town known by this name, which is the city from which they left. However, he included it with the inclusion and tanween in imitation of the script of the Qur'an, because in the Qur'an there is an alif fixed in *Misr*, so the way of reading it with the inclusion and tanween is the way of those who read **Qawarira * Qawarira min faddah** (al-Insan 76:15-16) with the tanween, in imitation of the script of the Qur'an. As for the one who did not put a tanween on the word, there is no doubt that he meant Egypt, which is known by this name specifically, and not the other countries.

The people of interpretation differed on this, similar to the difference in the reading of it.

So, Bishr ibn Muadh told us, he said, Yazid ibn Zari' told us, on the authority of Saeed, on the authority of Qatada: **Go down to Egypt**, meaning one of the cities, **for you will have what you asked for**.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **Go down to Egypt** from the cities, **for you will have what you asked for**. So when they came out of the wilderness, the manna and quails were removed and they ate the vegetables.

Al-Muthanna told me, he said, Adam told me, he said, Abu Ja'far told us, on the authority of Qatada, regarding his statement: **Go down to Egypt**, he said: He means a country from among the countries.

Al-Qasim bin Al-Hasan told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **Go down to Egypt**. He said: Egypt from the cities. They claimed that they did not return to Egypt.

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **Go down to Egypt**, he said: Egypt is one of the cities. And Egypt is not used in speech. So it was said: Which Egypt? So he said: The Holy Land that God has written for them, and he recited the words of God, the Most High: **Enter the Holy Land which God has written for you** (al-Ma'idah 5:21).

Others said: It is Egypt, where Pharaoh was. Those who said that mentioned:

Al-Muthanna told me, Adam told us, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **Go down to Egypt**, he said: He meant by it the Egypt of Pharaoh.

It was narrated on the authority of Ammar ibn al-Hasan,

on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of al-Rabi', similarly.

And among the arguments of those who said that God, the Most High, meant by His saying: **Go down to Egypt**, Egypt from the Egypts, the Egypt of Pharaoh specifically, is that God made the land of Ash-Sham for the Children of Israel to live in after He brought them out of Egypt. And He tested them with the wandering, because of their refusal to Moses in the war of the giants, when He said to them: "O my people, enter the Holy Land which God has assigned to you and do not turn back and become losers. They said, "O Moses, indeed within it is a people of giants, and we will never enter it until they leave it. But if they leave it, then we will enter." Two men from among those who feared, upon whom God had bestowed favor, said, "Enter upon them through the gate, and when you have entered it, then you will be predominant. And upon God rely, if you should be believers." They said, "O Moses, indeed we will never enter it as long as they are within it. So go, you and your Lord, and fight. Indeed, we will remain right here." (al-Ma'idah 5:21-24), so God, the Most High, the Almighty, forbade those who said that, as He told us, from entering it until they perished in the wilderness. And He afflicted them with wandering in the land for forty years, then He sent down their descendants to the Levant, and settled them in the Holy Land, and caused the destruction of the giants to be at their hands with Joshua bin Nun after the death of Moses bin Imran. So we see that God Almighty informed us about them that He wrote the Holy Land for them, and He did not inform us about them that He returned them to Egypt after He expelled them from it, so it is permissible for us to read: **Go down to Egypt**, and interpret it as meaning that He returned them to it.

They said: If someone argues with the words of God Almighty: "So We brought them out from gardens and springs, and treasures and a noble station. Thus, and We gave them as an inheritance to the Children of Israel" (Ash-Shu'ara': 57-59).

It was said to him: God, may His praise be glorified, only gave them that inheritance, so He made them possess it and did not return them to it, and He made their dwellings in the Levant.

As for those who said: God Almighty meant Egypt by His saying: **Go down to Egypt**, then one of the proofs they used was the verse in which He said: "So We brought them out from gardens and springs, and treasures and a noble station. Thus, We gave it as an inheritance to the Children of Israel" (Ash-Shu'ara': 57-159) and His saying: "How many gardens and springs did they leave behind, and crops and noble station, and comfort in which they used to rejoice. Thus, We gave it as an inheritance to another people" (al-Dukhan 44:25-28), they said: So God Almighty informed that He had given them that as an inheritance and made it theirs, so they would not inherit it and then not benefit from it. They said: And they would not benefit from it except by some of them going to it, otherwise there is no reason to benefit from it, if they did not go, or some of them go to it. They said: And another, that in the reading of Ubayy ibn Ka'b and Abdullah ibn Mas'ud: **Go down to Egypt** without an alif.

Surat al-Baqarah 2:61

And [mention] when you said, "O Moses, we will never be satisfied with one kind of food, so call upon your Lord to produce for us from what the earth grows of its herbs and its cucumbers and its garlic and its lentils and its onions." He said, "Would you exchange that which is better for that which is lesser? Go down to Egypt, for you will have what you asked for." And humiliation and poverty were stamped upon them, and they incurred wrath from God. That is because they disbelieved in the verses of God and killed the prophets without right. That was because they disobeyed and were transgressing.

They said: In that is clear evidence that it is Egypt itself.

Abu Ja'far said: What we say about this is that there is no evidence in the Book of God for the correctness of these two interpretations, nor is there any report from the Messenger, may God bless him and grant him peace, that would make its coming an excuse. The people of interpretation dispute over its interpretation, so the most correct of the sayings about this, in our view, is to say that Moses asked his Lord to give his people what they asked for from the plants of the earth, as God, the Almighty, the Majestic, explained in His Book, while they were wandering on the earth. So God answered Moses' prayer and commanded him to descend with those of his people who were with him to a settlement in the land that would produce for them what he asked for, since what they asked for was only produced by villages and cities, and that He gave them that when they arrived there. It is possible that that settlement was Egypt, and it is possible that it was Ash-Sham.

As for the reading, it is with the alif and tanween: **Ahbtū Misrān**. This is the reading that I do not accept other than it, because the lines of the Muslims' Qur'ans are the same, and the reading of the Qur'an is agreed upon. No one read it without the tanween and the alif from it, except for someone who cannot be objected to as an argument, in what it came with of the reading that is widespread among them.

The statement in the interpretation of the Almighty's saying: **And humiliation and poverty were imposed upon them**.

Abu Ja'far said: What he means by his saying, **and imposed**, is that he imposed and imposed humiliation on them and forced them to do so. It is from the saying of the speaker: The imam imposed the jizya on the People of the Covenant and the man imposed the kharaj on his slave, meaning by that he imposed it and forced it on him. And from their saying: The prince imposed the expedition on the army, meaning by that: he forced it on them.

As for *humiliation*, it is the action of the one who says: **So-and-so was humiliated**, "smallness" is from **smallness of the matter**, and *sitting* is from *sit*.

And *humiliation* is the humiliation that God Almighty commanded His believing servants not to give them security to decide on what they are upon of their disbelief in Him and His Messenger unless they pay the jizyah for them. So God Almighty said: "Fight those who do not believe in God or the Last Day and do not consider unlawful what God and His Messenger have forbidden and do not adopt the religion of truth from among those who were given the Scripture - until they

pay the jizyah with willing submission while they are subdued." (al-Tawbah 9:29) As: Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Al-Hasan and Qatadah, regarding His statement: **and humiliation has been imposed upon them**, they said: They pay the jizyah with willing submission while they are subdued.

As for *Al-Maskinah*, it is the source of *Al-Maskin*. It is said: **There is none among them more submissive than so-and-so**, and **He was not poor**, and he was indeed poor. Some scabies say: **He was poor, we were poor**. And *Al-Maskinah* in this context is like *Al-Maskinah* of poverty and need, and it is its humility and submissiveness, as: Al-Muthanna bin Ibrahim told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **And Al-Maskinah**, he said: poverty.

Musa told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **And humiliation and poverty were imposed upon them**, he said: poverty.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And humiliation and poverty were imposed upon them**, he said: These are the Jews of the Children of Israel. I said to him: Are they the Copts of Egypt? He said: What do the Copts of Egypt have to do with these? No, by God, they are not them, but they are the Jews, the Jews of the Children of Israel.

God Almighty informed them that He would replace their honor with humiliation, their blessings with misery, and His pleasure with anger, as a punishment from Him for their disbelief in His signs and their killing of His prophets and messengers, out of aggression and injustice on their part without right, and their disobedience to Him and opposition to Him.

The statement in the interpretation of the Almighty's saying: **And they incurred the wrath of God**.

Abu Ja'far said: What he means by his statement, **And they incurred the wrath of God**, is that they turned away and returned. **And they incurred** is not said except with a relative pronoun: either with good or evil. It is said from this: So-and-so incurred his sin, he incurred it And from this is the statement of God, the Almighty, **Indeed, I want you to incur my sin** (al-Ma'idah 5:29), meaning: you turn away bearing them and return with them, they have become upon you and not me.

The meaning of the statement is, **If they return, bearing the wrath of God, then God's wrath has befallen them, and His displeasure is due to them**. As I narrated on

the authority of Ammar ibn al-Hasan, who said, Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', regarding his statement, **And they incurred the wrath of God**, then God's wrath befell them.

Yahya bin Abi Talib told us, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **And they incurred the wrath of God**, he said: They deserved the wrath of God.

We have presented the meaning of God's anger towards His servant in the previous part of this book, so there is no need to repeat it here.

The statement in the interpretation of the Almighty's saying: **That is because they disbelieved in the signs of God and killed the prophets without right**.

Abu Ja'far said: By His Most High's saying, *That*, He meant that He struck them with humiliation and poverty, and brought His wrath upon them. So by His saying, *That*, He meant what we described, indicating that the saying of the speaker, *That*, includes many meanings if it is indicated by it.

What he means by his saying: **because they were disbelieving**, is because they were disbelieving. He says: We did to them by inflicting humiliation, poverty, and wrath upon them because **they were disbelieving in the signs of God and killing the prophets without right**, as A'sha of Banu Tha'labah said:

A kingdom that lived in Hijaz with hostile people and a vast land.

As the sandgrouse and the sandgrouse have settled, so that they may become

He meant by that: This woman lived in this place, in a land far from his people, because of her proximity to him, his people, and his country, as she was located in the garden of the sandgrouse and the garden of the Tanadub.

Likewise, His statement: "And humiliation and poverty were imposed upon them, and they incurred the wrath of God. That was because they disbelieved in the signs of God," means: That was from Us because they disbelieved in Our signs, and a punishment for them for killing Our prophets.

We have previously explained in our book that the meaning of disbelief is to cover and conceal something, and that the verses of God are His arguments, signs, and evidence of His Oneness and the truthfulness of His Messengers.

So the meaning of the words is: We did that to them because they denied God's proofs of His Oneness and belief in His Messengers, rejected their truth, and lied about them.

What he means by his saying: **And they kill the prophets unjustly** is: And they kill the messengers of God whom He sent to convey what He sent them with from Him to those to whom they were sent.

They are a group, the singular of which is prophet, without a hamza, and its origin is the hamza, because from anba'a 'an God, it is yanba'an 'anhu, but the noun

is derived from it, munbi', but it was changed from mufa'il to fa'il, just as sami' was changed to fa'il from musma', and basir from mubsir, and the like. And the hamza of an-nabi' was replaced by a ya', so it was said: nabi. This is also the plural of an-nabi as an-nabi', and they only pluralized it in this way, because they attached an-nabi, by replacing the hamza from it with a ya', to the adjectives that come in the estimation of fa'il from those with ya' and waw. That is because when they pluralize what was from the adjectives in the estimation of fa'il from those with ya' and waw, they pluralize it as af'la' like their saying wali and awliya', and wasi and wasiya', and da'i and da'iya'. If they had collected it according to its original form, which is its original form, and that the singular form is prophet with a hamza, they would have collected it as fa'la', and they would have been called an-Naba', like an-Nabaha', because that is the collection of what was on fa'il from the adjectives with ya' and waw, like their collection: the partner is partners, the knowledgeable is scholars, the wise is wisdom, and the like. It has been reported that the Arabs collected the prophet as an-Naba', and that is from the language of those who add a hamza to an-Nabi', then they collected it as an-Naba', as I have explained. And from that is the saying of Abbas ibn Mirdas in praise of the Prophet, may God bless him and grant him peace:

O Seal of the Prophets, you are sent with goodness, and you are the guide to all the paths.

He said: O Seal of the Prophets, although one of them is a prophet with a hamza. Some of them said: The prophet and the prophethood, without a hamza, because they are taken from the prophethood, which is like the high place, and he used to say: The origin of the prophet is the road, and he used to cite as evidence for that the verse of Al-Qatami:

When a prophet came and settled there, he became like the lines of a flowing river.

He says: The path was called a prophet because it is apparent and clear from prophecy. And he says: I have not heard anyone pronounce the word prophet with a hamza. He said: We have mentioned what is in that, and explained what is sufficient, God willing.

What he means by his saying: **And they kill the prophets without right** is that they were killing God's messengers without God's permission to kill them, denying their message and rejecting their prophethood.

The statement in the interpretation of the Almighty's saying: **That is because they disobeyed and were transgressors**.

His saying: *That*, is a response to the first *that*. The meaning of the statement is: And humiliation and poverty were imposed upon them, and they incurred the wrath of God because of their disbelief in the signs of God and their killing of the prophets without right, because of their disobedience to their Lord and their transgression of His limits. So He, the Most High, said: **That is because they disobeyed**, and the meaning is: That is because of their disobedience and their transgression of their faith.

And aggression is exceeding the limit that God has set

Surat al-Baqarah 2:61

And [mention] when you said, "O Moses, we will never be satisfied with one kind of food, so call upon your Lord to produce for us from what the earth grows of its herbs and its cucumbers and its garlic and its lentils and its onions." He said, "Would you exchange that which is better for that which is lesser? Go down to Egypt, for you will have what you asked for." And humiliation and poverty were stamped upon them, and they incurred wrath from God. That is because they disbelieved in the verses of God and killed the prophets without right. That was because they disobeyed and were transgressing.

for His servants to something else, and whoever exceeds the limit of something to something else has transgressed it to what he has exceeded to.

The meaning of the words: I did to them what I did of that, because they disobeyed my command, and crossed my limits to what I forbade them from.

Tafsir al-Qurtubi

God the Almighty said: **And when you said, 'O Moses, we will never be patient with one kind of food,'** This was what they said in the wilderness when they got tired of manna and quails, and remembered their former life in Egypt. Al-Hasan said: They were stinky people of leeks, onions and onions, so they turned to their turbidity, the turbidity of evil, and their natures yearned for what was their custom, so they said: We will never be patient with one kind of food. They referred to manna and quails as one kind of food, although they were two, because they used to eat one with the other, so they said: one kind of food. It was said: Because of their repetition in every day's meal, as you say to someone who is constant in fasting, praying and reading: He is on one thing, because he is constant in that. It was said: The meaning is that we will never be patient with wealth, so that we will all be rich and some of us will not be able to help each other, because each one of us is self-sufficient. And that is how they were, as they were the first to take slaves and servants.

The Almighty says: **On food.** Food refers to what is eaten and drunk. God Almighty says: **And whoever does not eat it, then it is from Me.** And He says: **There is no blame upon those who believe and do righteous deeds for what they have eaten.** That is, what they have drunk of wine, as will be explained. And if the quail is honey - as Al-Mu'arrij narrated - then it is also a drink. And sometimes wheat and dates are specifically referred to as food, as in the hadith of Abu Sa'id Al-Khudri, who said:

"We used to give Zakat al-Fitr during the time of the Messenger of God (peace be upon him) as a Sa' of food or a Sa' of barley," the hadith. The common custom is that the one who says: **I went to the food market** only understands the place where it is sold, not anything else that is eaten or drunk. Taste **with the fat-ha** is what the taste conveys. It is said: **It tastes bitter.** Taste is also what is desired. It is said: **It has no taste.** So-and-so has no taste: if he is tasteless. Taste **with the damma** is food. Abu Khurash said:

I want to be brave if you know me and prefer others from your children to taste it

And the pure water became clear, and when it was finished, the provisions became tasty for the sluggish.

By the first he meant food, and by the second what is desired of it. He has tasted, he is a eater if he has eaten and tasted. From this is the saying of God Almighty: **And whoever does not taste it, then he is of me** meaning whoever does not taste it. And He said: **So when you have eaten, then disperse** meaning eat. And the Messenger of God, may God bless him and grant him peace, said about Zamzam:

It is a food that tastes good and a cure for illness.

So-and-so asked me to talk to him if he wanted me to talk to him. In the hadith:

If the Imam asks you for food, feed him. He says: If he asks for the opening, open it for him. So-and-so does not eat or sleep except while standing. The poet said:

Yellow-cheeked ostrich, which only eats sleep when fasting

God the Almighty said: **So call upon your Lord to bring forth for us from what it grows.** The language of Banu Amir is fad'aa with a kasra on the 'ayn due to the meeting of two quiescent letters. They make the weak verb like the sound verb and do not consider the omitted word. And yakhruj is majzum in the sense of ask him and say to him: bring forth, he will come forth. It was said: it is in the sense of supplication with the estimation of the deletion of the lam, and al-Zajaj weakened it. And min, in his saying minma is redundant according to al-Akhfash's saying to this because it is redundant according to Sibawayh, because the statement is affirmative. An-Nahhas said: Al-Akhfash only called for this because he did not find an object for yakhruj so he wanted to make ma a direct object. It is better for the object to be deleted and the rest of the statement indicates it, the estimation: bring forth for us from what the earth grows as food. So the first min in this is for partiality, and the second is for specification. And **min baqlha** is a substitute for ma by repeating the letter. *Waqtaha* is conjoined to it, and so is what comes after it, so know it. And baql is well-known, and it is every plant that does not have a stem. Tree: that which has a stem. The gourd is also well-known, and its qaf may be closed, which is the reading of Yahya bin Waththab and Talha bin Masraf, two dialects, and the kasra is more common. It was said that the plural of qithaa is qithaa'i, like 'albaa' and 'alabi, except that qithaa is one of the words with a waw, you say: aqta'at al-qawm, meaning I fed them that.

And she poured water over the pot and calmed its boiling. Al-Ja'di said:

Their pot boils over us, so we pour it out on them and

spit it out on us when it boils over.

Fat'atha' means to break a man's anger by saying something or otherwise and calm his anger. And he returned until he became exhausted and dazed. And the free man became calm and slack. And among their proverbs about a little righteousness is their saying: The poor man became very angry. Its origin is that a man was angry with a people and was hungry along with his anger, so they gave him a drink of a drink and he calmed down and stopped his anger and stopped attacking them. A drink of a drink of a drink is a milk that has been mixed with a sour liquid so that it curdles. You milked the milk with a sour liquid so that it curdled, and the noun is a drink of a drink. And the milk curdled means it curdled.

Ibn Majah narrated: Muhammad ibn Abdullah ibn Numayr told us, Yunus ibn Bakir told us, Hisham ibn Urwah told us, on the authority of his father, on the authority of Aisha, who said: My mother was treating me for obesity, wanting to bring me to the Messenger of God, may God bless him and grant him peace. But she did not succeed in that until she ate cucumbers with dates and gained the best fat. This is a sound chain of transmission.

God the Almighty said: **And its garlic.** There is a difference of opinion about the garlic. Some say it is garlic, because it is similar to onions. It was narrated by Juwaybir on the authority of Ad-Dahhak. The letter *tha* is replaced by the letter *fa*, as they said: *maghafir* and *maghathir*. And *jadath* and *jadaf*, for the grave. Ibn Masoud read *thawmaha* with a triple *tha*, and this was narrated on the authority of Ibn Abbas. Umayyah ibn Abi Al-Salt said:

Their homes at that time were full of paradises, fomans and onions.

Paradise: singular: paradise. A vineyard is a pergola, meaning a trellis. Hassan said:

You are people of low origins, your food is foam and the hymn of **There is no power but from God**

Meaning garlic and onions, which is what Al-Kisa'i and Al-Nadr bin Shumayl said. It was also said that Al-Fawm is wheat. It was narrated from Ibn Abbas as well and most of the commentators, and An-Nahhas chose it. He said: It is more appropriate, and whoever said it is higher, and its chains of transmission are sound. Juwaybir is not comparable to his narration, even though Al-Kisa'i and Al-Farra' chose the first saying, because the Arabs substituted the Fa' for the Tha', and substitution cannot be used as an analogy, and that is not common in the speech of the Arabs. Ibn Abbas recited to someone who asked him about Al-Fawm and that it is wheat, the saying of Ahyiha bin Al-Jalah:

The richest person in the city was a single person who grew foam.

Abu Ishaq Al-Zajaj said: How can people ask for food that has no wheat in it, when wheat is the origin of food?! Al-Jawhari Abu Nasr said: Al-Fawm is wheat. Al-Akhfash recited:

I thought I was the richest man in town who could not

grow foam.

Ibn Duraid said: The ear of corn is the spike, and he recited:

And their Lord said, when he brought us his palm, a mouthful or two mouthfuls

The letter ha in his hand is not saturated. Some of them said: Al-Fawm: chickpeas, a Levantine language. Its seller is Fami, changed from Fumi, because they may change the nisba, as they said: Sahli and Dahri. It is said: Fawmwa lana, meaning they baked. Al-Farraa said: It is an ancient language. Ata and Qatada said: Al-Fawm is every grain that is baked.

Question: Scholars differed regarding eating onions, garlic, and other vegetables that have a bad smell. The majority of scholars are of the opinion that it is permissible, based on the authentic hadiths on this. A group of the apparent scholars, who say that congregational prayer is obligatory, are of the opinion that it is forbidden, and they said: Everything that prevents one from performing an obligatory prayer and performing it is forbidden to do or be occupied with. They argued that the Messenger of God (blessings and peace of God be upon him) called it filthy, and God the Almighty described His Prophet (blessings and peace of God be upon him) as forbidding filthy things. Among the arguments for the majority is what was proven from Jabir:

"The Prophet, may God bless him and grant him peace, was brought some green vegetables at Badr and he found them to have a bad smell. He was told what vegetables were in them and he said: 'Bring them near' - to one of his companions who was with him - and when he saw him he was reluctant to eat them. He said: 'Eat, for I am speaking to someone you do not speak to.'" Narrated by Muslim and Abu Dawud. This is clear in its specificity to him and its permissibility for others. Also in Sahih Muslim on the authority of Abu Ayyub:

"The Prophet, may God bless him and grant him peace, stayed with Abu Ayyub, and he prepared food for the Prophet, may God bless him and grant him peace, in which there was garlic. When he returned to him, he asked about the place where the Prophet's fingers had been, and he was told: He did not eat. He was alarmed and went up to him and said: Is it forbidden? The Prophet, may God bless him and grant him peace, said: No, but I hate it. He said: I hate what you hate or what you hate. He said: And the Prophet, may God bless him and grant him peace, was brought **meaning revelation came to him**. This is a text stating that it is not forbidden. Likewise, what Abu Saeed Al-Khudri narrated from the Prophet, may God bless him and grant him peace, when they ate garlic at the time of Khaybar and its conquest: O people, I do not have the right to forbid what God has made lawful, but it is a tree whose smell I hate." These hadiths indicate that the ruling is specific to him, since he is the one who was specifically mentioned in the conversation with the Angel. However, we have learned this ruling in the hadith of Jabir, which requires that he be treated equally with others in this ruling, where he said:

"Whoever eats this herb, garlic - and he once said:

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And [mention] when you said, "O Moses, we will never be satisfied with one kind of food, so call upon your Lord to produce for us from what the earth grows of its herbs and its cucumbers and its garlic and its lentils and its onions." He said, "Would you exchange that which is better for that which is lesser? Go down to Egypt, for you will have what you asked for." And humiliation and poverty were stamped upon them, and they incurred wrath from God. That is because they disbelieved in the verses of God and killed the prophets without right. That was because they disobeyed and were transgressing.

Whoever eats onions, garlic, or leeks - should not come near our mosque, for the angels are harmed by what harms the children of Adam." And Omar ibn al-Khattab, may God be pleased with him, said in a long hadith:

You people, you eat two plants that I see as nothing but bad: onions and garlic. I saw the Messenger of God, may God bless him and grant him peace, when he found their odor on a man in the mosque, he would order him to be taken to Al-Baqi'. Whoever eats them should cook them to death. Narrated by Muslim.

The Almighty said: **And its udder and its lentils.** Lentils are well-known. A lentil is a pimple that appears on a person, and may kill. And lentils is a warning to mules. He said:

Lentils, what do you have to do with the emirate? I escaped and you are carrying a divorce.

Adas: the severity of the tread, and toil as well. It is said: Adasa. And Adas in the land: he went into it. And Al-Fate went towards him, meaning it walked. Al-Kumaith said:

The horror of darkness burdened her, and I still see the night as a brother, trampling on me and coming back to me.

Any left to me at night. And lentils: a dialect for hadith, said al-Jawhari. And it is transmitted from the Prophet, may God bless him and grant him peace, from the hadith of Ali that he said:

Eat lentils, for they are blessed and sacred, and they soften the heart and increase tears, for seventy prophets blessed them, the last of whom was Jesus, son of Mary, mentioned by al-Tha'labi and others. Umar ibn Abd al-Aziz would eat bread with oil one day, and meat with lentils the next day. Al-Hulaimi said: Lentils and oil are the food of the righteous, and if they had no virtue other than that they were the hospitality of Abraham, peace be upon him, in his city, it would have been sufficient. It is one of the things that lightens the body, so it is light for worship, and desires are not aroused by it as they are by meat. Wheat is one of the grains, and it is the same as the foam according to the correct view, and barley is close to it and was the food of the people of Medina, just as lentils were the food of the village of Abraham, peace be upon him, so each of the two grains had a virtue for one of the prophets, peace be upon them. It was narrated that the Prophet, peace be upon him, and his family did not eat their fill of wheat bread for three consecutive days from the time they arrived in Medina until God Almighty took him."

God the Almighty said: "He said: 'Would you exchange that which is better for that which is less?'" Substitution:

putting one thing in place of another, and from it comes the word *badal*, which has been mentioned before. Adna is taken - according to Al-Zajjaj - from *darnu*, meaning close in value, and from their saying: a garment of limited price. Ali bin Sulayman said: It is with a hamza from *adni'* meaning **the lowest**, except that he lightened the hamza. It was said: It is taken from *ad-dan*, meaning the lowest, so its root is *adun*, "af'al," which was changed to *af'ala*, and the *waw* was changed to an *alif* because it is at the end. In the anomalies, it is read as *adna'*. The meaning of the verse is: Would you exchange the vegetables, cucumbers, lentils, and onions that are less, for manna and quails that are better.

There is a difference of opinion regarding the reasons that necessitate the superiority of manna and quails over the thing they asked for, and they are five:

First: Since legumes are not dangerous compared to manna and quails, they are better, as Al-Zajjaj said.

Second: Since manna and quail were food from God to them and He commanded them to eat it, and it was in the continuity of God's command and gratitude for His blessings and a store for the hereafter, and what they sought was devoid of these characteristics, it was inferior in this respect.

Third: Since what God bestowed upon them was better and more delicious than what they asked for, what they asked for was inevitably less than this aspect.

Fourth: Since what they were given did not require any effort or toil, and what they asked for would only come with plowing, farming, and toil, it was less.

Fifth: Since what was sent down to them was not doubted to be permissible or pure, because it came down from God, and the grains and land were interspersed with sales and usurpations and were subject to doubt, they were less permissible in this respect.

Question: This verse is evidence of the permissibility of eating good and delicious foods. The Prophet, may God bless him and grant him peace, loved sweets and honey, and drank cold, fresh water. This meaning will come in full in Al-Ma'idah and Al-Nahl, God willing.

God the Almighty said: **Go down to Egypt.** The meaning of **go down** was mentioned earlier, and this is a command that means to make it impossible, like God the Almighty's saying: **Say, 'Be stones or iron.'** Because they were in the wilderness and this was a punishment for them. It was said that they were given what they asked for. *Misr* with the tanween is an objection to the reading of the majority, and it is the script of the Mushaf. Mujahid and others said: Whoever inflected it meant a non-specific Egypt.

Ikrimah narrated from Ibn Abbas regarding his saying: Go down to Egypt, he said: A Egypt from these cities. A group of those who inflected it also said: He meant the Egypt of Pharaoh specifically. The first ones cited as evidence what the apparent meaning of the Qur'an required of their command to enter the village, and what the narration clearly showed that they settled in Ash-Sham after the wilderness. The others cited as evidence what is in the Qur'an that God gave the Children of Israel the homes of Pharaoh's family and their traces, and they permitted inflecting it. Al-Akhfash and Al-Kisa'i said: Because of its lightness and its resemblance to Hind and Da'd, and he recited:

Daad was not covered with her apron, nor did she give Daad water in the cans.

So he combined the two languages. Sibawayh, Al-Khalil and Al-Farraa do not allow this, because if you named a woman Zayd, it would not be declined. Other than Al-Akhfash said: He wanted perfection, so he declined. Al-Hasan, Aban bin Taghlib and Talhah recited: Egypt without declension. And it is like that in the Mushaf of Ubayy bin Ka'b and the reading of Ibn Mas'ud. And they said: It is the Egypt of Pharaoh. Ashhab said: Malik said to me: It is, in my opinion, Egypt, your village, the dwelling place of Pharaoh. Ibn Atiyyah mentioned it. The root of Egypt in the language is the border. And the borders of a house are its boundaries. Ibn Faris said: It is said that the people of Hejer write in their conditions: So-and-so bought the house by its borders, meaning its boundaries. Adi said:

And He made the sun a place of refuge, between which there is no concealment, and He has separated the day from the night.

The Almighty said: **Then you will have what you asked for.** "What" is in the accusative case with *in*. Ibn Waththab and Al-Nakha'i read **you asked** with a kasra on the *seen*. It is said: **I asked** and **I asked** without a hamza. It is one of the words with a *waw*, as evidenced by their saying: **they ask each other.** The meaning of **and humiliation and poverty were imposed upon them** is that they were forced to do them and they were decreed to do them. It is taken from **strike domes.** Al-Farazdaq said about Jarir:

The spider has woven its web over you, and the revealed book has decreed it for you.

The ruler hit the hand, i.e. he carried and obliged. Humiliation: humiliation and smallness. Poverty: poverty. There is no Jew, even if he is rich, who is free from the appearance of poverty, submission and humiliation. It was said: Humiliation is the imposition of the jizya, on the authority of Al-Hasan and Qatada: And poverty is submission, and it is taken from stillness, i.e. poverty reduced his movement, said Al-Zajjaj. Abu Ubaidah said: Humiliation is smallness. And poverty is the source of the poor. Ad-Dahhak bin Muzahim narrated on the authority of Ibn Abbas: **And upon them is humiliation and poverty and they afflicted.** He said: They are the owners of the kisses.

The Almighty said: **And they returned** meaning they turned back and returned, meaning that was binding on them. And from this is what he, peace be upon him, said in his supplication and prayer:

I acknowledge your blessings upon me, i.e. I acknowledge them and commit myself to them. Its root in the language is to return. It is said that someone returned to something, i.e. he returned to it. And to return to the home - which is the house - i.e. to return. And to return is to return with the recompense. And in this matter they are equal, i.e. they return to one meaning. And the poet said:

Will you not stop being kings and protect our sacred places, so that blood will not be shed for blood?

That is, blood does not return for blood in retaliation. He said:

They returned with the loot and the captives, and our sons with the kings in chains.

They returned and we returned. The meaning of anger was mentioned previously in Al-Fatihah.

God the Almighty said: *That* is an explanation. **Because they disbelieved** that is, they denied the signs of God that is, His Book and the miracles of His prophets, such as Jesus, John, Zechariah and Muhammad, peace be upon them: **and killed the prophets** is in apposition to disbelieve. It was narrated from Al-Hasan that they kill, and from him also like the group. Nafi' read the prophets with a hamza wherever it occurred in the Qur'an except in two places: In Surat al-Ahzab 33: **If she offers herself to the Prophet if he wishes.** "Do not enter the houses of the Prophet except" for he read without a long vowel or a hamza. The hamza of these two was left out because two broken hamzas came together. The hamza was left out in all of the rest. As for the one who hamzas it is from anba' if he informs, and its active participle is munbi'. The plural of prophet is anbiya', and it came in the plural of prophet is naba'. Al-Abbas ibn Mirdas As-Sulami said, praising the Prophet, peace and blessings be upon him:

O Seal of the Prophets, the Messenger of Truth guided all to the right path. He guided you.

This is the meaning of reading the hamza. Those who say that the hamza should be omitted differed. Some of them derived it from hamza, then made the hamza easy. Some of them said: It is derived from naba' yanbu if it appears. So the prophet is from prophethood which means elevation, so the status of the prophet is high. The prophet, with the hamza omitted, is also the path, so the messenger was called a prophet because the people are guided by him like the path. The poet said:

To become a small gravel instead of the prophet from the writer

To throw something: to break it. It is said: he threw his nose and threw it away, with both the letter taa and the letter thaa. Ratam is also martoom, meaning broken. Al-Katib is the name of a mountain. So the prophets are to us like paths on the earth. It is narrated that a man said to the Prophet, may God bless him and grant him peace: Peace be upon you, O Prophet of God, and he hummed. The Prophet, may God bless him and grant him peace, said: I am not the Prophet of God - and he hummed - but I am the Prophet of God - and he did not hum. Abu Ali said: The chain of transmission of

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And [mention] when you said, "O Moses, we will never be satisfied with one kind of food, so call upon your Lord to produce for us from what the earth grows of its herbs and its cucumbers and its garlic and its lentils and its onions." He said, "Would you exchange that which is better for that which is lesser? Go down to Egypt, for you will have what you asked for." And humiliation and poverty were stamped upon them, and they incurred wrath from God. That is because they disbelieved in the verses of God and killed the prophets without right. That was because they disobeyed and were transgressing.

this hadith is weak, and what strengthens its weakness is that the eulogist recited to him, may God bless him and grant him peace:

O Seal of the Prophets... and denial did not affect that

The Almighty's saying: **Without right** is an emphasis on the heinousness and sin they committed.

If it is said: This is evidence that it is correct that they were killed justly, and it is known that the prophets are infallible from doing something that would kill them. It is said to him: It is not so, but is killed for the sake of out as a description of their killing, that it was injustice and not justly, so this was an emphasis on the heinousness of it upon them, and it is known that a prophet is not killed justly, but is killed for the sake of the right, so his statement: *unjustly* clearly indicates the heinousness of the sin and its clarity, and no prophet ever came with anything that would necessitate his killing.

If it is said: How is it permissible to leave the unbelievers alone and kill the prophets? It is said: That is an honor for them and an increase in their status, like the example of those believers who are killed in the way of God, and that is not a betrayal of them.

Ibn Abbas and Al-Hassan said: No prophet was ever killed except those who were not ordered to fight, and everyone who was ordered to fight was victorious.

The Almighty said: **That is because they disobeyed and were transgressing.** That is a response to the first and an emphasis on the reference to it. The *ba* in *because* is the *ba* of the reason. Al-Akhfash said: That is, because of their disobedience. Disobedience is the opposite of obedience. The nucleus became strong when it became intense. Transgression is exceeding the limit in everything, and is known in injustice and sins.

Tafsir Ibn Kathir

God the Almighty says: And remember My favor upon you in sending down upon you manna and quails, a good and beneficial food, pleasant and easy. And remember your turning back and your annoyance at what We provided you and your asking Moses to replace that with the vile foods of vegetables and the like that you asked for. Al-Hasan Al-Basri said: They were arrogant about that and could not be patient with it. They remembered the life they had been in, and they were a people who ate lentils and onions and legumes and garlic, so they said: **O Moses, we will not be patient with one type of food, so call upon your Lord to bring forth for us from what the earth grows of its**

vegetables and cucumbers and garlic and lentils and onions. They only said about one type of food while they were eating manna and quails because it does not change or alter every day, so it is one type of food: vegetables, cucumbers, lentils and onions are all well-known. As for garlic, the predecessors differed about its meaning, so it occurred in the reading of Ibn Masoud and its garlic with a tha, and Mujahid interpreted it in the narration of Layth bin Abi Salim from him, as garlic. And so did Al-Rabi' bin Anas and Saeed bin Jubair. Ibn Abi Hatim said: My father told us, Amr bin Rafi' told us, Abu Amara Ya'qub bin Ishaq Al-Basrawi told us on the authority of Yunus, on the authority of Al-Hasan, regarding His statement: **And her mouth**, he said: Ibn Abbas said: garlic. He said: In the ancient language: **Fawmu lana** means they baked. Ibn Jarir said: If that is correct, then it is from the letters that were changed, like their saying: **They fell into 'Athur Shar** and **Afur Shar** and **Athafi** and **Athathi** and **Maghafir** and **Maghathir** and the like, in which the fa' is changed to tha' and the tha' to fa' due to the closeness of their points of articulation. And God knows best. Others said: Al-Fawm is wheat, which is the barley from which bread is made. Ibn Abi Hatim said: Yunus bin Abdul A'la told us, reading, Ibn Wahb told us, reading, Nafi' bin Abi Na'im told me that Ibn Abbas was asked about the statement of God: **And her mouth**, what is Al-Fawm? He said: wheat. Ibn Abbas said: Have you not heard the statement of Ahiyha bin Al-Julah, when he said:

I was the richest person in the city and I returned to the city about planting foam

Ibn Jarir said: Ali bin Al-Hasan told us, Muslim Al-Juhani told us, Isa bin Yunus told us, on the authority of Rashid bin Kurayb, on the authority of his father, on the authority of Ibn Abbas, regarding the Almighty's statement: **And its mouth**, he said: **The mouth is wheat in the language of Banu Hashim.** And this is what Ali bin Abi Talhah, Ad-Dahhak, and Ikrimah said on the authority of Ibn Abbas: **The mouth is wheat.** And Sufyan Ath-Thawri said on the authority of Ibn Jurayj on the authority of Mujahid and Ata', **And its mouth**, they said: **And its bread.** And Hisham said on the authority of Yunus on the authority of Al-Husayn and Hisayn on the authority of Abu Malik, **And its mouth**, he said: *Wheat*, and this is the statement of Ikrimah, As-Suddi, Al-Hasan Al-Basri, Qatadah, Abd Al-Rahman bin Yazid bin Aslam, and others. And God knows best. And Al-Jawhari said: **The mouth** is wheat. And Ibn Duraid said: **The mouth** is an ear of corn. And Al-Qurtubi narrated on the authority of Ata' and Qatadah: **The mouth is every grain that is baked.** He said: Some of them said: It is chickpeas, a Levantine dialect, and from it its seller is called: famy, changed from fumi. Al-Bukhari said: Some of them said: The grains that are eaten as a whole are fum. And the

Almighty's saying: "He said: 'Will you exchange that which is better for that which is worse?'" is a rebuke and rebuke to them for what they asked for of these vile foods while they are in a comfortable life and delicious, good and beneficial food. And the Almighty's saying: **Go down to Egypt** is like this, it is inflected and declended, written with an alif in the Uthmanic Imams' copies of the Qur'an, and it is the reading of the majority with declension. Ibn Jarir said: I do not permit reading it otherwise because of the consensus of the Qur'an copies on that. Ibn Abbas said, **Go down to Egypt**. He said, **Egypt is one of the cities**. It was narrated by Ibn Abi Hatim from the hadith of Abu Saeed Al-Baqqa' Saeed bin Al-Marzbah from Ikrimah from him. He said, **It was narrated from Al-Suddi, Qatadah, and Al-Rabi' bin Anas something similar to that**. Ibn Jarir said, **it was found in the reading of Abi bin Ka'b and Ibn Mas'ud, 'Go down to Egypt' without a grammatical construction, meaning without a grammatical construction**. Then it was narrated from Abu Al-'Aliyah and Al-Rabi' bin Anas that they interpreted that as the Egypt of Pharaoh. Ibn Abi Hatim narrated it likewise from Abu Al-'Aliyah and Al-Rabi' and from Al-A'mash also. Ibn Jarir said, "It is possible that what is meant is the Egypt of Pharaoh according to the grammatical reading as well. And that is from the aspect of following the writing of the Qur'an as in the saying of God the Almighty: 'Qawarirah * Qawarirah.'" Then he hesitated as to what is meant, is it the Egypt of Pharaoh or Egypt among the cities? What he said is questionable. The truth is that what is meant is Egypt from the cities, as narrated by Ibn Abbas and others. The meaning is that Moses, peace be upon him, says to them: What you have asked for is not something difficult, but rather it is abundant in whatever country you enter, you will find it. So it is not worth asking God for it, despite its lowliness and abundance in the cities. For this reason he said: **Would you exchange that which is better for that which is worse? Go down to Egypt, for you will have what you asked for**. That is, what you asked for. And since their question was a matter of arrogance and evil and there was no necessity in it, they were not answered, and God knows best.

And humiliation and poverty were imposed upon them, and they incurred the wrath of God. That was because they disbelieved in the verses of God and killed the prophets without right. That was because they disobeyed and were transgressors.

God the Almighty says: **And humiliation and wretchedness have been imposed upon them**. That is, they have been imposed upon and made to do so by law and decree. That is, they will continue to be humiliated. Whoever finds them will humiliate them, insult them, and impose humiliation upon them. However, they are in themselves humiliated and submissive. Ad-Dahhak said, on the authority of Ibn Abbas: **And humiliation and wretchedness have been imposed upon them**. He said: They are the ones who are paid the jizya, meaning the jizyah. Abdur-Razzaq said, on the authority of Mu'ammal, on the authority of Al-Hasan and Qatadah, regarding God the Almighty's statement: **And humiliation has been imposed upon them**, he said: They pay the jizya willingly while they are humiliated. Ad-Dahhak said: And humiliation has been imposed upon them, he said: Humiliation.

Al-Hasan said: God humiliated them, so they had no protection, and He placed them under the feet of the Muslims. This nation has caught up with them, and the Magians are collecting the jizya from them. Abu Al-'Aliyah, Ar-Rabi' bin Anas, and As-Suddi said: Poverty is need. Atiyah Al-Awfi said: The tax. Ad-Dahhak said: The jizya. The Almighty said: **And they incurred the wrath of God**. Ad-Dahhak said: They deserved the wrath of God. Ar-Rabi' bin Anas said: So the wrath of God befell them. Saeed bin Jubair said: **And they incurred the wrath of God** means: They deserved wrath. Ibn Jarir said: What he means by his saying: **And they incurred the wrath of God** is that they turned away and returned. The word *baa* is not said except when connected to either good or evil. It is said from: So-and-so incurred his sin, he incurs it, bawwan and bawa. From this is the Almighty's saying: **Indeed, I want you to incur my sin and your sin**. He means that you turn away, bearing them and return with them, having become upon you and not me. The meaning of the words: If they return, bearing the wrath of God, then God's wrath has come upon them, and God's displeasure has become due to them. And the Almighty said: **That is because they disbelieved in the signs of God and killed the prophets without right**. God the Almighty says: This is what We rewarded them with of humiliation and poverty, and the bringing of wrath upon them of humiliation, because of their arrogance in following the truth and their disbelief in the signs of God, and their humiliation of the bearers of the law, who are the prophets and their followers, so they belittled them until the situation led them to kill them, so there is no greater disbelief than this, they disbelieved in the signs of God, and killed the prophets of God without right, and for this reason it came in the hadith whose authenticity is agreed upon: that the Messenger of God, may God bless him and grant him peace, said: **Arrogance is rejecting the truth and belittling people**. And Imam Ahmad, may God have mercy on him, said: Ismail told us, on the authority of Ibn Awn, on the authority of Amr ibn Saeed, on the authority of Humayd ibn Abd al-Rahman, who said: Ibn Masoud said: I was not prevented from secret conversations, nor from such and such, so I came to the Messenger of God, may God bless him and grant him peace, and with him was Malik ibn Murarah al-Rahawi, so I caught up with him at the end of his conversation and he was saying: O Messenger of God, I have been allotted from the camels what You see, I would not like anyone to give me more than two shoes or more. Isn't that oppression? He said: "No, that is not oppression, but oppression is from arrogance, or he said: foolishness of the truth and oppression of people," meaning rejecting the truth, belittling people, showing contempt for them, and being arrogant towards them. For this reason, when the Children of Israel committed what they committed of disbelief in the signs of God and killing His prophets, God brought down upon them His punishment that cannot be repelled, and clothed them with humiliation in this world connected to the humiliation of the Hereafter as a fitting reward. Abu Dawud al-Tayalisi said: Shu'bah told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Abu Mu'ammal, on the authority of Abdullah ibn Mas'ud, who said: The Children of Israel used to kill three hundred prophets in a day, then they would hold a market for their vegetables at the end of

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And [mention] when you said, "O Moses, we will never be satisfied with one kind of food, so call upon your Lord to produce for us from what the earth grows of its herbs and its cucumbers and its garlic and its lentils and its onions." He said, "Would you exchange that which is better for that which is lesser? Go down to Egypt, for you will have what you asked for." And humiliation and poverty were stamped upon them, and they incurred wrath from God. That is because they disbelieved in the verses of God and killed the prophets without right. That was because they disobeyed and were transgressing.

the day. Imam Ahmad said: Abd al-Samad told us, Abaan told us, Asim told us, on the authority of Abu Wa'il, on the authority of Abdullah, meaning Ibn Mas'ud, that the Messenger of God, may God bless him and grant him peace, said: **The people who will be most severely punished on the Day of Resurrection will be a man killed by a prophet or killed a prophet, and a leader of misguidance, and an actor from among the actors.** And God Almighty said: **That is because they disobeyed and were...** They transgress." This is another reason for punishing them with what they permitted, that they were disobedient and transgressing. Disobedience is doing what is forbidden, and transgression is going beyond the limits of what is permitted and commanded, and God knows best.

Fath al-Qadir

His saying: 61- **We will not be patient with one type of food.** He was annoyed with them for the blessings, good provisions, and pleasant life they had become accustomed to, and he was drawn back to the roughness of life they had become accustomed to before that:

The wretched person is addicted to misery and cannot respond to it if it comes to him.

It is possible that this was not because they longed for what they had been in, and in view of the luxurious life they had reached, but rather it is a door of their stubbornness, and a branch of their haughtiness as is their habit and their migration in most of what we have been told of their stories. Al-Hasan Al-Basri said: They were people of leeks, onions and onions, so they turned to their turbidity: that is, their origin was the turbidity of evil, and their natures longed for what their custom was, so they said: **We will not be patient with one food.** What is meant by one food is manna and quails, and although they were two foods, since they ate one with the other, they made them one food. It was said: because of their repetition every day and the absence of anything else with them or their replacement. And *min* in His statement: **of what grows** is excluded. Al-Akhfash said that it is redundant, and Sibawayh disagreed with him because they are not added in affirmative speech. An-Nahhas said: Al-Akhfash called for this because he did not find an object to bring out, so he wanted to make *what* an object. It would be better for the object to be omitted, as indicated by the context of the speech: that is, it brings out for us something to eat. His saying: **from its plants** is a substitute for *what* by repeating the letter. *Baq'l* is every plant that does not have a stem, and *Shajar* is that which has a stem. He said in Al-Kashshaf: *Baq'l* is what the earth produces of greens, and what is meant by it are the delicious

vegetables that people eat, such as mint, celery, leeks and the like. End quote. And *Qitha* with a kasra or fatha on the qaf. The first is the reading of the majority. The second is the reading of Yahya ibn Waththab and Talha ibn Musarraf, and it is well-known. *Al-Fawm*: It was said that it is garlic, and Ibn Masoud read it with a tha'. Something similar was narrated from Ibn Abbas, and it was said that *Al-Fawm* is wheat, and most of the commentators agreed with it, as Al-Qurtubi said. Ibn An-Nahhas preferred this. Al-Jawhari said: *Al-Fawm* is wheat, and among those who said this are Al-Zajaj and Al-Akhfash, and he recited:

I thought I was the richest man who left the city to grow foam.

Al-Kisa'i and Al-Nadr bin Shumayl said the first opinion, and from it is the saying of Umayyah bin Abi Al-Salt:

Their homes at that time were full of paradises, foams and onions.

Any garlic, Hassan said:

You are people of low origins, your food is foam and the hymn of **There is no power but from God**

Meaning garlic and onions, and it was said: foam: the ear of corn, and it was said: chickpeas, and it was said: foam is every grain that is baked. Lentils and onions are well-known. Substitution: putting one thing in place of another. **And nearest** Al-Zajaj said: It is taken from nearness: meaning closeness and what is meant is: Do you put these things that are less than the place of manna and quails which are better than them in terms of enjoyment and reaching them from God without the mediation of any of His creation, and the solution that is not subject to doubt and the lack of effort in striving for it and tiring out to obtain it, and His saying: **Go down to Egypt** means descend, and the meaning of descending has been presented. The apparent meaning of this is that God permitted them to enter Egypt, and it was said: The command is to make it impossible because they were in the wilderness, so it is like His saying: **Be stones or iron**, and Egypt is declined here with the combination of the proper noun and the feminine because it is a triliteral with a silent middle, and it is permissible to decline it with the occurrence of the two reasons, and Al-Akhfash and Al-Kisa'i said the same. Al-Khalil and Sibawayh said: This is not permissible. They said: There is no scientific proof here because he meant a city from the cities and did not mean the well-known city, which is contrary to the apparent meaning. Al-Hasan, Aban bin Taghlib, and Talha bin Masraf read without the tanween, and it is also in the Mushaf of Abi and Ibn Masoud. The meaning of striking humiliation and poverty is to force them to do that and to decree it upon them in a continuous decree that does not leave

them or separate from them, with its indication that it includes them as domes include those in them. From this is the saying of Al-Farazdaq satirizing Jarir:

The spider struck you with its weight, and the revealed book decreed it against you.

It is a type of eloquent satire, and if it is used in praise it is of a high status. From this is the saying of the poet:

Chivalry, courage and generosity are in a dome that was struck on Ibn al-Hashraj

This report that God has informed us of is known in all times. God has made the Jews the most humiliated, the most wretched, and the most contemptible of all groups. They have never had a group organized, nor has a banner fluttered over their heads, nor has a rulership been established for them. Rather, they have always been slaves to the stick in every time, and the prey of every stallion in every era. Whoever among them holds on to a share of money, even if it is an exaggerated amount, is pretending to be poor, wearing the garments of poverty in order to defend himself from the desires of those who covet his money, either rightfully, such as providing what he owes of the jizya, or wrongfully, as many oppressors do, who dare to oppress God by oppressing someone who is unable to defend himself. The meaning of *ba'awa* is *returned*. It is said that *ba'a bi-kadha* means he returned with it. *ba'a ila al-maba'ah* means he returned to the home. *Bawa* means returning. It is also said: **They are equal in this matter** meaning they return to one meaning. **Ba'a so-and-so** means *returned* if it is true that he accepts him because he is equal to him. From this is the saying of the poet:

Will you not stop with us, kings, and may our warriors not be afraid, so that blood will not be repaid with blood?

What is meant in the verse is that they returned in anger from God, or they became deserving of His anger. The explanation of anger has been presented above. The reference in His saying: **and that** is to what came before from the hadith of humiliation and what follows it because of their disbelief in God and their killing of His prophets without right that they should follow and act upon. This was not presented as a restriction so that it could be said that killing the prophets is not right in any case due to infallibility. Rather, what is meant is to condemn this matter against them and magnify it, and that it is pure injustice in itself. It can be said that it is not right in their false belief, because the prophets, may God's prayers and peace be upon them, did not oppose them in wealth or status, rather they guided them to the interests of religion and the world, as was the case with Shu'ayb, Zakariya, and John, for they killed them while they knew and believed that they were unjust. The repetition of the allusion is intended to emphasize and magnify the matter and make it more terrible for them. The sum of what comes after the first allusion and the second allusion is the reason for the humiliation and what comes after it. It has been said: It is possible that the second allusion is to disbelief and killing, so what comes after it is a reason for a reason, and this is very unlikely. And aggression is exceeding the limit in everything.

Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **And when Moses asked water for his people**, he said: That was in the wilderness. Moses struck the rock for them and there were twelve springs of water in it, for each tribe of them had a spring from which they drank. Abd bin Hamid narrated something similar on the authority of Qatadah, Mujahid and Ibn Abi Hatim on the authority of Juwaybir. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And do not cause corruption on the earth**, he said: Do not strive to spread corruption on the earth. Ibn Jarir narrated something similar on the authority of Abu Al-Aaliyah. Ibn Abi Hatim narrated on the authority of Abu Malik, he said: It means do not walk about in sins. Abd Al-Razzaq and Abd bin Hamid narrated on the authority of Qatadah, he said: Do not walk about in the land spreading corruption. Abd bin Hamid and Ibn Jarir narrated on the authority of Mujahid regarding his statement: **We will never be patient with one kind of food**, he said: They replaced the manna and quails with herbs and what is related with it. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **and its mouth**, he said: bread, and in another version: wheat, and in another version: it was narrated on the authority of Ibn Abi Hatim, he said: the mouth is garlic. Ibn Jarir narrated something similar on the authority of al-Rabi' ibn Anas. Sa'id ibn Mansur and Ibn al-Mundhir narrated on the authority of Ibn Mas'ud that he read: **and its garlic**. Ibn Abi al-Dunya narrated on the authority of Ibn Abbas that he said: My reading is the reading of Zayd, and I take a few dozen letters from the reading of Ibn Mas'ud, this is one of them from its vegetables, its cucumbers and its garlic. Ibn Jarir narrated on the authority of Mujahid regarding his statement: **which is lower**, he said: worse. Abd ibn Humayd narrated on the authority of Qatadah regarding his statement: **Go down to Egypt**, he said: a country among the cities. Ibn Jarir narrated on the authority of Abu al-Aliyah that it was the Egypt of Pharaoh. Ibn Abi Dawud and Ibn al-Anbary narrated something similar on the authority of al-A'mash. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **and humiliation was imposed upon them**, he said: they are the people of the jizyah. Abd al-Razzaq and Ibn Jarir narrated on the authority of Qatadah and al-Hasan who said: **Humiliation and poverty were imposed upon them** meaning they would pay the jizyah willingly while they were subdued. Ibn Jarir narrated on the authority of Abu al-Aaliyah who said: **Poverty is want**. Ibn Jarir narrated on the authority of al-Dahhak regarding his statement: **And they incurred the wrath of God** he said: **They deserved the wrath of God**. Abd ibn Humayd narrated on the authority of Qatadah regarding his statement: **And they incurred** he said: **They turned back**. Abu Dawud al-Tayalisi and Ibn Abi Hatim narrated on the authority of Ibn Mas'ud who said: **The Children of Israel would kill three hundred prophets in a day and then hold a market for their vegetables at the end of the day**.

Tafsir al-Baghawi

61. God the Almighty said: **And when you said, 'O**

Surat al-Baqarah 2:61

And [mention] when you said, "O Moses, we will never be satisfied with one kind of food, so call upon your Lord to produce for us from what the earth grows of its herbs and its cucumbers and its garlic and its lentils and its onions." He said, "Would you exchange that which is better for that which is lesser? Go down to Egypt, for you will have what you asked for." And humiliation and poverty were stamped upon them, and they incurred wrath from God. That is because they disbelieved in the verses of God and killed the prophets without right. That was because they disobeyed and were transgressing.

Moses, we will never be patient with one kind of food, that is because they agreed and were tired of eating manna and quails. He only said **on one kind of food**, and they were two because the Arabs express two things with the word *one*, just as they express one thing with the word *two*, like God the Almighty's saying: **From them come forth pearls and coral** 22-*Ar-Rahman*. He only produces salty things, not fresh ones. It was said: They used to eat one with the other, so they were like one kind of food. Abdur-Rahman bin Zaid bin Aslam said: They used to knead manna with quails, so they became one. **So pray for us**, so ask for our sake. **Your Lord will bring forth for us from what the earth grows of its herbs, its cucumbers, its garlic**, Ibn Abbas said: **And garlic is bread**. Ata' said: *Wheat*. Al-Qatibi, may God have mercy on him, said: **The grains that are eaten as a whole**. Al-Kalbi said: **And its lentils and onions**. Moses, peace be upon him, said to them: **Would you exchange that which is lower**, "vile and worse," **for that which is better**, "more honorable and better," and he made wheat lower in value, even though it was better than manna and quails, or he meant that it was easier. And the existence of the custom, and it is possible that the good is due to God's choice for them and their choice for themselves **Go down to Egypt** meaning: If you refuse to do otherwise, then go down to Egypt from the cities, and Ad-Dahhak said: It is the Egypt of Moses and Pharaoh, and the first is more correct, because if he had wanted it, he would not have diverted it **Then you will have what you asked for** from the plants of the earth **And I imposed upon them** I imposed upon them and they were forced *Humiliation* humiliation and disgrace. It was said: By the jizya, and Ata' bin As-Sa'ib said: It is the garment and the belt and the clothing of the Jews **And poverty** poverty, the poor person was called *poor* because poverty made him inhabited and unable to move, so you see the Jews, even if they were well-off, as if they were poor, and it was said: Humiliation is poverty of the heart, so you do not see among the people of the religions anyone more humble and eager for money than the Jews.

And they incurred the wrath of God. They returned, and it is not said: **They incurred except evil**. Abu Ubaidah said: They bore it and acknowledged it, and from it is the supplication: I acknowledge **to You** Your favor upon me and I acknowledge my sin, I acknowledge *that* meaning the wrath **because they disbelieved in the signs of God** in the description of Muhammad, may God bless him and grant him peace, and the verse of stoning in the Torah and they disbelieved in the Gospel and the Qur'an **and killed the prophets**. Nafi' was unique in using the hamza of the prophet and its chapter, so its meaning is the informant from *anba yanbi'u* and *naba yanbi'u*, and the well-known reading is leaving out the hamza, and it

has two aspects: One of them is also from *anba*, the hamza was left out in it to lighten the frequency of use, and the second is in the meaning of the high, taken from *prophethood* which is the high place, so on this basis the prophets are according to the original **without right** meaning without crime. If it is said: Why did he say: without right, and killing the prophets can only be without right? It was said that it was mentioned as a description of killing, and killing is sometimes described as unjust, and it is like the Almighty's saying: **He said, 'My Lord, judge with truth'** 112-*Al-Anbiya'*. He mentioned truth as a description of the ruling, not that his ruling is divided into injustice and truth. It is narrated that the Jews killed seventy prophets at the beginning of the day and a market was set up to kill them at the end of the day. **That was because they disobeyed and were transgressing**, they exceeded My command and committed My prohibitions.

Tafsir al-Baidawi

61- **And when you said, 'O Moses, we will never be patient with one kind of food,'** meaning what they were provided with in the wilderness of manna and quails. And by its unity it does not differ or change, like their saying that the food of the prince's table is one, meaning that its colors do not change, and by that they agreed or struck one, because they are the food of the people of pleasure and they were farmers, so they turned to their turbidity and desired what they were accustomed to. **So call upon your Lord for us**, ask Him for us by your calling upon Him. **He will come forth for us**, appears and exists, and his assertion that it is an answer, so call upon Him, for calling upon Him is the reason for the answer. **From what the earth grows**, from the metaphorical attribution, and the placement of the recipient in the place of the subject, and *from* is for partiality. **From its vegetables, its cucumbers, its garlic, its lentils, and its onions**, an explanation and clarification that occurred in the place of the state, and it was said that it is a substitute by repeating the preposition. And the green vegetables that the earth produces, and what is meant by it are the delicious foods that are eaten, and the fawm is wheat and it is said for bread and from it fawmwa lana, and it was said garlic and its cucumber was read with the dammah, and it is a dialect for it. **He said** meaning God, or Moses, peace be upon him.

Would you exchange that which is lower? Closer in status and lower in rank. The root of *closeness* is nearness in place, so it was used as a metaphor for baseness, just as *distance* was used as a metaphor for honor and elevation. So, someone far from a place is

said to be far away in ambition, and it was read as *lower* from *baseness*. "With that which is better" means manna and quails, for it is better in pleasure and benefit and does not need to strive. "Go down to Egypt" means descend to it from the wilderness. It is said that someone descended into the valley if he descended into it, and someone descended from it if he exited from it. It was read with the dammah, and Egypt is the great country, and its root is the boundary between two things. It was said that he meant knowledge by it, but it was declined because its middle was still, or according to the interpretation of the country. This is supported by the fact that it is not definite in the Mushaf of Ibn Mas'ud. It was said that its root is "Misratum", so it was Arabized. "For you shall have what you asked, and humiliation and poverty were imposed upon them." They were surrounded as a dome surrounds those upon whom it is placed, or they were stuck to them, like throwing mud on a wall, as a punishment for their ingratitude. The Jews are mostly humiliated and poor, either in reality or out of pretense for fear that their tax would be doubled. **And they incurred the wrath of God** means they returned with it, or they became deserving of His wrath, from the word *ya* for someone with someone if he was deserving of being killed by it, and the root of *baw* is equality. *That* is a reference to what came before about the striking of humiliation and poverty and incurring the wrath. **Because they disbelieved in the signs of God and killed the prophets without right** because of their disbelief in the miracles, which included what was counted against them of the splitting of the sea, the shade of the clouds, the sending down of manna and quails, and the gushing of springs from rocks. Or by the revealed books: such as the Gospel, the Criterion, and the verse of stoning in which Muhammad, may God bless him and grant him peace, is described from the Torah, and their killing of the prophets, for they killed Isaiah, Zachariah, John, and others without right in their view, since they did not see from them what they believed was permissible to kill them, but rather what led them to do that was following their whims and love of this world, as indicated by His statement: **That is because they disobeyed and were transgressing.** That is, disobedience, persistence, and transgression in it led them to disbelieve in the signs and kill the prophets. For minor sins are a cause that leads to committing major ones, just as minor acts of obedience are causes that lead to seeking out major ones. It was said that the reference was repeated to indicate that what befell them as it was due to disbelief, and the killing is due to their committing sins and transgressing the limits of God Almighty. It was said that the reference is to disbelief and killing, and the *ba'* means with, and the reference in the singular was only permissible to two or more things based on the interpretation of what was mentioned, or it came before for brevity, and its equivalent in the pronoun is the statement of Ru'bah describing a cow:

It has black and white lines as if there is vitiligo in the skin.

What is good about this is that the dual, plural and feminine forms of implicit and ambiguous nouns are not true, and therefore *which* came in the sense of plural.

Surat al-Baqarah 2:62

Indeed, those who have believed and those who were Jews or Christians or Sabeans - whoever believed in God and the Last Day and did righteousness - will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

Surat al-Baqarah 2:62

Indeed, those who have believed and those who were Jews or Christians or Sabeans - whoever believed in God and the Last Day and did righteousness - will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

Tafsir al-Jalalayn

Indeed, those who believed in the prophets before **and those who were Jews** are the Jews **and the Christians and the Sabians** a group of Jews or Christians **whoever believed** among them **in God and the Last Day** in the time of our Prophet **and did righteousness** according to his law **They will have their reward** (i.e. the reward for their deeds) with their Lord, and there will be no fear concerning them, nor will they grieve. The pronoun *aman* and the verb *min* were taken into account, as well as the meaning of *ma* and *ma* after it.

Tafsir al-Suyuti

The Almighty said: Indeed, those who believed and those who were Jews, Ibn Abi Hatim and Al-Adani narrated in his Musnad on the authority of Ibn Abi Nujayh on the authority of Mujahid, who said: Salman said: I asked the Prophet, may God bless him and grant him peace, about people of a religion I was with, and I mentioned their prayers and worship, so the verse was revealed: Indeed, those who believed and those who were Jews, the verse. Al-Wahidi narrated on the authority of Abdullah bin Katheer on the authority of Mujahid, who said: When Salman told the Messenger of God the story of his companions,

He said: They are in the Fire. Salman said: So the earth became dark for me, so the verse was revealed: **Indeed, those who believe and those who are Jews will grieve.** He said: It was as if a mountain had been removed from me. Ibn Jarir and Ibn Abi Hatim narrated on the authority of al-Suddi that he said: This verse was revealed about the companions of Salman al-Farsi.

Tafsir al-Tabari

Abu Jaafar said: As for **those who believe**, they are those who attest the veracity of the Messenger of God and the truth that he brought them from God. Their faith in this is their attesting' its veracity, as we have explained previously in this book of ours.

As for **those who were Jews**, they are the Jews. The meaning of **they were Jews** is that they repented. It is said: **The people were guided by God**, meaning **they were guided**. It was also said that the Jews were called Jews because of their saying: **Indeed, we have been guided to You** (al-A'raf 7:156).

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: The Jews were called so because they said: **Indeed, we have been guided to You** (al-A'raf 7:156).

The statement in the interpretation of the Almighty's saying: **and the Christians**.

Abu Jaafar said: "The Christians are a plural, and their singular is Nasran, just as the singular of drunkards is Sakran, and the singular of intoxicated people is Nashwan. Likewise, the plural of every adjective whose singular is Fa'lan is Fa'ali. However, what is widely spoken by the Arabs regarding the singular of "Christians" is Nasrani. It has been reported that they heard it say Nasran without the Ya', and from this is the saying of the poet:

You see him when he visits the evening, he is a devout Christian and he sacrifices there.

He heard from them about the female: Christian. The poet said:

Both of them fell down and bowed their heads as a Christian woman who had not become a monotheist would bow down.

It is said: Asgad, if he leaned. It was heard in their gathering Ansar, meaning Christians. The poet said:

When I saw the Nabataeans, I rolled up my izar from my knees.

I was their Christian neighbor

These verses that I mentioned indicate that they were called Christians because they supported each other and helped each other. It has been said that they were called Christians because they settled in a land called Nazareth.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **The Christians** were only called Christians because they settled in a land called Nazareth.

Others say, **Who are my supporters for God?** (As-Saff: 14).

Ibn Abbas mentioned, through a chain of transmission other than Murtada, that he used to say: The Christians were called Christians because the village of Jesus, son of Mary, was called Nazareth, and his companions were called the Nazarenes, and Jesus was called the Nazarene.

I narrated this on the authority of Hisham bin Muhammad, on the authority of his father, on the authority of Abu Salih, on the authority of Ibn Abbas.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: They were called Christians because they were in a village called Nazareth, where Jesus, son of Mary, would descend. It is a name they were called by, but they were not commanded to use it.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **Those who said, 'We are Christians' Al-Ma'idah 22**, he said: They were named after a village called Nazareth, where Jesus, son of Mary, used to reside.

The statement in the interpretation of the Almighty's saying: **and the Sabians**.

Abu Jaafar said: The Sabians are the plural of Sabeen, which is someone who innovates a new religion other than his religion, like someone who apostatizes from the religion of Islam. And everyone who leaves a religion he was following to another one, the Arabs call him: Sabeen. It is said from it: So-and-so became a Sabeen, yazba saban. And it is said: the stars became Sabeens, if they rose. And so-and-so became Sabeens in such-and-such a place, meaning: he rose.

The people of interpretation differed as to who among the people of religions is subject to this name. Some of them said: It applies to everyone who left one religion to another. They said: Those whom God meant by this name are people who have no religion. Those who said this were mentioned:

Muhammad bin Bashar told us, he said, Abdul Rahman bin Mahdi told us.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us all, on the authority of Sufyan, on the authority of Laith, on the authority of Mujahid, who said: The Sabians are neither Jews nor Christians, and they have no religion.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of al-Hajjaj ibn Artah, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, similarly.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Al-Hajjaj, on the authority of Mujahid, who said: The Sabians are between the Magians and the Jews. Their sacrifices are not to be eaten, and their women are not to be married.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Hajjaj, on the authority of Qatada, on the authority of Al-Hasan, the same.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh: **The Sabians** are between the Jews and the Magians, they have no religion.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, Ibn Jurayj said: Mujahid said: **The Sabians** are between the Magians and the Jews, they have no religion. Ibn Jurayj said: I said to Ata': **The Sabians** they claimed that it is a tribe from the Sawad region, they are not Magians, Jews, or Christians. He said: We have heard that, and the polytheists said to the Prophet, may God bless him and grant him peace: He has become an apostate.

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **And the Sabians**, he said: The Sabians are a people, a religion from the religions that were in the peninsula of Mosul, they say: There is no god but God, and they have no deeds, no book, and no prophet, except the saying, There is no god but God. He said: And they did not believe in the Messenger of God, so because of that the polytheists used to say to the Prophet, may God bless him and grant him peace, and his companions: These are the Sabians, likening them to them.

Others said that they are people who worship angels and pray towards the Qiblah. Those who said that were mentioned:

Muhammad bin Abdul A'la told us, he said, Al-Mu'tamir bin Sulayman told us, on the authority of his father, on the authority of Al-Hasan, he said, Ziyad told me: The Sabians pray towards the qiblah and perform the five prayers. He said: So he wanted to abolish the jizya from them. He said: Then he was informed later that they worship angels.

And Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And the Sabians**, he said: The Sabians are a people who worship angels, pray toward the qiblah, and recite the Psalms.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, he said: The Sabians are a group of the People of the Book who recite the Psalms. Abu Ja'far Al-Razi said: It has also reached me that the Sabians are a people who worship angels, recite the Psalms, and pray toward the qibla.

Others said: Rather, they are a group of the People of the Book. Those who said that mentioned:

Sufyan bin Wakee' told us, he said, my father told us, on the authority of Sufyan, he said: Al-Suddi was asked about the Sabians, and he said: They are a group of the People of the Book.

The statement in the interpretation of the Almighty's saying: **Whoever believes in God and the Last Day and does righteousness will have their reward with their Lord**.

Abu Ja'far said: What he means by his saying, **Whoever believes in God and the Last Day**, is whoever is truthful and acknowledges the resurrection after death on the Day of Resurrection, and does righteous deeds and obeys God, then they will have their reward with their Lord. What he means by his saying, **Then they will have their reward with their Lord**, is that they will have the reward for their righteous deeds with their Lord.

If someone were to say to us: Where is the completion of his statement: **Indeed, those who believed and those who were Jews or Christians or Sabeans?**

It was said: Its completion is the sentence: **Whoever believes in God and the Last Day**. Because its meaning is: whoever among them believes in God and the Last Day, so he left out mentioning *whom* because

Surat al-Baqarah 2:62

Indeed, those who have believed and those who were Jews or Christians or Sabeans - whoever believed in God and the Last Day and did righteousness - will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

the speech indicates it, making what was mentioned sufficient instead of what was left out.

If he says: What is the meaning of this statement?

It was said that its meaning is: Those who believed, those who were Jews, Christians, and Sabeans - whoever believes in God and the Last Day - will have their reward with their Lord.

If he says: How does a believer believe?

It was said: The meaning of the believer is not the meaning that you suppose, i.e., of transition from one religion to another, like the conversion of the Jew or Christian to the faith, although it was said that those meant by that were those from the People of the Book who believed in Jesus and what he brought, until they met Muhammad, may God bless him and grant him peace, and believed in him and confirmed him. So it was said to those who believed in Jesus and what he brought, when they met Muhammad, may God bless him and grant him peace: Believe in Muhammad and what he brought. However the meaning of the belief of him who believes here is his enduring in his faith and renouncing any change in it. As for the faith of the Jews, Christians, and Sabians, it is attesting in the truthfulness of Muhammad, may God bless him and grant him peace, and what he brought. So whoever among them believes in Muhammad and what he brought and the Last Day, and does righteous deeds, and does not change or alter until he dies upon that, then he will have the reward for his deeds and his wages with his Lord, as He, may His praise be exalted, described.

If someone says: How did he say: **Then they will have their reward with their Lord**, when it is only a single word, and the action with it is unified?

It was said: *Min*, even if the verb that follows it is unified, has the meaning of one, two, and plural, and masculine and feminine, because in all these cases it is in one form and one image that does not change. So the Arabs unify the verb with it even if it is in the meaning of a plural because of its wording, and they pluralize the verb with it another time because of its meaning, as God, the Most High, said: "And among them are those who listen to you, so can you make the deaf hear, even if they do not understand? And among them are those who look at you, so can you guide the blind, even if they do not see?" (Yunus 10:42-43). So he pluralized the verb with *Min* once because of its meaning, and he unified the verb with it another time because it is in the wording of one, as the poet said:

Ask Salma about you if you show up, and tell her: Turn to those who stayed behind.

He said: Stay behind, and he made *who* in the same position as *who*, and Al-Farazdaq said:

Come on, if you promise me you will not betray me, we will be like two wolves who accompany each other.

So, the two words are used together for the meaning of

from. Likewise, His statement, **Whoever believes in God and the Last Day and does righteousness, they will have their reward with their Lord**. He limited **believed and did righteousness** to the word *from*, and mentioned them collectively in His statement, **they will have their reward**, for its meaning, because it is in the meaning of a collective.

As for his saying: **And there is no fear upon them, nor shall they grieve**.

For He, the Most High, means by it: They will have no fear regarding the horrors of the Day of Resurrection that they will face, nor will they grieve over what they have left behind of this world and its life, when they witness what God has prepared for them of reward and eternal bliss with Him.

It was mentioned that he said: **Whoever believes in God** means the believers among the People of the Book who met the Messenger of God, may God bless him and grant him peace:

Musa bin Harun told me, Amr told us, Asbat bin Nasr told us, on the authority of Al-Suddi: **Indeed, those who believe and those who are Jews** the verse, he said: This verse was revealed about the companions of Salman Al-Farsi. Salman was from Jundishapur, and was one of their nobles, and the king's son was a friend and brother to him, neither of them would decide a matter without the other, and they would both ride together to hunt. While they were hunting, a tent made of cloaks was raised for them, so they went to it, and there they saw a man in it with a Qur'an in front of him, reading from it and crying. They asked him: What is this? He said: The one who wants to know this should not stand in your place, if you want to know what is in it, then come down so that I may teach you. So they came down to it, and he said to them: This is a book that came from God, in which He commands obedience to Him and forbids disobedience to Him. In it: Do not commit adultery, do not steal, and do not take people's money unjustly. So he told them what was in it, and it is the Gospel that God sent down to Jesus. It fell into their hearts, and they followed him and became Muslims. He said to them: The slaughter of your people is forbidden to you.

They continued to do so, learning from him, until it was a feast for the king. He prepared food, then gathered the people and nobles, and sent to the king's son and invited him to join him in eating with the people. The young man refused and said: I am busy with you, so eat you and your companions. When he had sent many messengers to him, he informed them that he would not eat their food. So the king sent to his son and called him and said: What is this order of yours? He said: We do not eat from your slaughtered animals, you are infidels, and your slaughtered animals are not lawful. The king said: Who ordered you to do this? He told him that the monk ordered him to do so. So he called the monk and said: What does my son say? He said: Your son is telling the truth. He said to him: If the blood among us was not great, I would have killed you,

but get out of our land. So he gave him a deadline. So Salman said: We stood up and cried over him, and he said to them: If you are truthful, then we are in a covenant in Mosul with sixty men in which we worship God, so come to us.

The monk went out, and Salman and the king's son remained. He said to the king's son: Let's go! The king's son said: Yes. The king's son started selling his goods, wanting equipment. When he was slow to reach Salman, Salman went out until he reached them and stayed with his friend, who was the master of the church. The people of that church were among the best monks, and Salman was with them, striving hard in worship and tiring himself out. The old man said to him: You are a young boy, undertaking more worship than you can bear, and I am afraid that you will grow weary and become unable to do it. So be gentle with yourself and make it easy. Salman said: Do you see what you are ordering me to do, is it better or what I do? He said: Rather, what you do. He said: Then leave me alone.

Then the owner of the pledge called him and said: Do you know that this pledge of allegiance is mine, and I am the most deserving of it? If I wanted to expel these people from it, I could! But I am a man too weak to worship these people, and I want to move from this pledge of allegiance to another pledge of allegiance whose worship is easier than these people. If you want to stay here, then stay, and if you want to go with me, then go. Salman said to him: Which of the two pledges is more deserving? He said: This one. Salman said: Then I will be in this one. So Salman stayed there and the owner of the pledge of allegiance recommended Salman to the scholar of the pledge, so Salman used to worship with them.

Then the learned Sheikh wanted to come to Jerusalem, so he said to Salman: If you want to go with me, go, and if you want to stay, stay. Salman said to him: Which is better, should I go with you or stay? He said: No, you should go with me. So he went with him. They passed by a man lying on the side of the road, and when he saw them, he called: O Master of the monks, have mercy on me, may God have mercy on you! But he did not speak to him nor look at him. They went until they came to Jerusalem, and the Sheikh said to Salman: Go out and seek knowledge, for the scholars of the world attend this mosque. So Salman went out and listened to them, and one day he returned sad, so the Sheikh said to him: What is the matter, Salman? He said: I see that all the good has been taken away by the prophets and their followers who came before us! The Sheikh said to him: O Salman, do not be sad, for there remains a prophet, and he will emerge in the land of the Arabs, so if you reach him, believe in him and follow him. Salman said to him: Tell me something about his sign. He said: Yes, he is sealed on his back with the seal of prophethood, and he eats gifts but does not eat charity.

Then they returned until they reached the place of the seat, and he called out to them and said: O master of

the monks, have mercy on me, may God have mercy on you! So he turned his donkey towards him, took him by the hand and lifted him up, and he struck the ground with him, and prayed for him and said: Get up, by God's permission, so he got up healthy and strong. So Salman was amazed as he watched him get strong. The monk walked and disappeared from Salman, and Salman did not know.

Then Salman was alarmed and looked for the monk. He was met by two Arab men from Kalb, so he asked them: Have you seen the monk? One of them made his camel kneel and said: Yes, this is the shepherd of the herd! So he carried him and set off with him to the city.

Salman said: I was overcome with grief such as I had never felt before. A woman from Juhayna bought him, and he and a slave of hers used to tend the sheep, one day and the other day. Salman used to collect money, waiting for the emergence of Muhammad, may God bless him and grant him peace. One day, while he was tending his sheep, his companion who was following him came and said: Did you know that a man claiming to be a prophet has come to Madinah today? Salman said to him: Stay with the sheep until I come to you.

Salman came down to Madinah. He looked at the Prophet (peace and blessings of God be upon him) and circled around him. When the Prophet (peace and blessings of God be upon him) saw him, he knew what he wanted. He lowered his garment until his ring came out. When he saw him, he came to him and spoke to him. Then he went and bought a sheep for a dinar and bread for a dinar. He brought it to him. Salman said: **This is charity.** He said: "I have no need for it. So take it out and let the Muslims eat it." Then he went and bought bread and meat for another dinar. He brought it to the Prophet (peace and blessings of God be upon him). He said: **What is this?** He said: **This is a gift.** He said: **Sit down and let me eat.** So he sat down and they all ate from it. While he was talking to him, he mentioned his companions and told him about them. He said: **They used to fast and pray and believe in you and testify that you will be sent as a Prophet.** When Salman finished praising them, the Prophet (peace and blessings of God be upon him) said to him: **O Salman, they are from the people of the Fire.** This was very difficult for Salman, and Salman had said to him: If they had caught up with you, they would have believed you and followed you. Then God revealed this verse: **Indeed, those who have believed and those who were Jews or Christians or Sabeans - those who believe in God and the Last Day.**

The belief of the Jews was that whoever adhered to the Torah and the Sunnah of Moses, until Jesus came. When Jesus came, whoever adhered to the Torah and took the Sunnah of Moses and did not abandon it or follow Jesus was doomed. The belief of the Christians was that whoever adhered to the Gospel and the laws of Jesus was a believer and accepted from him, until Muhammad, may God bless him and grant him peace, came. So whoever did not follow Muhammad and did not abandon the Sunnah of Jesus and the Gospel that he was upon was doomed.

Al-Qasim narrated, Al-Husayn narrated, Hajjaj narrated, on the authority of Ibn Jurayj, on the authority

Surat al-Baqarah 2:62

Indeed, those who have believed and those who were Jews or Christians or Sabeans - whoever believed in God and the Last Day and did righteousness - will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

of Mujahid, regarding his statement: **Indeed, those who believed and those who were Jews** the verse, he said: Salman Al-Farsi asked the Prophet, may God bless him and grant him peace, about those Christians and what he saw of their deeds, he said: They did not die as Muslims. Salman said: The earth became dark for me, and I remembered their striving, so this verse was revealed: **Indeed, those who believed and those who were Jews**. So he called Salman and said: This verse was revealed about your companions. Then the Prophet, may God bless him and grant him peace, said: Whoever dies on the religion of Jesus and dies as a Muslim before hearing about me, is he on a good path? And whoever hears about me today and does not believe in me has perished.

Ibn Abbas said: Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Ibn Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Indeed, those who believed and those who were Jews or Christians or Sabeans** to His statement: **nor will they grieve**. Then God Almighty revealed after this: **And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers** (Al Imran 3:85).

This report ofcicates that Ibn Abbas believed that God Almighty had promised those who did good deeds among the Jews, Christians, and Sabians, Paradise in the Hereafter, then He abrogated that by saying: **And whoever desires other than Islam as religion - never will it be accepted from him**.

The interpretation of the verse, then, according to what we mentioned from Mujahid and al-Suddi: Indeed, those who believed from this nation, and those who were Jews, and Christians, and Sabeans - whoever believed from the Jews, and Christians, and Sabeans in God and the Last Day - they will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.

What we have said about the first interpretation is more similar to the apparent meaning of the revelation. Because God, may He be glorified and praised, did not specify the reward for righteous deeds with faith for some of His creation over others, and the report of His saying: **Whoever believes in God and the Last Day** is about all that was mentioned at the beginning of the verse.

Tafsir al-Qurtubi

It contains eight issues:

First: The Almighty's statement: **Indeed, those who believed** meaning, those who believed in Muhammad, may God bless him and grant him peace. Sufyan said: What is meant are the hypocrites. It is as if he said: Those who believed in the outward appearance of their affair, and for that reason he linked them with the

Jews, Christians, and Sabians, then he explained the ruling on those who believed in God and the Last Day from among all of them.

Second: The Almighty's saying: **And those who were Jews** means they became Jews, and they were attributed to Judah, who was the eldest son of Jacob, peace be upon him. The Arabs changed the dhal to dal, because when a foreign word is Arabized, its pronunciation changes. It was said: They were called that because they repented from worshipping the calf. Had: repented. Al-Ha'id: the penitent. The poet said:

I am a man who is crazy about his love

Any repentant. In the Qur'an: **Indeed, we have been guided to You** meaning we have repented. The people are guided by the word *Hawd* and *Hidayah* if they repent. Ibn Arafah said: **We have been guided to You** meaning we have settled in accordance with your command. And *Hawadah* is calmness and truce. He said: And from this is the saying of God Almighty: **Indeed, those who believed and those who were Jews**. Abu al-Samal read: *Hadawu* with the opening of the *d*

Third: The Almighty's saying: **And the Christians** is a plural, singular: Christian. It was said: Christians, with the omission of the *ya*, and this is the saying of Sibawayh. The female is Nasrana, like Kundaman and Nedmana. It is indefinite and is known by the definite article. The poet said:

He turned away as he turned away from what is not permissible for him, a Christian cupbearer before Easter fasting

He described him as indefinite. Al-Khalil said: One of the Christians is Nasri, like Mahri and Mahari. Sibawayh recited as evidence for his statement:

You see him when the evening comes as a monotheist and he spends the morning with him while he is a Christian

And he recited:

Both of them fell down and bowed their heads as a fire that had not been broken prostrated itself.

It is said: *prostrate* if you lean. However, *Nasran* and *Nasranah* are only used with the nisba *ya'*, because they said: a Christian man and a Christian woman. And *Nasrahu* means to make him a Christian. In the hadith:

His parents either make him a Jew or a Christian. And he, peace be upon him, said:

There is no one from this nation, Jew or Christian, who hears of me and does not believe in that with which I was sent, but he will be among the companions of the Fire. Plurals have been used in a way other than the singular, and the analogy is **the Christians**. Then it was said: They were named that because of a village called Nazareth, where Jesus, peace be upon him, used to reside, so he was attributed to it and it was said: Jesus

the Nazarene. When his companions were attributed to him, they were called the Christians. This was said by Ibn Abbas and Qatadah. Al-Jawhari said: **Nasran is a village in the Levant to which the Christians are attributed, and it is called Nazareth.** It was said: They were named that because of their support of one another. The poet said:

When I saw the Nabataeans, I rolled up my izar from my knees.

I was their Christian neighbor

It was said: They were called that because of his saying: **Who are my supporters for God?** The disciples said: **We are the supporters of God.**

Fourth: The Almighty's saying: **And the Sabians** is the plural of Sabean, and it was said: Sab, and that is why they differed in its hamza, and the majority hamzated it except Nafi'. So whoever hamzated it made it from the word **saba't an-nujum** if it rose, and **saba't thaniyyat al-ghulam** if it came out. And whoever did not hamzate it made it from **saba yasbu** if it inclined. So the Sabean in the language is the one who left and inclined from one religion to another, and that is why the Arabs used to say to someone who converted to Islam, he had become a Sabean. So the Sabians left the religion of the People of the Book.

Fifth: There is no disagreement that the Jews and Christians are People of the Book, and because of their Book it is permissible to marry their women and eat their food - as will be explained in Al-Ma'idah - and to impose the jizya on them, as will be explained in Surat Bara'ah, God willing. There is disagreement about the Sabians. Al-Suddi said: They are a group of the People of the Book, and so did Ishaq ibn Rahawayh. Ibn Al-Mundhir said: Ishaq said: There is nothing wrong with the sacrifices of the Sabians because they are a group of the People of the Book. Abu Hanifa said: There is nothing wrong with their sacrifices and marrying their women. Al-Khalil said: They are a people whose religion is similar to the religion of the Christians, except that their qiblah is towards the south. They claim that they follow the religion of Noah, peace be upon him. Mujahid, Al-Hasan, and Ibn Abi Nujayh said: They are a people whose religion is a mixture of Judaism and Zoroastrianism, and their sacrifices are not to be eaten. Ibn Abbas said: And their women are not to be married. Al-Hasan and Qatadah also said: They are a people who worship angels, pray towards the Qiblah, recite the Psalms, and perform the five daily prayers. Ziyad ibn Abi Sufyan saw them and wanted to remove the jizya from them when he learned that they worship angels. What has been concluded from their doctrine - according to what some of our scholars have mentioned - is that they are monotheists who believe in the influence of the stars and that they are effective. For this reason, Abu Saeed al-Istakhri al-Qadir Billah issued a fatwa declaring them infidels when he asked him about them.

Sixth: The Almighty's saying: **Whoever believes** means truthful. *Min* in His saying: **Whoever believes** is in the accusative case instead of **those who**. The *fa* in His saying **they shall have their reward** is included because of the ambiguity in *who*. "Their reward" is the

subject and predicate in the position of the predicate of *in*. It would be better for *who* to be in the nominative case as the subject, and its meaning is the condition. *Believed* is in the subjunctive case as the condition, and the *fa* is the answer. **Their reward** is the predicate of *who*, and the entire sentence is the predicate of *in*, and the referent to **those who** is omitted, its meaning being **whoever among them believes in God**. In belief in God and the Last Day is included belief in the messengers, the books, and the resurrection.

Seventh: If someone says: Why is the pronoun plural in the Almighty's statement: **For them is their reward**, and that the word *singular* is not plural, but it would have been correct if he had said: **For him is his reward**. The answer is that *whoever* can refer to the singular, dual, and plural, so it is permissible for the pronoun to refer to the singular, dual, and plural. God Almighty said: **And among them are those who listen to you** in meaning. And He said: **And among them are those who listen to you** in wording. And the poet said:

Tell Salma about you if you show up and tell her to turn to those who stayed behind.

Al-Farazdaq said:

Come on, if you promise me you will not betray me, we will be like two wolves who accompany each other.

So it was carried on the meaning, and if it was carried on the wording, he would have said: he accompanies, and he stayed behind. And the Almighty said: **And whoever obeys God and His Messenger, He will admit him to gardens** so it was carried on the wording. Then He said: *Immortal* so it was carried on the meaning, and if he had taken the wording into consideration he would have said: Abiding therein. And if what comes after *who* is in accordance with the wording, then it is permissible to contradict *after* with the meaning as in this verse. And if what comes after it is in accordance with the meaning, then it is not permissible to contradict *after* with the wording, because confusion enters into the speech. We have already discussed the statement of the Almighty: **And there shall be no fear concerning them, nor shall they grieve**. And praise be to God.

Eighth: It was narrated on the authority of Ibn Abbas that his statement: **Indeed, those who believed and those who were Jews** *verse* was abrogated by the statement of God Almighty: **And whoever desires other than Islam as religion - never will it be accepted from him** *verse*. Another said: It is not abrogated and it is for those who are steadfast in their faith from among the believers in the Prophet, peace be upon him.

Tafsir Ibn Kathir

When the Almighty explained the state of those who disobeyed His commands, committed His prohibitions, transgressed in doing what is not permitted, violated the sacred things, and brought down punishment upon them, the Almighty pointed out that whoever among the previous nations did good and obeyed, then he will have the best reward, and the same is the case until the Day of Resurrection, for everyone who followed

Indeed, those who have believed and those who were Jews or Christians or Sabeans - whoever believed in God and the Last Day and did righteousness - will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

the Messenger, the unlettered Prophet, then he will have eternal happiness and they will have no fear in what they will face, nor will they grieve over what they leave behind and leave behind, as the Almighty said: **Unquestionably, for the allies of God there will be no fear concerning them, nor will they grieve.** And as the angels say to the believers when they are dying in His statement: "Indeed, those who say, 'Our Lord is God,' and then remain on a right course - the angels will descend upon them, [saying], 'Do not fear and do not grieve, but receive good tidings of Paradise, which you were promised.'" Ibn Abi Hatim said: My father told us, Umar ibn Abi Umar al-Adani told us, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: Salman, may God be pleased with him, said: I asked the Prophet, may God bless him and grant him peace, about the people of a religion I was with, and I mentioned their prayers and worship, so this was revealed: Indeed, those who believe and those who are Jews or Christians or Sabeans - those who believe in God and the Last Day - until the end of the verse. Al-Suddi said: "Indeed, those who believe and those who are Jews or Christians or Sabeans - those who believe in God and the Last Day and do righteousness - the verse was revealed about the companions of Salman Al-Farsi while he was talking to the Prophet, may God bless him and grant him peace, when he mentioned his companions and told him about them. He said, "They used to pray and fast and believe in you and testify that you will be sent as a prophet." When Salman finished praising them, the Prophet of God, may God bless him and grant him peace, said to him, **O Salman, they are from the people of the Fire.** This was difficult for Salman, so God revealed this verse. The belief of the Jews was that whoever adhered to the Torah and the Sunnah of Moses, peace be upon him, until Jesus came. When he came, whoever adhered to the Torah and took the Sunnah of Moses and did not abandon it or follow Jesus was doomed. The belief of the Christians was that whoever adhered to the Gospel among them and the laws of Jesus was a believer accepted from him until Muhammad, may God bless him and grant him peace, came. So whoever did not follow Muhammad, may God bless him and grant him peace, and did not abandon what he was upon of the Sunnah of Jesus and the Gospel was doomed. Ibn Abi Hatim said, and something similar to this was narrated from Saeed bin Jubair. I said, This does not contradict what Ali bin Abi Talha narrated from Ibn Abbas, **Indeed, those who believed and those who were Jews or Christians or Sabeans - those who believed in God and the Last Day** the verse. He said, then God revealed after that, **And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.** What Ibn Abbas said is information that no method or action will be accepted from anyone except what was in accordance with the law of Muhammad, may God bless him and grant him peace, after He sent him with what He sent him with. As for before that, everyone who followed the Messenger in his time was on guidance, a path, and

salvation. So the Jews were the followers of Moses, peace be upon him, who used to judge by the Torah in their time. The Jews come from the word *hawadah* which means affection, or *tahud* which means repentance, as Moses, peace be upon him, said: **Indeed, we have been guided to you** meaning we have repented, so it is as if they were originally called that because of their repentance and affection for one another. It was also said: because they were related to Judah, the eldest son of Jacob. Abu Amr ibn al-Ala said: because they became Jews, meaning they moved when the Torah was read. When Jesus, peace be upon him, was sent, it was obligatory for the Children of Israel to follow him and submit to him. His companions and the people of his religion are the Christians, they were called that because they supported each other. They may also be called *answers*, as Jesus, peace be upon him, said: "Who are my supporters for God? The disciples said: We are the supporters of God." It was also said: they were called that because they settled in a land called Nazareth, as Qatada and Ibn Jurayj said, and it was also narrated from Ibn Abbas, and God knows best. And Christians is the plural of *Nasran*, like *Nashawi* is the plural of *Nashwan*, and *Sakara* is the plural of *Sakran*, and a woman is called *Nasranah*. The poet said:

Christianity not deleted

When God sent Muhammad, may God bless him and grant him peace, as the Seal of the Prophets and a Messenger to all of the children of Adam, they were obliged to believe what he told them. And obeying him in what he commanded, and refraining from what he forbade, and these are the true believers, and the nation of Muhammad, may God bless him and grant him peace, was called believers because of the abundance of their faith, and the intensity of their conviction, and because they believe in all the past prophets and the coming unseen. As for the Sabians, there is a difference of opinion regarding them. Sufyan al-Thawri said, on the authority of Layth ibn Abi Salim, on the authority of Mujahid, who said: The Sabians are a people between the Magians, the Jews, and the Christians, and they have no religion. And Ibn Abi Nujayh narrated it likewise on his authority, and it was narrated on the authority of Ata' and Sa'id ibn Jubayr something similar to that. And Abu al-Aaliyah, al-Rabi' ibn Anas, al-Suddi, Abu al-Sha'tha', Jabir ibn Zayd, al-Dahhak, and Ishaq ibn Rahawayh said: The Sabians are a group of the People of the Book who recite the Psalms, and for this reason Abu Hanifa and Ishaq said: There is nothing wrong with their sacrifices and their marriages. And Hisham said, on the authority of Mutraf: We were with al-Hakam ibn Utbah, and a man from the people of Basra told him, on the authority of al-Hasan, that he used to say about the Sabians: They are like the Magians, so he said: The verdict, did I not tell you that, and Abd al-Rahman bin Mahdi said on the authority of Muawiyah bin Abd al-Karim: I heard al-Hasan mention the Sabians and he said: They are a people who worship the angels, and Ibn Jarir said: Muhammad bin Abd al-A'la told us,

al-Mu'tamir bin Sulayman told us, on the authority of his father, on the authority of al-Hasan, he said: Ziyad told that the Sabians pray towards the qiblah, and pray the five prayers, he said: So he wanted to remove the jizya from them, he said: Then he told after that they worship the angels, and Abu Ja'far al-Razi said: It has reached me that the Sabians are a people who worship the angels, and read the Psalms and pray towards the qiblah, and Sa'id bin Abi Arouba said the same on the authority of Qatada, and Ibn Abi Hatim said: Yunus bin Abd al-A'la told us, Ibn Wahb told us, Ibn Abi al-Zinad told me on the authority of his father, he said: The Sabians are a people near Iraq and they are in Kutha, and they believe in all the prophets and fast thirty days of every year, and pray towards Yemen every day five prayers, and Wahb bin Munabbih was asked about the Sabians and he said: The one who He knows God alone and has no law to follow and has not committed kufr. Abdullah bin Wahb said: Abdul Rahman bin Zaid said: The Sabians are people of a religion from the religions. They were in the island of Mosul. They say: There is no god but God. They have no work, no book, and no prophet except the saying: There is no god but God. He said: And they did not believe in a messenger, so for that reason the polytheists used to say to the Prophet, may God bless him and grant him peace, and his companions: These Sabians resemble them, meaning in saying: There is no god but God. Al-Khalil said: They are a people whose religion resembles the religion of the Christians except that their qiblah is towards the south. They claim that they follow the religion of Noah, peace be upon him. Al-Qurtubi narrated from Mujahid, Al-Hasan, and Ibn Nujayh that they are a people whose religion is mixed between the Jews and the Magians, and their slaughtered animals are not eaten and their women are not married. Al-Qurtubi said: What is obtained from their doctrine, as some scholars have mentioned, is that they are monotheists and believe in the influence of the stars and that they are effective. For this reason, Abu Saeed Al-Istakhri issued a fatwa declaring them kufr to Al-Qadir Billah when he asked him about them. Al-Razi chose that the Sabians A people who worship the planets in the sense that God made them a direction for worship and supplication, or in the sense that God delegated the management of the affairs of this world to them. He said: This statement is attributed to the Kashranis to whom Abraham, peace be upon him, came to refute them and invalidate their statement. The most apparent statement, and God knows best, is the statement of Mujahid and his followers, Wahb ibn Munabbih: that they are a people who do not follow the religion of the Jews, Christians, Magians, or polytheists. Rather, they remain on their natural disposition and have no established religion for them to follow or acquire. For this reason, the polytheists used to call those who converted to Islam a Sabian, meaning that he had left all the religions of the people of the earth at that time. Some scholars said: The Sabians are those to whom the call of a prophet did not reach, and God knows best.

Fath al-Qadir

It was said that what is meant by those who believed are the hypocrites, as indicated by their being linked to the Jews, Christians, and Sabians: that is, they

believed in appearance. It is better to say that what is meant are those who believed in the Prophet, may God bless him and grant him peace, and became among his followers, and it is as if God Almighty wanted to clarify that the state of this Islamic religion and the state of all other religions before it goes back to one thing, which is that whoever among them believed in God and the Last Day and did righteous deeds deserved what God mentioned of reward, and whoever misses out on that misses out on all good and reward, both small and great. What is meant by faith here is what the Messenger of God (*peace be upon him*) explained when Gabriel asked him about faith, so he said: **That you believe in God, His angels, His books, His messengers, and destiny, both good and bad.** This faith is only possessed by those who have entered the Islamic religion. Whoever does not believe in Muhammad (*peace be upon him*) or the Quran is not a believer, and whoever believes in them becomes a Muslim believer and will no longer be a Jew, Christian or Zoroastrian. His statement: 62- **They became Jews** means they became Jews. It was said that it is a reference to Judah, son of Jacob, with the voiced dhal, but the Arabs changed it to a silent dal. It was said that the meaning of **They became Jews** is that they repented for their repentance from worshipping the calf. From this is the statement of God the Almighty: **Indeed, we have been guided to you** meaning we have repented. It was said that its meaning is tranquility and peace. Al-Kashshaf said that its meaning is that it entered Judaism. As for the Christians, Sibawayh said: Its singular is Nasran and Nasranah, like Nadman and Nadmanah. He recited as evidence for that the saying of the poet:

You see him when he visits the evening, he is light-hearted and he has breakfast with him, and he is a Christian

The other said:

Both of them fell down and bowed their heads as a Christian woman who had not become a monotheist would bow down.

He said: But it is only used with the relative yaa, so it is said: a Christian man and a Christian woman. Al-Khalil said: One Christian is Nasri. Al-Jawhari said: Nasran is a village in the Levant to which Christians are attributed, and it is said: Nazareth, and based on this the yaa is for the relative. He said in Al-Kashshaf: The yaa is for emphasis like the one in Ahmari, they were called that because they supported Christ. The Sabians are the plural of Saby - and it was said: Sab. The reciters differed about it, so they all added a hamza to it except Nafi', so whoever added a hamza made it from Sab'at an-Nujum: if it rose, and Sab'at the young man's tooth: if it came out. And whoever did not add a hamza made it from Saba yasbu: if he inclined, and the Sabian in the language is the one who left and inclined from one religion to another, and for this reason the Arabs used to say to someone who converted to Islam, he had become a Sabian, and they called this group Sabians, because they left the religion of the Jews and Christians and worshipped the angels. And his saying: **Whoever believes in God** is in the accusative case instead of those who believed and what follows it. The meaning of belief has already

Indeed, those who have believed and those who were Jews or Christians or Sabeans - whoever believed in God and the Last Day and did righteousness - will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

been presented, and the predicate of *in* is his saying: **For them is their reward.** It is permissible for his saying: **Whoever believes in God** to be in the nominative case as a subject whose predicate is his saying: **For them is their reward.** Both of them are predicates of *in*. The pronoun is understood in the first sentence: that is, whoever among them believed. The *fa* entered into the predicate to include the subject with the meaning of a condition. The interpretation of the saying of God the Almighty: **So there will be no fear upon them, nor will they grieve** has already been presented. Ibn Abi Hatim narrated on the authority of Salman who said: I asked the Prophet (blessings and peace of God be upon him) about the people of a religion I was with, and I mentioned their prayers and worship, so **Indeed, those who believed and those who were Jews** was revealed. Al-Wahidi narrated something similar to that from Mujahid. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi in mentioning the reason in the manner of what preceded, and he narrated a long story. Abu Dawud narrated in Al-Nasikh wal-Mansukh, Ibn Jarir and Ibn Abi Hatim on the authority of Ibn Abbas regarding his statement: **Indeed, those who have believed and those who are Jews** he said: Then God revealed after this: **And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ali who said: The Jews were called Jews because they said: **Indeed, we have been guided to you.** Ibn Abi Hatim narrated on the authority of Ibn Masoud who said: We know better where the Jews were called Jews from the words of Moses, peace be upon him: **Indeed, we have been guided to you.** Why were the Christians called Christians? From the words of Jesus, peace be upon him: **Be supporters of God.** Abu Al-Shaykh narrated something similar on his authority. Ibn Jarir narrated on the authority of Qatada: They were called Christians because of a village called Nazareth. Ibn Saad narrated in his Tabaqat and Ibn Jarir on the authority of Ibn Abbas who said: The Christians were called Christians because the village of Jesus was called Nazareth. Abdul Razzaq, Abdul Bin Hamid, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Mujahid, who said: The Sabians are a sect between the Jews, Christians, and Zoroastrians, and they have no religion. Abdul Razzaq narrated on his authority, who said: Ibn Abbas said: He mentioned something similar. Other than this has been narrated in the interpretation of the Sabians.

Tafsir al-Baghawi

62. **Those who believed and those who were Jews** meaning the Jews were called by this name because they said: **Indeed, we have turned to You** meaning we have inclined towards You. It was also said: because they were Jews, meaning they repented from worshipping the calf. It was also said: because they turned away from the religion of Islam and from the

religion of Moses, peace be upon him. Abu Amr ibn al-Ala said: because they became Jews, meaning they moved when the Torah was read and they said: **Indeed, the heavens and the earth moved when God gave the Torah to Moses.** "And the Christians" were called by this name because the disciples said: "We are the supporters of God." Muqatil said: because they settled in a village called Nasira, because they sought refuge in Nasra, which was a village where Jesus, peace be upon him, settled.

"And the Sabians" The people of Medina read: "and the Sabians **and** the Sabians" without the hamza, and the rest with the hamza. Its origin is: exit. It is said: someone went out of religion to another religion. The stars went out of their place, and the camel's tusk went out. These were called by this name because they went out of one religion to another. Omar and Ibn Abbas said: They are a people from the People of the Book. Omar, may God be pleased with him, said: Their sacrifices are the sacrifices of the People of the Book. Ibn Abbas said: Their sacrifices are not permissible, nor is their marriage. Mujahid said: They are a tribe towards the Levant between the Jews and the Magians. Al-Kalbi said: They are a people between the Jews and the Christians who shave the middle of their heads and circumcise. Qatada said: A people who read the Psalms and worship the angels, and pray to the Kaaba and acknowledge God Almighty. They took something from every religion. Abdul Aziz bin Yahya said: They became extinct.

Whoever believes in God and the Last Day. If it is said: How can his saying **Whoever believes in God** be correct when it is mentioned at the beginning of the verse **Indeed, those who believe**? It is said: They differed regarding the ruling of the verse. Some of them said: He meant by his saying **Indeed, those who believe** the exact meaning. Then they differed regarding these believers. Some people said: They are those who believed before the mission and they are the seekers of religion like Habib al-Najjar, Quss ibn Sa'idah, Zayd ibn 'Amr ibn Nufayl, Waraqah ibn Nawfal, al-Bara' as-Sunni, Abu Dharr al-Ghifari, Salman al-Farsi, Buhayra the monk, and the delegation of the Negus. Some of them met the Prophet, may God bless him and grant him peace, **and pledged allegiance to him**, and some of them did not meet him. It was said: They are the believers from the past nations, and it was said: They are the believers from this nation **and those who were Jews** who were on the religion of Moses, peace be upon him, and did not change, and the Christians, who were on the religion of Jesus, peace be upon him, and did not change and died on that, they said: These two names were attached to them at the time of Moses and Jesus, peace be upon them, when they were on the truth, like Islam for the nation of Muhammad, may God bless him and grant him peace, and the Sabians at the time of the rectitude of their matter **whoever believed** meaning whoever died among them while he was a believer because the reality of belief is in agreement, and it is possible that the waw is implied meaning: and

whoever believed after you, O Muhammad, until the Day of Resurrection, and some of them said: Those mentioned with faith in the beginning of the verse are by way of metaphor and not reality, then they differed about them and some of them said: Those who believed in the past prophets and did not believe in you, and it was said: He meant by them the hypocrites who believed with their tongues but did not believe in their hearts, and the Jews and Christians who believed in Judaism and Christianity after the change and the Sabians are some types of infidels **whoever believed in God and the Last Day** from these types with the heart and tongue And he did righteous deeds, then they will have their reward with their Lord. It was mentioned in the plural form because *man* is suitable for one, two, plural, masculine and feminine. **And there is no fear upon them** in this world, **nor will they grieve** in the Hereafter.

entering into the predicate of *if* because it does not enter into the conditional, and it was rejected by the Almighty's saying: **Indeed, those who have persecuted the believing men and believing women and then have not repented - for them is the punishment of Hell.**

Tafsir al-Baidawi

62- "Those who believed" in their tongues, meaning those who are religious in the religion of Muhammad, may God bless him and grant him peace, the sincere among them and the hypocrites, and it was said the hypocrites because they joined the ranks of the infidels. "And those who were Jews" became Jews, it is said Had and Tahud if he entered Judaism, and Jews: either an Arab from Had if he repented, they were called that because they repented from worshipping the calf, or an Arabized Judah as if they were called by the name of the eldest son of Jacob, peace be upon him. "And the Christians" is the plural of Nasran like Kandami and Nadman, and the Ya in Nasrani is for emphasis as in Ahmari, they were called that because they supported Christ, peace be upon him, or because they were with him in a village called Nasran or Nasira so they were called by its name, or from its name. "And the Sabians" are a people between the Christians and the Magians. It was said that the origin of their religion is the religion of Noah, peace be upon him. It was said that they are angel worshippers. It was said that they worshipped the planets, and if he was an Arab, then he was a Sabian if he deviated because they deviated from all other religions to their religion, or from truth to falsehood.

Whoever believes in God and the Last Day and does righteousness is whoever was in his religion before it was abrogated, believing in his heart in the beginning and the end, acting in accordance with the requirements of his law. It was said that whoever among these infidels believed with pure faith and entered Islam with a sincere entry: **Then they will have their reward with their Lord** who promised them for their faith and deeds. **And there will be no fear concerning them, nor will they grieve** when the infidels fear punishment, and the negligent grieve for wasting their lives and missing out on reward. *Whoever* is the subject of its predicate **they will have their reward** and the sentence is the predicate of *if*, or a substitute for the name of *if* and its predicate **they will have their reward** and the *fa* is to include the meaning of the conditional predicate, and Sibawayh prevented it from

Surat al-Baqarah 2:63

And [mention] when We took your covenant and raised the mount above you, [saying], "Take what We have given you with determination and remember what is in it that you may become righteous."

Surat al-Baqarah 2:63

And [mention] when We took your covenant and raised the mount above you, [saying], "Take what We have given you with determination and remember what is in it that you may become righteous."

Tafsir al-Jalalayn

And remember **when We took your covenant** your covenant to act according to what is in the Torah *and We raised the Mount above you* the mountain, uprooting it from its roots over you when you refused to accept it, and We said **Take what We have given you with strength** with diligence and effort **and remember what is in it** by acting according to it **that you may become righteous** the Fire or sins.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The covenant, the mifaal, from the document, either by an oath, or a covenant, or other documents.

What he means by his saying: **And when We took your covenant**, is the covenant that God Almighty informed us that He took from them in His saying: **And when We took a covenant from the Children of Israel, [saying], 'You shall not worship except God, and to parents, do good.'** (al-Baqarah 2:83-85), the verses that he mentioned with it. And the reason for taking the covenant from them, according to what Ibn Zayd mentioned, was:

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: When Moses returned from his Lord with the tablets, he said to his people, the Children of Israel: Verily, these tablets contain the Book of God, in it is His commands that He commanded you and His prohibitions that He prohibited you from. They said: Who will take it according to your word? No, by God, not until we see God clearly, until God looks down upon us and says: This is My Book, so take it! Why does He not speak to us as He spoke to you, O Moses, and say: This is My Book, so take it? He said: Then the wrath of God came, and a thunderbolt struck them and they all died. He said: Then God revived them after their death, and Moses said to them: Take the Book of God. They said: No. He said: What happened to you? They said: We died and then came back to life! He said: Take the Book of God. They said: No. He sent His angels who lifted up the mountain above them, and it was said to them: Do you recognize this? They said: Yes, this is the Mount! He said: Take the Book or else We will throw it upon you. He said: So they took it with a covenant, and he recited the words of God: **And when**

We took a covenant from the Children of Israel, [saying], 'You shall not worship except God, and to parents, do good.' until he reached: **And God is not unaware of what you do.** (al-Baqarah 2:83-85) He said: If they had taken it the first time, they would have taken it without a covenant.

The statement in the interpretation of the Almighty's saying: **And We raised the mountain above you.**

Abu Ja'far said: As for *Al-Tur*, it is the mountain in the speech of the Arabs, and from it is the saying of Al-'Ajjaj:

He lowered his wings from the mountain, so the falcon passed by when the falcon broke

It was said that it is the name of a specific mountain. It was mentioned that it is the mountain on which God spoke to Moses.

It was said: Some mountains grow, but not others.

Mention of those who said: It is the mountain, whatever it may be: Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: Moses ordered his people to enter the gate in prostration and say: *Hattah*, and the gate was lowered for them so that they might prostrate, but they did not prostrate and entered on their backs, and they said: *Hanthah*. So the mountain rose above them, meaning: He brought out the base of the mountain from the ground and raised it above them like a canopy. *At-Tur* in Syriac means the mountain, intimidating or fearing. Abu Asim was not sure, so they entered in prostration in fear, and their eyes were on the mountain. It is the mountain to which his Lord revealed Himself.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: The mountain was raised above them like a cloud, and it was said to them: You must believe or they will fall upon you. So they believed. And the mountain in Syriac is *al-Tur*.

Bishr ibn Muadh told us, he said, Yazid ibn Zari' told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And when We took your covenant and raised the Mount above you.** He said: The Mount is the mountain, they were at its base, then it was raised above their heads, and He said: You must take my command, or I will throw it at you.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **And We raised the Mount above you**, he said: The Mount is the mountain. God uprooted it and raised it above them, and said: **Take what We have given you with strength**, and they acknowledged that.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And We raised the mountain above you.** He said: He raised the mountain

above them, frightening them with it.

Ibn Wakee' told us, he said, my father told us, on the authority of Al-Nadr, on the authority of Ikrimah, he said: At-Tur is the mountain.

Musa told us, Amr ibn Hammad told us, Asbat told us, on the authority of al-Suddi: When God said to them: Enter the gate in prostration and say, **Forgive us**, but they refused to prostrate, God ordered the mountain to fall on them, and they looked at it and it had covered them, so they fell in prostration on one side and looked at the other side, so God had mercy on them and removed it from them. This is what He said: **And when We raised the mountain above them as if it were a canopy al-A'raf 7:171**, and His saying: **And We raised the Mount above you**.

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: The mountain in Syriac is the mountain.

Others said: *At-Tur* is the name of the mountain on which God spoke to Moses. Those who said this were: Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: Ibn Abbas said: At-Tur is the mountain on which the Torah was revealed, meaning to Moses, and the Children of Israel were below it. Ibn Jurayj said: Ata' told me: The mountain was raised over the Children of Israel, and He said: You must believe in it or it will fall upon you. That is what His statement means: **As if it were a canopy** (al-A'raf 7:171).

Others said: At-Tur, from the mountains, is what grows specifically. Mention of those who said that: I was told by Al-Munjab, he said, Bishr bin Amara told us, from Abu Rawq, from Ad-Dahhak, from Ibn Abbas, regarding his statement: *At-Tur*, he said: At-Tur is from the mountains what grows, and what does not grow is not a Tur.

The statement in the interpretation of the Almighty's saying: **Take what We have given you with strength**.

Abu Ja'far said: The Arabists differed in their interpretation of this. Some of the grammarians of Basra said: It is something that is sufficient in terms of the apparent meaning mentioned, so that it does not need to be mentioned. This is because the meaning of the statement is: And We raised the mountain above you, and said to you: Take what We have given you with strength, or else We will throw it upon you.

Some grammarians of Kufa said: Taking the covenant is a statement, so there is no need for the statement to imply a statement in it, so it would be two statements. However, everything that contradicts the statement from the statement that is in the meaning of the statement should be accompanied by *an*, as God Almighty said: **Indeed, We sent Noah to his people, [saying], 'Warn your people.'** (Nuh 71:1). He said: It is permissible to delete *an*.

The correct view in this regard is that every word spoken that conveys the intended meaning is sufficient.

What he means by his saying: **Take what We have given you** is what We have commanded you to do in

the Torah.

The origin of giving is giving.

What he means by his saying: **with strength**, is to strive to do what He has commanded you to do and made obligatory upon you, as: I was told by Ibrahim bin Bashar, who said: Ibn Uyyaynah told us, who said: Abu Asim told us, who said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Take what We have given you with strength**. He said: Do what is in it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **Take what We have given you with strength**, he said: with obedience.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **Take what We have given you with strength**. He said: Strength means seriousness, otherwise I will throw it upon you. He said: So they acknowledged that: that they take what they have been given with strength.

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: with strength, meaning: with seriousness and diligence.

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said, and I asked him about the statement of God, **Take what We have given you with strength**, he said: Take the book that Moses brought with truth and right.

The interpretation of the verse is: Take what We have imposed upon you in Our Book of obligations, accept it, and work diligently to perform it, without falling short or laziness. And that is the meaning of their taking it on forcefully, seriously.

The statement in the interpretation of the Almighty's saying: **And remember what is in it that you may become righteous**.

Abu Ja'far said: It means: And remember what We have given you in Our Book of promise and severe threat, encouragement and intimidation, so recite it, consider it, and ponder it if you do that, so that you may fear and fear My punishment, by your insistence on your misguidance, so that you may come to My obedience, and desist from what you are doing of disobeying Me. Like:

Ibn Hamid told us, he said, Salamah told us, he said, Ibn Ishaq told me, on the authority of Dawud ibn al-Husayn, on the authority of Ikrimah, on the authority of Ibn Abbas: **Perhaps you will become righteous**, he said: You will desist from what you are upon.

And what God gave them is the Torah. As Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And remember what is in it**, he says: Remember what is in the Torah.

Surat al-Baqarah 2:63

And [mention] when We took your covenant and raised the mount above you, [saying], "Take what We have given you with determination and remember what is in it that you may become righteous."

It was also narrated on the authority of Ammar bin Al-Hassan, who said: Abdullah bin Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **And remember what is in it**, meaning: They were commanded to do what is in the Torah.

Yunus told me, he said, Ibn Wahb told us, he said, I asked Ibn Zayd about the statement of God: **And remember what is in it**, he said: Do what is in it in obedience to God and sincerity. He said: And he said: Remember what is in it, do not forget it and do not neglect it.

Tafsir al-Qurtubi

The Almighty said: **And when We took your covenant and raised the Mount over you**. This verse explains the meaning of the Almighty's saying: **And when We lifted the mountain over them as if it were a canopy**. Abu Ubaidah said: The meaning is that We shook it and extracted it from its place. He said: And everything that you uprooted and threw away, We uprooted it. It was also said: We uprooted it. Ibn al-A'rabi said: An-Natiq is the patcher, an-Natiq is the expander, and an-Natiq is the splitter. A woman who is Nataq and Muntaaq is one who has many children. Al-Qutbi said: It is derived from Nataq al-Saqqa', which means shaking it until the butter is extracted from it. He said: And His saying: **And when We uprooted the mountain over them as if it were a canopy**, he said: It was uprooted from its roots.

There is a difference of opinion about At-Tur. It was said that At-Tur is the name of the mountain on which God spoke to Moses, peace be upon him, and sent down the Torah to him, and not any other mountain. This was narrated by Ibn Jurayj on the authority of Ibn Abbas. Ad-Dahhak narrated on his authority that At-Tur is the mountain that produces growth, not the mountain that does not produce growth. Mujahid and Qatada said: Any mountain it was. However, Mujahid said: It is the name of every mountain in Syriac, and Abu Al-Aaliyah said the same. We have already discussed whether there are single, uninflected words in the Qur'an that are not from the speech of the Arabs in the introduction to the book. Praise be to God. Al-Bakri claimed that it was named after Tur, son of Ismail, peace be upon him. And God knows best.

Saying about the reason for raising the mountain

When Moses, peace be upon him, came to the Children of Israel from God with the tablets containing the Torah, he said to them: Take it and adhere to it. They said: No! Unless God speaks to us through it as He spoke to you. So they were stunned and then revived. He said to them: Take it. They said: No. So God commanded the angels to uproot a mountain from the mountains of Palestine, the length of a league by the same length, and that was their camp. He placed over them something like a canopy, and brought a sea behind them, and a fire in front of their faces, and it

was said to them: Take it and you have a covenant that you will not waste it, or else the mountain will fall on you. So they prostrated in repentance to God. And they took the Torah with the covenant. At-Tabari said on the authority of some scholars: If they had taken it the first time, there would have been no covenant on them. And their prostration was on one side, because they were watching the mountain in fear. So when God had mercy on them, they said: There is no prostration better than a prostration that God accepts and has mercy on His servants with it, so they were commanded to prostrate on one side. Ibn Atiyah said: What is not correct other than that is that God Almighty created the time of their prostration with faith in their hearts, not that they believed reluctantly and their hearts were not reassured by that.

The Almighty said: *Take* meaning, We said, *Take*, but it was deleted. **What We have given you** We gave you. **With strength** meaning with diligence and effort, as stated by Ibn Abbas, Qatada, and Al-Suddi. It was also said: with intention and sincerity. Mujahid: Strength is working with what is in it. It was also said: with strength, by studying a lot. **And remember what is in it** meaning, ponder it and memorize its commands and threats, and do not forget it or waste it.

I said: This is what is meant by the books, working according to them, not reciting them with the tongue and chanting them, because that is rejecting them, according to what Al-Sha'bi and Ibn Uyaynah said, and their statement will come when God Almighty says: **A party of those who were given the Scripture rejected it**. Al-Nasa'i narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of God, may God bless him and grant him peace, said:

The worst of people is a wicked man who reads the Qur'an but does not pay attention to anything in it.

The Prophet (peace and blessings of God be upon him) explained that what is meant is action, as we have explained. Malik said: **Someone may read the Qur'an who has no good in him**. So what was required of those before us and what they took from us is required of us and is obligatory upon us. God the Most High said: **And follow the best of what has been revealed to you from your Lord**. So He commanded us to follow His Book and act in accordance with it, but we abandoned that, just as the Jews and Christians abandoned it, and the people of the books and the Qur'ans remained of no benefit, due to the prevalence of ignorance, the pursuit of leadership, and the following of whims. Al-Tirmidhi narrated on the authority of Jubayr ibn Nufayr, "On the authority of Abu al-Darda', who said: We were with the Prophet, may God bless him and grant him peace, and he looked up to the sky and said: This is a time when knowledge will be stolen from the people until they will not be able to obtain anything from it. Ziyad ibn Labid al-Ansari said: How will it be stolen from us when we have recited the Qur'an? By God, we will recite it and teach it to our women and children. He said: May your mother lose you, Ziyad. I used to consider you one of the scholars

of Madinah. This Torah and the Gospel are with the Jews and Christians, so what good will it do them?" And he mentioned the hadith, and it will come. Al-Nasa'i also narrated it on the authority of Jubayr ibn Nufayr on the authority of Awf ibn Malik al-Ashja'i through a sahih chain of transmission, and "that the Prophet, may God bless him and grant him peace, said to Ziyad: May your mother lose you, Ziyad. This Torah and the Gospel are with the Jews and Christians." In Al-Muwatta', it is narrated on the authority of Abdullah bin Masoud that he said to a man: You live in a time when the scholars are many but the reciters are few. The boundaries of the Qur'an are memorized but its letters are forgotten. Few ask, many give. They lengthen the prayer and shorten the sermon. They start their actions before their desires. There will come a time upon the people when the scholars are few but the reciters are many. They memorize but shorten the prayer. They start their desires before their actions. These are texts that indicate what we have mentioned. Yahya said: I asked Ibn Nafi' about his statement: They start their desires before their actions. He said: He means: They follow their desires and abandon doing what was enjoined upon them. The meaning of his statement: **Perhaps you will become righteous** has been discussed previously, so there is no point in repeating it.

Tafsir Ibn Kathir

God Almighty says, reminding the Children of Israel of the covenants and agreements He took from them to believe in Him alone, with no partner, and to follow His messengers. God Almighty informed us that when He took the covenant from them, He raised the mountain above their heads so that they would acknowledge what they were promised, and take it with strength, determination, and compliance, as God Almighty said: "And when We raised the mountain above them as if it were a canopy, and they thought it was going to fall on them. Take what We have given you with strength, and remember what is in it that you may become righteous." So the mountain is the mountain, as He explained it in Al-A'raf, and Ibn Abbas, Mujahid, Ata', Ikrimah, Al-Hasan, Ad-Dahhak, Ar-Rabi' bin Anas, and more than one person stated this. This is clear, in a narration from Ibn Abbas, the mountain is what grows from the mountains, and what does not grow is not a mountain. In the hadith of the tribulations from Ibn Abbas, that when they refused to obey, the mountain was raised over them so that they would hear. Al-Suddi said: When they refused to prostrate, God ordered the mountain to fall on them, so they looked at it and it covered them, so they fell in prostration and prostrated. On one side and they looked at the other side, so God had mercy on them and removed it from them, and they said, By God, there is no prostration more beloved to God than the prostration with which He removed the torment from them, so they prostrated like that, and that is the saying of God the Most High: **And We raised above you the Mount**. Al-Hasan said in His saying, **Take what We have given you with strength**, meaning the Torah. Abu Al-Aaliyah and Al-Rabi' bin Anas said: with strength, meaning with obedience. Mujahid said with strength, by doing what is in it.

Qatada said, **Take what We have given you with strength**, strength means seriousness, otherwise I will throw it upon you. He said: So they acknowledged that they take what they were given with strength, and the meaning of His saying, otherwise I will throw it upon you, is I will drop it upon you, meaning the mountain. Abu Al-Aaliyah and Al-Rabi' said: **And remember what is in it**, meaning: Read what is in the Torah and act upon it. God the Most High said, "Then you turned away after that. So had it not been for the grace of God," God the Most High says: Then after this great and confirmed covenant, you turned away from it and turned back and broke it. **So had it not been for the grace of God upon you and His mercy**, meaning by His repentance to you and His sending the prophets and messengers to you, "you would have been among the **The losers** for breaking that covenant in this world and the hereafter.

Fath al-Qadir

His statement: 63- **And when We took** is in the accusative case with an implied factor, which is remember, as mentioned earlier more than once. The explanation of the covenant has already been mentioned, and what is meant is that He, glory be to Him, took a covenant from them to do what He legislated for them in the Torah and what is more general or more specific than that. And At-Tur is the name of the mountain on which God spoke to Moses, peace be upon him, and sent down the Torah to him in it. It has been said that it is the name of every mountain in Syriac. Many commentators have mentioned that when Moses brought the tablets to the Children of Israel from God, he said to them: Take them and hold on to them. They said: No, unless God speaks to us through them as He spoke to you. They were stunned and then revived. He said to them: Take them and hold on to them. They said: No. So God commanded the angels to uproot a mountain from the mountains of Palestine, the length of a league by the length of a league. And that was their camp. He placed over them something like a canopy, and brought a sea from behind them and a fire in front of them. And it was said to them: Take them and you have a covenant that you will not waste them, or else the mountain will fall on you. So they prostrated in repentance to God and took the Torah with the covenant. Ibn Jarir said, on the authority of some scholars: If they had taken them the first time, there would not have been a covenant on them. Ibn Atiyyah said: What is not correct other than that is that God Almighty invented faith at the time of their prostration, not that they believed unwillingly and their hearts were not at peace. This is a fallacious burden that he carried to preserve what he had presented of doctrinal principles that his heart had settled on like others, and every rational person knows that a reason for compulsion is stronger or more severe than this. We say: God forced them to believe, so they believed under compulsion, and the punishment was lifted from them because of this belief. It is similar to what is established in our Shari'ah about lifting the sword from whoever spoke the word of Islam while the sword was drawn and its bearer was shaking it over his head. It is established in the Sahih that the Prophet, may God bless him and grant him peace, said to someone who killed someone who spoke the

Surat al-Baqarah 2:63

And [mention] when We took your covenant and raised the mount above you, [saying], “Take what We have given you with determination and remember what is in it that you may become righteous.”

word of Islam, apologizing for killing him by saying that he said it out of fear and not with proper intent: “Did you search his heart?” And he said: **I was not commanded to search the hearts of people.** And his saying: *Take* means: And we said to you, **Take what We have given you with strength.** Strength means seriousness and diligence, and what is meant by mentioning what is in it is that it be preserved with them so that they know it.

Tafsir al-Baghawi

63. God the Almighty said: **And when We took your covenant** your covenant, O company of Jews **and raised above you the Mount** which is the mountain in Syriac according to some of them, and it is the saying of Mujahid. It was said: There is no language in the world except that it is in the Qur'an. The majority said: There is no language in the Qur'an other than the language of the Arabs, due to God the Almighty's saying: **an Arabic Qur'an.** Rather, this and similar things were an agreement between the two languages. Ibn Abbas said: God the Almighty ordered a mountain from the mountains of Palestine to be uprooted from its roots until it stood on their heads, and that is because God the Almighty sent down the Torah to Moses, peace be upon him, so Moses ordered his people to accept it and work by its rulings, but they refused to accept it because of the burdens and burdens that were in it, and it was a heavy law, so God the Almighty ordered Gabriel, peace be upon him, to uproot a mountain the size of their army, and it was a farsakh by a farsakh, so he raised it above their heads the height of a man like a canopy, and he said to them: If you do not accept the Torah, I will send this mountain upon you. Ata' said on the authority of Ibn Abbas, may God be pleased with them both: God raised the Mount above their heads, and sent a fire before Their faces, and the salty sea came to them from behind them.

Take, that is, We said to them, *take* “what We have given you” **We have given you “with strength” with diligence and effort and perseverance** “and remember” **and study** “what is in it” and it was said: memorize it and act upon it **that you may become righteous** so that you may be saved from destruction in this world and torment in the Hereafter. If you accept, then fine, otherwise I will submit to this mountain and drown you in this sea and burn you with this fire. So when they saw that they had no escape from it, they accepted and prostrated and began to look at the mountain while prostrating, so it became a tradition for the Jews, and they would not prostrate except on the middle of their faces, and they would say: With this prostration the torment was lifted from us.

Mount above you until you were given the covenant. It was narrated that when Moses, peace be upon him, came to them with the Torah, they saw the difficult obligations in it, and they refused to accept it. So he ordered Gabriel, peace be upon him, to pull up the Mount and shade it over them until they accepted.

Take meaning: **what We have given you** of the Book **with strength** with seriousness and determination. **And remember what is in it** study it and do not forget it, or think about it, for it is a remembrance in the heart, or know it. **That you may become righteous** so that you may become righteous from sins, or hoping that you will be righteous. The Mu'tazila may consider it related to the omitted statement, meaning: We said: Take and remember, intending that you may become righteous.

Tafsir al-Baidawi

63- **And when We took your covenant** to follow Moses and act according to the Torah. **And We raised the**

Surat al-Baqarah 2:64

Then you turned away after that. Had it not been for the grace of God upon you and His mercy, you would have been among the losers.

Tafsir al-Jalalayn

Then you turned away you turned away **after that** the covenant from obedience **and had it not been for the grace of God upon you and His mercy** to you through repentance or delaying the punishment **you would have been among the losers** the perishing.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying, **Then you turned away** is: Then you turned away. The word *tafa'altum* comes from their saying: **Walani so-and-so turned his back on me** if he turned his back on him and left him behind him. Then this is used for anyone who abandons an act of obedience that he was commanded to do and turns his face away. It is said: So-and-so turned away from obeying so-and-so, and turned away from continuing with him. From this is the saying of God, the Most High, **But when He gave them of His bounty, they were stingy with it and turned away, averse** (al-Tawbah 9:76). By this He means: They disobeyed what they had promised God by saying, **If He gives us of His bounty, we will surely give in charity and be among the righteous** (al-Tawbah 9:75), and they threw that behind their backs.

It is the custom of the Arabs to borrow a word and put it in place of its counterpart, as Abu Khurash al-Hudhali said:

Not as it used to be, O Umm Malik, but chains have surrounded necks.

The young man returned like an old man, saying nothing but the truth, and the critics were relieved.

What he means by his saying: **chains have surrounded the necks** is that Islam, in preventing us from doing what we used to do in the Age of Ignorance, which God has forbidden us in Islam, is like chains surrounding our necks, preventing the one who has them around his neck, with the shackle in his hand, from what he has tried to do.

There are more examples of this in the speech of the Arabs than can be counted. Likewise, His statement, **Then you turned away after that**, means that you abandoned working with what We took your covenant from you and your promises to work with it diligently and diligently, after your Lord gave you covenants to work with it and to do what He commanded you in your Book, so you threw it behind your backs. And what He, the Most High, meant by His statement, *that*, is all that

came before it in the previous verse, I mean His statement, **And when We took your covenant and raised the Mount above you**.

The statement in the interpretation of the Almighty's saying: **Had it not been for the grace of God upon you and His mercy**.

Abu Ja'far said: What He, the Most High, means by His saying, **Had it not been for the grace of God upon you**, is that had God not graced you with repentance, after you broke the covenant that you had made when He raised the mountain above you, so that you would strive to obey Him, perform His obligations, do what He commanded you to do, and refrain from what He forbade you from in the Book that He gave you, and had He not bestowed upon you Islam and His mercy with which He had mercy upon you and pardoned you for the sin that you committed by returning to the obedience of your Lord, you would have been among the losers.

This, even though it was addressed to those of the People of the Book who were among the emigrants of the Messenger of God, may God bless him and grant him peace, during the days of the Messenger of God, may God bless him and grant him peace, it is only report about their ancestors, so the report was brought out and the one being informed about them was brought out in the manner we have explained previously, that a tribe of Arabs addresses another tribe when boasting or otherwise, with what the ancestors of the one being addressed did to the ancestors of the one being addressed, so it adds the action of the ancestors of the one being addressed to itself and says: We did to you and we did to you. We have mentioned some evidence for that from their poetry previously.

Some of them claimed that the address in these verses was made by adding the verb to those addressed by it, and the verb to others, because those addressed by that were taking care of those who had done that from the first Children of Israel, so God made them among them because of their taking care of them.

Some of them said: It was said thus because his listeners were knowledgeable, and even though the address was addressed to the living among the Children of Israel and the People of the Book, the meaning of that is only report of what God related of the report of their ancestors. So, with the listeners' knowledge of that, he dispensed with mentioning their ancestors specifically. An example of that is the saying of the poet:

If we were related, you would not have given birth to me as a mean person, and you would not have found it useful to acknowledge it.

He said: If we are related, and if it requires a future action, then he said: A vile woman did not give birth to me, so he informed about a past action. That is because the birth had passed and gone ahead. And he did that when he used it as evidence because the listener understood its meaning. So he made what we mentioned of God addressing the People of the Book who were among the emigrants of the Messenger of

Surat al-Baqarah 2:64

Then you turned away after that. Had it not been for the grace of God upon you and His mercy, you would have been among the losers.

God, may God bless him and grant him peace, during the days of the Messenger of God, may God bless him and grant him peace, by adding the actions of their ancestors to them similar to that.

The first one we mentioned is the one that is widely used in the speech and discourse of the Arabs.

Abu Al-Aaliyah used to say in his statement: **Had it not been for the grace of God upon you and His mercy**, in what he mentioned to us, something similar to what we have said: Al-Muthanna bin Ibrahim told me, he said, Adam told us, he said, Abu Al-Nadr told us, on the authority of Al-Rabi', on the authority of Abu Al-Aaliyah: **Had it not been for the grace of God upon you and His mercy**, he said: **The grace of God** is Islam, and **His mercy** is the Qur'an.

And he narrated on the authority of Ammar, he said, Ibn Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi', similarly.

The statement in the interpretation of the Almighty's saying: **You would have been among the losers**.

Abu Ja'far said: If it were not for God's grace and mercy upon you by saving you through your repentance from your sin and crime, you would always be the ones who deprive yourselves of their share, and would perish because of what you committed by breaking your covenant and disobeying His command and obedience.

We have previously explained the meaning of loss with evidence, which makes it unnecessary to repeat it here.

Tafsir al-Qurtubi

And the Almighty's saying: **Then you turned away** The verb **to turn away** is a verb that means turning away from something with the body, then it was used in turning away from commands, religions and beliefs in a broad and metaphorical sense. And His saying: **After that** means after the proof, which is taking the covenant and raising the mountain. And His saying: **Had it not been for the grace of God upon you** grace is raised by the beginning according to Sibawayh and the predicate is omitted and cannot be made explicit, because the Arabs dispensed with making it explicit, except that when they wanted to make it explicit they would come with *an*, and when they came to it they would not delete the predicate. The meaning is had it not been for the grace of God He would have rescued you. **And His mercy** is in apposition to grace, meaning His kindness and respite. **You would have been** is the answer to **If it had not been**. **Among the losers** is the predicate of **you were**. And loss: deficiency, and it has been mentioned before. And it was said: His grace is acceptance of repentance, and His mercy is forgiveness. And grace: the increase over what is required. Fadh1: doing something that is not required. Ibn Faris said in Al-Mujmal: Fadh1 is increase and goodness, and ifdh1: kindness.

Tafsir Ibn Kathir

God Almighty says, reminding the Children of Israel of the covenants and agreements He took from them to believe in Him alone, with no partner, and to follow His messengers. God Almighty informed us that when He took the covenant from them, He raised the mountain above their heads so that they would acknowledge what they were promised, and take it with strength, determination, and compliance, as God Almighty said: "And when We raised the mountain above them as if it were a canopy, and they thought it was going to fall on them. Take what We have given you with strength, and remember what is in it that you may become righteous." So the mountain is the mountain, as He explained it in Al-A'raf, and Ibn Abbas, Mujahid, Ata', Ikrimah, Al-Hasan, Ad-Dahhak, Ar-Rabi' bin Anas, and more than one person stated this. This is clear, in a narration from Ibn Abbas, the mountain is what grows from the mountains, and what does not grow is not a mountain. In the hadith of the tribulations from Ibn Abbas, that when they refused to obey, the mountain was raised over them so that they would hear. Al-Suddi said: When they refused to prostrate, God ordered the mountain to fall on them, so they looked at it and it covered them, so they fell in prostration and prostrated. On one side and they looked at the other side, so God had mercy on them and removed it from them, and they said, By God, there is no prostration more beloved to God than the prostration with which He removed the torment from them, so they prostrated like that, and that is the saying of God the Most High: **And We raised above you the Mount**. Al-Hasan said in His saying, **Take what We have given you with strength**, meaning the Torah. Abu Al-Aaliyah and Al-Rabi' bin Anas said: with strength, meaning with obedience. Mujahid said with strength, by doing what is in it. Qatada said, **Take what We have given you with strength**, strength means seriousness, otherwise I will throw it upon you. He said: So they acknowledged that they take what they were given with strength, and the meaning of His saying, otherwise I will throw it upon you, is I will drop it upon you, meaning the mountain. Abu Al-Aaliyah and Al-Rabi' said: **And remember what is in it**, meaning: Read what is in the Torah and act upon it. God the Most High said, "Then you turned away after that. So had it not been for the grace of God," God the Most High says: Then after this great and confirmed covenant, you turned away from it and turned back and broke it. **So had it not been for the grace of God upon you and His mercy**, meaning by His repentance to you and His sending the prophets and messengers to you, "you would have been among the **The losers** for breaking that covenant in this world and the hereafter.

Fath al-Qadir

His saying: Then 64- **Then you turned away** The root of turning away is turning away from something and turning away with the body, then it was used in turning away from matters, religions and beliefs in a broad and metaphorical way, and what is meant here is: their

turning away from the covenant taken from them, and his saying: **After that** means after the proof to them and the intimidation with the most severe and greatest that the minds can permit and the intellects can appreciate, which is raising the mountain over their heads as if it were a canopy over them. And his saying: **Had it not been for the grace of God upon you** in that He overcame you with His kindness and mercy until you showed repentance, you would have lost. And grace is increase. Ibn Faris said in Al-Mujmal: Grace is increase and goodness, and favor is kindness. End. And loss is decrease, and its explanation has been presented.

Tafsir al-Baghawi

64. **Then you turned away** you turned away **after that** after you accepted the Torah **so had it not been for the grace of God upon you and His mercy** meaning by granting you respite and including and delaying the punishment from you **you would have become** "among the losers" of those who are deceived by the punishment and the loss of this world and the Hereafter. It was said: of those who are punished immediately because He had mercy on them by granting them respite.

Tafsir al-Baidawi

64- "Then you turned away after that" you turned away from fulfilling the covenant after taking it. "Had it not been for the grace of God upon you and His mercy" by guiding you to repentance, or by Muhammad, may God bless him and grant him peace, calling you to the truth and guiding you to it. "You would have been among the losers" the deceived by immersion in sins, or by confusion and misguidance during a period of messengers. And if in the original, the thing is impossible because something else is impossible, so if it is entered upon "la" it indicates confirmation, which is the impossibility of something because something else is proven, and the noun that comes after it according to Sibawayh is a subject whose predicate must be deleted because the speech indicates it and the answer takes its place, and according to the Kufians it is the subject of a deleted verb.

Surat al-Baqarah 2:65

And you have certainly known those among you who transgressed on the Sabbath, so We said to them, "Be apes, despised."

Surat al-Baqarah 2:65

And you have certainly known those among you who transgressed on the Sabbath, so We said to them, "Be apes, despised."

Tafsir al-Jalalayn

And you certainly the oath lam **you certainly knew** you knew **those among you who transgressed** exceeded the limit **on the Sabbath** by fishing, and We had forbidden them from it, and they were the people of Aylah **so We said to them, Be apes, despised** banished, so they were and perished after three days.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What he means by his saying: **And you have certainly known**, is that you have certainly known. Like you say: I have known your brother, but I did not know him, meaning I have known him, but I did not know him, as God, the Most High, said: **And others besides them whom you do not know, God knows them** (al-Anfal 8:60), meaning: You do not know them, God knows them.

And His saying: **Those of you who transgressed on the Sabbath**, meaning those who transgressed My limits, and committed what I forbade them from on the Sabbath, and disobeyed My command.

I have previously demonstrated that aggression is basically exceeding the limit in everything, which makes it unnecessary to repeat it in this place.

Abu Ja'far said: This verse and the verses that follow it, in which the Most High enumerated the Children of Israel who were among the Ansar at the time of the Prophet, may God bless him and grant him peace, whom He began mentioning at the beginning of this Surah, regarding their ancestors' breaking of the covenant and pledge of God that they used to conclude, and He warned those addressed by it that what happened to them due to their insistence on their disbelief, their persistence in denying the prophethood of Muhammad, may God bless him and grant him peace, and their abandonment of following him and believing in what he brought them from his Lord, would happen to them, like what happened to their predecessors of transformation, shaking, and fainting, and what they could not bear of God's wrath and anger. Like that which: Abu Kurayb narrated to us, he said, Uthman bin Sa'id narrated to us, he said, Bishr bin 'Amara narrated to us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn 'Abbas: **And you have certainly known those among you who transgressed on the Sabbath**, meaning: And you have certainly known. And this is a warning to them against disobedience. He says: Beware lest what

befell the Sabbath-breakers befall you, for they disobeyed Me, transgressed. He says: They dared on the Sabbath. He said: God did not send a prophet except that He commanded him to observe Friday, and informed him of its virtue and its greatness in the heavens and with the angels, and that the Hour will come on it. So whoever followed the prophets in the past, as the nation of Muhammad, may God bless him and grant him peace, followed Muhammad, accepted Friday, and heard and obeyed, and recognized its virtue and adhered to it, as God, the Most High, commanded His Prophet, may God bless him and grant him peace. And whoever did not do that, was in the position of those whom God mentioned in His Book, when He said: **And you certainly knew those among you who transgressed on the Sabbath, so We said to them, 'Be apes, despised.'** That is because the Jews said to Moses when he commanded them to observe Friday, and informed them of its virtue: O Moses, how can you command us to observe Friday and give it precedence over all other days, and the Sabbath is the best of all days, because God created the heavens and the earth and all sustenance in six days, and everything became obedient to Him on the Sabbath, and it was the last of the six? He said: And the Christians said the same to Jesus, son of Mary, when he commanded them to keep Friday. They said to him: How do you command us to keep Friday, while the first of the days is the best and the master of it, and the first is the best, and God is One, and the One is the first best? So God inspired Jesus: Leave them and Sunday, but let them do such and such on it. From what He commanded them to do. But they did not do it, so God Almighty related their stories in the Book about their disobedience. He said: And God said the same to Moses when the Jews said to him what they said about the Sabbath: Leave them and the Sabbath, and do not fish or anything else on it, and do not do anything as they said. He said: So when it was the Sabbath, the whales appeared on the water, and this is His saying: **When their fish come to them on their Sabbath day, openly** (al-A'raf 7:163), meaning: Appearing on the water, that is because of their disobedience to Moses. And if it was not the Sabbath, it became prey like any other day, and this is His saying: **And on the day when they do not observe the Sabbath, they do not come to them** (al-A'raf 7:163). So the whales did that as God willed. When they saw it like that, they coveted taking it and feared punishment. Some of them took it but it did not prevent them, and they feared the punishment that Moses had warned them of from God Almighty. When they saw that the punishment would not befall them, they returned and told each other that they had taken the fish and nothing had happened to them, so they multiplied in that and thought that what Moses had told them was false. This is the saying of God Almighty: **And you certainly knew those among you who transgressed on the Sabbath, so We said to them, 'Be apes, despised.'** He says: To those who caught the fish, God transformed them into apes because of their disobedience. He says: If they did not live on earth for more than three days. He said: No transformed creature has ever lived for more than three days, and

did not eat, drink or reproduce. God created apes, pigs and all of creation in the six days that God mentioned in His Book. So He transformed these people into apes, and He does the same with whomever He wills, as He wills, and He transforms them as He wills.

Ibn Hamid narrated, Salamah ibn al-Fadl narrated, Muhammad ibn Ishaq narrated, on the authority of Dawud ibn al-Husayn, on the authority of Ikrimah, the freed slave of Ibn Abbas, who said: Ibn Abbas said: God only imposed on the Children of Israel the day that He imposed on you for your festival, which is Friday. But they disobeyed and went to the Sabbath, which they glorified and abandoned what they were commanded to do. When they refused to adhere to the Sabbath, God tested them on it and forbade them what was permissible for them on other days. They were in a village between Ayla and al-Tur called Madyan. God forbade them on the Sabbath, hunting and eating whales. When the Sabbath came, they would come to them in a row to the shore of their sea, until the Sabbath was over, and they would go away. They did not see a small or large whale. When the Sabbath came, they were made beautiful to them in a row, until the Sabbath was over, and they went away. And they were like that, until when the time had passed and they were hungry for whales, a man of them took a whale secretly on the Sabbath, and pierced it with a thread, then sent it into the water, and fixed a stake for it on the shore and tied it up, then left it, until the next day, he came and took it, meaning: I did not take it on the Sabbath, then he went with it and ate it. Until when

It was another Saturday, he did the same thing, and the people found the smell of whales, so the people of the village said: By God, we have found the smell of whales, then they found the deed of that man. He said: So they did as he did, and ate secretly for a long time, and God did not hasten to punish them, until they hunted them openly and sold them in the markets. A group of them from the rest of the people said: Woe to you! Fear God! And they forbade them from what they were doing. Another group said that they did not eat whales, and did not forbid the people from what they were doing: **Why do you preach to a people whom God is about to destroy or punish with a severe punishment?** They said, **An excuse before your Lord,** because We were angry with their deeds, **and perhaps they will fear God.** (al-A'raf 7:164)

Ibn Abbas said: While they were like that, the rest of them became in their clubs and mosques, and they lost the people and could not see them. So some of them said to each other: The people have something wrong! Look what it is! So they went to look in their homes, and found them locked on them. They had entered at night and locked themselves in, as people lock themselves in. So they became monkeys in them, and they knew a man by his eye, and he was an ape, and a woman by her eye, and she was an ape, and a boy by his eye, and he was an ape. He said: Ibn Abbas said: Had it not been for God's mention that He saved those who were forbidden from evil, we would have said that He destroyed all of them. They said: It is the village about which God said to Muhammad, may God bless him and grant him peace: **And ask them about the village that was by the sea** (al-A'raf 7:163).

Bishr told us, Yazid bin Zari' told us, Sa'id told us, on the authority of Qatada, regarding his statement: **And you have certainly known those among you who transgressed on the Sabbath, so We said to them, 'Be apes, despised.'** The whales were made lawful for them, and the Sabbath was forbidden to them as a test from God, to know who would obey Him and who would disobey Him. So the people became three types: One type refrained and forbade disobedience, another type refrained from God's sanctity, and another type violated God's sanctity and returned to disobedience. So when they refused to do anything except transgress what they were forbidden from, God said to them, **Be apes, despised.** So they became howling apes with tails, after they had been men and women.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **And you have certainly known those among you who transgressed on the Sabbath,** he said: They were forbidden from hunting whales on the Sabbath, so they would set out for them on the Sabbath, and they were afflicted with that, so they transgressed and hunted them, so God made them into apes, despised.

Musa told me, Amr told us, Asbat told us, on the authority of Al-Suddi: **And you certainly knew those among you who transgressed on the Sabbath, so We said to them, 'Be apes, despised.'** He said: They were the people of Ayla, which was the town that was by the sea. When the whales were on the Sabbath, and God had forbidden the Jews to do anything on the Sabbath, not a single whale remained in the sea except that they would stick their trunks out of the water. Then when Sunday was the time of the bottom of the sea, nothing was seen of them until the Sabbath. That is why He said: "And ask them about the town that was by the sea, when they transgressed on the Sabbath. Their fish came to them on their Sabbath day openly, but on the day they did not observe the Sabbath, they did not come to them." (al-A'raf 7:163). Some of them desired fish, so a man would dig a hole and make a river for it to the sea. When the Sabbath came, the river would open, and the waves would come with the whales, hitting them until they threw them into the hole. The fish wanted to go out, but could not because of the lack of water in the river, so he stayed in it. When Sunday came, he caught it. The man began to grill the fish, and his neighbor smelled its smell, so he asked him and he told him, so he did as his neighbor did. When eating fish became widespread among them, their scholars said to them: Woe to you! You are only catching fish on Saturday, and it is not permissible for you! They said: We only caught it on Sunday when we caught it! The scholars said: No, but you caught it on the day you opened the water for it and it entered. They said: No! And they refused to stop. Some of those whom they forbade said to each other: **Why do you preach to a people whom God is about to destroy or punish with a severe punishment?** (al-A'raf 7:164), meaning: Why do you preach to them, when you preached to them and they did not obey you? Some of them said: **An apology before your Lord, and perhaps they will fear God.** (al-A'raf 7:164). When they refused, the Muslims said: By God, we will not live with you in one village. So they divided the village with a wall. The Muslims opened one door and the transgressors on

And you have certainly known those among you who transgressed on the Sabbath, so We said to them, "Be apes, despised."

the Sabbath opened another door, and David cursed them. So the Muslims went out from their door and the infidels from theirs. One day the Muslims went out and the infidels did not open their door. When they were slow to open their door, the Muslims climbed over the wall and saw that they were monkeys jumping on each other. So they opened it and they went into the land. That is what God Almighty said: **But when they transgressed that which they were forbidden, We said to them, 'Be apes, despised.'** (al-A'raf 7:166). That is when He says: **Those who disbelieved among the Children of Israel were cursed by the tongue of David and Jesus, the son of Mary.** (al-Ma'idah 5:78), so they are the monkeys.

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Those of you who transgressed on the Sabbath, We said to them, 'Be apes, despised.'** He said: They were not transformed, rather it is a parable that God gave them, a parable that He gave them, like the donkey carrying books.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And you certainly knew those among you who transgressed on the Sabbath, so We said to them, 'Be apes, despised.'** He said: Their hearts were transformed, and they were not transformed into apes. Rather, it is a parable that God gave them, like the parable of a donkey carrying books. Abu Ja'far said: This statement that Mujahid said is a statement that contradicts the apparent meaning of what the Book of God indicates. That is because God informed in His Book that He made them into apes and pigs and worshipped false gods, just as He informed about them that they said to their Prophet, **Show us God openly** (An-Nisa': 153), and that God, the Most High, struck them with a stunner when they asked their Lord for that, and that they worshipped the calf, so He made their repentance to be killing themselves, and that they were commanded to enter the Holy Land, but they said to their Prophet, "Go, you and your Lord, and fight. Indeed, we are sitting right here" (al-Ma'idah 5:24), so He tested them with wandering. So it is the same for one who says: They were not transformed into monkeys, and He, the Most High, has informed us that He made monkeys and pigs out of them, and another who says: There was nothing of what God informed about the Children of Israel that they had of dissent against their prophets, and the punishments and penalties that God brought upon them. And whoever denies one of that and acknowledges another of it, he is asked for proof for his statement, and what he denies of that is opposed by what he acknowledged. Then he is asked to differentiate from a widespread report or a sound trace.

This is contrary to what Mujahid said, which is the saying of all the proofs that cannot be mistaken or lied about in what they transmitted, and they are agreed upon. And sufficient evidence of the corruption of a statement is their consensus on its error.

The statement in the interpretation of the Almighty's saying: **So We said to them, 'Be apes, despised.'**

Abu Ja'far said: What he means by his saying: **So we said to them** is: So we said to those who transgressed on the Sabbath, meaning on the Sabbath.

The root of the word *Sabbath* is calm and stillness in comfort and tranquility. That is why the sleeper is called *Masboot sleeping* because of his calm, stillness, and rest in his body, as God, the Most High, said: **And We have made your sleep a rest** (An-Naba': 9), meaning rest for your bodies. It is a noun derived from the saying: **So-and-so slept on Saturday.**

It has been said that it was called Sabbath because God, may He be glorified, finished creating all of His creation on Friday, the day before it.

His saying: **Become despised apes**, meaning: Become like that.

The disgraced is the banished and banished, just as the dog is disgraced. It is said of him: I disgraced him, I disgrace him, disgrace and humiliation, and he is disgraced, humiliation. He said: And it is said: I disgraced him, so he was disgraced and was disgraced. And from this is the saying of the rajaz poet:

Like a dog, if you tell him to go away, he will go away

Meaning: If you expel him, he will be expelled humiliated and submissive.

Likewise, the meaning of his saying: **Be apes, despised**, is: banished from goodness, humiliated and lowly, as Muhammad ibn Bashar told us, he said, Abu Ahmad al-Zubayri told us, he said, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his saying: **Be apes, despised**, he said: humiliated.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of a man, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Hasan bin Yahya told me, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: *disgraced*, he said: humiliated.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **Be apes, despised**, meaning humiliated and subdued.

And it was narrated on the authority of Al-Munjab, who said: Bishr bin Amara narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas: *Khasi'an*, meaning humiliated.

Tafsir al-Qurtubi

God Almighty says: **And you certainly knew those among you who transgressed on the Sabbath, so We said to them, 'Be apes, despised.'**

It has seven issues:

The first: The Almighty's saying: **And you have certainly known those among you who transgressed on the Sabbath.** "You have certainly known" means you have known their identities. It was also said: **You have known their rulings.** The difference between them is that knowledge is directed to the self of the named. And knowledge is directed to the conditions of the named. So if you say: **I knew Zayd**, what is meant is his person. And if you say: **I knew Zayd**, what is meant by it is knowledge of his conditions of virtue and deficiency. So according to the first, the verb takes one object, which is what Sibawayh said: **You have certainly known** means you have known. And according to the second, it takes two objects. Al-Akhfash narrated: **And I have certainly known Zayd, although I did not know him.** And in the revelation: **You do not know them, God knows them.** All of this means knowledge, so know. **Those among you who transgressed on the Sabbath** is the relative clause of *those*. And transgression, and it has been mentioned before.

Second: Al-Nasa'i narrated on the authority of Safwan bin Assal, who said:

A Jew said to his friend: Let us go to this prophet. His friend said to him: Do not say prophet if he heard you! He would have four eyes. So they came to the Messenger of God, may God bless him and grant him peace, and asked him about nine clear signs. He said to them: Do not associate anything with God, do not steal, do not commit adultery, do not kill the soul that God has forbidden except by right, do not walk with an innocent person to the ruler, do not practice magic, do not consume usury, do not accuse a chaste woman, do not turn away on the day of battle, and you, the Jews in particular, must not transgress the Sabbath. So they kissed his hands and feet and said: We bear witness that you are a prophet. He said: What prevents you from following me?! They said: David prayed that there would always be a prophet among his descendants, and we fear that if we follow you, the Jews will kill us. Al-Tirmidhi narrated it and said: A good and authentic hadith. Its wording will come in Surat Subhan, God willing.

Third: **On Saturday** means on Saturday, and it is possible that he means on the day of Saturday. The first is the statement of Al-Hasan, that they took whales on it as a way of making it permissible. Ashhab bin Malik narrated: Ibn Ruman claimed that a man among them would take a thread and put a stake in it and throw it into the tail of the whale, and at the other end of the thread a peg and leave it like that until Sunday, then the people turned away when they saw that it was made not to be afflicted, until the hunting of whales increased and they walked with it in the markets, and the immoral people announced their hunting. Then a group arose and forbade and openly forbade and isolated themselves. It is said that those who forbade said: We will not live with you, so they

divided the water skin by a wall. One day, those who forbade were sitting in their gatherings, and none of the aggressors came out. They said, **The people have something to do with it.** They went to the wall and looked, and saw that they were apes. They opened the door and entered upon them. The apes recognized their lineage from humans, but humans do not recognize their lineage from monkeys. So the apes would come to their human relatives, smell their clothes, and cry. He would say, **Did we not forbid you?** They would nod, *Yes*. Qatada said, "The young men became apes, and the old men became pigs. Only those who forbade were saved, and the rest of them perished." In Al-A'raf, there will be a statement by those who said that they were three groups. This is more correct than the statement by those who said that they did not split into two groups. And God knows best.

Saturday is taken from the word *sabt* which means to cut off. It was said that things were sabbathed on it and their creation was completed. It was also said that it is taken from the word *sabut* which means rest and relaxation.

Scholars differed about whether the transformed person can reproduce. There are two opinions. Al-Zajjaj said: Some people said that these monkeys may be from them. Judge Abu Bakr Al-Arabi chose this opinion. The majority said: The transformed person does not reproduce, and that monkeys, pigs, and others existed before that. Those whom God transformed perished and had no offspring left, because they were afflicted with wrath and punishment, so they had no resting place in this world after three days. Ibn Abbas said: No transformed person has ever lived more than three days, nor eaten, nor drunk, nor reproduced. Ibn Atiyyah said: It was narrated from the Prophet, may God bless him and grant him peace, and it is proven.

The transformed one does not reproduce, does not eat or drink, and does not live more than three days.

I said: This is the correct of the two opinions. As for what Ibn al-Arabi and others used as evidence for the correctness of the first opinion from his saying, may God bless him and grant him peace:

"A nation from the Children of Israel was lost. No one knows what it did. I see it as a mouse. Don't you see that when camel milk is placed for it, it does not drink it, but when sheep milk is placed for it, it drinks it?" Narrated by Abu Hurairah. Muslim also narrated the hadith of the lizard, on the authority of Abu Saeed and Jabir. Jabir said:

"A lizard was brought to the Prophet, may God bless him and grant him peace, but he refused to eat from it and said: 'I do not know, perhaps it is one of the horns that were transformed.' So ponder what follows. Ibn al-Arabi said: And in al-Bukhari on the authority of Amr ibn Maymun that he said:

"I saw during the pre-Islamic era a monkey that had committed adultery, so they stoned it, so I stoned it with them." It was recorded in some copies of Bukhari, but was omitted in others. It was recorded in the text of the hadith, **had committed adultery**, but this wording

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was omitted by some. Ibn al-Arabi said: If it is said: Is it as if the animals still had knowledge of the laws, so that they inherited them from their predecessors until the time of Amr? We say: Yes, that is how it was, because the Jews changed stoning, so God wanted to establish it among their transformed ones, so that it would be more effective as evidence against what they denied and changed, so that their books, rabbis, and transformed ones would bear witness against them, so that they would know that God knows what they conceal and what they declare, and He counts what they change and alter, and He establishes evidence against them from where they do not perceive, and He supports His Prophet, peace be upon him, while they are not supported.

I said: This is what he said about the rulings, and there is no proof in any of it. As for what he mentioned about the story of Amr, Al-Hamidi mentioned in the collection of the two Sahihs: Abu Masoud Al-Dimashqi narrated that Amr bin Maymun Al-Awdi has a story in the two Sahihs from the narration of Hisin from him, he said: I saw during the pre-Islamic era some monkeys, and a group of monkeys gathered around them and stoned them, so I stoned them with them. This is what Abu Masoud narrated, and he did not mention in which place Al-Bukhari included it in his book, so we searched for that and found it in some copies, not all of them, so it was mentioned in the book of the days of ignorance. And in the narration of Al-Nu'aymi from Al-Farbari there is nothing at all from this story about the monkeys, and perhaps it is one of the intrusions in Al-Bukhari's book. What Al-Bukhari said in Al-Tarikh Al-Kabir: Na'eem bin Hammad told me, Hisham told us from Abu Balj and Hisin from Amr bin Maymun, he said: I saw during the pre-Islamic era some monkeys, and a group of monkeys gathered around them and stoned them, so I stoned them with them. And it does not say that she committed adultery. If this narration is correct, then Al-Bukhari narrated it as evidence that Amr ibn Maymun lived during the pre-Islamic era and did not care about his assumptions that he assumed during the pre-Islamic era. Abu Omar mentioned in Al-Isti'ab that Amr ibn Maymun and that his kunya was Abu Abdullah, and he was counted among the great followers of Kufa. He is the one who saw stoning during the pre-Islamic era from monkeys, if that is correct, because his narrators are unknown. Al-Bukhari narrated it on the authority of Na'im on the authority of Hisham on the authority of Amr ibn Maymun Al-Awdi in an abbreviated form, who said: I saw monkeys committing adultery during the pre-Islamic era, so they stoned them - meaning the monkeys - so I stoned them with them. And Abbad ibn Al-Awwam narrated it on the authority of Hisham as Hisham narrated it in an abbreviated form. As for the story in its entirety, it revolves around Abd Al-Malik ibn Muslim on the authority of Isa ibn Hattan, and they are not among those who can be relied upon. According to the majority of scholars, this is reprehensible, attributing adultery to someone who is not accountable, and implementing the prescribed punishments on animals. If it were correct, then they would be from the jinn, because acts of worship are done by humans and

jinn, not others. As for his saying, peace be upon him, in the hadith of Abu Hurairah: **I do not see it as anything but a mouse**, and about the monitor lizard: **I do not know, perhaps it is one of the centuries that were transformed**, and what was like it, it was only a suspicion and fear that the monitor lizard, the mouse, and others were among those that were transformed, and this was an intuition from him, peace be upon him, before it was revealed to him that God did not make offspring for the transformed, so when it was revealed to him, that fear was removed from him, and he knew that the monitor lizard and the mouse were not among those that were transformed, and at that time he informed us of his saying, peace be upon him, to the one who asked him about the monkeys and pigs.

Is it from what was transformed? He said: God did not destroy a people or punish a people and then make for them offspring, and the monkeys and pigs were there before that. This is a clear and correct text narrated by Abdullah bin Masoud, narrated by Muslim in the Book of Destiny. The texts confirmed that the monitor lizard ate in his presence and at his table and he did not deny it, so this indicates the correctness of what we mentioned. And God is our guide. It was narrated from Mujahid in the interpretation of this verse that their hearts were transformed, and their understandings were returned like the understandings of monkeys. No other commentator said this as far as I know. And God knows best.

God the Almighty said: **So We said to them, 'Be apes.'** Apes is the predicate of *kana*. "Disgraced" is an adjective. If you wish, you can make it a second predicate of *kana*, or a state of the pronoun in *kuna*. And its meaning is **far away**. It is said: **I made him distant**, "he was far away," or **he was disgraced**, meaning, **I made him distant**, so he was distant. God the Almighty said: **The sight will return to you in a state of disgrace**, meaning, **far away**. And His statement: **Be disgraced therein**, means, be distant with displeasure. Al-Kisa'i said: **The man was disgraced**, and I made him disgraceful. *Khasi'u* can mean someone who is humiliated and abject. It is said: **Qam'u a man qaman**, meaning he is the humiliated and abject. And *qama'tuhu* means I made him small and humiliated, so he is *qami'* on the pattern *fa'il*.

Tafsir Ibn Kathir

God Almighty says: **And you have certainly known**, O group of Jews, what punishment was permissible for the people of the town that disobeyed the command of God and violated His covenant and agreement in what He took from them regarding the glorification of the Sabbath and carrying out His command, since it was permissible for them, so they tricked themselves into hunting whales on the Sabbath by placing for them snares, traps, and pools before the Sabbath. So when the Sabbath came, as was their custom in abundance, they clung to those traps and tricks, and they could not escape from them that day. So when night came, they

seized them after the Sabbath had ended, and when they did that, God transformed them into the form of apes, which are most similar to humans in outward appearance, but are not truly human. So the actions and tricks of these people, since they were similar to the truth in appearance and contrary to it in essence, their punishment was of the same kind as their actions. This story is explained in detail in Surat Al-A'raf, where God Almighty says: "And ask them about the town that was by the sea, when they transgressed on the Sabbath, when their fish came to them on their Sabbath day, as is customary, and on a day when they did not observe the Sabbath. **This is not how We will test them for what they used to do.** The story in its entirety. Al-Suddi said: The people of this village are the people of Ayla, and so said Qatada, and we will quote the statements of the commentators there in detail, God willing, and He is trustworthy. And the Almighty's saying: **So We said to them, 'Be apes, despised.'** Ibn Abi Hatim said: My father told us, Abu Hudhayfah told us, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid. **So We said to them, 'Be apes, despised.'** He said: Their hearts were transformed, and they were not transformed into apes. Rather, it is a parable that God struck: **Like the example of a donkey carrying volumes.** Ibn Jarir narrated it on the authority of Al-Muthanna, on the authority of Abu Hudhayfah, on the authority of Muhammad ibn Umar Al-Bahili, on the authority of Abu Asim, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, and this is a good chain of transmission on the authority of Mujahid. A strange statement that contradicts the apparent meaning of the context in this place and elsewhere. God Almighty said: **Say, 'Shall I inform you of those who are worse than that as a reward from God? Those whom God has cursed and with whom He became angry and made of them apes and pigs.'** And the slave of the tyrant "the verse, and Al-Awfi said in his interpretation on the authority of Ibn Abbas **So We said to them, Be apes, despised, so God made them apes and pigs, so he claimed that the young men of the people became apes and the old women became pigs, and Shaiban Al-Nahwi said on the authority of Qatada So We said to them, Be apes, despised,** so the people became howling apes with tails after they had been men and women, and Ata Al-Khurasani said: They were called, O people of the village, **Be apes, despised,** so those who forbade them would enter upon them and say, **O so-and-so, did we not forbid you?** They would say with their heads, *Yes.* Ibn Abi Hatim said: Ali bin Al-Hussein told us, Abdullah bin Muhammad bin Rabi'ah told us in Al-Masiyyah, Muhammad bin Muslim told us, meaning Al-Ta'ifi, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, he said: Those who transgressed on the Sabbath were made into monkeys, then they perished, the transformation had no offspring, and Ad-Dahhak said on the authority of Ibn Abbas: God transformed them into monkeys because of their disobedience. He says that they do not live on earth except for three days. He said: No transformed person has ever lived more than three days, nor did he eat or drink, nor did they reproduce. God created monkeys, pigs, and all of creation in the six days that God mentioned in His Book. So He transformed these people into the form of monkeys.

And thus He does with whomever He wills as He wills, and transforms them as He wills. Abu Ja'far said, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, regarding His statement, **Be apes, despised,** he said: He means humiliated and subdued. And something similar was narrated on the authority of Mujahid, Qatadah, al-Rabi', and Abu Malik. Muhammad ibn Ishaq said on the authority of Dawud ibn Abi al-Husayn on the authority of 'Ikrimah, who said: Ibn 'Abbas said: God only imposed on the Children of Israel the day that He imposed on you in your festival, Friday, but they disobeyed it for the Sabbath, so they glorified it and abandoned what they were commanded to do. So when they refused to adhere to the Sabbath, God tested them on it, and forbade them what He had permitted them on other days. They were in a village between Aylah and al-Tur, called Madyan, so God forbade them on the Sabbath the hunting of whales. And they ate it, and when it was Saturday, they would come to them in a row to the shore of their sea, until when Saturday passed, they would go and they would not see a small or large whale, until when Saturday came, they would come in a row, until when Saturday passed, they would go and they were like that, until a long time passed and they were drawn to the whales. A man from among them took a whale secretly on Saturday, tied it with a thread, then sent it into the water and tied a peg to the shore and tied it up, then left it. When the next day came, he took it, meaning I did not take it on Saturday, so he went with it and ate it, until when it was the next Saturday, he did the same thing again, and the people smelled the whales, so the people of the village said: By God, we have smelled the whales, then they found out what that man had done, he said: So they did as he had done, and they did it secretly for a long time, and God did not hasten the punishment upon them until they hunted it openly and sold it in the markets, so a group of them from the people of the rest said: Woe to you, fear God and forbade them from what they were doing, so another group said: The whales did not eat, nor did they forbid the people from what they did, **Why do you preach to a people whom God is about to destroy or punish with a severe punishment?** They said, **An excuse before your Lord,** because of our displeasure with their actions, **and perhaps they will fear God.** Ibn Abbas said: While they were like that, the rest of them were in their clubs and mosques, and they missed the people and did not see them. He said: Some of them said to each other: The people have a matter, so look at what it is. So they went to look in their homes, and found them locked on them. They had entered them at night and locked them on themselves as people lock themselves on themselves, and they became monkeys in them, and they know a man by his eye and he is an ape, and a woman and she is an ape, and a boy by his eye and he is an ape. He said: Ibn Abbas said: Had it not been for what God mentioned that He saved those who forbade evil, God would have destroyed all of them. He said: It is the village about which God, the Most High, said to Muhammad, may God bless him and grant him peace, **And ask them about the village that was by the sea,** the verse, and Ad-Dahhak narrated something similar to this from Ibn Abbas, and he said: Al-Suddi said in his saying, **And you have certainly known those among you who transgressed on the Sabbath, so We**

And you have certainly known those among you who transgressed on the Sabbath, so We said to them, "Be apes, despised."

said to them, 'Be apes, despised.' He said: They are the people of Ayla, which is the village that was by the sea. When it was the Sabbath, and God had forbidden the Jews to do anything on the Sabbath, there was no whale in the sea except that it came out until they stuck their trunks out of the water. When it was Sunday, the time of the bottom of the sea, nothing was seen of them until it was the Sabbath. This is what God Almighty said, "And ask them about the village that was by the sea, when they transgressed on the Sabbath. When their fish came to them on their Sabbath day as a law, and on the day they did not observe the Sabbath, they did not come to them." Some of them desired fish, so a man would dig a hole and make a river for it to the sea. When it was the Sabbath, the river would open and the waves would come with the whales, hitting them until they threw them into the hole. The whale wanted to come out but could not because of the small amount of water in the river, so it would stay in it. When it was Sunday, it would come and take it. The man would grill the fish, and his neighbor would smell its smell, so he would ask him. He told him, and he did as his neighbor did until eating fish became widespread among them. Their scholars said to them: Woe to you! You only fish on the Sabbath, and it is not permissible for you. They said: We only caught it on Sunday when we caught it. The jurists said: No, but you caught it on the day you opened the water for it and it entered. He said: And they were overcome by not desisting. Some of those who forbade them said to each other: **Why do you preach to a people whom God will destroy or punish with a severe punishment?** He said: Why did you preach to them when you preached to them and they did not obey you? Some of them said: **An apology to your Lord, and perhaps they will fear God.** When they refused, the Muslims said: By God, we will not live with you in one village. So they divided the village with a wall, and the Muslims opened a door and the transgressors on the Sabbath opened a door, and David, peace be upon him, cursed them. So the Muslims went out from their door, and the infidels from their door. So the Muslims went out one day and the infidels did not open their door. When they were slow to approach them, the Muslims climbed over the wall and saw that they were monkeys jumping on each other. So they opened up to them and they went into the land, and that is the saying of God the Most High: **But when they transgressed that which they were forbidden, We said to them, 'Be apes, despised.'** That is when He says, **Those who disbelieved among the Children of Israel were cursed by the tongue of David and Jesus, the son of Mary.** The verse: They are the apes **I said** The purpose of this context about these imams is to clarify the opposite of what Mujahid, may God have mercy on him, went to, that their transformation was only moral and not formal, but the correct thing is that it is moral and formal, and God knows best. And the saying of God the Most High: **So We made it an example.** Some of them said: The pronoun in **So We made it an example** refers to the apes, and it was said to the whales, and it was said to the punishment, and it was said to the village, as Ibn Jarir narrated, and the correct thing is that the pronoun

refers to the village, meaning that God made this village, and what is meant is its people, because of their transgression on their Sabbath, **an example.** That is, We punished them with a punishment and made it an example, as God said about Pharaoh, **So God seized him with the example of the Hereafter and the first.** And the saying of God the Most High: **For what was before it and what was behind it,** meaning of the villages, he said: Ibn Abbas: Meaning, We made it, with the punishment We imposed on it, a lesson for the surrounding towns, as God Almighty said: **And We have certainly destroyed the towns around you, and We have repeated the signs that perhaps they will return.** From this is the saying of God Almighty: **Have they not seen that We come to the land, reducing it from its borders?** The verse, according to one of the sayings, is in place, as Muhammad ibn Ishaq said on the authority of Dawud ibn al-Husayn on the authority of Ikrimah on the authority of Ibn Abbas, for the towns before it and the towns behind it, so what is meant is what is before it and what is behind it of the towns. And Saeed ibn Jubayr said the same: for what is before it and what is behind it, he said: whoever is present with it from the people on that day. And it was narrated on the authority of Ismail ibn Abi Khalid, Qatadah and Atiyah al-Awfi: **We made it a warning to those before it,** he said: what came before it of the past regarding the Sabbath. And Abu al-Aaliyah, al-Rabi' and Atiyah said: and what came after it for the people who remained after them, the Children of Israel, to do like their work. And these people used to say: what is meant is what is before it and what is behind it in time. And this is correct with respect to those who come after them from the people, that the people of that town will be a lesson for them. As for those who... The people who came before them, so how can this statement be interpreted as a lesson for those who came before them? Perhaps no one would say this after imagining it, so it is clear that what is meant is what is before it and what is behind it in place, which is the villages around it, as Ibn Abbas and Saeed bin Jubair said, and God knows best. Abu Jaafar Al-Razi said, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah, **So We made it a warning to those before it and those after it,** meaning a punishment for their sins. Ibn Abi Hatim said: It was narrated on the authority of Ikrimah, Mujahid, Al-Suddi, Al-Farra' and Ibn Atiyah, **for what is before it of the sins of the people and what is behind it, for those who do after it like those sins.** Al-Razi narrated three sayings: The first: What is meant by what is before it and what is behind it, is the villages that preceded it with what they have of knowledge of its report of the previous books and what comes after it. The second: What is meant by that is the villages and nations that are present with it. The third: That the Almighty made it a punishment for all that they committed before and after this act, and this is the saying of Al-Hasan **I said** and the most correct of the sayings is what is meant by what is before it and what is behind it, from the villages in its presence, to inform them of its report and what happened to it, as the Almighty said: **And We have destroyed the villages around you** *verse*, and the Almighty said: **And those who disbelieve will continue to be struck by what they**

have done verse, and the Almighty said: **Do they not see that We come to the land, reducing it from its borders?** So He made them a lesson and a punishment for those in their time, and an admonition for those who come after them with the continuous report from them, and for this reason He said: **And an admonition for the righteous.** And the Almighty's saying: **And an admonition for the righteous** Muhammad bin Ishaq said, on the authority of Dawud bin Al-Hussain, on the authority of Ikrimah, on the authority of Ibn Abbas, **And an admonition for the righteous** those after them until the Day of Resurrection, and Al-Hasan and Qatadah said: **And an admonition for the righteous** after them, so they fear the vengeance of God and beware of it, and Al-Suddi and Atiyah Al-Awfi said: **And an admonition for the righteous.** He said, "The nation of Muhammad, may God bless him and grant him peace, said: 'I said,' what is meant by admonition here is the deterrent, that is, we made the severity and punishment that we made permissible for these people in return for what they committed of God's prohibitions and the tricks they used, so let the righteous beware of what they did lest what befell them befall them, as Imam Abu Abdullah bin Battah said: Ahmad bin Muhammad bin Muslim told us, Al-Hasan bin Muhammad bin Al-Sabah Al-Za'farani told us, Yazid bin Harun told us, Muhammad bin Umar told us, on the authority of Abu Salamah, on the authority of Abu Hurairah: that the Messenger of God, may God bless him and grant him peace, said: "Do not commit what the Jews committed, so that you make permissible God's prohibitions by the slightest trick." This is a good chain of transmission, and this Ahmad bin Muhammad bin Muslim, and the trustworthy Hafiz Abu Bakr Al-Baghdadi, and the rest of his men are well-known according to the criteria of the Sahih, and God knows best.

Fath al-Qadir

65- **And you have certainly known those among you who transgressed on the Sabbath, so We said to them, Be apes, despised.** Sabbath in the original language means to cut off, because things were completed on it and work was stopped. It was said that it is taken from the Sabbath, which is rest and ease. Al-Kashshaf said: Sabbath is the source of the Jews' Sabbath: if they glorified the Sabbath, it ended. A group of commentators mentioned that the Jews split into two groups: One group transgressed on the Sabbath: that is, they went beyond what God had commanded them to do in terms of work on it, so they caught the fish that God had forbidden them to catch on it. The other group split into two groups: One group declared the prohibition openly and isolated themselves, and another group did not agree with the transgressors or fish with them, but they sat with them and did not declare the prohibition openly or isolate themselves from them, so God transformed them all and only the first group was saved. This is one of the trials with which God tested those who were excessively arrogant and defied their prophets. They continued to show in every place their foolishness, foolishness and stubbornness, a type of oppression and a type of affectation. The whales were on the Sabbath, as God the Almighty described in His saying: "When their fish came to them on their Sabbath day as a law, but on a

day when they did not observe the Sabbath, they did not come to them. Thus do We test them." So they devised a plan to catch them, and they dug holes and cut canals, so the whales would enter them on the Sabbath and they would catch them on Sunday. However, they did not benefit from this false plan. The loser is the one who is banished. It is said: I banished him, so he was banished, and he was banished and he was banished: I sent him away, so he was far away. From this is the saying of God the Almighty: **The sight will return to you in a state of disgrace**, meaning far away. And His saying: **Be humiliated therein**, meaning distance yourselves from the distance of wrath. The loser can mean the one who is humiliated. What is meant here is: Be between the fate of the forms of monkeys, while being expelled and humiliated. Monkeys is the report of the universe. And humiliated is another report. It was said: It is an attribute of monkeys, but the first is more apparent.

Tafsir al-Baghawi

65. The Almighty said: "And you have certainly known those among you who transgressed on the Sabbath" meaning they crossed the limit. The root of the word Sabbath is to cut off. It was said that the Sabbath was named that because God Almighty cut off creation on it, and it was said that the Jews were ordered to cut off work on it. The story is that they were in the time of David, peace be upon him, in a land called Ayla. God forbade them from fishing on the Sabbath. So when the Sabbath came, there was no whale left in the sea except that they gathered there until they stuck their trunks out of the water for safety, so that the water could not be seen due to their large number. Then when the Sabbath passed, they drowned and the sea dried up, so that nothing of them could be seen. That is what the Almighty said: "When their fish came to them on their Sabbath day, as a rule, and on the day they did not observe the Sabbath, they did not come to them" *163-Al-A'raf*.

Then Satan whispered to them and said: You were only forbidden from taking it on the Sabbath. So men dug basins around the sea and opened rivers from them to it. When it was Friday evening, they opened those rivers, and the waves brought the whales to the basins, and they were unable to get out because of their great depth and little water. When it was Sunday, they took them. It was said: They used to drive the whales to the *basins* on the Sabbath and not take them, then they took them on the Sunday. It was said: They used to set up traps and people on the Friday and take them out on the Sunday. They did that for a time and no punishment was inflicted on them, so they dared to commit the sin and said: We do not see the Sabbath except that it has been made permissible for us. So they took and ate and salted and sold and bought and their wealth increased. When they did that, the people of the village, who were about seventy thousand, became three classes: a class that held back and forbade, a class that held back and did not forbid, and a class that violated the sanctity. The forbidding ones were twelve thousand. When the criminals refused to accept their advice, they said: By

Surat al-Baqarah 2:65

And you have certainly known those among you who transgressed on the Sabbath, so We said to them, "Be apes, despised."

God, no. They lived in one village, so they divided the village with a wall and crossed that for two years, so David, peace be upon him, cursed them, and God became angry with them for their insistence on disobedience. One day, the forbidding ones went out of their door, and none of the criminals went out, and they did not open their door. When they were slow, they climbed over the wall on them, and behold, they were all monkeys with tails, cooperating. Qatada said: The young men became monkeys and the old men became pigs, and they remained for three days, then they perished, and the transformation did not remain for three days, and they did not reproduce.

God Almighty said: **So We said to them, 'Be apes,'** a command to transform and create. *Despised*, banished and expelled. It was said: There is an inversion of the verb, meaning, be despised apes, and that is why He did not say *despised*. Despised means expelled and banished. It is intransitive and transitive. It is said: I despised him, despised, so he was despised, like: I returned him, returning, returning.

Tafsir al-Baidawi

65- "And you have certainly known those among you who transgressed on the Sabbath. **The lam is an oath, and the Sabbath is the source of your saying**, The Jews observed the Sabbath" if you glorified the Sabbath, and its origin is the cutting off. They were ordered to set it aside for worship, so some of them transgressed on it in the time of David, peace be upon him, and they occupied themselves with fishing, and that is because they lived in a village on the coast called Ayla, and if it was the Sabbath, there was not a whale left in the sea except that it came there and stuck out its trunk, and when it passed, it dispersed, so they dug basins and opened canals to it, and the whales would enter them on the Sabbath and they would catch them on Sunday. "So We said to them, 'Be apes, despised,' combining the image of apes with despised, meaning smallness and expulsion. Mujahid said that their images were not transformed, but their hearts. So they were likened to apes as they were likened to a donkey in the Almighty's saying: "Like a donkey carrying volumes." His saying, *Be*, is not a command, since they have no power over it. Rather, what is meant by it is the speed of their becoming, and that they became like that as He intended for them. It was read *apes* with a fatha on the qaf and a kasra on the ra', and *despised* without a hamza.

Surat al-Baqarah 2:66

So We made it a deterrent for those before it and those after it and an admonition for the righteous.

Tafsir al-Jalalayn

So We made it that is, that punishment **as a deterrent** a lesson preventing them from committing what they did **for those before it and those after it** that is, the nations in its time or after it **and an admonition for those who fear God** and they were singled out for mention because they are the ones who benefit, unlike others.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The people of interpretation differed in the interpretation of the ha' and the alif in His statement: **So We made it**, and what do they refer to? Two sayings were narrated on the authority of Ibn 'Abbas regarding it: One of them is what Abu Kurayb narrated to us, he said, 'Uthman ibn Sa'id narrated to us, he said, Bishr ibn 'Amara narrated to us, he said, Abu Rawq narrated to us, on the authority of Ad-Dahhak, on the authority of Ibn 'Abbas: **So We made it**, so We made that punishment, which is the transformation, a punishment.

The ha and the alif in his saying: **So we made it** according to Ibn Abbas's statement are a metaphor for transformation, and it is an action of those whom God transformed.

The meaning of the statement according to this interpretation is: So We said to them: Be apes, despised, so they became apes, transformed. **So We made it**, so We made Our punishment and their transformation, **a deterrent to those before it and those after it and an admonition to the righteous**. The other statement from the two statements of Ibn Abbas, what Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **So We made it**, meaning the whales.

According to this statement, the ha and the alif are from the mention of whales, and they were not mentioned. But since there was an indication in the report, he used a metaphor for mentioning them. The indication for that is his statement: **And you have certainly known those among you who transgressed on the Sabbath**.

Others said: So we made the village whose people transgressed on the Sabbath. So the ha and the alif in these are a metaphor for the village of the people who were transformed.

Others said: The meaning of this is that we made the monkeys who were transformed **a punishment for those before them and those after them**, so they made the ha' and the alif a metaphor for the monkeys.

Others said: **So We made it**, meaning: So We made the nation that transgressed on the Sabbath an example.

The statement in the interpretation of his saying: **as a punishment**.

And punishment is a noun derived from the saying: So-and-so punished so-and-so severely. The root of punishment is punishment, as Adi bin Zaid Al-Abbadi said:

The misguided one is not displeased with what the servant can bear, nor is there any denial in his punishment.

And similar to what we said about that, the report was narrated on the authority of Ibn Abbas: Abu Kurayb told us, he said, Uthman bin Saeed told us, he said, Bishr bin Amara told us, he said, Abu Rawq told us, on the authority of Al-Dahhak, on the authority of Ibn Abbas: **A punishment** means: a punishment.

Al-Muthanna told me, he said, Ishaq told me, he said, Ibn Abi Ja'far told me, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **So We made it a punishment**, meaning a punishment.

The statement in the interpretation of the Almighty's saying: **For what is before it and what is behind it**.

Abu Ja'far said: The people of interpretation differed in their interpretation of that. Some of them said what Abu Kurayb narrated to us, he said: Uthman bin Sa'id narrated to us, he said: Bishr bin 'Amara narrated to us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn 'Abbas: **When it was before it** means: so that those who came after them would beware of My punishment. **And what was behind it** means: those who had remained with them.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **For what was before it and what was behind it**, for what was left for them of sins, **and what was behind it**, meaning a lesson for those of the people who remained.

Others said: Ibn Hamid told me, he said, Salamah told us, he said, Ibn Ishaq told me, on the authority of Dawud ibn al-Husayn, on the authority of Ikrimah, the freed slave of Ibn Abbas, he said, Ibn Abbas said: **So We made it a deterrent to those before it and those after it**, meaning of the villages.

Others said: Bishr ibn Muadh narrated to us, he said: Yazid narrated to us, he said: Saeed narrated to us, on the authority of Qatada, God said: **So We made it a deterrent for those before it** of the sins of the people **and those after it**, meaning for the whales that they had killed.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **for what is before it**, of its sins, **and what is behind it**, of the whales.

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, the Most High: **For what was before**

So We made it a deterrent for those before it and those after it and an admonition for the righteous.

it, what happened of their sins until they were destroyed by it. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **As a punishment for what was before it and what came after it**, he said: **Before it**, what happened of their sins, **and what came after it**, their sins by which they were destroyed.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, similarly, except that he said: **And what was behind it**, their sin for which they were destroyed.

Others said: Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **So We made it a deterrent to those before it and those after it**. He said: As for **what was before it**, it is what came before of their deeds, **and what came after it**, it is whoever came after them from the nations, that they would disobey and God would do the same to them.

Others said: Ibn Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **So We made it a deterrent to those before it and those after it**, meaning the whales, **So We made it a deterrent to those before it and those after it**, of the sins that they committed before the whales, and what they committed after the whales. So that is what He said: **what was before it and what was after it**.

Abu Ja'far said: The most appropriate of these interpretations for the interpretation of the verse is what Ad-Dahhak narrated from Ibn `Abbas. This is because we have described that the ha' and alif in His statement, **So We made it a deterrent**, are more appropriate for it to be from the mention of the punishment and the transformation that the people were transformed into, than for it to be from the mention of something else. This is because God, the Most High, warns His creation of His wrath and power, thereby frightening them. And in His, the Most High, clarifying with His statement, **a deterrent**, that He meant by it the punishment that He inflicted upon the people, what is known that He meant by His statement, **So We made it a deterrent for those before it and those after it**, so We made Our punishment that We inflicted upon them a punishment for those before it and those after it, without any other meanings. And since the ha' and alif are more appropriate for it to be from the mention of the transformation and the punishment, are more appropriate for it to be from the mention of something else? Likewise, the pronoun in his saying: **for what was before it and what was behind it** from the ha' and the alif: it is more appropriate that it be from the mention of the ha' and the alif that are in his saying: **So we made it**, than it is from the mention of something else.

The interpretation of the statement, since the matter was as we described: So We said to them, **Be apes, despised**. So We made Our punishment for them a

punishment for what came before it of their previous sins, by Our transforming them and Our punishment for them and for what came after Our punishment for them of similar sins: that a worker would act upon it, and they would be transformed like what they were transformed, and that what happened to them would happen, as a warning from God, the Most High, to His servants: that they would do from His sins like what the transformed ones did, and they would be punished with their punishment.

As for the one who said in his interpretation of that: **So We made it**, meaning the whales, as a punishment for the sins of the people before the whales and for their sins after them, then this is further from the conclusion. That is because the whales were not mentioned, so it is said: **So We made it**. If someone thinks that this is permissible even if the whales were not mentioned because the Arabs used a euphemism for the name and it was not mentioned, then even if that is the case, it is not permissible to leave the concept from the apparent meaning of the Book and what is understood by it apparent in the address and revelation for an inner meaning that is not indicated by the apparent meaning of the revelation, nor is there any transmitted report from the Messenger, may God bless him and grant him peace, nor is there any widespread consensus in it as evidence.

As for the interpretation of those who interpreted that: what is before it of the villages and what is behind it, then one should look at the interpretation of those who interpreted that: what is before the whales and what is behind them.

The statement in the interpretation of the Almighty's saying: **And an admonition**.

And the sermon, is a noun derived from the saying: I preached to the man, I preached to him, if I reminded him.

The interpretation of the verse: So We made it a deterrent to those before it and those after it and a reminder to the righteous, so that they may learn from it, take heed, and remember by it, as:

Abu Kuraib told us, he said, Uthman bin Saeed told us, he said, Bishr bin Amara told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **And an admonition** meaning: And a reminder and a lesson for the righteous.

The statement in the interpretation of his saying: **for the righteous**.

As for the righteous, they are those who fear God by performing His obligations and avoiding His sins, as Abu Kurayb told us, he said, Uthman bin Saeed told us, he said, Bishr bin Amara told us, he said, Abu Rawq told us, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **And an admonition for the righteous**, meaning: for the believers who fear polytheism and act in obedience to Me.

So the Most High made the punishment that He imposed on those who transgressed on the Sabbath a

lesson for the righteous in particular, and a warning for the believers, not for the disbelievers, until the Day of Resurrection, like what Ibn Hamid told us, he said, Salamah told us, he said, Ibn Ishaq told me, on the authority of Dawud ibn al-Husayn, on the authority of Ikrimah, the freed slave of Ibn Abbas, on the authority of Abdullah ibn Abbas, regarding His statement: **And a lesson for the righteous**, until the Day of Resurrection.

Bishr ibn Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **And an admonition for the righteous**, meaning: after them.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, similarly.

Musa told us, Amr told us, Asbat told us, on the authority of Al-Suddi: As for **an admonition for the righteous**, they are the nation of Muhammad, may God bless him and grant him peace.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **And an admonition for the righteous**, he said: So it was an admonition for the righteous in particular.

Al-Qasim told us, he said, Al-Hasan told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **And an admonition for the righteous**, meaning for those who come after them.

Tafsir al-Qurtubi

God Almighty says: **So We made it a deterrent to those before it and those after it and an admonition to the righteous**.

God the Almighty said: **So We made it a deterrent** is in the accusative case as the second object. There are many sayings about what is made a deterrent. It was said: the punishment. It was said: the village, since the meaning of the speech requires it. It was said: the nation that was transformed. It was said: the whales, and there is some distance in it. Deterrence and punishment. Deterrence and deterrence are chains. Chains are called chains because they are used to deter, i.e., prevent. The heavy bridle is called nakal and nakal, because the animal is prevented by it. Nakal from the matter is yankal, and nakal yankal if he refuses. And the punishment is to strike the enemies with a punishment that deters them from behind, i.e., makes them cowardly. Al-Azhari said: The punishment is the penalty. Ibn Duraid: The thing that is used to deter a person, he said:

Throw a stick at their necks

His saying: **What was before it** Ibn Abbas and Al-Suddi said: What was before the transformation was what came before it of the sins of the people. **And what was behind it** for those who commit similar sins after it. Al-Farra' said: The transformation was made a punishment for what had passed of sins, and for what would be done after it, so that they would fear transformation because of their sins. Ibn Atiyyah said: This is a good statement, and the two pronouns refer

to punishment. Al-Hakam narrated on the authority of Mujahid on the authority of Ibn Abbas: for those who were present with them and for those who come after them. An-Nahhas chose it, and he said: It is more similar to the meaning, and God knows best. Ibn Abbas also said: **What was before it and what was behind it** of the villages. Qatada said: **What was before it and what was behind it** of their sins, and what was behind it of hunting whales.

The Almighty's saying: **And an admonition for the righteous** is in apposition to *punishment*, and its weight is maf'ala from *it'aaz* and *insajdah*. Admonition means intimidation. Admonition is the noun. Al-Khalil said: Admonition is reminding of goodness in what softens the heart. Al-Mawardi said: He singled out the righteous even though it was an admonition for the worldly people because they are unique in it, and not the obstinate disbelievers. Ibn Atiyyah said: The wording includes every righteous person from every nation. Al-Zajjaj said: **And an admonition for the righteous** for the nation of Muhammad, may God bless him and grant him peace, lest they violate the sacred things of God Almighty that He forbade them from, lest what happened to the Sabbath-breakers happened to them when they violated God's sacred things on their Sabbath.

Tafsir Ibn Kathir

God Almighty says: **And you have certainly known**, O group of Jews, what punishment was permissible for the people of the town that disobeyed the command of God and violated His covenant and agreement in what He took from them regarding the glorification of the Sabbath and carrying out His command, since it was permissible for them, so they tricked themselves into hunting whales on the Sabbath by placing for them snares, traps, and pools before the Sabbath. So when the Sabbath came, as was their custom in abundance, they clung to those traps and tricks, and they could not escape from them that day. So when night came, they seized them after the Sabbath had ended, and when they did that, God transformed them into the form of apes, which are most similar to humans in outward appearance, but are not truly human. So the actions and tricks of these people, since they were similar to the truth in appearance and contrary to it in essence, their punishment was of the same kind as their actions. This story is explained in detail in Surat Al-A'raf, where God Almighty says: "And ask them about the town that was by the sea, when they transgressed on the Sabbath, when their fish came to them on their Sabbath day, as is customary, and on a day when they did not observe the Sabbath. **This is not how We will test them for what they used to do**. The story in its entirety. Al-Suddi said: The people of this village are the people of Ayla, and so said Qatada, and we will quote the statements of the commentators there in detail, God willing, and He is trustworthy. And the Almighty's saying: **So We said to them, 'Be apes, despised.'** Ibn Abi Hatim said: My father told us, Abu Hudhayfah told us, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid. **So We said to them, 'Be apes, despised.'** He said: Their hearts were

So We made it a deterrent for those before it and those after it and an admonition for the righteous.

transformed, and they were not transformed into apes. Rather, it is a parable that God struck: **Like the example of a donkey carrying volumes.** Ibn Jarir narrated it on the authority of Al-Muthanna, on the authority of Abu Hudhayfah, on the authority of Muhammad ibn Umar Al-Bahili, on the authority of Abu Asim, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, and this is a good chain of transmission on the authority of Mujahid. A strange statement that contradicts the apparent meaning of the context in this place and elsewhere. God Almighty said: **Say, 'Shall I inform you of those who are worse than that as a reward from God? Those whom God has cursed and with whom He became angry and made of them apes and pigs.'** And the slave of the tyrant "the verse, and Al-Awfi said in his interpretation on the authority of Ibn Abbas **So We said to them, Be apes, despised, so God made them apes and pigs, so he claimed that the young men of the people became apes and the old women became pigs, and Shaiban Al-Nahwi said on the authority of Qatada** So We said to them, **Be apes, despised,** so the people became howling apes with tails after they had been men and women, and Ata Al-Khurasani said: They were called, O people of the village, **Be apes, despised,** so those who forbade them would enter upon them and say, **O so-and-so, did we not forbid you?** They would say with their heads, **Yes.** Ibn Abi Hatim said: Ali bin Al-Hussein told us, Abdullah bin Muhammad bin Rabi'ah told us in Al-Masiyyah, Muhammad bin Muslim told us, meaning Al-Ta'ifi, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, he said: Those who transgressed on the Sabbath were made into monkeys, then they perished, the transformation had no offspring, and Ad-Dahhak said on the authority of Ibn Abbas: God transformed them into monkeys because of their disobedience. He says that they do not live on earth except for three days. He said: No transformed person has ever lived more than three days, nor did he eat or drink, nor did they reproduce. God created monkeys, pigs, and all of creation in the six days that God mentioned in His Book. So He transformed these people into the form of monkeys. And thus He does with whomever He wills as He wills, and transforms them as He wills. Abu Ja'far said, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, regarding His statement, **Be apes, despised,** he said: He means humiliated and subdued. And something similar was narrated on the authority of Mujahid, Qatadah, al-Rabi', and Abu Malik. Muhammad ibn Ishaq said on the authority of Dawud ibn Abi al-Husayn on the authority of 'Ikrimah, who said: Ibn 'Abbas said: God only imposed on the Children of Israel the day that He imposed on you in your festival, Friday, but they disobeyed it for the Sabbath, so they glorified it and abandoned what they were commanded to do. So when they refused to adhere to the Sabbath, God tested them on it, and forbade them what He had permitted them on other days. They were in a village between Aylah and al-Tur, called Madyan, so God forbade them on the Sabbath the hunting of whales. And they ate it, and when it was Saturday, they would come to them in a row to the

shore of their sea, until when Saturday passed, they would go and they would not see a small or large whale, until when Saturday came, they would come in a row, until when Saturday passed, they would go and they were like that, until a long time passed and they were drawn to the whales. A man from among them took a whale secretly on Saturday, tied it with a thread, then sent it into the water and tied a peg to the shore and tied it up, then left it. When the next day came, he took it, meaning I did not take it on Saturday, so he went with it and ate it, until when it was the next Saturday, he did the same thing again, and the people smelled the whales, so the people of the village said: By God, we have smelled the whales, then they found out what that man had done, he said: So they did as he had done, and they did it secretly for a long time, and God did not hasten the punishment upon them until they hunted it openly and sold it in the markets, so a group of them from the people of the rest said: Woe to you, fear God and forbade them from what they were doing, so another group said: The whales did not eat, nor did they forbid the people from what they did, **Why do you preach to a people whom God is about to destroy or punish with a severe punishment?** They said, **An excuse before your Lord,** because of our displeasure with their actions, **and perhaps they will fear God.** Ibn Abbas said: While they were like that, the rest of them were in their clubs and mosques, and they missed the people and did not see them. He said: Some of them said to each other: The people have a matter, so look at what it is. So they went to look in their homes, and found them locked on them. They had entered them at night and locked them on themselves as people lock themselves on themselves, and they became monkeys in them, and they know a man by his eye and he is an ape, and a woman and she is an ape, and a boy by his eye and he is an ape. He said: Ibn Abbas said: Had it not been for what God mentioned that He saved those who forbade evil, God would have destroyed all of them. He said: It is the village about which God, the Most High, said to Muhammad, may God bless him and grant him peace, **And ask them about the village that was by the sea,** the verse, and Ad-Dahhak narrated something similar to this from Ibn Abbas, and he said: Al-Suddi said in his saying, **And you have certainly known those among you who transgressed on the Sabbath, so We said to them, 'Be apes, despised.'** He said: They are the people of Ayla, which is the village that was by the sea. When it was the Sabbath, and God had forbidden the Jews to do anything on the Sabbath, there was no whale in the sea except that it came out until they stuck their trunks out of the water. When it was Sunday, the time of the bottom of the sea, nothing was seen of them until it was the Sabbath. This is what God Almighty said, "And ask them about the village that was by the sea, when they transgressed on the Sabbath. When their fish came to them on their Sabbath day as a law, and on the day they did not observe the Sabbath, they did not come to them." Some of them desired fish, so a man would dig a hole and make a river for it to the sea. When it was the Sabbath, the river would open and the waves would come with the whales, hitting them until they threw

them into the hole. The whale wanted to come out but could not because of the small amount of water in the river, so it would stay in it. When it was Sunday, it would come and take it. The man would grill the fish, and his neighbor would smell its smell, so he would ask him. He told him, and he did as his neighbor did until eating fish became widespread among them. Their scholars said to them: Woe to you! You only fish on the Sabbath, and it is not permissible for you. They said: We only caught it on Sunday when we caught it. The jurists said: No, but you caught it on the day you opened the water for it and it entered. He said: And they were overcome by not desisting. Some of those who forbade them said to each other: **Why do you preach to a people whom God will destroy or punish with a severe punishment?** He said: Why did you preach to them when you preached to them and they did not obey you? Some of them said: **An apology to your Lord, and perhaps they will fear God.** When they refused, the Muslims said: By God, we will not live with you in one village. So they divided the village with a wall, and the Muslims opened a door and the transgressors on the Sabbath opened a door, and David, peace be upon him, cursed them. So the Muslims went out from their door, and the infidels from their door. So the Muslims went out one day and the infidels did not open their door. When they were slow to approach them, the Muslims climbed over the wall and saw that they were monkeys jumping on each other. So they opened up to them and they went into the land, and that is the saying of God the Most High: **But when they transgressed that which they were forbidden, We said to them, 'Be apes, despised.'** That is when He says, **Those who disbelieved among the Children of Israel were cursed by the tongue of David and Jesus, the son of Mary.** The verse: They are the apes **I said** The purpose of this context about these imams is to clarify the opposite of what Mujahid, may God have mercy on him, went to, that their transformation was only moral and not formal, but the correct thing is that it is moral and formal, and God knows best. And the saying of God the Most High: **So We made it an example.** Some of them said: The pronoun in **So We made it an example** refers to the apes, and it was said to the whales, and it was said to the punishment, and it was said to the village, as Ibn Jarir narrated, and the correct thing is that the pronoun refers to the village, meaning that God made this village, and what is meant is its people, because of their transgression on their Sabbath, **an example.** That is, We punished them with a punishment and made it an example, as God said about Pharaoh, **So God seized him with the example of the Hereafter and the first.** And the saying of God the Most High: **For what was before it and what was behind it,** meaning of the villages, he said: Ibn Abbas: Meaning, We made it, with the punishment We imposed on it, a lesson for the surrounding towns, as God Almighty said: **And We have certainly destroyed the towns around you, and We have repeated the signs that perhaps they will return.** From this is the saying of God Almighty: **Have they not seen that We come to the land, reducing it from its borders?** The verse, according to one of the sayings, is in place, as Muhammad ibn Ishaq said on the authority of Dawud ibn al-Husayn on the authority of Ikrimah on the authority of Ibn Abbas, for the towns before it and the towns behind it, so what is meant is

what is before it and what is behind it of the towns. And Saeed ibn Jubayr said the same: for what is before it and what is behind it, he said: whoever is present with it from the people on that day. And it was narrated on the authority of Ismail ibn Abi Khalid, Qatadah and Atiyah al-Awfi: **We made it a warning to those before it,** he said: what came before it of the past regarding the Sabbath. And Abu al-Aaliyah, al-Rabi' and Atiyah said: and what came after it for the people who remained after them, the Children of Israel, to do like their work. And these people used to say: what is meant is what is before it and what is behind it in time. And this is correct with respect to those who come after them from the people, that the people of that town will be a lesson for them. As for those who... The people who came before them, so how can this statement be interpreted as a lesson for those who came before them? Perhaps no one would say this after imagining it, so it is clear that what is meant is what is before it and what is behind it in place, which is the villages around it, as Ibn Abbas and Saeed bin Jubair said, and God knows best. Abu Jaafar Al-Razi said, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah, **So We made it a warning to those before it and those after it,** meaning a punishment for their sins. Ibn Abi Hatim said: It was narrated on the authority of Ikrimah, Mujahid, Al-Suddi, Al-Farra' and Ibn Atiyah, **for what is before it of the sins of the people and what is behind it, for those who do after it like those sins.** Al-Razi narrated three sayings: The first: What is meant by what is before it and what is behind it, is the villages that preceded it with what they have of knowledge of its report of the previous books and what comes after it. The second: What is meant by that is the villages and nations that are present with it. The third: That the Almighty made it a punishment for all that they committed before and after this act, and this is the saying of Al-Hasan **I said** and the most correct of the sayings is what is meant by what is before it and what is behind it, from the villages in its presence, to inform them of its report and what happened to it, as the Almighty said: **And We have destroyed the villages around you** *verse*, and the Almighty said: **And those who disbelieve will continue to be struck by what they have done** *verse*, and the Almighty said: **Do they not see that We come to the land, reducing it from its borders?** So He made them a lesson and a punishment for those in their time, and an admonition for those who come after them with the continuous report from them, and for this reason He said: **And an admonition for the righteous.** And the Almighty's saying: **And an admonition for the righteous** Muhammad bin Ishaq said, on the authority of Dawud bin Al-Hussain, on the authority of Ikrimah, on the authority of Ibn Abbas, **And an admonition for the righteous** those after them until the Day of Resurrection, and Al-Hasan and Qatadah said: **And an admonition for the righteous** after them, so they fear the vengeance of God and beware of it, and Al-Suddi and Atiyah Al-Awfi said: **And an admonition for the righteous.** He said, "The nation of Muhammad, may God bless him and grant him peace, said: 'I said,' what is meant by admonition here is the deterrent, that is, we made the severity and punishment that we made permissible for these people in return for what they committed of God's prohibitions and the tricks they used, so let the righteous beware of what they did lest

So We made it a deterrent for those before it and those after it and an admonition for the righteous.

what befell them befell them, as Imam Abu Abdullah bin Battah said: Ahmad bin Muhammad bin Muslim told us, Al-Hasan bin Muhammad bin Al-Sabah Al-Za'farani told us, Yazid bin Harun told us, Muhammad bin Umar told us, on the authority of Abu Salamah, on the authority of Abu Hurairah: that the Messenger of God, may God bless him and grant him peace, said: "Do not commit what the Jews committed, so that you make permissible God's prohibitions by the slightest trick." This is a good chain of transmission, and this Ahmad bin Muhammad bin Muslim, and the trustworthy Hafiz Abu Bakr Al-Baghdadi, and the rest of his men are well-known according to the criteria of the Sahih, and God knows best.

Fath al-Qadir

There is a difference of opinion regarding the reference of the pronoun in His statement: 66- **So We made it** and in His statement: **For what was before it and what was behind it**, so it was said: the punishment, and it was said: the nation, and it was said: the village, and it was said: the monkeys, and it was said: the whales, and the first is more apparent. And punishment: deterrence and punishment, and punishment: the fetter because it prevents its owner, and it is said: for the bridle of the animal Nakl because it prevents it, and the sermon is taken from admonition and deterrence, and sermon: intimidation. Al-Khalil said: sermon is reminding of good. Ibn Jarir narrated from Ibn Abbas, who said: At-Tur is the mountain on which the Torah was revealed, and the Children of Israel were below it. Abd bin Hamid and Ibn Jarir narrated something similar from Qatada. Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh narrated from Ibn Abbas, who said: At-Tur is what grows from the mountains, and what does not grow is not At-Tur. Ibn Jarir narrated from him regarding his statement: **Take what We have given you with strength**, he said: That is, be serious. Ibn Jarir and Ibn Abi Hatim narrated from Abu Al-Aaliyah regarding his statement: **And remember what is in it**, he said: Read what is in the Torah and act upon it. Ibn Ishaq and Ibn Jarir narrated from Ibn Abbas regarding his statement: **That you may become righteous**, he said: That you may desist from what you are upon. Ibn Jarir narrated from him, he said: **And you have certainly known**, meaning you have recognized, **that they transgressed**, meaning: they dared to fish on the Sabbath, so God transformed them into apes because of their disobedience. No Messiah has ever lived more than three days, and he did not eat or drink or reproduce. Ibn Al-Mundhir narrated from him, he said: Apes and pigs are from the descendants of those who were transformed. Ibn Al-Mundhir narrated from Al-Hasan, he said: That lineage was cut off. Ibn Al-Mundhir and Ibn Abi Hatim narrated from Mujahid, he said: Their hearts were transformed, but they were not transformed into apes, but it is an example that God gave them, like His statement: **Like a donkey carrying volumes**. And Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada regarding the verse, he said: The whales were made lawful for them and forbidden for them on the

Sabbath, so that He might know who would obey Him and who would disobey Him. So there were three types among them. And he mentioned something similar to what we have presented from the commentators. And Ibn Abi Hatim narrated on the authority of Ibn Abbas, he said: The youth of the people became monkeys, and the old men became pigs. And Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His statement, *disgraced*, he said: humiliated. And Ibn Al-Mundhir narrated on his authority regarding His statement, *disgraced*, he said: humiliated. And Ibn Jarir narrated on the authority of Mujahid something similar. And Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **So We made it a deterrent to those before it of the towns, and to those after it of the towns, and an admonition to the righteous** who come after them until the Day of Resurrection. And Ibn Jarir narrated on his authority, **So We made it**, meaning the whales, **a deterrent to those before it and to those after it** of the sins that they committed before and after. Ibn Jarir narrated on his authority: **So We made it** he said: We made that punishment, which is the transformation, **a deterrent a punishment for what came before it** he said: so that those who came after them would beware of My punishment **and what came after it** he said: for those who were with them **and an admonition** he said: a reminder and a lesson for the righteous.

Tafsir al-Baghawi

66. **So We made it** meaning We made their punishment by transformation **a deterrent** meaning a punishment and a lesson. Deterrent is the name for every punishment that the observer is deterred from doing for which the punishment was made a recompense. From this comes the refusal to swear an oath, which is abstention. Its origin is from *nakl*/which is a shackle, and its plural is *ankalān*. "For what was before it" Qatadah said: He meant what was before it, meaning what preceded of sins, meaning We made that punishment a recompense for what came before of their sins before their prohibition from taking game. **And what came after it** means what was present of the sins for which they were committed, which is disobedience by taking whales. Abu Al-Aaliyah and Al-Rabi' said: A punishment for what had passed of their sins and a lesson for those who come after them to follow their example. The second *ma* means *who*. It was said: **We made it** meaning We made the village of the Sabbath-breakers a lesson for what was before it, meaning the villages that were built at the time. **And what came after it** means what will happen of villages after that so that they may learn a lesson. It was said: There is an advancement and a delay in it, its meaning: So We made it and what came after it, meaning what was prepared for them of torment in the Hereafter. As a punishment and recompense for what came before it, meaning for their previous sins in their aggression on the Sabbath. **And an admonition for the righteous**: for the believers from the nation of Muhammad, may God bless him and grant him peace, so that they do not do

as they did.

Tafsir al-Baidawi

66- **So We made it** meaning the transformation, or the punishment. **A warning** a lesson that warns the one who takes heed, meaning it prevents him. And from this comes the word *naki* for shackles. **For what was before it and what was behind it** for the nations before it and after it, as their condition was mentioned in the books of the ancients, and their story became famous among the others, or for their contemporaries and those after them, or for the villages present at it and those far away from it, or for the people of that village and those around it, or because of what preceded it of their sins and what came after them. **And an admonition for the righteous** from their people, or for every righteous person who heard it.

Surat al-Baqarah 2:67

And when Moses said to his people, "Indeed, God commands you to slaughter a cow," they said, "Do you take us in mockery?" He said, "I seek refuge in God from being among the ignorant."

Surat al-Baqarah 2:67

And when Moses said to his people, "Indeed, God commands you to slaughter a cow," they said, "Do you take us in mockery?" He said, "I seek refuge in God from being among the ignorant."

Tafsir al-Jalalayn

And mention **when Moses said to his people** when someone had been killed for them and their killer was unknown, and they asked him to call upon God to reveal it to them, so he called upon Him (Indeed, God commands you to slaughter a cow. They said, **Do you take us in mockery?**) mocking us, as you respond to us with such a thing? **He said, I seek refuge** I refrain from being among the ignorant the mockers.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja`far said: This verse is one of the ways in which God rebuked the Children of Israel who were addressed, regarding their early people's breach of the covenant that God took from them to obey His prophets. He said to them: And remember also those who broke My covenant, **When Moses said to his people** and his people were the Children of Israel, when they disputed the murder that had been committed among them, "God commands you to slaughter a cow. They said, 'Do you make fun of us?'"

Mockery is playing and mocking, as the rajaz poet said:

Umm Taisalah mocked me and said: I see him destitute and he has nothing.

He means by his saying: I have mocked, ridiculed and played.

It is not appropriate for any of God's prophets to be mocking or joking in what they told of God's command or prohibition. So they thought that Moses was mocking or joking when he told them about God's command to slaughter the cow when they were arguing about who was killed. They could not have thought that of God's prophet when he was telling them that God was the one who ordered them to slaughter the cow.

The letter fa was omitted from his statement: **Do you take us in mockery?** which is an answer, because the speech before it did not require it, and it was good to remain silent on his statement: **Indeed, God commands you to slaughter a cow.** Therefore, it was permissible to omit the fa from his statement: **Do you take us in mockery?** just as it was permissible and good to omit it from the statement of God the Almighty: "He said: So what is the matter with you, O messengers? They said: Indeed, we have been sent."

(al-Hijr 15:57-58/al-Dhariyat 51:31-32). He did not say: So they said: Indeed, we have been sent. If it had been said: So they said, it would also have been good and permissible. If it had been in one word, the fa would not have been omitted from it. This is because if you say: I stood up and did such and such, you would not say: I stood up and did such and such, because it is a conjunction, not a question that you stop at.

Moses informed them when they said what they said that the one who reports on the authority of God, may He be glorified, with mockery and ridicule is one of the ignorant. He cleared himself of what they thought of him, saying: **I seek refuge in God from being among the ignorant**, meaning: among the fools who narrate lies and falsehoods on the authority of God.

The reason why Moses said to them: **God commands you to slaughter a cow** was:

Muhammad ibn Abd al-A'la narrated to us, saying: Al-Mu'tamir ibn Sulayman narrated to us, saying: I heard Ayoub, on the authority of Muhammad ibn Sirin, on the authority of Ubaydah, saying: There was a man among the Children of Israel who was barren or sterile. He said: His guardian killed him, then carried him and threw him in a tribe other than his own. He said: Evil arose among them because of him until they took up arms. He said: The people of understanding said: Are you fighting while the Messenger of God is among you? He said: So they went to the Prophet of God. He said: Slaughter a cow. They said: Are you making fun of us? He said: I seek refuge in God from being among the ignorant. They said: Let your Lord explain to us what it is. He said: He says that it is a cow, until His saying: **So they slaughtered it, but they were not about to do it.** He said: So he was struck, and he informed them of his killer. He said: The cow was not taken except for its weight in gold. He said: If they had taken the smallest cow, it would have sufficed for them. So the killer did not inherit after that.

Al-Muthanna told me, Adam told us, Abu Ja`far told me, on the authority of Al-Rabi`, on the authority of Abu Al-'Aliyah, regarding the statement of God: **God commands you to slaughter a cow.** He said: There was a man from the Children of Israel, and he was rich and had no children. He had a relative who was his heir, so he killed him to inherit from him, then he threw him on the middle of the road, and he came to Moses and said to him: My relative was killed and a great matter has come to me, and I cannot find anyone who can explain to me who killed him except you, O Prophet of God. Moses called out to the al-Nas 114: I call upon God, whoever has knowledge of this, explain it to us. But they did not have his knowledge. So the killer turned to Moses and said: You are the Prophet of God, so ask your Lord to explain it to us. So he asked his Lord, and God revealed to him: **God commands you to slaughter a cow.** They were amazed and said, **Do you take us in mockery?** He said, **I seek refuge in God from being among the ignorant.** They said, **Call upon your Lord to make clear to us what she is.** He said, **He says that she is a cow neither old nor virgin, but between that and half-old.** They said, **Call upon your Lord to make**

clear to us what her color is. He said, **He says that she is a yellow cow, bright in color, pleasing to the observers.** They said, "Call upon your Lord to make clear to us what she is. Indeed, cows seem alike to us, and indeed, if God wills, we will be guided." He said, **He says that she is a cow neither trained to plow the earth nor irrigating the tillage.** He said, **Nor working in the tillage.** "Without any defects. **They said,** Now you have brought the truth." So they slaughtered her, but they were not about to do so. He said: If the people, when they were ordered to slaughter a cow, had shown off a cow and slaughtered it, it would have been that one, but they were too hard on themselves, so God was too hard on them. If the people had not made an exception and said: **And indeed, if God wills, we will be guided,** they would never have been guided to it. It reached us that they did not find the cow that was described to them except with an old woman who had orphans, and she was their guardian. When she knew that they would not pay zakat to them except her, she doubled the price for them. So they came to Moses and told him that they did not find this cow described to them except with so-and-so, and that she had asked them for many times its price. Moses said to them: **God has made it easy for you, but you have been too hard on yourselves.** So they gave her her consent and her judgment. So they did, and they bought it and slaughtered it. Moses ordered them to take a bone from it and strike the slain man with it. So they did, and his soul returned to him, and he named his killer for them, then he returned dead as he was. So they seized his killer, and he was the one who had come to Moses and complained to him, so God killed him for the worst of his deeds.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And when Moses said to his people, 'Indeed, God commands you to slaughter a cow,'** he said: There was a man from the Children of Israel who had much wealth, and he had a daughter, and he had a nephew who was in need. So his nephew proposed to him for his daughter, but he refused to marry her to him. The young man became angry and said, **By God, I will kill my uncle, and I will take his wealth, and I will marry his daughter to him, and I will eat his blood money.** So the young man came to him, and merchants had come from the tribes of the Children of Israel, and he said, **Uncle, go with me and take some of the merchandise of these people, so that I may gain some of it, for if they see you with me, they will give me some.** So the uncle went out with the young man at night, and when the old man reached that tribe, the young man killed him, then returned to his family. When morning came, he came as if he was looking for his uncle, as if he did not know where he was, but he did not find him. So he went towards him, and there he saw that tribe gathered around him, so he seized them and said, **You have killed my uncle, so pay me his blood money.** And he began to cry and throw dirt on his head and cry: Oh, my blind man! So he brought them to Moses, who ruled that they should pay blood money. They said to him: O Messenger of God, call upon your Lord for us so that He may make clear to him who committed the crime, so that the perpetrator of the crime may be taken. By God, his blood money is easy for us, but we are ashamed to reproach him. That is when God

Almighty says: **And when you killed a person and disputed over it, and God was to bring out that which you were concealing.** Moses said to them: **God commands you to slaughter a cow.** They said: We ask you about the slain person and who killed him, and you say: Slaughter a cow! Are you mocking us? Moses said: **I seek refuge in God from being among the ignorant.** Ibn Abbas said: If they had intercepted a cow and slaughtered it, it would have sufficed for them, but they were harsh and obstinate toward Moses, so God was harsh with them and they said: **Call upon your Lord to make clear to us what it is.** He said: **He says that it is a cow neither old nor virgin, but half-baked between that.** The old cow is the one that does not give birth, and the virgin is the one that has only given birth to one child, and the half-baked is the one that is half-baked between that, the one that has given birth and whose child has been born. **Then do as you are commanded.** They said: **Call upon your Lord to make clear to us what its color is.** He said: **He says that it is a yellow cow, bright in color, pleasing to the observers.** He said: **It astonishes the observers.** They said: "Call upon your Lord to make clear to us what it is. Indeed, cows seem alike to us, and indeed, if God wills, we will be guided." He said: **He says that it is a cow that is neither trained to plow the earth nor irrigate the crops, sound, without any blemish on it.** They said: **Now you have come with the truth.** So they sought it but could not find it.

There was a man from the Children of Israel, who was one of the most dutiful people to his father. A man passed by him with pearls to sell. His father was sleeping with the key under his head. The man said to him: Will you buy this pearl from me for seventy thousand? The young man said to him: Stay here until my father wakes up. So he took it for eighty thousand! The other said to him: Wake up your father and it will be yours for sixty thousand. The merchant kept reducing the amount until it reached thirty thousand. The other increased it, on condition that he waited until his father woke up, until it reached one hundred thousand. When he increased it, he said: No, by God, I will never buy it from you for anything. He refused to wake his father, so God compensated him for that pearl by giving him that cow. The Children of Israel passed by him looking for the cow, and they saw the cow with him. They asked him to sell it to them, a cow for a cow, but he refused. They gave him two, but he refused. They increased it until it reached ten, but he refused. They said: By God, we will not leave you until we take it from you. So they took him to Moses and said: O Prophet of God, we found the cow with this man and he refused to give it to us even though we had given him the price. Moses said to him: Give them your cow. He said: O Messenger of God, I have more right to my money. He said: You have spoken the truth. He said to the al-Nas 114: Please your companion. So they gave him its weight in gold but he refused. So they doubled what they had given him its weight until they gave him ten times its weight. He sold it to them and took its price. He said: Slaughter it. So they slaughtered it. He said: Strike him with part of it. So they struck him with the piece of flesh between the shoulders, and he came back to life. They asked him: Who killed you? He said: My nephew. He said: I will kill him, take his money, and marry his daughter. So they

Surat al-Baqarah 2:67

And when Moses said to his people, "Indeed, God commands you to slaughter a cow," they said, "Do you take us in mockery?" He said, "I seek refuge in God from being among the ignorant."

took the boy and killed him.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada

Yunus told me, he said, Ibn Wahb told us, on the authority of Ibn Zayd, on the authority of Mujahid.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, he said, Khalid bin Yazid told me, on the authority of Mujahid.

Al-Muthanna told me, he said, Ishaq told us, he said, Ismail bin Abdul Karim told us, he said, Abdul Samad bin Maqal told me: that he heard Wahb mentioning

Al-Qasim told me, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid and Hajjaj, on the authority of Abu Ma'shar, on the authority of Muhammad ibn Ka'b Al-Qurazi and Muhammad ibn Qays.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, and they all mentioned that the one who killed the slain man whose case they disputed with Moses was the brother of the slain man, and some of them mentioned that it was his nephew, and some of them said: Rather, they were a group of heirs who were impatient for his life. However, they all agreed that Moses only ordered them to slaughter the cow for the sake of the slain man, since they referred to him for judgment regarding God's command to them to do so, and they said to him: What is the slaughter of a cow?

Explain to us our dispute in which we have disputed with you about killing someone who was killed, and you claim that one of us is the killer! Are you mocking us? As Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: A slain man from the Children of Israel was killed and thrown among one of the tribes. The people of that slain man came to that tribe and said: By God, you have killed our companion. They said: No, by God. So they came to Moses and said: This is our slain man among them, and by God they killed him! They said: No, by God, O Prophet of God, he was thrown among us! Moses said to them: God commands you to slaughter a cow. They said: Are you mocking us? And he recited the words of God Almighty: **Do you take us in mockery?** They said: We come to you and mention our slain man and the situation we are in, and you mock us? Moses said: **I seek refuge in God from being among the ignorant.**

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid and Hajjaj, on the authority of Abu Ma'shar, on the authority of Muhammad ibn Ka'b Al-Qurazi and Muhammad ibn Qays: When the relatives of the slain man and those who claimed that they had killed their companion

Moses came to him and told him their story, God inspired him to slaughter a cow. Moses said to them: **God commands you to slaughter a cow.** They said, **Do you take us in mockery?** He said, **I seek refuge in God from being among the ignorant.** They said, **What is the cow and the slain man?** He said, "I say to you: 'God commands you to slaughter a cow,' and you say, 'Do you take us in mockery?'"

Tafsir al-Qurtubi

The Almighty's saying: **And when Moses said to his people, 'Indeed, God commands you to slaughter a cow.'** There are four issues in it:

First: The Almighty's saying: **God commands you.** It was narrated on the authority of Abu Amr that he read: **commands you** with sukoon, and deleted the damma from the *ra* because of its heaviness. Abu al-Abbas al-Mubarrad said: This is not permissible because the *ra* is a letter of inflection, but what is correct on the authority of Abu Amr is that he used to steal the movement. **That you slaughter** is in the accusative case with **commands you**, meaning that you slaughter. *Cow* is in the accusative case with **that you slaughter**. The meaning of slaughter has already been mentioned, so there is no point in repeating it.

Second: The Almighty's saying: **God commands you to slaughter a cow** is presented in the recitation, and His saying: **You have killed a soul** is presented in meaning over everything He began with regarding the cow. It is possible that His saying: **You have killed** is presented in the revelation, and the command to slaughter is presented later. It is possible that the order of its revelation is according to its recitation, so it is as if God commanded them to slaughter the cow until they slaughtered it, then what happened of the killing happened, so they were commanded to strike him with some of it, and **and when you killed** is presented in meaning over the first statement according to what we mentioned, because the waw does not require order. Its counterpart in the revelation is in the story of Noah after mentioning the flood and its end in His saying: **Until, when Our command came and the oven overflowed, We said, 'Load onto it of every kind two' until His saying: 'Except a few.** So He mentioned the destruction of those who perished from it, then He followed it up with His saying: **And He said, 'Embark therein, in the name of God is its course and its anchorage.'** The mention of riding came later in the speech, and it is known that their riding was before the destruction. Likewise, the Almighty said: **Praise be to God, who has sent down to His servant the Book and has not made therein any crookedness.** The meaning is: He sent down to His servant the straight Book and has not made therein any crookedness. There are many examples of this in the Qur'an.

Third: There is no disagreement among scholars that slaughtering is more appropriate for sheep, and slaughtering is more appropriate for camels, and choosing is for cows. It was said that slaughtering is

more appropriate, because it is what God mentioned, and because the place of slaughter is close to the place of slaughter. Ibn al-Mundhir said: I do not know of anyone who forbade eating what was slaughtered from what is slaughtered, or what was slaughtered from what is slaughtered. Malik disliked that. A person may dislike something but not forbid it. The rulings on slaughtering and the slaughterer and their conditions will come in Surat al-Ma'idah when God says: **Except what you slaughter**, in full, God willing. Al-Mawardi said: They were only commanded - and God knows best - to slaughter a cow and not another, because it is of the same type as the calf they worshipped, so that what they saw of its glorification would be insignificant to them, and so that their response would reveal what was in their souls of its worship. This meaning is a reason for slaughtering a cow, and not a reason for the questioner's answer, but the meaning is that the one killed would come back to life by killing a living person, so his ability to invent things from their opposites would be more apparent.

Fourth: The Almighty's saying: *Cow*. The cow is the name for the female, and the bull is the name for the male, like a female camel and a camel, and a woman and a man. It was said: The cow is the singular of the cow, the female and the male are the same. Its origin is from your saying: he split his belly, meaning he ripped it open, so the cow splits the ground by plowing and plowing it. From this is the word *al-Baqir* for Abu Ja'far Muhammad ibn Ali Zayn al-Abidin, because he split the knowledge open and recognized its origin, meaning he split it. Al-Baqira is a garment that is torn and a woman throws it around her neck without a sleeve. In the hadith of Ibn Abbas regarding the hoopoe, it split the ground. Shammār said: Baqar looked at the place of water, and saw the water under the ground. Al-Azhari said: Al-Baqar is the name of the species and its plural is *Baqir*. Ibn Arafah said: It is said *Baqir* and *Baqir* and *Baqur*. Ikrimah and Ibn Ya'mar read *al-Baqir*. Al-Thawri is the singular of the bulls. Al-Thawri is the master of men. Al-Thawri is a piece of cottage cheese. Al-Thawri is the grass. Al-Thawri is a mountain. Thawri: an Arab tribe. In the hadith:

The time for the evening prayer is until the twilight has spread. It is said: it spread across the horizon. In the hadith:

Whoever wants knowledge, let him recite the Qur'an. Shammār said: Reviving the Qur'an is reading it and discussing it with scholars.

God the Almighty says: "They said: 'Do you take us in mockery?'" This is their answer to Moses, peace be upon him, when he said to them: **God commands you to slaughter a cow**. That is because they found a dead man among them - it was said that his name was Amil - and they were confused about his killer, and a dispute arose between them, so they said: We will fight while the Messenger of God is among us. So they came to him and asked him for clarification - and this was before the revelation of the oath in the Torah, so they asked Moses to call upon God - so Moses, peace be upon him, asked his Lord and He commanded them to slaughter a cow. So when they heard that from Moses and there was no apparent answer to what they asked him about and referred to him for judgment, they

said: Do you take us in mockery? Mocking means playing and mocking, and it has been mentioned before. Al-Jahdary read *Aytakhdhna* with the letter *ya*, meaning some of them said that to each other, so Moses, peace be upon him, answered them by saying: **I seek refuge in God from being among the ignorant**, because deviating from the answer of the questioner seeking guidance to mockery is ignorance, so he, peace be upon him, sought refuge from it, because it is a characteristic that is not found in the prophets. Ignorance is the opposite of knowledge. So he sought refuge from ignorance, just as they were ignorant in their saying: **Do you take us in mockery?** to someone who tells them about God the Most High. The apparent meaning of this statement indicates the corruption of the belief of the one who said it. The faith of someone who said to a prophet whose miracle had become apparent, and said: **God commands you to do such-and-such**, "Do you take us in mockery?" is not valid. If someone said that today about some of the sayings of the Prophet, may God bless him and grant him peace, he would have to be declared an unbeliever. Some people believed that this was due to their nature being wrong, rude, and disobedient, similar to what the one who said to the Prophet, may God bless him and grant him peace, when dividing the spoils of Hunayn said:

This is a division that is not intended for the sake of God. And as the other said to him: Be fair, O Muhammad. In all of this is clear evidence of the ugliness of ignorance and that it corrupts religion.

God the Almighty said: "they mocked" is a second object, and it is permissible to soften the hamza and make it between the waw and the hamza. Hafs made it an open waw, because it is an open hamza preceded by a damma, so it is used as a substitute, like his saying: "the fools, but" and it is permissible to delete the damma from the zay as you delete it from 'uddh, so you say: hazwan, as the people of Kufa read, and likewise "and no one was comparable to him". Al-Akhfash narrated from 'Isa bin 'Umar: that every noun with three letters and the first letter is a damma, there are two languages for it: softening and emphasis, like 'usr and yusr and haz'. Similar to it is what is from the plural on fa'l like katab, rusul and rusul, 'aun and 'aun. As for God the Almighty's saying: "and they made for Him a portion of His servants", it is not like haz' and kufa', because it is on fa'l from the root, as will come in its place, God willing.

Question: The verse is evidence that mocking the religion of God, the religion of Muslims, and those who should be glorified is forbidden, and that this is ignorance and its doer deserves the threat. Joking is not the same as mockery. Don't you see that the Prophet (peace and blessings of God be upon him) used to joke, as did the Imams after him? Ibn Khuwayz Mandad said: It has reached us that a man went to Ubaydullah ibn al-Hasan, who was the judge of Kufa, and Ubaydullah joked with him, saying: Is this garment of yours made of sheep's wool or ram's wool? He said to him: Do not be ignorant, O judge! Ubaydullah said to him: Where did you find joking in ignorance? He recited this verse to him, and Ubaydullah turned away from him, because he saw that he was ignorant and did not know whether joking was the same as mockery,

Surat al-Baqarah 2:67

And when Moses said to his people, "Indeed, God commands you to slaughter a cow," they said, "Do you take us in mockery?" He said, "I seek refuge in God from being among the ignorant."

and neither was the same as the other.

Tafsir Ibn Kathir

God Almighty says: And remember, O Children of Israel, My favor upon you in breaking your custom regarding the cow, and clarifying who the killer was because of it, and God bringing the murdered man back to life, and His mention of who among them killed him.

Mention the story

He said: Ibn Abi Hatim: Al-Hasan bin Muhammad bin Al-Sabah told us, Yazid bin Harun told us, Hisham bin Hassan told us, on the authority of Muhammad bin Sirin, on the authority of Ubaidah Al-Salmāni, who said: There was a man from the Children of Israel who was sterile and had no children. He had a lot of money, and his nephew was his heir. He killed him, then carried him at night and placed him at the door of one of them. Then in the morning he claimed him until they armed themselves and rode on one another. Then those of them who had reason and foresight said: Why are you killing one another, while the Messenger of God is among you? So they came to Moses, peace be upon him, and mentioned that to him. He said, **God commands you to slaughter a cow.** They said, **Do you make fun of us?** He said, **I seek refuge in God from being among the ignorant.** He said, "If they had not objected, the smallest cow would have sufficed for them, but they were strict, so he was strict with them until they reached the cow that they were commanded to slaughter. They found it with a man who had no other cow. He said, "By God, I will not decrease it by a hide full of gold." So they took it with a hide full of gold, slaughtered it, and struck him with some of it. Then he stood up. They said, **Who killed you?** He said, *This* - for his nephew. Then he died, and he was not given anything from his money, so the killer did not inherit after that. Ibn Jarir narrated it from the hadith of Ayoub, on the authority of Muhammad ibn Sirin, on the authority of Ubaydah, in a similar manner, and God knows best. And Abd bin Hamid narrated it in his interpretation: Yazid bin Harun informed us of it, and Adam bin Abi Iyas narrated it in his interpretation, on the authority of Abu Ja'far, who is Al-Razi, on the authority of Hisham bin Hassan, and Adam bin Abi Iyas said in his interpretation: Abu Ja'far Al-Razi informed us on the authority of Al-Rabi' on the authority of Abu Al-'Aliyah regarding the statement of God the Most High: **Indeed, God commands you to slaughter a cow,** he said: There was a man from the Children of Israel, and he was rich, and he had no children, and he had a relative, and he was his heir, so he killed him to inherit from him, then he threw him on the middle of the road, and he came to Moses, peace be upon him, and said to him: My relative was killed and I am facing a grave matter, and I cannot find anyone to explain to me who killed him except you, O Prophet of God. He said: So Moses called out to the people, and said: I call upon whoever has knowledge

of this to explain it to us, but they had no knowledge, so the killer turned to Moses, peace be upon him, and said to him: You are the Prophet of God, so ask your Lord to explain it to us, so he asked his Lord, and God revealed: "Indeed, God He commands you to slaughter a cow. They were amazed at that and said: "Do you make fun of us?" He said: **I seek refuge in God from being among the ignorant.** They said: **Call upon your Lord to make clear to us what it is.** He said: **He says that it is a cow that is neither old nor virgin, but between that.** They said: **Call upon your Lord to make clear to us what its color is.** He said: **He says that it is a yellow cow, bright in color, pleasing to the observers.** They said: **Call upon your Lord to make clear to us what it is.** The cows seem alike to us, and indeed, if God wills, we will be guided. He said, **He says that she is a cow that is not trained, plowing the earth nor irrigating the crops, and is free from defects, with no blemish on her,** meaning, she is not trained, plowing the earth nor irrigating the crops, meaning, she does not work in the crops. **She is sound,** meaning, free from defects, **without a blemish on her,** meaning, there is no whiteness on her. They said, **Now you have come with the truth.** So they slaughtered her, but they were hardly going to do it. He said, "If the people, when they were ordered to slaughter a cow, had reviewed a cow from the cows and slaughtered it, it would have been that one. However, they were hard on themselves, so God was hard on them. If the people had not made an exception and said, 'Indeed, if God wills, we will be guided,' they would never have been guided to it." It reached us that they did not find the cow that was described to them except with an old woman, and with her were orphans, and she was their guardian. When she knew that no one else would pay them zakat, she doubled the price for them. They came to Moses and told him that they did not find this description except with so-and-so, and that she had asked for double the price. Moses said, **Indeed, God has made it easy for you.** So you were hard on yourselves, so give it its consent and its judgment. So they did and bought it and slaughtered it, and Moses, peace be upon him, ordered them to take a bone from it and strike the slain man, so they did, and his soul returned to him, and he named his killer for them, then he returned dead as he was, so his killer was taken, and he was the one who came to Moses, peace be upon him, and complained to him, so God killed him for the worst of his deeds, and Muhammad bin Jarir said: Muhammad bin Saeed told me, my father told me, my uncle told me, my father told me, on the authority of his father, on the authority of Ibn Abbas, in his statement regarding the cow, that an old man from the Children of Israel at the time of Moses, peace be upon him, was very wealthy, and his brother's sons were poor and had no money, and the old man had no children, and his brother's sons were his heirs, so they said, **If only our uncle had died so we could inherit his money.** And when he was patient with them that their uncle would not die, Satan came to them and said to them: **Would you like to kill your uncle and inherit his money, and make the people of the city that you are not in pay his blood money?** That is because they were Two cities were in one of them, and if the slain

person was killed and thrown between the two cities, the distance between the slain person and the two villages was measured, and whichever was closer to him, the blood money was paid. And when Satan tempted them to do that, and he insisted that their uncle should not die, they went to him and killed him, then they went and threw him at the gate of the city they were not in. When the people of the city woke up, the sons of my brother the Sheikh came and said: Our uncle was killed at the gate of your city, so by God you will pay us the blood money for our uncle. The people of the city said: We swear by God that we did not kill him, nor did we know who killed him, nor did we open the gate of our city since it was closed until morning. And they went to Moses, peace be upon him, and when they came to him, the sons of my brother the Sheikh said: Our uncle, we found him killed at the gate of their city. And the people of the city said: We swear by God that we did not kill him, nor did we open the gate of the city since it was closed until morning. And Gabriel came with the command of the All-Hearing, All-Knowing to Moses, peace be upon him, and said: Say to them: **God commands you to slaughter a cow**, so they struck him with part of it. And al-Suddi said: "And when he said: Moses said to his al-Nas 114: "God commands you to slaughter a cow." He said: There was a man from the Children of Israel who had a lot of money. He had a daughter and a nephew who was in need. His nephew proposed to him for his daughter, but he refused to marry her. The young man became angry and said: **By God, I will kill my uncle and take his money, and I will marry his daughter to him, and I will take his blood money.** The young man came to him when merchants from one of the tribes of the Children of Israel had arrived. He said: "Uncle, go with me and take some of the merchandise of these people so that I may gain some of it. If they see you with me, they will give me some." The uncle went out with the young man at night. When the old man reached that tribe, the young man killed him, then returned to his family. When morning came, he came as if he was looking for his uncle, as if he did not know where he was, but he did not find him. He went towards him, and found that tribe gathered around him. He seized them and said: **You have killed my uncle, so pay me his blood money.** He began to cry and throw dirt on his head and call out, **Oh, my blind man!** He brought them to Moses, who ruled that they should pay the blood money. They said to him: **O Messenger of God.** Pray to your Lord for us so that He may make clear to us who is its owner, so that the owner of the case may be taken, for by God, his blood money is easy for us, but we are ashamed to reproach him, for that is when God Almighty says: **And when you killed a person and disputed over it, and God will bring out that which you were concealing.** Moses said to them: **God commands you to slaughter a cow.** They said: We ask you about the slain man and about the one who killed him, and you say slaughter a cow. Are you mocking us? He said: I seek refuge in God from being among the ignorant. Ibn Abbas said: If they had objected to a cow and slaughtered it, it would have sufficed for them, but they were harsh and obstinate toward Moses, so God was harsh with them, and they said: **Pray to your Lord for us to make clear to us what it is.** He said: **He says that it is a cow that is neither old nor virgin, but between that.** The old cow is the one that has not given birth, and the virgin is the

one that has given birth only to one child, and the half-old is the one between that, which has given birth and her child has been born. **So do as you are commanded.** They said: **Pray to your Lord for us to make clear to us what its color is.** He said: **He says that it is a cow that is neither old nor virgin, but between that.** A yellow cow, bright in color." He said: **Its color is pure.** "Delighting the observers." He said: **It astonishes the observers.** They said: "Call upon your Lord to make clear to us what it is. Indeed, cows seem alike to us, and indeed, if God wills, we will be guided." He said: **He says that it is a cow neither trained to plow the earth nor to irrigate the crops, sound, without any spot on it.** They said: **Now you have brought the truth.** So they sought it but could not find it. There was a man from the Children of Israel who was one of the most pious people to his father. A man passed by him with pearls to sell, and his father was sleeping under his head with the key. The man said to him: **Will you buy these pearls from me for seventy thousand?** The young man said to him: Stay where you are until my father wakes up, and I will take it from you for eighty thousand. The other said: Wake up your father and it will be yours for sixty thousand. So the merchant kept reducing it for him until it reached thirty thousand. The other increased it by waiting for his father until he wakes up until it reached one hundred thousand. When he insisted on it, he said: By God, I will never buy it from you for anything. He refused to wake his father, so God compensated him for that pearl by giving him that cow. The Children of Israel passed by him looking for the cow, and they saw the cow with him, so they asked him to sell it to them, a cow for a cow, but he refused. So they gave him two, but he refused. So they increased it until it reached ten. They said: By God, we will not leave you until we take it from you. So they went with him to Moses, peace be upon him, and they said: O Prophet of God, we found it with this man and he refused to give it to us, although we gave him a price. Moses said to him: Give them your cow. He said: O Messenger of God, I have more right to my money. He said: You have spoken the truth. He said to the al-Nas 114: Please your companion. So they gave him its weight in gold, but he refused. So they doubled it for him until they gave him ten times its weight in gold. So he sold it to them and took its price. They slaughtered it. He said: Hit him with part of it. So they hit him with the piece of flesh between the shoulders, and he lived. They asked him: Who killed you? He said to them: My nephew. He said: I will kill him, take his money, and marry his daughter to him. So they took the boy and killed him. Sanid said: Hajjaj, he is the son of Muhammad, told us, on the authority of Ibn Jurayj, on the authority of Mujahid and Hajjaj, on the authority of Abu Ma'shar, on the authority of Muhammad ibn Ka'b al-Qurazi and Muhammad ibn Qays - the hadith of some of them was included in the hadith of others - they said: When a tribe of the Children of Israel saw the great evil of the people, they built a city and isolated themselves from the evil of the people. When evening came, they did not leave anyone of them outside without bringing him in. When morning came, their leader would stand up and look and look out. If he did not see anything, he would conquer the city. They remained with the people until evening came. He said: There was a man from the Children of Israel who had a lot of money, and he had no heir other than his brother.

Surat al-Baqarah 2:67

And when Moses said to his people, "Indeed, God commands you to slaughter a cow," they said, "Do you take us in mockery?" He said, "I seek refuge in God from being among the ignorant."

His life was long, so he killed him to inherit him. Then he carried him and placed him at the gate of the city. Then he and his companions hid in a place. He said: The leader of the city looked out and looked, but he did not see anything, so he opened the door. When he saw the dead man, he closed the door. The brother of the dead man and his companions called out to him: It is impossible that you killed him and then closed the door. When Moses saw the killing of the Children of Israel, whenever he saw The slain man was among the people, so he took them and there was almost a fight between the brother of the slain man and the people of the city until the two groups put on their weapons and then they stopped each other. They came to Moses and mentioned their situation to him. They said: O Moses, these people killed a man and then closed the door. The people of the city said: O Messenger of God, you know that we avoid evil and we built a city as you saw, avoiding the evil of the people. By God, we did not kill or know of a killer. So God Almighty revealed to him that they should slaughter a cow, so Moses said to them: **God commands you to slaughter a cow.** These contexts from Ubaidah, Abu Al-Aaliyah, Al-Suddi and others, there is some difference in them, and it appears that they were taken from the books of the Children of Israel, and they are among those that are permissible to transmit, but they are neither true nor false, so for this reason they are not relied upon except for what agrees with the truth according to us, and God knows best.

Fath al-Qadir

It was said: The story of the slaughter of the cow mentioned here is presented in the recitation and delayed in meaning after the Almighty's saying: **And when you killed a soul.** It is possible that His saying: You killed was presented in the revelation, and the command to slaughter was delayed, and it is possible that the order of its revelation was according to its recitation, so it is as if God ordered them to slaughter the cow until they slaughtered it, then the order of killing occurred and they were ordered to strike him with some of it, this is on the assumption or the waw requires order, and it has been established in the science of Arabic that it is for the sake of gathering without order or accompaniment, and the full discussion will come in the story of the killing, and the cow is a name for the female, and it is said: for the male bull, and it was said: it is applied to them both, and its origin is from the cow which is the split because it splits the ground for plowing, Al-Azhari said: The cow is a generic name, and its plural is Baqir: And Ikrimah and Yahya bin Ya'mar read **Indeed, the cows look alike to us** and His saying: 67- **in jest** here: play and mockery, and its explanation has been presented. The ignorant do this because it is a kind of foolishness that rational people do not do. That is why Moses answered them by seeking refuge in God Almighty from ignorance.

Tafsir al-Baghawi

67. The Almighty said: **And when Moses said to his people, 'Indeed, God commands you to slaughter a cow.'** The cow is the female of the cow. It is said that it is derived from the word *baqar*, which means **to split**. It was named thus because it splits the ground for plowing.

The story is that there was a rich man among the Children of Israel who had a poor cousin who had no heir but him. When his death was long over him, he killed him to inherit him, and carried him to another village and threw him in their courtyard. Then he began to seek revenge and brought people to Moses claiming that he had killed them. Moses asked them, but they denied it, and the matter of the slain man was unclear to Moses. Al-Kalbi said: This was before the revelation of the oath in the Torah, so they asked Moses to call upon God to clarify for them through his supplication, so God commanded them to slaughter a cow. Moses said to them: God commands you to slaughter a cow. They said: Do you make fun of us? We ask you about the matter of the slain man and you command us to slaughter a cow!! They said that because of the apparent distance between the two matters, and they did not know what the wisdom was in it. Hamza read *Hazwa* and *Kafa* with a light pronunciation, and the others read it with a heavy pronunciation, and by leaving out the hamza Hafs said **Moses said I seek refuge in God I abstain from God** "that I am among the ignorant" meaning among those who mock the believers. It was said: among the ignorant with the answer not in accordance with the question because the answer not in accordance with the question is ignorance. So when **the people** knew that slaughtering the cow was a decree from God Almighty, they described it, and if they had gone to the lowest cow and slaughtered it, it would have sufficed for them, but they were harsh on themselves, so God was harsh on them, and there was wisdom behind it, and that is because there was a righteous man among the Children of Israel who had a young son and a calf, and he brought it to a thicket and said: O God, I entrust this calf to You for my son until it grows up, and the man died and the calf became weak in the thicket, and it used to flee from everyone who saw it. So when the son grew up, he was dutiful to his mother, and he used to divide the night into three thirds, praying one third and sleeping. One third, and he sits at his mother's head one third, and when morning comes he sets out and collects firewood on his back and brings it to the market and sells it for whatever God wills, then he gives one third of it in charity, eats one third of it, and gives his mother one third. His mother said to him one day: Your father left you a heifer that God entrusted to him in such-and-such a thicket, so go and call upon the God of Abraham, Ishmael, and Isaac to return it to you, and its sign is that when you look at it, you imagine that it is a ray of the sun coming out of its skin. It was called the golden one because of its beauty and yellowness. The young man came to the thicket and saw it grazing, so he shouted at it and said: I command by the God of Abraham, Ishmael, Isaac, and Jacob

that you come to me. So it came running until it stood in front of him, so he took hold of its neck and led it. The cow spoke with the permission of God Almighty and said: O young man who is dutiful to your mother, ride me, for that is easier for you. The young man said: My mother did not order me to do that, but she said: Take it by the neck. The cow said: By the God of the Children of Israel, if you had ridden me, you would never have been able to do it. So go, for if you ordered the mountain to move from his origin and he goes with you to do something to be dutiful to your mother, so the young man went with her to his mother and she said to him: You are poor and have no money and it is difficult for you to collect firewood during the day and to stand in prayer at night, so go and sell this cow, he said: How much should I sell it for? She said: For three dinars and do not sell without consulting me, and the price of the cow at that time was three dinars, so he went with her to the market, so God sent an angel to show His creation His power and to test the young man how dutiful he was to his mother, and God was All-Knowing of him, so the angel said to him: How much do you sell this cow for? He said: For three dinars, and I stipulate that you obtain my mother's consent. The king said: You have six dinars, and do not consult your mother. The young man said: Even if you gave me its weight in gold, I would not take it except with my mother's consent. So return it to his mother and tell her the price. She said: Go back and sell it for six dinars with my consent. So he went with it to the market and came to the king and said: Did you consult your mother? The young man said: She ordered me not to reduce it to less than six, on condition that I consult her. The king said: Then I will give you twelve, on condition that you do not consult her. The young man refused, so he went back to his mother and told her. She said: The one who comes to you is an angel in the form of a human being to test you. So when he comes to you, say to him: Do you order us to sell this cow or not? **So he did** and the king said to him: Go to your mother and tell her to hold on to this cow, for Moses, son of Imran, peace be upon him, is buying it from you for a man who will be killed among the Children of Israel. Do not sell it except for a full load of dinars. So they held on to it, and God Almighty decreed that the Children of Israel should slaughter that very cow. They continued to ask Moses to describe that cow to them until he described that cow to them, as a reward for his righteousness to his mother, out of His grace and mercy. **So that is:**

slaughter a cow and strike him with part of it so that he would live and inform about his killer. "They said, 'Do you take us in mockery?'" That is, a place of mockery, or his family and mockery of us, or mockery itself due to the extreme mockery, rejecting what he said and belittling him. Hamza and Ismail from Nafi' read with sukoon, Hafs from Asim with dammah and changing the hamza to waw. He said, **I seek refuge in God from being among the ignorant**, because mockery in such a case is ignorance and foolishness. He denied what he was accused of in the manner of proof, and he presented it in the form of a reiteration to make it seem horrific.

Tafsir al-Baidawi

67- "And when Moses said to his people, 'Indeed, God commands you to slaughter a cow.'" The beginning of this story is the Almighty's saying: "And when you killed a person and disputed over it." It was only released from him and presented before him because it was independent of another type of their faults, which is mocking the command and investigating the question and not rushing to comply. His story is that there was a wealthy old man among them, and his nephews killed his son in greed for his inheritance, and they threw him at the gate of the city, then they came demanding his blood, so God commanded them to

Surat al-Baqarah 2:68

They said, "Call upon your Lord to make clear to us what it is." He said, "Indeed, He says, 'It is a cow neither old nor young, but between the two. So do what you are commanded.'"

Surat al-Baqarah 2:68

They said, "Call upon your Lord to make clear to us what it is." He said, "Indeed, He says, 'It is a cow neither old nor young, but between the two. So do what you are commanded.'"

Tafsir al-Jalalayn

So when they knew that he had decided, they said, **Call upon your Lord to make clear to us what it is.** Moses said, "He says, 'It is a cow neither old nor young, but between that and the age mentioned. So do what you are commanded.'"

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: Those who were told, **God commands you to slaughter a cow**, said after they had learned and it was settled among them that what Moses, peace be upon him, had commanded them to do was by God's command to slaughter a cow, which was a serious and legitimate matter. **Call upon your Lord to make clear to us what it is**, so they asked Moses to ask his Lord for them what God had already sufficed for them by saying to them, **Slaughter a cow**. Because He, the Most High, commanded them to slaughter a cow from among the cows, any cow they wanted to slaughter, without restricting that to one type or category over another, so they said, with the rudeness of their morals, the coarseness of their natures, the badness of their understanding, and the burden of what God had relieved them of, out of their stubbornness towards the Messenger of God, may God bless him and grant him peace, as: Muhammad ibn Sa'd told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn 'Abbas, he said: When Moses said to them: **I seek refuge in God from being among the ignorant**, they said to him, being stubborn: **Call upon your Lord to make clear to us what it is.**

When they, out of ignorance, took the trouble to search for the description of the cow they had been commanded to slaughter, out of their stubbornness towards their prophet Moses, peace be upon him, after they had shown him bad thoughts about him regarding what he had told them about God, the Most High, by saying: **Do you take us in mockery?** God Almighty punished them by limiting the slaughter of the cows they had been commanded to slaughter to one type of them and not another. So God, the Most High, said to them when they asked Him, saying: What is it? What is its description? What is its ornament? Describe it to us so that we may know it. He said: **It is a cow, neither old nor young.**

What He, the Most High, means by His saying: **Not old**, is not old and decrepit. It is said: The cow has become

old, meaning: it has become old. And from that is the saying of the poet:

Oh God, whoever has a grudge against me, make him menstruate like a menstruating woman.

He means by his saying: imposing, old. He describes an old grudge. And from it is the saying of another:

She has a glass and a soft, smooth uvula like the churning water that the churner has removed.

And the interpreters said the same as what we said about the interpretation of *faridh*. Mention of those who said that: Ali bin Saeed Al-Kindi told me, he said, Abdul Salam bin Harb told us, on the authority of Khasif, on the authority of Mujahid: **La faridh**, he said: La Kabira.

Abu Kuraib told us, he said, Ibn Atiyah told us, he said, Sharik told us, on the authority of Khasif, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas or on the authority of Ikrimah, Sharik was not sure: **not obligatory**, he said: the major sin.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his saying: **Not a farid**, the farid is the old woman.

It was narrated on the authority of Al-Munjab, who said: Bishr narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas: **Not a large, decrepit woman**, meaning: It is not a large, decrepit woman.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, he said, Ibn Jurayj said, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas: **No Faridh** means old age.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: The great burden.

Ahmad bin Ishaq Al-Ahwazi told us, he said, Abu Ahmad Al-Zubayri told us, he said, Sharik told us, on the authority of Khasif, on the authority of Mujahid, regarding his statement: **No imposing**, he said: the major sin.

Al-Muthanna told us, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **Not old**, meaning: not old.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', similarly.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: Al-Farid is the old woman.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar said, Qatada said: The old woman who is farid is the one who is neither old nor virgin, but a woman in between.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: Al-Farid is the old woman who does not give birth.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: The farid is the major sin.

The statement in the interpretation of the Almighty's saying: **nor a virgin**.

Abu Jaafar said: The firstborn of female animals and human beings is the one that has not been opened by a male, and the firstborn is broken. The word *fa'ala* and *ya yaf'ul* have not been heard from it. As for the firstborn with the firstborn open, it is the young camel.

Rather, what He, the Most High, meant by His saying, **nor a virgin**, is neither a young girl who has not given birth, as Ali bin Saeed Al-Kindi told me, he said, Abd Al-Salam bin Harb told us, on the authority of Khasif, on the authority of Mujahid: **nor a virgin**, is a young girl.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: The virgin is the young girl.

Abu Kuraib told us, he said, Al-Hasan bin Atiyah told us, he said, Sharik told us, on the authority of Khasif, on the authority of Saeed, on the authority of Ibn Abbas or Ikrimah, he was uncertain: **nor a virgin**, he said: the young girl.

Al-Qasim told us, Al-Hasan told us, Hajjaj told me, Ibn Jurayj said, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas: **nor a virgin**, the young girl.

Al-Qasim told us, Al-Hussein told us, Abu Sufyan told me, on the authority of Muammar, on the authority of Qatada: **nor a virgin**, nor a young girl.

It was narrated on the authority of Al-Munjab, who said: Bishr narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas: **nor a virgin**, nor a weak young girl.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **nor a virgin**, meaning: nor a young girl.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', similarly.

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: Regarding the virgin, she did not give birth to more than one child.

The statement in the interpretation of the Almighty's saying: *Awan*.

Abu Jaafar said: The half-old woman is the one who has given birth, one after the other, and is not a description of the virgin. It is said of it: she has been given birth, if she has become like that.

The meaning of the statement is that he is saying: It is a cow that is neither mature nor virgin, but between the two. And it is not permissible for **between the two** to be anything but a subject, because his saying **between**

the two is a euphemism for mature and virgin, so it is not permissible for it to precede them. From this is the saying of Al-Akhtal:

There are no crowded women in Mecca, and there are no helpers or virgins in Yathrib.

Its plural is 'awn. It is said: a woman of 'awn, from the women of 'awn. And from this is the saying of Tamim bin Muqbil:

And a funeral like dolls, her tears flowing, she did not suffer from life as a virgin or a helper

And a cow with a weak back and a cow with a weak back. He said: And perhaps the Arabs said: with a weak back like messengers, seeking thereby the difference between the plural of awan from cows, and the plural of 'ana from donkeys. And it is said: This is a war with a weak back, if it was a war in which fighting took place time after time. This is similar to the woman who gave birth to one child after another. And it is also said: A need with a weak back, if it was fulfilled time after time.

Yunus told me, he said, Ibn Wahb told us, that Ibn Zayd recited to him:

Sitting at the doors, students need something, one of the things, or something tomorrow

Abu Jaafar said: The verse is by Al-Farazdaq.

And in a similar manner to what we have said about that, the people of interpretation interpreted it. Mention of those who said that: Ali bin Saeed Al-Kindi told us, Abd Al-Salam bin Harb told us, on the authority of Khasif, on the authority of Mujahid: **Awan between that**, in the middle, she gave birth to one or two wombs.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: *Awan*, he said: The Awan is the half-spinster.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: The 'Awan is the half.

Abu Kuraib told us, he said, Ibn Atiyah told us, he said, Sharik told us, on the authority of Khasif, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas or Ikrimah, Sharik was not sure *Awan*, he said: Between that.

Al-Munjab narrated that Bishr narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas: *Awan*, he said: between the young and the old, and it is the strongest of the cows and beasts, and the best of the beasts.

Al-Qasim told us, he said, Al-Hasan told us, he said, Hajjaj told me, he said, Ibn Jurayj said, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas: *Awan*, he said: half.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: *'Awan* means half.

And I narrated on the authority of Ammar, on the

Surat al-Baqarah 2:68

They said, "Call upon your Lord to make clear to us what it is." He said, "Indeed, He says, 'It is a cow neither old nor young, but between the two. So do what you are commanded.'"

authority of Ibn Abi Jaafar, on the authority of his father, on the authority of Al-Rabi', the same.

Bishr bin Muadh told us, Yazid bin Zari' told us, on the authority of Saeed, on the authority of Qatada: Al-Awan is half of that.

Ahmad bin Ishaq told us, Abu Ahmad al-Zubayri told us, Sharik told us, on the authority of Khasif, on the authority of Mujahid: Awan is the one that produces something, on the condition that it is the one that has produced one or two calves.

Musa told us, Amr told us, Asbat told us, on the authority of Al-Suddi: Al-Awan is the half that is between that, the one who has given birth and her child has been born.

Yunus told me, he said Ibn Wahb told us, he said Ibn Zayd said: The old woman is between that, she is neither a virgin nor an old woman.

The statement in the interpretation of the Almighty's saying: **Between that**.

Abu Jaafar said: What he meant by his saying **between that** is between the virgin and the old woman, as:

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **Between that**, meaning between the virgin and the old woman.

If someone says: You know that *between* is only suitable for two or more things, so how is it said: **between that**, when that is the same in wording?

It was said: It is only valid even though it is one, because that means two, and the Arabs combine in that and that two things and two meanings of verbs, as the speaker says: I think your brother is standing, and Amr and your father were, then he says: That was, and I think that. So he combines with that and that the noun and the predicate, which were necessary for think and was from them.

The meaning of the statement is: He said that he says that it is a cow that is neither old and decrepit, nor young and has not given birth, but rather a half-decrepit cow that has given birth, one after the other, between decrepitude and youth. So that combines the meaning of decrepitude and youth for what we have described. If instead of the words *faridh* and *bikr* were the names of two persons, it would not have combined them. That is because that does not lead to the names of two persons. And it is not permissible for someone who says: **I was between Zaid and Amr**, to say: **I was between that**. That only occurs with the names of actions, not the names of persons.

The statement in the interpretation of the Almighty's saying: **So do what you are commanded**.

Abu Jaafar said: God Almighty says to them: Do what I command you to do, and you will achieve your needs and requests from me. And slaughter the cow that I

commanded you to slaughter, and by your obedience to me by slaughtering it, you will attain knowledge of the killer of your slain one.

Tafsir al-Qurtubi

The Almighty said: **They said, 'Call upon your Lord for us.'** This is a sign of their stubbornness and lack of obedience. If they had obeyed the command and slaughtered any cow, the intended purpose would have been achieved. However, they were harsh on themselves, so God was harsh on them. This was stated by Ibn Abbas, Abu Al-Aaliyah, and others. Al-Hasan Al-Basri narrated something similar from the Prophet, may God bless him and grant him peace. The language of Banu Amir is **Call upon**, as mentioned earlier. *Yabeen* is in the subjunctive mood as a response to the command. **Ma hiyya** is the subject and predicate. The essence of something is its reality and its essence.

God the Almighty said: "He said: 'He says that it is a cow neither old nor a virgin, but between that.'" This is evidence of the permissibility of abrogation before the time of the action, because when he ordered a cow, he required any cow it was, but when he added the description, the first ruling was abrogated by another, as if he had said: **In thirty camels, a young female camel**, then he abrogated it by a one-year-old female camel or a one-year-old female camel. Likewise here, when he specified the description, this became an abrogation of the previous ruling. Farid is the old one. It has become old, meaning it has become old. And something old is called farid. The rajaz poet said:

My temples are gray, my head is white, and there are men on it

It means pyramidal, and another said:

By your life, you have given your neighbor a duty that you would not bear against a man.

That is, in the past, and another said:

Oh God, whoever has a grudge against me, make him menstruate like a menstruating woman.

Any old one. And **not faridh** is raised as an attribute of a cow. **Nor bikr** is an appositive. It was said: **not faridh** is the predicate of an implied subject, meaning neither is she faridh, nor is she submissive, nor does she irrigate the field, nor is she Muslim, so inform him. It was said: the faridh is the one who has given birth to many wombs, so her stomach is spacious for that, because the meaning of faridh in the language is wide, some of the later scholars said. And the virgin: the young one who has not become pregnant. Al-Qutbi narrated that it is the one who gave birth. And the virgin: the first of the children, he said:

Oh, Bakr Bakrin, oh, you who stole my heart, you have become to me like an arm to a shoulder

Al-Bakr also among female animals and humans: what

the stallion has not conquered, and the Baa is broken. And with its opening, the young camel. Al-Awan: the half that has given birth to a pregnancy or two pregnancy, and it is the strongest and best of the cows, unlike horses. The poet said describing a mare:

A dark-coloured, not very strong, nor a dull-coloured, bay-coloured

Akhshaf horse: if the blemish rises from its belly to its side. Mujahid said: Awan among cows is the one that has given birth time after time. And the linguists narrated it. And it is said: Awan is the tall palm tree and it is, as they claim, a Yemeni language. And Harb Awan: if there was a war of Bakr before it, Zuhair said:

If a fierce, harmful war breaks out, its fangs will tear people apart.

That is, she is neither young nor old, that is, she is weak. Its plural is 'awn, with a damma on the 'aym and a sukoon on the waw. It is also heard with a damma on the waw, like rusul. It was mentioned previously. Al-Farra' narrated that 'awnat 'awwainan is derived from 'awwan.

The Almighty's saying: **So do what you are commanded** is a renewal of the command, an emphasis and a warning against being stubborn, so they did not leave it. This indicates that the requirement of the command is obligation, as the jurists say, and this is correct according to what is mentioned in the principles of jurisprudence, and that the command is immediate, which is also the doctrine of most jurists. The correctness of this is indicated by the fact that the Almighty deemed them short when they did not hasten to do what they were commanded to do, so He said: **So they slaughtered it, but they were not about to do it.** It was said: No, but rather to be lenient, because He did not rebuke them for delaying and reviewing the address. This was said by Ibn Khuwayz Mandad.

Tafsir Ibn Kathir

The Almighty told us about the stubbornness of the Children of Israel and their many questions to their Messenger, so when they were difficult for themselves, God was difficult for them. If they had slaughtered any cow, it would have been enough for them, as Ibn Abbas, Ubaydah, and more than one person said, but they were difficult, so He was difficult for them, so they said: **Call upon your Lord to make clear to us what it is,** meaning what this cow is and what its description is. Ibn Jarir said, Abu Kurayb told us, Thammam bin Ali told us, on the authority of Al-A'mash, on the authority of Al-Minhal bin Amr, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, who said: If they had taken the smallest cow, it would have been enough for them, but they were difficult, so He was difficult for them - a sound chain of transmission - and it was narrated by more than one person on the authority of Ibn Abbas, and so said Ubaydah, Al-Suddi, Mujahid, Ikrimah, Abu Al-Aaliyah, and more than one person. Ibn Jurayj said: Ata' told me: If they had taken the smallest cow, it would have been enough for them. Ibn Jurayj said: The Messenger of God, may God

bless him and grant him peace, said: "They were only commanded to take the smallest cow, but when they were severe, may God be severe on them, and by God, if they had not made an exception, the end of eternity would not have been made clear to them." He said: **He says that it is a cow, neither old nor young,** meaning neither old nor young, which has not yet been mated by a stallion, as Abu al-Aaliyah, al-Suddi, Mujahid, Ikrimah, Atiyah al-Awfi, Ata' al-Khurasani, Wahb ibn Munabbih, al-Dahhak, al-Hasan and Qatadah said. Ibn Abbas also said it, and al-Dahhak said on the authority of Ibn Abbas: **Awwan is between that,** meaning half between old and young, and it is the strongest of the beasts and cows, and the best of them. Something similar was narrated on the authority of Ikrimah, Mujahid, Abu al-Aaliyah, al-Rabi' ibn Anas, Ata' al-Khurasani and al-Dahhak. Al-Suddi said: Awwan is the half that is between that, which has given birth and its offspring has been born. Hisham said, on the authority of Juwaybir, on the authority of Kathir ibn Ziyad, on the authority of al-Hasan, regarding the cow: It was a wild cow. Ibn Jurayj said, on the authority of Ata', on the authority of Ibn Abbas: Whoever wears a yellow sandal will not cease to be happy as long as he wears it, and that is the saying of God Almighty: **It pleases the observers.** And so on. Mujahid and Wahb ibn Munabbih said: It was yellow. On the authority of Ibn Umar: It was yellow in the hoof. On the authority of Saeed ibn Jubayr: It was yellow in the horn and the hoof. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Nuh ibn Qays told us, Abu Raja' told us, on the authority of Al-Hasan, regarding the words of God Almighty: **A yellow cow, bright in color,** he said: black, intensely black. This is strange, and the first is correct. That is why he emphasized its yellowness by saying: **Bright in color.** Atiyah Al-Awfi said: **Bright in color,** almost black from its yellowness. Saeed ibn Jubayr said: **Bright in color,** he said: clear in color. It was narrated on the authority of Abu Al-Aaliyah, Ar-Rabi' bin Anas, As-Suddi, Al-Hasan and Qatadah, something similar. Sharik said on the authority of Muammar, on the authority of Ibn Umar, **Faqi'a lunha** means: clear. Al-Awfi said in his interpretation on the authority of Ibn Abbas, **Faqi'a lunha** means: almost black from its yellowness. Saeed bin Jubayr said, **Faqi'a lunha** means: clear in color. It was narrated on the authority of Abu Al-Aaliyah, Ar-Rabi' bin Anas, As-Suddi, Al-Hasan and Qatadah, something similar. Sharik said on the authority of Muammar, on the authority of Ibn Umar, **Faqi'a lunha** means: intense yellowness, almost white from its yellowness. As-Suddi said, **pleasing to the observers** means: astonishing to the observers. Abu Al-Aaliyah, Qatadah and Ar-Rabi' bin Anas said the same. Wahb bin Munabbih said: If you look at her skin, you imagine that the sun's rays are coming out of her skin. In the Torah, it says that she was red, so perhaps this is a mistake in the translation, or as the first said: that she was intense yellow tending towards redness and blackness, and God knows best. And the Almighty's saying: **Indeed, the cows are alike to us** meaning because of their large number, so He distinguished for us this cow and described it and solved it for us **and indeed, if God wills** if He makes it clear to us **we will be guided** to it. Ibn Abi Hatim said: Ahmad ibn Yahya al-Awadi al-Sufi told us, Abu Saeed Ahmad ibn Dawud al-Haddad told us, Surur ibn al-Mughirah al-Wasiti ibn

They said, "Call upon your Lord to make clear to us what it is." He said, "Indeed, He says, 'It is a cow neither old nor young, but between the two. So do what you are commanded.'"

Akhi Mansur ibn Zadhan told us, on the authority of Ibad ibn Mansur, on the authority of al-Hasan, on the authority of Abu Rafi', on the authority of Abu Hurayrah: He said: The Messenger of God, may God bless him and grant him peace, said: "Had it not been that the Children of Israel said, 'And indeed, if God wills, we will be guided,' they would never have been given anything. And had they intercepted a cow from the cows and slaughtered it, it would have sufficed for them, but they were strict, so God was strict with them." This is a strange hadith from this aspect, and the best case is that it is from the words of Abu Hurayrah, as was mentioned previously by al-Suddi, and God knows best. "He said: He says that she is a cow that is not trained to plow the earth or irrigate the crops" meaning that she is not trained for plowing nor prepared for irrigating the irrigated area, but It is honorable, good, and Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah, Muslim, he says, there is no defect in it, and Abu al-Aaliyah and al-Rabi' said the same, and Mujahid said: Muslim from the defect, and Ata' al-Khurasani said, Muslim in its limbs and creation, there is no defect in it, Mujahid said: neither white nor black, and Abu al-Aaliyah, al-Rabi', al-Hasan and Qatadah said, there is no white in it, and Ata' al-Khurasani said: there is no defect in it, he said its color is one, pure, and something similar was narrated on the authority of Atiyyah al-Awfi, Wahb ibn Munabbih and Ismail ibn Abi Khalid, and al-Suddi said: there is no defect in it of white, black or red, and all of these sayings are close in meaning, and some of them claimed that the meaning of that is the saying of God Almighty: **It is a cow that is not subservient**, it is not tamed by work, then he resumed and said: **tills the earth**, meaning it is worked on by plowing, but it does not irrigate the crops, and this is weak because he interpreted the subservient that has not been tamed by work as meaning it does not till the earth nor irrigate the crops, as al-Qurtubi and others decided: **They said, now you have come with the truth**, he said Qatadah: Now you have explained to us, and Abd al-Rahman ibn Zayd ibn Aslam said, and before that, by God, the truth had come to them, **So they slaughtered it, but they were almost not going to do it**. Ad-Dahhak said, on the authority of Ibn Abbas: They were almost not going to do it, and that was not what they wanted, because they wanted not to slaughter it, meaning that with this explanation, these questions, answers, and clarification, they did not slaughter it except after great effort, and in this there is blame on them, because their only aim was to be stubborn, so for this reason they were almost not going to slaughter it. Muhammad ibn Ka'b and Muhammad ibn Qays said: So they slaughtered it, but they were not about to do so because of its high price. There is a problem with this, because the high price was not proven except by the transmission of the Children of Israel, as mentioned earlier in the story of Abu al-'Aliyah and al-Suddi. Al-'Awfi narrated it from Ibn 'Abbas. 'Ubaydah, Mujahid, Wahb ibn Munabbih, Abu al-'Aliyah, and 'Abd al-Rahman ibn Zayd ibn Aslam said: They bought it for a lot of money, and there is a difference of opinion about it. Then other things have been said about its price, and 'Abd al-Razzaq said: Ibn 'Uyaynah

informed us, Muhammad ibn Suqah informed me from 'Ikrimah, he said: Its price was only three dinars. This is a good chain of transmission from 'Ikrimah, and it appears that he transmitted it from the People of the Book as well. Ibn Jarir said, and others said: They were not about to do that for fear of disgrace if God found out who killed the one they disputed about, and he did not support it from anyone. Then he chose that the correct view in this is that they were not about to do that because of its high price and the disgrace. There is a problem with this, but rather the correct view, and God knows best, is what was mentioned earlier from the narration of al-Dahhak from Ibn 'Abbas, as we have explained it. And God is the source of success.

Question This verse was used as evidence to limit the characteristics of this cow until they were specified or restricted after being released on the validity of the sale of a salam in an animal, as is the doctrine of Malik, Al-Awza'i, Al-Layth, Al-Shafi'i, Ahmad and the majority of scholars, past and present, based on what was proven in the two Sahihs on the authority of the Prophet, may God bless him and grant him peace: **A woman should not describe a woman to her husband as if he is looking at her**. And as the Prophet, may God bless him and grant him peace, described the camels of blood money in accidental killing, and likened intentional killing to the characteristics mentioned in the hadith. Abu Hanifa, Al-Thawri and the Kufians said: The sale of a salam in an animal is not valid because its conditions are not regulated, and something similar was reported on the authority of Ibn Mas'ud, Hudhayfah ibn Al-Yaman, Abd Al-Rahman ibn Samurah and others.

Fath al-Qadir

And His saying: 68- **They said, 'Call upon your Lord for us.'** This is a type of their usual stubbornness, as they used to follow these paths in most of what God commanded them to do. If they had left the stubbornness and the forced questions, it would have been sufficient for them to slaughter a cow from the cows, but they were strict, so God was strict with them, as will be explained. And al-Farid: is the old one, and its meaning in the language is broad. It was said in al-Kashshaf: It is as if it was called al-Farid because it imposed its age: that is, it cut it off and reached its end. And something old is called al-Farid, and from it the saying of the rajaz poet:

Oh God, whoever has a grudge against me, give him a humiliation like a menstruating woman.

That is, old. It was said that al-Farid is the one who has given birth to many wombs, so her belly expands. Al-Bakr is the young one who has not become pregnant. It is used in female animals and human beings for what the stallion has not yet opened. It is also used for the first of the children. From this, the rajaz poet said:

Oh Bakr Bakrin, oh hard-hearted one, you have become to me like an arm to an shoulder

The Awan: is the one who is between the ages of the Farid and the Bakr, and she is the one who has given birth once or twice, and it is said: she is the one who has given birth once after once, and the reference in his saying: **between that** is to the Farid and the Bakr, and although they are feminine, they are referred to by what is for the masculine according to the interpretation of the mentioned, as if he said: between that mentioned, and it is permissible to enter the requirement for two things because the mentioned is multiple. And his saying: **Then do** is a renewal of the command, and an emphasis on it, and a deterrent to them from being stubborn, but that did not benefit them nor did it work on them, rather they returned to their nature, and returned to their cunning and continued in their usual habit.

from the same section of the cow that is not specific, then it became specific to their question, and it requires abrogation before the action, because the specification nullifies the choice established by the text and the truth is that they are both permissible, and the second opinion is supported by the apparent wording and what was narrated from him, peace and blessings be upon him: **If they had slaughtered any cow they wanted, it would have sufficed for them, but they were hard on themselves, so God was hard on them.** And his rebuking them for persisting and warning them to review by saying: **So do what you are commanded** means what you are commanded in the sense of their saying: I commanded you to do good, so do what I was commanded to do, or in the sense of what you are commanded to do.

Tafsir al-Baghawi

68. The Almighty said: "They said: Call upon your Lord to make clear to us what it is" meaning **what its characteristics are** "Moses said: He says" meaning that God Almighty says **It is a cow neither old nor young** meaning neither old nor young, and the old one is the one who does not give birth, it is said from it: she gave birth, she gives birth, and the virgin is the young girl who has never given birth, and the *ha* was deleted from them to be specific to females like the menstruating woman *Awan* in the middle of the middle **between that** meaning between the years, it is said that the woman has been helped by help: if she is over thirty, Al-Akhfash said (the Awan: the one who has never given birth, and it was said:) the Awan is the one who has given birth repeatedly and its plural is Awn **So do what you are commanded** of slaughtering the cow and do not ask too many questions.

Tafsir al-Baidawi

68- **They said, 'Call upon your Lord to make clear to us what it is'** meaning its condition and description. It would have been right for them to say, **What kind of cow is it?** or **How is it?** because *what* is often used to ask about the type. However, when they saw that what they were commanded to do was in a state in which nothing of its type was found, they treated it as if it were something whose reality they did not know and had not seen anything like it. **He said, 'He says that it is a cow, neither old nor young.'** It is said that a cow is made up of two types of cows, from the word *fard*, which means to cut off, as if its age was made up. The construction of *al-bakar* is for the first, from *al-bakra* and *al-bakarah*.

Awan is half. He said: Soft between Abkar and Awan.

Between that means between what was mentioned of the farid and the virgin, and therefore *between* was added to it, because it is only added to multiple, and the return of these metaphors and the application of those attributes to a cow indicates that what is meant by it is specific, and it requires delaying the explanation from the time of the address, and whoever denies that claimed that what is meant by it is a cow

Surat al-Baqarah 2:69

They said, "Call upon your Lord to make clear to us what her color is." He said, "Indeed, He says that she is a yellow cow, bright in color, pleasing to the observers."

Surat al-Baqarah 2:69

They said, "Call upon your Lord to make clear to us what her color is." He said, "Indeed, He says that she is a yellow cow, bright in color, pleasing to the observers."

Tafsir al-Jalalayn

(They said, **Call upon your Lord to make clear to us what her color is.** He said, **He says that she is a yellow cow, bright in color.** Deep yellow, **pleasing to the observers** with her beauty, meaning that she pleases them.)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The meaning of this is: The people of Moses said to Moses: Call upon your Lord to show us what its color is? That is, the color of the cow that you ordered us to slaughter. This is also another act of obstinacy on their part after the first, and the effort to ask for what they had refrained from the second time and the last question. This is because they were not restricted the second time when it was said to them after their question about the permissibility of the cow that they were ordered to slaughter, so they refused to do anything other than what they had refrained from asking about its description, so they were restricted to one type and not the other types, as a punishment from God to them for their question that they asked their Prophet, may God bless him and grant him peace, out of their obstinacy towards him. Then He did not restrict them to one color of it and not another, so they refused to do anything other than what they were not able to do, so they said out of obstinacy towards their Prophet, may God bless him and grant him peace, as Ibn Abbas mentioned: **Call upon your Lord to show us what its color is**, so they were told as a punishment for them: **It is a bright yellow cow, its color pleases the observers.** They were restricted to one colour, not another. This means that the cow that I ordered you to slaughter was bright yellow in colour.

Abu Ja'far said: The meaning of his statement, **He makes clear to us what its color is**, is what color is it? That is why color is in the nominative case, because it is the subject of what. And the reason why what is not in the accusative case is because the root of *any* and *what* is a dispersed interrogative plural. The speaker says: Explain to us, is this cow black or yellow? So since his statement, **He makes clear to us**, could not be used for a dispersed interrogative, it could not be used for *any*, because it is the dispersed plural. And likewise, everything that is similar to it, the action in it is the same, in *what* and *any*.

The people of interpretation differed about the meaning of his statement: *yellow*. Some of them said:

It means: intense black. Those who said that among them mentioned: Abu Masoud Ismail bin Masoud Al-Jahdary told me, he said: Nuh bin Qais told us, on the authority of Muhammad bin Sayf, on the authority of Al-Hasan: **Yellow, its color is bright**, he said: intense black.

Abu Zaydah Zakariya bin Yahya bin Abi Zaydah and Al-Muthanna bin Ibrahim told me, they said, Muslim bin Ibrahim told us, he said, Nuh bin Qais told us, on the authority of Muhammad bin Saif Abi Raja, on the authority of Al-Hasan, similarly. And others said: The meaning of that is: yellow horns and hoofs. Mention of those who said that:

Hisham bin Yunus Al-Nahshali told me, he said, Hafs bin Ghiyath told us, on the authority of Ash'ath, on the authority of Al-Hasan, regarding his statement: **Yellow, bright in color**, he said: Yellow horns and hoofs.

Yaqub bin Ibrahim told me, Hisham told me, Juwaybir told us, on the authority of Katheer bin Ziyad, on the authority of Al-Hasan, regarding his statement: **Yellow, bright in color**, he said: It was wild.

Yaqub told me, he said, Marwan bin Muawiyah told us, on the authority of Ibrahim, on the authority of Abu Hafs, on the authority of Mughra or on the authority of a man, on the authority of Saeed bin Jubair: **A yellow cow, its color is bright.** He said: Yellow horns and hoofs. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: It is yellow.

Muhammad bin Amr told me, he said, Ad-Dahhak bin Muxhallad told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **It is a yellow cow, its color is bright.** He said: If they had taken a yellow cow, it would have sufficed for them.

Abu Ja'far said: I think that the one who said in his statement: *yellow*, meaning black, went with their saying in describing black camels: These are yellow camels, and this is a yellow she-camel, meaning black. And this was said about camels because their blackness tends toward yellowness, and from this is the saying of the poet:

These are my horses from him and these are my riders,
they are zero, their children are like raisins

He means by his saying: They are yellow, they are black. If this is how camels are described, then it is not how cows are described.

Although the Arabs do not describe blackness as *bubbling*, but rather they describe blackness when they describe it as intense, such as *halookh* and the like, so you say: **He is pitch black**, "hanak," and *halakook*, and **black as a strange black and dark-skinned**, and you do not say: **He is striking black**, but rather you say: **He is striking yellow**. Describing it as *bubbling* is clear evidence of the opposite of the interpretation that interpreted his statement, **She is a striking yellow cow**, by the one who interpreted it as meaning black, intensely black.

The statement in the interpretation of the Almighty's saying: **its color is bright**.

Abu Jaafar said: It means: its color is pure. And the qaf'u' in yellowness is similar to the nasoo' in whiteness, which is its intensity and clarity, as: Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, he said: Qatada said: **Faqi'a lunha** means its color is pure.

Al-Muthanna told me: Adam told us: Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **Her color is bright**, meaning her color is clear.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', similarly.

Musa told us, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: *Faqi'* he said: its color is clear.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **Its color is bright yellow**, intense yellow, almost turning white from its yellowness. Abu Jaafar said: I see it as white!

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **its color is bright**, he said: its color is intensely yellow.

It is said: His color is bright, he is bright, as the poet said:

I carried the roses on him until I left him humiliated, soaking the dirt and his color was bright

The statement in the interpretation of the Almighty's saying: **It pleases the observers**.

Abu Ja'far said: What he means by his saying, **delights the observers**, is that this cow delights the observers with its beautiful creation, appearance, and form, as Bishr told us, Yazid told us, Sa'id told us, on the authority of Qatada: **delights the observers**, meaning it delights the observers.

Al-Muthanna told me, he said, Ishaq told us, he said, Ismail bin Abdul Karim told us, he said, Abdul Samad bin Maqal told me, that he heard Wahba say: **It pleases the onlookers**, if you look at it, it seems to you that the sun's rays are coming out of its skin.

Musa told us, Amr told us, Asbat told us, on the authority of Al-Suddi: **It pleases the observers**, he said: It astonishes the observers.

Tafsir al-Qurtubi

The Almighty said: **They said, 'Call upon your Lord to make clear to us what her color is.'** What is an interrogative as its subject, and its color is the predicate. It is permissible to make **its color** the subject of **makes clear**, and what is redundant. Color is one of the colors, and it is a form like black, white, and red. Color is the type. So-and-so is changeable: if he does

not stick to one character and one state. He said:

Every day you change color differently, you are more beautiful

The color of unripe dates is colored: if the signs of ripeness appear in them. The color: the date palm, which is a type of palm tree. Al-Akhfash said: It is a group, and its singular is Layna.

His saying: *Yellow*: The majority of commentators say that it was yellow in color, from the well-known yellowness. Makki said on the authority of some of them: Even the horn and the hoof. Al-Hasan and Ibn Jubayr said: It was yellow in the horn and the hoof only. Al-Hasan also said that yellow means black. The poet said:

These are my horses from him and these are my riders, their young ones are as yellow as raisins

I said: The first is more correct because it is the apparent one, and this is anomalous and is only used metaphorically for camels. God Almighty said: **As if they were yellow camels**, because the blackness of camels is yellow. If he had meant blackness, he would not have emphasized it with *faqra'*, and that is a description specific to yellowness, and blackness is not described by that. The Arabs say: **Aswad thalak wa halakuk wa halakuk**, "Dujuji" and *Gharib*, "Ahmar qani'", **Abyad naaseh**, "Lahaq wa lahaq wa yaqq", **Akhdar nadir**, and **Azaar faqaa'an**, this is what the language transmitters from the Arabs stated. Al-Kisa'i said: It is said that its color faqa'a yafqa'an if its yellowness is clear. Faqa' is a bad condition. The calamities of time. He made a sound with his fingers, and from this is the hadith of Ibn Abbas: He forbade faqa'a in prayer, which is the fiq'ah, which is the pinching of the fingers until they fall apart. Yellow is not declined in definite or indefinite nouns, because it contains the feminine alif, which is its constant, so it differs from the ha', because whatever contains the ha' is declined indefinite nouns, like Fatima and Aisha.

God the Almighty said: **Bright in color** meaning pure in color, with no color other than the color of its skin. **Delighting to the observers** Wahb said: It is as if the sun's rays are coming out of its skin. For this reason Ibn Abbas said: The yellow color pleases the soul. He specifically mentioned wearing yellow sandals, as narrated by Al-Naqqash. Ali ibn Abi Talib, may God be pleased with him, said: Whoever wears yellow sandals will have less worry, because God the Almighty says: **Yellow, bright in color, pleasing to the observers**, as narrated by Al-Tha'labi. Ibn Al-Zubayr and Muhammad ibn Abi Katheer forbade wearing black sandals, because they are worrying. The meaning of *please* is astonishment. Abu Al-Aaliyah said its meaning is in its appearance and appearance, so it has two characteristics, and God knows best.

Tafsir Ibn Kathir

The Almighty told us about the stubbornness of the Children of Israel and their many questions to their Messenger, so when they were difficult for themselves, God was difficult for them. If they had slaughtered any

They said, "Call upon your Lord to make clear to us what her color is." He said, "Indeed, He says that she is a yellow cow, bright in color, pleasing to the observers."

cow, it would have been enough for them, as Ibn Abbas, Ubaydah, and more than one person said, but they were difficult, so He was difficult for them, so they said: **Call upon your Lord to make clear to us what it is**, meaning what this cow is and what its description is. Ibn Jarir said, Abu Kurayb told us, Thammam bin Ali told us, on the authority of Al-A'mash, on the authority of Al-Minhal bin Amr, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, who said: If they had taken the smallest cow, it would have been enough for them, but they were difficult, so He was difficult for them - a sound chain of transmission - and it was narrated by more than one person on the authority of Ibn Abbas, and so said Ubaydah, Al-Suddi, Mujahid, Ikrimah, Abu Al-Aaliyah, and more than one person. Ibn Jurayj said: Ata' told me: If they had taken the smallest cow, it would have been enough for them. Ibn Jurayj said: The Messenger of God, may God bless him and grant him peace, said: "They were only commanded to take the smallest cow, but when they were severe, may God be severe on them, and by God, if they had not made an exception, the end of eternity would not have been made clear to them." He said: **He says that it is a cow, neither old nor young**, meaning neither old nor young, which has not yet been mated by a stallion, as Abu al-Aaliyah, al-Suddi, Mujahid, Ikrimah, Atiyah al-Awfi, Ata' al-Khurasani, Wahb ibn Munabbih, al-Dahhak, al-Hasan and Qatadah said. Ibn Abbas also said it, and al-Dahhak said on the authority of Ibn Abbas: **Awwan is between that**, meaning half between old and young, and it is the strongest of the beasts and cows, and the best of them. Something similar was narrated on the authority of Ikrimah, Mujahid, Abu al-Aaliyah, al-Rabi' bin Anas, Ata' al-Khurasani and al-Dahhak. Al-Suddi said: Awwan is the half that is between that, which has given birth and its offspring has been born. Hisham said, on the authority of Juwaybir, on the authority of Kathir ibn Ziyad, on the authority of al-Hasan, regarding the cow: It was a wild cow. Ibn Jurayj said, on the authority of Ata', on the authority of Ibn Abbas: Whoever wears a yellow sandal will not cease to be happy as long as he wears it, and that is the saying of God Almighty: **It pleases the observers**. And so on. Mujahid and Wahb ibn Munabbih said: It was yellow. On the authority of Ibn Umar: It was yellow in the hoof. On the authority of Saeed ibn Jubayr: It was yellow in the horn and the hoof. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Nuh ibn Qays told us, Abu Raja' told us, on the authority of Al-Hasan, regarding the words of God Almighty: **A yellow cow, bright in color**, he said: black, intensely black. This is strange, and the first is correct. That is why he emphasized its yellowness by saying: **Bright in color**. Atiyah Al-Awfi said: **Bright in color**, almost black from its yellowness. Saeed ibn Jubayr said: **Bright in color**, he said: clear in color. It was narrated on the authority of Abu Al-Aaliyah, Ar-Rabi' bin Anas, As-Suddi, Al-Hasan and Qatadah, something similar. Sharik said on the authority of Muammar, on the authority of Ibn Umar, **Faqi'a lunha** means: clear. Al-Awfi said in his interpretation on the authority of Ibn Abbas, **Faqi'a lunha** means: almost black from its yellowness. Saeed bin Jubair said, **Faqi'a lunha** means: clear in color. It

was narrated on the authority of Abu Al-Aaliyah, Ar-Rabi' bin Anas, As-Suddi, Al-Hasan and Qatadah, something similar. Sharik said on the authority of Muammar, on the authority of Ibn Umar, **Faqi'a lunha** means: intense yellowness, almost white from its yellowness. As-Suddi said, **pleasing to the observers** means: astonishing to the observers. Abu Al-Aaliyah, Qatadah and Ar-Rabi' bin Anas said the same. Wahb bin Munabbih said: If you look at her skin, you imagine that the sun's rays are coming out of her skin. In the Torah, it says that she was red, so perhaps this is a mistake in the translation, or as the first said: that she was intense yellow tending towards redness and blackness, and God knows best. And the Almighty's saying: **Indeed, the cows are alike to us** meaning because of their large number, so He distinguished for us this cow and described it and solved it for us **and indeed, if God wills** if He makes it clear to us **we will be guided** to it. Ibn Abi Hatim said: Ahmad ibn Yahya al-Awdi al-Sufi told us, Abu Saeed Ahmad ibn Dawud al-Haddad told us, Surur ibn al-Mughirah al-Wasiti ibn Akhi Mansur ibn Zadhan told us, on the authority of Ibad ibn Mansur, on the authority of al-Hasan, on the authority of Abu Rafi', on the authority of Abu Hurayrah: He said: The Messenger of God, may God bless him and grant him peace, said: "Had it not been that the Children of Israel said, 'And indeed, if God wills, we will be guided,' they would never have been given anything. And had they intercepted a cow from the cows and slaughtered it, it would have sufficed for them, but they were strict, so God was strict with them." This is a strange hadith from this aspect, and the best case is that it is from the words of Abu Hurayrah, as was mentioned previously by al-Suddi, and God knows best. "He said: He says that she is a cow that is not trained to plow the earth or irrigate the crops" meaning that she is not trained for plowing nor prepared for irrigating the irrigated area, but it is honorable, good, and Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah, Muslim, he says, there is no defect in it, and Abu al-Aaliyah and al-Rabi' said the same, and Mujahid said: Muslim from the defect, and Ata' al-Khurasani said, Muslim in its limbs and creation, there is no defect in it, Mujahid said: neither white nor black, and Abu al-Aaliyah, al-Rabi', al-Hasan and Qatadah said, there is no white in it, and Ata' al-Khurasani said: there is no defect in it, he said its color is one, pure, and something similar was narrated on the authority of Atiyah al-Awfi, Wahb ibn Munabbih and Ismail ibn Abi Khalid, and al-Suddi said: there is no defect in it of white, black or red, and all of these sayings are close in meaning, and some of them claimed that the meaning of that is the saying of God Almighty: **It is a cow that is not subservient**, it is not tamed by work, then he resumed and said: **tills the earth**, meaning it is worked on by plowing, but it does not irrigate the crops, and this is weak because he interpreted the subservient that has not been tamed by work as meaning it does not till the earth nor irrigate the crops, as al-Qurtubi and others decided: **They said, now you have come with the truth**, he said Qatadah: Now you have explained to us, and Abd al-Rahman ibn Zayd ibn Aslam said, and before that, by God, the truth had come to them, **So they slaughtered it, but**

they were almost not going to do it. Ad-Dahhak said, on the authority of Ibn Abbas: They were almost not going to do it, and that was not what they wanted, because they wanted not to slaughter it, meaning that with this explanation, these questions, answers, and clarification, they did not slaughter it except after great effort, and in this there is blame on them, because their only aim was to be stubborn, so for this reason they were almost not going to slaughter it. Muhammad ibn Ka'b and Muhammad ibn Qays said: So they slaughtered it, but they were not about to do so because of its high price. There is a problem with this, because the high price was not proven except by the transmission of the Children of Israel, as mentioned earlier in the story of Abu al-'Aliyah and al-Suddi. Al-'Awfi narrated it from Ibn 'Abbas. 'Ubaydah, Mujahid, Wahb ibn Munabbih, Abu al-'Aliyah, and 'Abd al-Rahman ibn Zayd ibn Aslam said: They bought it for a lot of money, and there is a difference of opinion about it. Then other things have been said about its price, and 'Abd al-Razzaq said: Ibn 'Uyaynah informed us, Muhammad ibn Suqah informed me from 'Ikrimah, he said: Its price was only three dinars. This is a good chain of transmission from 'Ikrimah, and it appears that he transmitted it from the People of the Book as well. Ibn Jarir said, and others said: They were not about to do that for fear of disgrace if God found out who killed the one they disputed about, and he did not support it from anyone. Then he chose that the correct view in this is that they were not about to do that because of its high price and the disgrace. There is a problem with this, but rather the correct view, and God knows best, is what was mentioned earlier from the narration of al-Dahhak from Ibn 'Abbas, as we have explained it. And God is the source of success.

Question This verse was used as evidence to limit the characteristics of this cow until they were specified or restricted after being released on the validity of the sale of a salam in an animal, as is the doctrine of Malik, Al-Awza'i, Al-Layth, Al-Shafi'i, Ahmad and the majority of scholars, past and present, based on what was proven in the two Sahih's on the authority of the Prophet, may God bless him and grant him peace: **A woman should not describe a woman to her husband as if he is looking at her.** And as the Prophet, may God bless him and grant him peace, described the camels of blood money in accidental killing, and likened intentional killing to the characteristics mentioned in the hadith. Abu Hanifa, Al-Thawri and the Kufians said: The sale of a salam in an animal is not valid because its conditions are not regulated, and something similar was reported on the authority of Ibn Mas'ud, Hudhayfah ibn Al-Yaman, Abd Al-Rahman ibn Samurah and others.

Fath al-Qadir

69- So **they said, 'Call upon your Lord for us.'** The color is one of the colors, and the majority of commentators agree that they were all yellow. Some of them said: Even its horn and hoof. Al-Hasan and Saeed bin Jubair said: It was only yellow in its horn and hoof, which is contrary to what appears. What is meant by yellowness here is the known yellowness. It was narrated from Al-Hasan that yellowness means black, and this is one of the innovations and objections

of commentaries. I wonder how it is true that the black color, which is the ugliest of colors, pleases the onlookers, and how it is correct to describe it as *blurry* which everyone who knows the Arabic language knows does not apply to black in any way, as they say in describing black: ḥalak, ḥalak, dawjī, and gharīb. Al-Kisa'i said: It is said: Its color *blurred* if its yellowness is pure. He said in Al-Kashshaf: Blurry is the most intense and purest of yellowness. The meaning of **pleases the onlookers** is that it brings them joy when they look at it, admiring it and appreciating its color. Wahb said: It was as if the sun's rays were coming out of her skin.

Tafsir al-Baghawi

69. "They said: 'Call upon your Lord to make clear to us what her colour is.' He said: 'He says: She is a yellow cow, bright in colour.'" Ibn Abbas said: Deep yellow. Qatada said: Clear. Al-Hasan said: Yellow is the blood. The first is more correct because it is not said: bright black, but rather: bright yellow, pitch black, blood red, fresh green, and white speckled for emphasis. **Delighting the beholders:** they are amazed by her beauty and the clarity of her colour.

Tafsir al-Baidawi

69-**They said, 'Call upon your Lord to make clear to us what her colour is.' He said, 'He says that she is a yellow cow, bright in colour.'** Bright yellow is the brightness of yellow, and that is why it is emphasized. It is said, *yellow*, just as it is said, **black in pitch**. In its attribution to colour, which is a yellow attribute due to its association with it, there is an emphasis, as if it were said, **very yellow, very yellow**. And according to al-Hasan, it is black, very black. And that is how the Almighty's statement, **yellow camels**, was interpreted. Al-A'sha said:

These are my horses from him and these are my riders, their young ones are like raisins

Perhaps he used the word yellow to refer to blackness because it is one of its precursors, or because the blackness of camels is topped with yellowness and has a look in it, because yellowness in this sense is not confirmed by the bursting **pleasing the beholders** meaning it pleases them, and pleasure is originally a delight in the heart when obtaining benefit, or anticipating it from the secret.

Surat al-Baqarah 2:70

They said, "Call upon your Lord to make clear to us what it is. Indeed, the cows seem alike to us, and indeed, if God wills, we will be [rightly] guided."

Surat al-Baqarah 2:70

They said, "Call upon your Lord to make clear to us what it is. Indeed, the cows seem alike to us, and indeed, if God wills, we will be [rightly] guided."

Tafsir al-Jalalayn

(They said, **Call upon your Lord to make clear to us what it is.** Whether it is a sheep or a cow, **The cows**, that is, its species described as mentioned, **are too similar to us** due to their large number, so we were not guided to the intended meaning. **And indeed, if God wills, we will be guided** to it. And in the hadith, **If they had not made an exception, it would not have been made clear to them until the end of time.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: What he meant by his saying: **They said** is that the people of Moses who were ordered to slaughter the cow said to Moses.

So he left out mentioning Moses, and mentioned the one who mentioned him, being content with what the apparent meaning of the speech indicated. That is because the meaning of the speech is that they said to him: Call upon your Lord. So he did not mention to him what we described.

And the saying: **He makes clear to us what it is**, is a report from God about the people, and a third of them is ignorant. That is because if they had slaughtered any of the cows that were easy to be called cows, it would have been sufficient for them, and nothing else would have been required of them, because they had not commanded them to have one characteristic rather than another. So when they asked to explain what its characteristic was, He explained to them that it was one of the teeth, unlike the other teeth. So they were told: It is a young animal between the weaned, the young, and the udder. So when its age was explained to them, if they had slaughtered the lowest cow with the age that was explained to them, it would have been sufficient for them, because they had not stopped it with anything other than the age that was specified for them, nor had they restricted it to one color rather than another. So when they refused to have it known to them except by its characteristics, explained by its boundaries that differentiate it from the rest of the beasts of the earth, and they made it difficult for themselves, God made it difficult for him by their many questions to their Prophet and their fabrications about him.

Therefore, our Prophet, may God bless him and grant him peace, said to his nation: "Leave me as I have left you, for those who came before you were destroyed because of their excessive questioning and

disagreement with their prophets. So if I command you to do something, then do it, and if I forbid you from doing something, then refrain from it as much as you can."

Abu Ja'far said: But when the people increased their harm and oppression towards their Prophet Moses, peace be upon him, God increased their punishment and severity, as Abu Kurayb told us, he said, 'Uthman ibn 'Ali told us, on the authority of al-A'mash, on the authority of al-Munhal ibn 'Amr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, he said: If they had taken the smallest cow, it would have been sufficient for them, but they were severe, so God was severe upon them.

Muhammad bin Abdul A'la told us, he said, Al-Mu'tamir told us, he said, I heard Ayoub, on the authority of Muhammad bin Sirin, on the authority of Ubaidah, he said: If they had taken the smallest cow, it would have sufficed for them.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Ayoub.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Hisham bin Hassan, all of them, on the authority of Ibn Sirin, on the authority of Ubaydah al-Salmi, he said: They asked and were strict, so he was strict with them.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Uyyaynah told us, on the authority of Amr bin Dinar, on the authority of Ikrimah, he said: If the Children of Israel had taken a cow, it would have sufficed for them. And if it were not for their saying: **And indeed, if God wills, we will be guided**, they would not have found it.

Muhammad ibn Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And when Moses said to his people, 'Indeed, God commands you to slaughter a cow,'** if they had taken a cow that was not there, it would have sufficed for them. **They said, 'Call upon your Lord to make clear to us what it is.'** He said, **'Indeed, He says that it is a cow neither trained to plow the earth nor irrigate the fields.'** He said: If they had taken a cow of this description, it would have sufficed for them. **They said, 'Call upon your Lord to make clear to us what it is.'** He said, **'Indeed, He says that it is a cow neither trained to plow the earth nor irrigate the fields.'** The verse.

Al-Muthanna bin Ibrahim told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, in a similar manner, and he added to it: But they were strict, so He was strict with them.

Al-Qasim told me, Al-Husayn told us, Hajjaj told me, Ibn Jurayj said, Mujahid said: If they had taken any cow, it would have sufficed for them. Ibn Jurayj said: Ata' told me: If they had taken the smallest cow, it

would have sufficed them. Ibn Jurayj said: The Messenger of God, may God bless him and grant him peace, said: They were only commanded to take the smallest cow, but when they were hard on themselves, God was hard on them. By God, if they had not made an exception, the end of eternity would not have been made clear to them.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, he said: If the people, when they were commanded to slaughter a cow, had reviewed a cow and slaughtered it, it would have been that cow, but they were too hard on themselves, so God was too hard on them. And if the people had not made an exception and said, **And indeed, if God wills, we will be guided**, they would never have been guided to it.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "The people were only commanded to sacrifice the lowest cow, but when they were too hard on themselves, God made it too hard on them. By the One in Whose Hand is the soul of Muhammad, if they had not made an exception, the end of eternity would not have been made clear to them."

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, he said: If they had intercepted a cow and slaughtered it, it would have sufficed for them, but they were harsh and obstinate toward Musa, so God was harsh with them.

Abu Kuraib told us, Abu Bakr bin Ayyash said, Ibn Abbas said: If the people had looked for the lowest cow, meaning the Children of Israel, it would have sufficed for them, but they were strict, so it was strict with them, so they bought it with its hide full of dinars.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: If they had taken a cow as God had commanded them, that would have been enough for them, but the affliction is in these matters, so they said, **Call upon your Lord to make clear to us what it is**, so He was strict with them, and said, **He says that it is a cow neither old nor young, but between that**, so they said, **Call upon your Lord to make clear to us what its color is**, so he said, **He says that it is a yellow cow, bright in color, pleasing to the observers**, he said, and He was strict with them more than the first, so he recited until he reached: **Muslim, without blemish**, but they refused again and said, "Call upon your Lord to make clear to us what it is. Indeed, cows seem alike to us, and indeed, if God wills, we will be guided." So He was strict with them, and He said, **He says that it is a cow neither trained to plow the earth nor irrigate the crops, Muslim, without blemish in it**, he said, so they were forced to take a cow whose description was not known other than it, and it was yellow, with neither black nor white in it.

Abu Ja'far said: These statements that we have mentioned from those we have mentioned from the

Companions, the Followers, and those who came after them, from their saying that if the Children of Israel had taken the smallest cow and slaughtered it, it would have sufficed for them, but they were strict, so God was strict with them, is the clearest evidence that the people saw that the ruling of God, in what He commanded and forbade in His Book and on the tongue of His Messenger, may God bless him and grant him peace, was on the apparent generality, without the hidden specificity, unless some of what the apparent revelation generalized was specified by a Book from God or the Messenger of God? And that the revelation or the Messenger, if it specified some of what the apparent revelation generalized by a ruling contrary to what the apparent indicated, then what is specified from that is outside the ruling of the verse that specifically generalized that type, and the rest of the rulings of the verse are on the generality? As we have explained in our book, The Message, from the subtle statement on the explanation of the principles of rulings in our statement on generality and specificity, and the agreement of their statement on that with our statement and their doctrine with our doctrine, and their error in the statement of those who say specificity in rulings, and their testimony to the corruption of the statement of the one who said: The ruling of the verse that came is the coming of generality on generality, unless some of what the verse included is specified from it. If some of it is specified, then the ruling of the verse then is specific in what is specified from it, and the rest of that is general.

That is because all of those we mentioned earlier who criticized the Children of Israel for asking their Prophet, may God bless him and grant him peace, about the description of the cow they were commanded to slaughter, its age and its adornment, saw that they were mistaken in asking the Messenger of God, may God bless him and grant him peace, Moses, and that if they had reviewed the lowest type of cow when they were commanded to slaughter it with his saying: **God commands you to slaughter a cow**, and slaughtered it, they would have fulfilled what was required of them from God's command in that regard, and obeyed the truth, since the people were not limited to one type of cow rather than another, and one age rather than another.

They saw, however, that when they asked Moses about its age and he told them about it, and limited them to one age rather than another and one type rather than another, and singled out from all the types of cows one type of it, they were in their question to him in the second question, after what he singled out for them from the types of cows, in error similar to what they were in error in their question to him in the first question.

They also saw that in the third issue they were on the same path as they were on the first and second, and that what was necessary for them in the first case was to use the apparent meaning of the command and slaughter any animal they wanted that was called a cow.

They also saw that what was necessary for them in the second case was to use the apparent meaning of the command and slaughter any animal they wanted that

Surat al-Baqarah 2:70

They said, "Call upon your Lord to make clear to us what it is. Indeed, the cows seem alike to us, and indeed, if God wills, we will be [rightly] guided."

was called a cow that was neither old nor young. They did not see that their ruling, since some cows were designated for them and not others in the second case, was transferred from what was necessary for them in the first case, from using the apparent meaning of the command to the specificity.

The consensus of all of them on what we have narrated from them regarding that, along with the narration we have narrated from the Messenger of God, may God bless him and grant him peace, in agreement with their statement, is clear evidence of the correctness of our statement regarding generality and specificity, and that the rulings of God, may He be glorified and exalted, in the verses of His Book regarding what He has commanded and prohibited are general, unless He specifies something that must be submitted to. And that if He specifies something from it, then the specific ruling of it is outside the ruling of the apparent general verse, and the rest of the ruling of the verse is based on its apparent generality, and it supports the truth of what we have said regarding that, and is a just witness to the corruption of the statement of whoever contradicts our statement regarding it.

Some of those who were extremely ignorant and confused claimed that the people only asked Moses what they asked after God had commanded them to slaughter a cow, because they thought that they had been commanded to slaughter a specific cow that was specifically designated for that purpose, just as Moses' staff was specifically designated for its meaning, so they asked him to make it permissible for them so that they would know it.

If the ignorant had pondered what he said, what he found difficult to say would have been easy for him. That is because he considered it too great for the people to ask their prophet what they asked him out of their strictness in their religion, then he added to them something even greater than what he found strange that they were doing. He claimed that they thought it permissible for God to impose an obligation on them and worship them with an act of worship, then not explain to them what He imposed on them and worshipped them with, until they asked Him to explain that to them! So he attributed to God Almighty what is not permissible to attribute to Him, and he attributed to the people ignorance that which the insane do not attribute to! So he claimed that they were asking their Lord to impose obligations on them, so we seek refuge in God from confusion, and we ask Him for success and guidance. As for his saying: **The cows seem alike to us**, "the cow" is copulation of a cow.

Some of them read: *Al-Baqir*, and even though this is permissible in speech, it occurs in the speech and poetry of the Arabs, as Maymun bin Qais said:

What is his fault that Baqir refused the water? He refused the water only to strike them.

As Umayya said:

They drive the emaciated ones of the plain to the mountain, fearing that they will perish.

It is not permissible to read it, because it contradicts the reading that came with the argument, transmitted by those who are not permitted to transmit it unanimously, with errors, forgetfulness, and lies.

As for the interpretation of his saying: **It became similar to us**, he means: it was confusing to us. And the reading differs in its recitation. Some of them would recite it: **It became similar to us**, with a light shin and a fat-ha on the ha', on the example of tafa'ala, and the verb would be mentioned, even if the cows were a group. Because it is the custom of the Arabs to make the masculine of every plural verb whose singular is with the ha', and its plural by dropping the ha' and making it feminine, as God Almighty said in its counterpart in the masculine: **As if they were trunks of palm trees uprooted**.

(al-Qamar 54:20) So he mentioned the hollowed-out one, which is an attribute of the palm tree, to make the word palm tree masculine. And he said in another place: **As if they were hollow trunks of palm trees** (al-Haqqah 69:7), so he made the hollow one, which is an attribute of the palm tree, in the sense of the palm tree. Because even though it is in the masculine singular form as we described before, it is the plural of a palm tree.

Some of them would recite it: **The cows look alike to us**, with emphasis on the shin and a damma on the ha', thus feminizing the verb in the sense of feminizing the cows, as he said: **empty palm trunks**. And at the beginning of tashabah, a ta' would be added to indicate its feminization, then the second ta' would be assimilated into the shin of tashabah because its articulation point is close to the articulation point of the shin, so it would become a stressed shin, and the ha' would be raised due to the future tense and being free from the jussive and nasab.

Some of them would recite: **The cows look alike to us**, and it would be pronounced as if it were a report from a male, because of what we mentioned about the reason for the reading of the one who read that as *tashabah* with the lightening and the accusative of the ha', except that he would raise it with the ya' that he creates at the beginning of tashabah, which comes with the meaning of the future, and the ta' would be assimilated into the shin as the reader did in tashabah with the ta' and the shaddah.

Abu Ja'far said: The correct reading in this regard according to us is: **Indeed, the cows are similar to us**, with a light shin, *tashabah* and a fat-ha on its ha', meaning **I interact**, due to the consensus of the authoritative reciters on the correctness of this, and their rejection of other readings. The authoritative is not to be objected to by the statement of those who allow for forgetfulness, negligence, and error in what has been transmitted.

As for his saying, **And indeed, if God wills, we will be guided**, they meant: And indeed, if God wills, He will make clear to us what was confusing and ambiguous to us regarding the matter of the cow that we were commanded to slaughter. The meaning of their being

guided in this context is: He will make clear to them, that is, what they were obliged to slaughter from among the other types of cows.

Tafsir al-Qurtubi

The Almighty said: **Indeed, the cows are alike to us.** They asked a fourth question, and did not comply with the order after the explanation. And the cows were mentioned because it means the plural, and therefore He said: **Indeed, the cows are alike to us**, so He mentioned it because of the masculine wording of the cows. Qatrib said: The plural of the cow is baqir, baqur, and baqar. Al-Asma'i said: baqir is the plural of baqira, and he said: And the plural of baqur is baqura, as narrated by an-Nahhas. Al-Zajaj said: The meaning is that the type of cows. Al-Hasan, according to what an-Nahhas mentioned, and al-A'raj, according to what a-Tha'labi mentioned **indeed, the cows are alike** read with a ta' and a stressed shin, making it a future verb and feminizing it. The original is tatashabah, then the ta' was assimilated into the shin. Mujahid read tashabah like their reading, except without an alif. In the Mushaf of Abi it is tashabaht with a stressed shin. Abu Hatim said: This is harsh, because the ta' in this chapter is not assimilated except in the present tense. Yahya bin Ya'mar read **Indeed Al-Baqir is similar** making it a future verb, and he mentioned the cows and assimilated it. It is permissible that Al-Baqar is similar to us by softening the sheen and adding the ha', and Al-Tha'labi narrated it from Al-Hasan. An-Nahhas: It is not permissible to resemble it by softening the sheen and the ya', but it is permissible with the ta' because the original is tatashabiha and it was deleted due to the meeting of the two ta's. Al-Baqar, Al-Baqir, Al-Baqur and Al-Baqir are languages that mean the same thing, and the Arabs make it masculine and feminine, and the meanings of the readings in tatashabiha go back to that. It was said: They said: **Indeed the cows are similar to us** because the faces of cows are similar, and from this is the hadith of Hudhayfah bin Al-Yaman from the Prophet, may God bless him and grant him peace, that he mentioned.

Our trials will come like pieces of the night, like the faces of cows. He means that they will resemble each other. And the faces of cows are similar, and that is why the Children of Israel said: The cows look alike to us.

The Almighty's saying: **And indeed, if God wills, we will be guided** is an exception from them, and in their exception in this last question there is repentance - what - and submission, and evidence of regret for agreeing to the command. It was narrated from the Prophet, may God bless him and grant him peace, that he said:

If they had not made an exception, they would never have been guided to it. The meaning of the statement is **And indeed, we are guided, God willing.** So it was presented before mentioning guidance out of interest to it. *Willing* is in the place of a conditional imperative, and its answer according to Sibawayh is the sentence *if* and what it did to it. According to Abu al-Abbas al-Mubarrad, it is omitted.

Tafsir Ibn Kathir

The Almighty told us about the stubbornness of the Children of Israel and their many questions to their Messenger, so when they were difficult for themselves, God was difficult for them. If they had slaughtered any cow, it would have been enough for them, as Ibn Abbas, Ubaydah, and more than one person said, but they were difficult, so He was difficult for them, so they said: **Call upon your Lord to make clear to us what it is**, meaning what this cow is and what its description is. Ibn Jarir said, Abu Kurayb told us, Thammam bin Ali told us, on the authority of Al-A'mash, on the authority of Al-Minhal bin Amr, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, who said: If they had taken the smallest cow, it would have been enough for them, but they were difficult, so He was difficult for them - a sound chain of transmission - and it was narrated by more than one person on the authority of Ibn Abbas, and so said Ubaydah, Al-Suddi, Mujahid, Ikrimah, Abu Al-Aaliyah, and more than one person. Ibn Jurayj said: Ata' told me: If they had taken the smallest cow, it would have been enough for them. Ibn Jurayj said: The Messenger of God, may God bless him and grant him peace, said: "They were only commanded to take the smallest cow, but when they were severe, may God be severe on them, and by God, if they had not made an exception, the end of eternity would not have been made clear to them." He said: **He says that it is a cow, neither old nor young**, meaning neither old nor young, which has not yet been mated by a stallion, as Abu al-Aaliyah, al-Suddi, Mujahid, Ikrimah, Atiyah al-Awfi, Ata' al-Khurasani, Wahb ibn Munabbih, al-Dahhak, al-Hasan and Qatadah said. Ibn Abbas also said it, and al-Dahhak said on the authority of Ibn Abbas: **Awwan is between that**, meaning half between old and young, and it is the strongest of the beasts and cows, and the best of them. Something similar was narrated on the authority of Ikrimah, Mujahid, Abu al-Aaliyah, al-Rabi' ibn Anas, Ata' al-Khurasani and al-Dahhak. Al-Suddi said: Awwan is the half that is between that, which has given birth and its offspring has been born. Hisham said, on the authority of Juwaybir, on the authority of Kathir ibn Ziyad, on the authority of al-Hasan, regarding the cow: It was a wild cow. Ibn Jurayj said, on the authority of Ata', on the authority of Ibn Abbas: Whoever wears a yellow sandal will not cease to be happy as long as he wears it, and that is the saying of God Almighty: **It pleases the observers.** And so on. Mujahid and Wahb ibn Munabbih said: It was yellow. On the authority of Ibn Umar: It was yellow in the hoof. On the authority of Saeed ibn Jubayr: It was yellow in the horn and the hoof. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Nuh ibn Qays told us, Abu Raja' told us, on the authority of Al-Hasan, regarding the words of God Almighty: **A yellow cow, bright in color**, he said: black, intensely black. This is strange, and the first is correct. That is why he emphasized its yellowness by saying: **Bright in color.** Atiyah Al-Awfi said: **Bright in color**, almost black from its yellowness. Saeed ibn Jubayr said: **Bright in color**, he said: clear in color. It was narrated on the authority of Abu Al-Aaliyah, Ar-Rabi' bin Anas, As-Suddi, Al-Hasan and Qatadah, something similar. Sharik said on the

They said, "Call upon your Lord to make clear to us what it is. Indeed, the cows seem alike to us, and indeed, if God wills, we will be [rightly] guided."

authority of Muammar, on the authority of Ibn Umar, **Faqi'a lunha** means: clear. Al-Awfi said in his interpretation on the authority of Ibn Abbas, **Faqi'a lunha** means: almost black from its yellowness. Saeed bin Jubair said, **Faqi'a lunha** means: clear in color. It was narrated on the authority of Abu Al-Aaliyah, Ar-Rabi' bin Anas, As-Suddi, Al-Hasan and Qatadah, something similar. Sharik said on the authority of Muammar, on the authority of Ibn Umar, **Faqi'a lunha** means: intense yellowness, almost white from its yellowness. As-Suddi said, **pleasing to the observers** means: astonishing to the observers. Abu Al-Aaliyah, Qatadah and Ar-Rabi' bin Anas said the same. Wahb bin Munabbih said: If you look at her skin, you imagine that the sun's rays are coming out of her skin. In the Torah, it says that she was red, so perhaps this is a mistake in the translation, or as the first said: that she was intense yellow tending towards redness and blackness, and God knows best. And the Almighty's saying: **Indeed, the cows are alike to us** meaning because of their large number, so He distinguished for us this cow and described it and solved it for us **and indeed, if God wills** if He makes it clear to us **we will be guided** to it. Ibn Abi Hatim said: Ahmad ibn Yahya al-Awadi al-Sufi told us, Abu Saeed Ahmad ibn Dawud al-Haddad told us, Surur ibn al-Mughirah al-Wasiti ibn Akhi Mansur ibn Zadhan told us, on the authority of Ibad ibn Mansur, on the authority of al-Hasan, on the authority of Abu Rafi', on the authority of Abu Hurayrah: He said: The Messenger of God, may God bless him and grant him peace, said: "Had it not been that the Children of Israel said, 'And indeed, if God wills, we will be guided,' they would never have been given anything. And had they intercepted a cow from the cows and slaughtered it, it would have sufficed for them, but they were strict, so God was strict with them." This is a strange hadith from this aspect, and the best case is that it is from the words of Abu Hurayrah, as was mentioned previously by al-Suddi, and God knows best. "He said: He says that she is a cow that is not trained to plow the earth or irrigate the crops" meaning that she is not trained for plowing nor prepared for irrigating the irrigated area, but It is honorable, good, and Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah, Muslim, he says, there is no defect in it, and Abu al-Aaliyah and al-Rabi' said the same, and Mujahid said: Muslim from the defect, and Ata' al-Khurasani said, Muslim in its limbs and creation, there is no defect in it, Mujahid said: neither white nor black, and Abu al-Aaliyah, al-Rabi', al-Hasan and Qatadah said, there is no white in it, and Ata' al-Khurasani said: there is no defect in it, he said its color is one, pure, and something similar was narrated on the authority of Atiyyah al-Awfi, Wahb ibn Munabbih and Ismail ibn Abi Khalid, and al-Suddi said: there is no defect in it of white, black or red, and all of these sayings are close in meaning, and some of them claimed that the meaning of that is the saying of God Almighty: **It is a cow that is not subservient**, it is not tamed by work, then he resumed and said: **tills the earth**, meaning it is worked on by plowing, but it does not irrigate the crops, and this is weak because he interpreted the subservient that has not been tamed by work as meaning it does not till the earth nor irrigate

the crops, as al-Qurtubi and others decided: **They said, now you have come with the truth**, he said Qatada: Now you have explained to us, and Abd al-Rahman ibn Zayd ibn Aslam said, and before that, by God, the truth had come to them, **So they slaughtered it, but they were almost not going to do it**. Ad-Dahhak said, on the authority of Ibn Abbas: They were almost not going to do it, and that was not what they wanted, because they wanted not to slaughter it, meaning that with this explanation, these questions, answers, and clarification, they did not slaughter it except after great effort, and in this there is blame on them, because their only aim was to be stubborn, so for this reason they were almost not going to slaughter it. Muhammad ibn Ka'b and Muhammad ibn Qays said: So they slaughtered it, but they were not about to do so because of its high price. There is a problem with this, because the high price was not proven except by the transmission of the Children of Israel, as mentioned earlier in the story of Abu al-'Aliyah and al-Suddi. Al-'Awfi narrated it from Ibn 'Abbas. 'Ubaydah, Mujahid, Wahb ibn Munabbih, Abu al-'Aliyah, and 'Abd al-Rahman ibn Zayd ibn Aslam said: They bought it for a lot of money, and there is a difference of opinion about it. Then other things have been said about its price, and 'Abd al-Razzaq said: Ibn 'Uyaynah informed us, Muhammad ibn Suqah informed me from 'Ikrimah, he said: Its price was only three dinars. This is a good chain of transmission from 'Ikrimah, and it appears that he transmitted it from the People of the Book as well. Ibn Jarir said, and others said: They were not about to do that for fear of disgrace if God found out who killed the one they disputed about, and he did not support it from anyone. Then he chose that the correct view in this is that they were not about to do that because of its high price and the disgrace. There is a problem with this, but rather the correct view, and God knows best, is what was mentioned earlier from the narration of al-Dahhak from Ibn 'Abbas, as we have explained it. And God is the source of success.

Question This verse was used as evidence to limit the characteristics of this cow until they were specified or restricted after being released on the validity of the sale of a salam in an animal, as is the doctrine of Malik, Al-Awza'i, Al-Layth, Al-Shafi'i, Ahmad and the majority of scholars, past and present, based on what was proven in the two Sahihis on the authority of the Prophet, may God bless him and grant him peace: **A woman should not describe a woman to her husband as if he is looking at her**. And as the Prophet, may God bless him and grant him peace, described the camels of blood money in accidental killing, and likened intentional killing to the characteristics mentioned in the hadith. Abu Hanifa, Al-Thawri and the Kufians said: The sale of a salam in an animal is not valid because its conditions are not regulated, and something similar was reported on the authority of Ibn Mas'ud, Hudhayfah ibn Al-Yaman, Abd Al-Rahman ibn Samurah and others.

Fath al-Qadir

Then they did not abandon their misguidance nor were

they frightened by their foolishness and ignorance, but rather they returned to their stubbornness, so He said: 70- "Call upon your Lord to make clear to us what it is. Indeed, the cows are alike to us." That is, the cow species is alike to them due to the large number of bright yellow spots that are characteristic of it, and they promised themselves that they would be guided to what He had guided them to and comply with what they were commanded to do.

Tafsir al-Baghawi

70. "They said: Call upon your Lord to make clear to us what it is: 'Asaa'imah or 'Amalah.' Indeed, the cows look alike to us." He did not say **look alike** to remind us of the word *cows* as in the Almighty's saying: **trunks of hollowed-out palm trees** 20-*Al-Qamar*. Al-Zajaj said: That is, the type of cows looks alike, that is, its matter is confused and ambiguous to us, so we cannot find guidance to it. **And indeed, if God wills, we will be guided** to its description. The Messenger of God, may God bless him and grant him peace, said: **By God if they had not made an exception, it would not have been made clear to them until the end of time.**

Tafsir al-Baidawi

70- **They said, 'Call upon your Lord to make clear to us what it is.'** This is a repetition of the first question and an additional exploration. His saying, **Indeed, the cows are similar to us**, is an apology for it, meaning that the cows described as having a yellowish color are many, so they were confusing to us. It was read, **Indeed, the cow-eater**, which is a name for a group of cows, cows, and cow-eared cows. It is similar and similar with the letter *ya* and the letter *ta*, and it is similar and similar with the letter "ya ... The Mu'tazila and the Karamiyya are on the occurrence of the will, and I respond that the suspension is based on the attachment.

Surat al-Baqarah 2:71

He said, 'He says, 'It is a cow neither trained to plow the earth nor irrigate the tilth, sound, without blemish on her.' They said, 'Now you have come with the truth.' So they slaughtered her, but they were hardly able to do so.

Surat al-Baqarah 2:71

He said, "He says, 'It is a cow neither trained to plow the earth nor irrigate the tilth, sound, without blemish on her.' They said, 'Now you have come with the truth.' So they slaughtered her, but they were hardly able to do so.

Tafsir al-Jalalayn

He said, "He says that she is a cow that is not submissive," not tamed by work, (that plows the earth turns it over for cultivation, and the sentence is a description of submissive included in the prohibition, and does not irrigate the tilled land, the land prepared for cultivation, *safe* from defects and traces of work, without any blemish in color in her other than her color. (They said, "Now you have brought the truth," she spoke the complete statement, so they sought her and found her with the young man who was dutiful to his mother, so they bought her with her musk full of gold, (and they slaughtered her, but they were not about to do so), because of her high price. In the hadith: "If they had slaughtered any cow, it would have sufficed them, but they were hard on themselves, so God was hard on them."

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The interpretation of that is: Moses said: God says that the cow that I commanded you to slaughter is a cow that is not submissive. What he means by his saying: "not submissive" is that it has not been tamed by work. So the meaning of the verse is: it is a cow that has not been tamed by the stirring of the earth with its hooves, nor has water been sprinkled on it to irrigate the crops. Just as it is said of an animal that has been tamed by riding or work: a submissive animal, clearly submissive, with a kasra on the dhal. And it is said of someone like him from the sons of Adam: a man who is submissive between submissiveness and humiliation.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **It is a cow that is not subservient**, meaning: difficult, not subdued by work, **that plows the earth but does not irrigate the tilth**.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **It is a cow that is not trained to plow the ground**, meaning: a cow that is not trained to be planted on, and does not irrigate the crops.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **It is a cow that is not**

submissive, meaning that work has not tamed it. **It plows the earth** means: it is not submissive so that it plows the earth.

"And do not irrigate the field," meaning: Do not work in the field.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **It is a cow that is not submissive**, meaning: work has not humiliated it. **It tills the earth**, meaning: it tills the earth with its hooves. **And it does not irrigate the crops**, meaning: it does not work in the crops.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Al-A'raj said, Mujahid said, his statement: **Neither submissive to plow the earth nor to irrigate the crops**, meaning: It is not submissive so that it does that.

Al-Qasim told us, Al-Hussein told us, Abu Sufyan told us, on the authority of Muammar, on the authority of Qatada: It is not submissive, plowing the earth or irrigating the crops.

Abu Ja'far said: What he means by his saying, **stirs the earth**, is turning the earth over for cultivation. It is said, **He stirred the earth, stirred it up**, meaning he turned it over for planting. And God, the Most High, described it with this description because it was said to be wild. Ya'qub ibn Ibrahim told me, he said, Hisham told us, he said, Juwaybir told us, on the authority of Kathir ibn Ziyad, on the authority of al-Hasan, he said: It was wild.

The statement in the interpretation of the Almighty's saying: **Muslim woman**.

Abu Jaafar said: The meaning of *Muslimah* is the active participle of *salama*. It is said: **She was safe, she is safe**, so she is a Muslim.

Then the people of interpretation differed about the meaning from which she was saved, so God described her as safe from it. Mujahid said what: Muhammad bin Amr told us, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh,

On the authority of Mujahid: **Muslim woman**, he says: Muslim woman without any blemish, and **without any blemish in her**, neither white nor black.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Mujahid said, *Muslimah*, he said: Muslimah from the Shiyah, **without any blemish in her**, there is no whiteness in her nor blackness.

Others said: Free from faults. Those who said that: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **Free from faults**, meaning free

from faults.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: *Muslim*, he said: There is no defect in her.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: *Muslimah*, meaning: free from faults.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', similarly.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Ibn Abbas said, his saying: *Muslim*, there is no defect in her.

Abu Ja'far said: What Ibn 'Abbas, Abu 'Aliyah and those who said similar words in interpreting this have said is more appropriate for the interpretation of the verse than what Mujahid said. Because if her being free of all other colors other than the color of her skin, then his saying, *Muslim* would have been sufficient instead of his saying, **No blemish in her**. And his saying, **No blemish in her**, makes it clear that the meaning of his saying, *Muslim*, is not the meaning of his saying, **No blemish in her**. Since this is the case, the meaning of the statement is that he is saying that she is a cow that has not been tamed by stirring up the earth and turning it over for plowing, nor by the rain falling on it for the farmer, and she is, in addition, healthy and free from defects.

The statement in the interpretation of the Almighty's saying: **There is nothing wrong with it**.

Abu Ja'far said: What he means by his saying: **There is no blemish in it**, is that there is no color in it that differs from the color of its skin. Its origin is from the word *washi* which means improving the defects in a garment with different types of colors of its warp and weft. It is said from this: **I decorated the garment**, so I decorated it with *washi* and *washi*. And from this it is said that the one who informs the ruler or someone else about a man is a *washi*, because he lies about him to him, and improving his lie with falsehoods. It is said from this: **I informed about him to the ruler with a slander**. And from this is the saying of Ka'b ibn Zuhair:

The informers are seeking her side and saying: You, O son of Abi Salma, are to be killed.

And the informers are the plural of informant, meaning that they say falsehoods and tell him that if he catches up with the Prophet, may God bless him and grant him peace, he will kill him.

Some Arabists have claimed that "*washi* means mark". This has no meaning, unless he meant by that the improvement of the garment with marks. Because it is known that the one who says: "I marked so-and-so to so-and-so" cannot be mistaken for saying: "I made a mark for him with him".

It was said: **There is no blemish in it**, and it is from *washayt*, because when the *waw* was dropped from the beginning of it, it was replaced by the *ha* at the end of it. Just as it was said: **I weighed him a weight and a year and promised him a number and paid him blood**

money. And similar to what we said about the meaning of his statement: **There is no blemish in it**, the people of interpretation said: Bishr ibn Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **There is no blemish in it**, meaning there is no whiteness in it.

Al-Hasan told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, similarly.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **There is no whiteness in it**, meaning: there is no whiteness in it.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **There is no whiteness in it**, meaning there is no whiteness or blackness in it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Abu Kuraib told us, he said, Ibn Idris told us, on the authority of his father, on the authority of Atiyah: **There is no blemish in it**, he said: Its color is one, there is nothing in it except its color.

Musa told me, he said, Amr told us, he said, Asbat told us on the authority of Al-Suddi: **There is no blemish in it**, of whiteness, blackness, or redness.

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **There is no blemish in it**, it is yellow, there is no white or black in it.

Narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **There is no whiteness in it**, meaning: there is no whiteness in it.

The statement in the interpretation of the Almighty's saying: **They said, 'Now you have brought the truth.'**

Abu Ja'far said: The people of interpretation differed in their interpretation of His statement: **They said, 'Now you have brought the truth.'** Some of them said: The meaning of this is: Now you have made the truth clear to us, so we have understood it and known which cow you meant. Among those who said this is Qatada: Bishr bin Mu'adh told us, he said: Yazid told us, he said: Sa'id told us, on the authority of Qatada: **They said, 'Now you have brought the truth.'** That is, now you have made it clear to us.

Some of them said: This is report from God, the Most High, about the people that they attributed to the Prophet of God, Moses, peace be upon him, that he did not bring them the truth in the matter of the cow before that. Among those who narrated from him the meaning of this statement is Abd al-Rahman ibn Zayd: Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: They were forced to have a cow whose description they did not know other than it, and it was yellow with no black or white in it, so they said: This is the cow of so-and-so: **Now you have come with the truth**, and before that, by God, he had come to them with the truth.

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He said, 'He says, 'It is a cow neither trained to plow the earth nor irrigate the tilth, sound, without blemish on her.' They said, 'Now you have come with the truth.' So they slaughtered her, but they were hardly able to do so.

Abu Ja'far said: The most correct of the two interpretations in our view of His statement, **They said, 'Now you have brought the truth,'** is the statement of Qatada. Its interpretation is: Now you have made clear to us the truth regarding the matter of cows, so we know that it is obligatory for us to slaughter them. Because God, the Most High, has informed us that they obeyed Him and slaughtered them, after what they said, despite the difficulty of slaughtering them and the burden of their matter, so He said: **So they slaughtered them, but they were not about to do it.** Even though they said, **Now you have made clear to us the truth,** it was a nonsense of speech, and they made a mistake and were ignorant of the matter. This is because the Prophet of God, Moses, peace be upon him, was explaining to them in every matter they asked him, and those who rejected him regarding the matter of cows responded to the truth. Rather, it is said: **Now you have made the truth clear to us,** to someone who had not made it clear before that. As for someone whose entire statement regarding what he made clear about God Almighty was true and clear, it is not permissible to say to him, regarding some of what he made clear about God in His commands and prohibitions, and what he conveyed to His servants of His obligations that He made obligatory upon them, **Now you have come with the truth,** as if he had not brought them the truth before that!

Some of the Salaf claimed that the people had abandoned their religion and disbelieved because they said to Moses: **Now you have come with the truth.** They claimed that they denied that Moses had brought them the truth regarding the matter of the cow before that, and that this was their doing and their saying was disbelief.

What he said about that is not what he said to us, because they submitted to obedience by slaughtering it, even if what they said to Moses was due to their ignorance and a mistake of theirs.

The statement in the interpretation of the Almighty's saying: **So they slaughtered her, but they were not about to do it.**

Abu Ja'far said: What he meant by his saying: **So they slaughtered it,** is that the people of Moses slaughtered the cow that God described to them and commanded them to slaughter.

What he means by his saying: **And they almost did not do it,** is that they almost stopped slaughtering it and abandoned God's obligation on them to do so.

Then the people of interpretation differed about the reason why they almost neglected the duty of God upon them, in slaughtering what He commanded them to slaughter. Some of them said: That reason was the high price of the cow that they were commanded to slaughter, and its description was shown to them. Those who said that mentioned: Al-Hasan bin Yahya told us, he said: Abdul-Razzaq told us, he said: Abu Ma'shar Al-Madani told us, on the authority of

Muhammad bin Ka'b Al-Qurazi, regarding His statement: **So they slaughtered it, but they were not about to do so,** he said: Because of its high price.

Muhammad bin Abdullah bin Ubaid Al-Hilali told us, he said, Abdul Aziz bin Al-Khattab told us, he said, Abu Ma'shar told us, on the authority of Muhammad bin Ka'b Al-Qurazi: **So they slaughtered it, but they were not about to do so,** he said: because of its great value.

Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid and Hajjaj, on the authority of Abu Ma'shar, on the authority of Muhammad bin Ka'b Al-Qurazi and Muhammad ibn Qays, in a long hadith. He mentioned that the hadith of some of them was included in the hadith of some of his saying: **So they slaughtered her, but they were not about to do it,** because of the great price. They took her for a full bag of gold from the money of the one killed, so it was equal, there was no surplus in it, so they slaughtered her.

It was narrated on the authority of Al-Munjab, who said: Bishr bin Ammarah narrated to us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **And they slaughtered it, but they were almost not going to do it.** He said: They were almost not going to do it, and what they wanted did not happen, because they wanted not to slaughter it. And everything in the Qur'an that says *almost* or *almost* or *if* does not happen. It is like His statement: **I was almost going to hide it** (Ta-Ha 20:20).

Others said: They almost did not do that for fear of scandal, if God revealed the killer of the man they had disputed about before Moses.

Abu Ja'far said: The correct interpretation, according to us, is that the people almost did not do what God commanded them to do, which was to slaughter the cow, for two reasons: One of them was its high price, in addition to what was mentioned to us about its small danger and low value. The other was their fear of great disgrace for themselves, by God's making His Prophet Moses, may God's prayers be upon him, and his followers victorious over his killer.

As for its high price, we have been told about it in various ways: Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi, he said: They bought it for ten times its weight in gold, then its owner sold it to them and took its price.

Muhammad bin Abdul A'la told us: Al-Mu'tamir bin Sulayman told us: I heard Ayoub, on the authority of Muhammad bin Sirin, on the authority of Ubaydah, who said: They bought it for its hides full of dinars.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: The cow belonged to a man who was dutiful to his mother, so God blessed him by making that cow his, so he sold it

for its hide full of gold.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, he said, Khalid bin Yazid told me, on the authority of Mujahid, he said: They gave its owner a bag full of gold, so he sold it to them.

Al-Muthanna told me, he said, Ishaq told us, he said, Ismail bin Abdul Karim told us, he said, Abdul Samad bin Maqal told me, that he heard Wahba say: They bought it from him on the condition that they would fill its hide with dinars for him, then they slaughtered it and took the cow's hide and filled it with dinars, then they gave it to him.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, he said: They found it with a man who claimed that he would never sell it for money. So they kept at him until they made him pay for it by peeling off its musk and filling it with dinars for him. He agreed to that, so he gave it to them.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, he said: They did not find her except with an old woman, and she asked them for many times her price, so Moses said to them: Give her her consent and her judgment, so they did, and they bought her and slaughtered her.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, he said: Ayoub said, on the authority of Ibn Sirin, on the authority of Ubaydah, he said: They did not find this cow except with one man, so he sold it for its weight in gold or a bag full of gold, and they slaughtered it.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Ubaydah al-Salmi, he said: They found the cow with a man, and he said: I will not sell it except for its hide filled with gold. So they bought it for its hide filled with gold.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: They kept increasing its owner until they filled its musk, which is its skin, with gold.

As for the smallness of its danger and the smallness of its value, Al-Hasan bin Yahya told us, he said, Abdul-Razzaq told us, he said, Ibn Uyaynah told us, he said, Muhammad bin Suqah told me, on the authority of Ikrimah, he said: Its price was only three dinars.

As for what we said about their fear of disgrace for themselves, Wahb ibn Munabbih used to say: When the people passed by the slaughter of a cow, they only said to Moses: **Do you make fun of us?** because they knew that they would be disgraced if it was slaughtered, so they refrained from slaughtering it.

I narrated this on the authority of Ismail bin Abdul Karim, on the authority of Abdul Samad bin Maqal, on the authority of Wahb bin Munabbih.

Ibn Abbas used to say: After God brought the dead back to life and informed them of his killer, the people denied killing him and said: By God, we did not kill him,

after they saw the sign and the truth.

Muhammad bin Saad told me that, he said, my father told me that, my uncle told me that, my father told me, on the authority of his father, on the authority of Ibn Abbas.

Tafsir al-Qurtubi

The Almighty said: "He said: He says that she is a cow that is not subservient. **The majority of scholars read not subservient in the nominative case as an attribute of cow.**" Al-Akhfash said: "not subservient" is its description and it is not permissible to put it in the accusative case. Abu Abd al-Rahman al-Sulami read "not subservient" in the accusative case as a negation and the predicate is implied. It is permissible to say "not subservient, not subservient, not subservient, not subservient. **The meaning of not subservient**" is that work has not tamed her. It is said: a cow that is subservient, clearly subservient **with a kasra on the dhal**. And a man that is subservient, clearly subservient **with a dhamma on the dhal**. That is, she is a tough, untrained cow that has not been tamed by work.

God the Almighty said: **tills the earth** Tills is in the nominative case as an attribute of the cow, meaning it is a cow that is not tame and excites. Al-Hasan said: That cow was wild, and that is why God the Almighty described it as not tilling the earth nor irrigating the crops, meaning it is not used to irrigate the crops nor is it watered. Stopping here is good. He said: *tills* is a new verb, and the meaning is to make it plough, and that it was ploughing but not irrigating. Stopping on this interpretation is **not submissive**. The first statement is more correct for two reasons: First: What Al-Nahhas mentioned on the authority of Ali bin Sulayman that he said: It is not permissible for Tills to be a new sentence, because after it is **nor irrigate the crops**, so if it were a new sentence, he would not have combined the waw and la. Second: If it was tilling the earth, then stirring would have tamed it, and God the Almighty has denied its humiliation by saying **not submissive**.

I said: It is possible that it stirs the earth in a way that is not work, with joy and activity, as Imru' al-Qais said:

He ploughs and scatters his soil and stirs it up like a quintet of summer squash.

So, *arising* is a new sentence, and **do not water** is conjoined to it, so consider it. **Arising the earth** means moving and searching it, and from this comes the hadith:

Raise the Qur'an, for it is the knowledge of the first and the last. In another narration: Whoever wants knowledge, let him raise the Qur'an, as has been mentioned previously. In the revelation: **And they raised the earth**, meaning they turned it over for cultivation. And cultivation is what is plowed and planted. And it will come.

Question: This verse is the clearest evidence that animals are limited to their attributes. If they are defined by an attribute and limited by it, then it is

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He said, 'He says, 'It is a cow neither trained to plow the earth nor irrigate the tilth, sound, without blemish on her.' They said, 'Now you have come with the truth.' So they slaughtered her, but they were hardly able to do so.

permissible to sell them in salam. Malik and his companions, Al-Awza'i, Al-Layth, and Al-Shafi'i said the same. The same applies to everything that is defined by an attribute, because God Almighty described the cow in His Book with a description that takes the place of specification. The Messenger of God, may God bless him and grant him peace, said:

A woman should not describe another woman to her husband as if he is looking at her. Narrated by Muslim. So the Prophet (peace and blessings of God be upon him) made description take the place of seeing, and he (peace and blessings of God be upon him) made the blood money for an accident the responsibility of the one who imposed it on him as a debt to be paid for a period of time, and he did not make it due for settlement. This refutes the statement of the Kufians Abu Hanifa and his companions, al-Thawri and al-Hasan ibn Salih, who said: Salam is not permissible in animals. It was narrated from Ibn Mas'ud, Hudhayfah and Abd al-Rahman ibn Samurah, because the true description of an animal, such as walking and movement, cannot be determined, and all of that increases its price and raises its value. The ruling on salam and its conditions will come at the end of the surah in the verse on debt, God willing.

The Almighty said: *Muslim* meaning she is Muslim. It may also be a description, meaning that she is a cow free from lameness and other defects, as stated by Qatada and Abu Al-Aaliyah. It is not said: Muslim from work, because God has denied work from her. Al-Hasan said: It means sound in her limbs, with no trace of work in her.

God the Almighty said: **There is no blemish in it** meaning there is no color in it that differs from most of its color, and it is entirely yellow, neither white nor red nor black, as He said: **its color is bright.** The root of shaha is washi, the waw was deleted as it was deleted from yashi, and the root is yushi, and its equivalent is zana, udda, and sila. Shiyyah is taken from washa of a garment if it is woven in two different colors. A turban is turbaned: on its face and legs there is blackness. Ibn Arafah said: turban is the color. And it is not said to someone who slanders: washa, until he changes the speech and colors it, making it different types and embellishing it as he wishes. Washi: abundance. Banu so-and-so washed: they became many. It is said: a piebald horse, a ram that came out, a spotted billy goat, a speckled raven, and a ash-yih bull. All of that has the meaning of balqa, this is what the linguists have stated.

These descriptions of the cow are because they were strict, so God was strict with them. The religion of God is easy, and delving into the questioning of the prophets and other scholars is reprehensible. We ask God for wellness. Narrations were narrated in the stories of this cow, the summary of which is: A man from the Children of Israel had a son, and he had a heifer, so he sent it into the thicket and said: O God, I entrust this heifer to You for this boy. The man died, and when the boy grew up, his mother - who was

dutiful to her - said to him: Your father entrusted a heifer to God for you, so go and take it. So he went, and when the cow saw him, it came to him until he took hold of its horns - and it was wild - and he began to lead it towards a nation. The Children of Israel met him and found a cow in the condition they were ordered to, so they bargained with him, but he was harsh with them. Its value, according to what was narrated from Ikrimah, was three dinars. So they brought it to Moses, peace be upon him, and said: This man has been harsh with us. So he said to them: Please him in his kingdom, so they bought it from him for its weight once, as Ubaydah said. Al-Suddi: Its weight is ten times. It was said: Its musk is full of dinars. Makki mentioned: This cow came down from the sky and was not from the cows of the earth. And God knows best.

God the Almighty said: **They said, 'Now you have brought the truth.'** That is, you have made the truth clear. Qatada said this. Al-Akhfash narrated: They said, *Now* cutting off the alif of connection, as one says, **O God.** He narrated another interpretation: They said, *Because* with the waw attached. Similar to it is the reading of the people of Medina and Abu Amr 'Ad-Lawli. The Kufians read **They said now** with a hamza. The reading of the people of Medina is **He said because** with a light hamza and the waw deleted due to the meeting of two quiescent letters. Al-Zajaj said: *Now* is built on the fatha because it differs from all other words that contain the alif and lam, because the alif and lam were added for something other than a covenant. You say, **You are here until now**, so the meaning is until this time. So it was built as this was built, and the nun was opened due to the meeting of two quiescent letters. It is an expression for what is between the past and the future.

The Almighty said: **And they were about to do it.** Sibawayh permitted: **almost did it**, as a likening to *may*. The beginning of the surah was mentioned earlier. This is a statement about their discouragement in slaughtering it and their lack of haste in obeying God's command. Al-Qurazi Muhammad ibn Ka'b said: **Because of its high price.** It was also said: **For fear of disgrace to themselves in knowing who among them was the killer**, as Wahb ibn Munabbih said.

Tafsir Ibn Kathir

The Almighty told us about the stubbornness of the Children of Israel and their many questions to their Messenger, so when they were difficult for themselves, God was difficult for them. If they had slaughtered any cow, it would have been enough for them, as Ibn Abbas, Ubaydah, and more than one person said, but they were difficult, so He was difficult for them, so they said: **Call upon your Lord to make clear to us what it is**, meaning what this cow is and what its description is. Ibn Jarir said, Abu Kurayb told us, Thammam bin Ali told us, on the authority of Al-A'mash, on the authority

of Al-Minhal bin Amr, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, who said: If they had taken the smallest cow, it would have been enough for them, but they were difficult, so He was difficult for them - a sound chain of transmission - and it was narrated by more than one person on the authority of Ibn Abbas, and so said Ubaydah, Al-Suddi, Mujahid, Ikrimah, Abu Al-Aaliyah, and more than one person. Ibn Jurayj said: Ata' told me: If they had taken the smallest cow, it would have been enough for them. Ibn Jurayj said: The Messenger of God, may God bless him and grant him peace, said: "They were only commanded to take the smallest cow, but when they were severe, may God be severe on them, and by God, if they had not made an exception, the end of eternity would not have been made clear to them." He said: **He says that it is a cow, neither old nor young**, meaning neither old nor young, which has not yet been mated by a stallion, as Abu al-Aaliyah, al-Suddi, Mujahid, Ikrimah, Atiyah al-Awfi, Ata' al-Khurasani, Wahb ibn Munabbih, al-Dahhak, al-Hasan and Qatadah said. Ibn Abbas also said it, and al-Dahhak said on the authority of Ibn Abbas: **Awwan is between that**, meaning half between old and young, and it is the strongest of the beasts and cows, and the best of them. Something similar was narrated on the authority of Ikrimah, Mujahid, Abu al-Aaliyah, al-Rabi' ibn Anas, Ata' al-Khurasani and al-Dahhak. Al-Suddi said: Awwan is the half that is between that, which has given birth and its offspring has been born. Hisham said, on the authority of Juwaybir, on the authority of Kathir ibn Ziyad, on the authority of al-Hasan, regarding the cow: It was a wild cow. Ibn Jurayj said, on the authority of Ata', on the authority of Ibn Abbas: Whoever wears a yellow sandal will not cease to be happy as long as he wears it, and that is the saying of God Almighty: **It pleases the observers**. And so on. Mujahid and Wahb ibn Munabbih said: It was yellow. On the authority of Ibn Umar: It was yellow in the hoof. On the authority of Saeed ibn Jubayr: It was yellow in the horn and the hoof. Ibn Abi Hatim said: My father told us, Nasr ibn Ali told us, Nuh ibn Qays told us, Abu Raja' told us, on the authority of Al-Hasan, regarding the words of God Almighty: **A yellow cow, bright in color**, he said: black, intensely black. This is strange, and the first is correct. That is why he emphasized its yellowness by saying: **Bright in color**. Atiyah Al-Awfi said: **Bright in color**, almost black from its yellowness. Saeed ibn Jubayr said: **Bright in color**, he said: clear in color. It was narrated on the authority of Abu Al-Aaliyah, Ar-Rabi' bin Anas, As-Suddi, Al-Hasan and Qatadah, something similar. Sharik said on the authority of Muammar, on the authority of Ibn Umar, **Faqi'a lunha** means: clear. Al-Awfi said in his interpretation on the authority of Ibn Abbas, **Faqi'a lunha** means: almost black from its yellowness. Saeed bin Jubair said, **Faqi'a lunha** means: clear in color. It was narrated on the authority of Abu Al-Aaliyah, Ar-Rabi' bin Anas, As-Suddi, Al-Hasan and Qatadah, something similar. Sharik said on the authority of Muammar, on the authority of Ibn Umar, **Faqi'a lunha** means: intense yellowness, almost white from its yellowness. As-Suddi said, **pleasing to the observers** means: astonishing to the observers. Abu Al-Aaliyah, Qatadah and Ar-Rabi' bin Anas said the same. Wahb bin Munabbih said: If you look at her skin, you imagine that the sun's rays are coming out of her skin. In the

Torah, it says that she was red, so perhaps this is a mistake in the translation, or as the first said: that she was intense yellow tending towards redness and blackness, and God knows best. And the Almighty's saying: **Indeed, the cows are alike to us** meaning because of their large number, so He distinguished for us this cow and described it and solved it for us **and indeed, if God wills** if He makes it clear to us **we will be guided** to it. Ibn Abi Hatim said: Ahmad ibn Yahya al-Awdi al-Sufi told us, Abu Saeed Ahmad ibn Dawud al-Haddad told us, Surur ibn al-Mughirah al-Wasiti ibn Akhi Mansur ibn Zadhan told us, on the authority of Ibad ibn Mansur, on the authority of al-Hasan, on the authority of Abu Rafi', on the authority of Abu Hurayrah: He said: The Messenger of God, may God bless him and grant him peace, said: "Had it not been that the Children of Israel said, 'And indeed, if God wills, we will be guided,' they would never have been given anything. And had they intercepted a cow from the cows and slaughtered it, it would have sufficed for them, but they were strict, so God was strict with them." This is a strange hadith from this aspect, and the best case is that it is from the words of Abu Hurayrah, as was mentioned previously by al-Suddi, and God knows best. "He said: He says that she is a cow that is not trained to plow the earth or irrigate the crops" meaning that she is not trained for plowing nor prepared for irrigating the irrigated area, but it is honorable, good, and Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah, Muslim, he says, there is no defect in it, and Abu al-Aaliyah and al-Rabi' said the same, and Mujahid said: Muslim from the defect, and Ata' al-Khurasani said, Muslim in its limbs and creation, there is no defect in it, Mujahid said: neither white nor black, and Abu al-Aaliyah, al-Rabi', al-Hasan and Qatadah said, there is no white in it, and Ata' al-Khurasani said: there is no defect in it, he said its color is one, pure, and something similar was narrated on the authority of Atiyah al-Awfi, Wahb ibn Munabbih and Ismail ibn Abi Khalid, and al-Suddi said: there is no defect in it of white, black or red, and all of these sayings are close in meaning, and some of them claimed that the meaning of that is the saying of God Almighty: **It is a cow that is not subservient**, it is not tamed by work, then he resumed and said: **tills the earth**, meaning it is worked on by plowing, but it does not irrigate the crops, and this is weak because he interpreted the subservient that has not been tamed by work as meaning it does not till the earth nor irrigate the crops, as al-Qurtubi and others decided: **They said, now you have come with the truth**, he said Qatadah: Now you have explained to us, and Abd al-Rahman ibn Zayd ibn Aslam said, and before that, by God, the truth had come to them, **So they slaughtered it, but they were almost not going to do it**. Ad-Dahhak said, on the authority of Ibn Abbas: They were almost not going to do it, and that was not what they wanted, because they wanted not to slaughter it, meaning that with this explanation, these questions, answers, and clarification, they did not slaughter it except after great effort, and in this there is blame on them, because their only aim was to be stubborn, so for this reason they were almost not going to slaughter it. Muhammad ibn Ka'b and Muhammad ibn Qays said: So they slaughtered it, but they were not about to do so because of its high price. There is a problem with this, because the high price was not proven except by the

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He said, 'He says, 'It is a cow neither trained to plow the earth nor irrigate the tilth, sound, without blemish on her.' They said, 'Now you have come with the truth.' So they slaughtered her, but they were hardly able to do so.

transmission of the Children of Israel, as mentioned earlier in the story of Abu al-'Aliyah and al-Suddi. Al-'Awfi narrated it from Ibn 'Abbas. 'Ubaydah, Mujahid, Wahb ibn Munabbih, Abu al-'Aliyah, and 'Abd al-Rahman ibn Zayd ibn Aslam said: They bought it for a lot of money, and there is a difference of opinion about it. Then other things have been said about its price, and 'Abd al-Razzaq said: Ibn 'Uyaynah informed us, Muhammad ibn Suqah informed me from 'Ikrimah, he said: Its price was only three dinars. This is a good chain of transmission from 'Ikrimah, and it appears that he transmitted it from the People of the Book as well. Ibn Jarir said, and others said: They were not about to do that for fear of disgrace if God found out who killed the one they disputed about, and he did not support it from anyone. Then he chose that the correct view in this is that they were not about to do that because of its high price and the disgrace. There is a problem with this, but rather the correct view, and God knows best, is what was mentioned earlier from the narration of al-Dahhak from Ibn 'Abbas, as we have explained it. And God is the source of success.

Question This verse was used as evidence to limit the characteristics of this cow until they were specified or restricted after being released on the validity of the sale of a salam in an animal, as is the doctrine of Malik, Al-Awza'i, Al-Layth, Al-Shafi'i, Ahmad and the majority of scholars, past and present, based on what was proven in the two Sahihs on the authority of the Prophet, may God bless him and grant him peace: **A woman should not describe a woman to her husband as if he is looking at her.** And as the Prophet, may God bless him and grant him peace, described the camels of blood money in accidental killing, and likened intentional killing to the characteristics mentioned in the hadith. Abu Hanifa, Al-Thawri and the Kufians said: The sale of a salam in an animal is not valid because its conditions are not regulated, and something similar was reported on the authority of Ibn Mas'ud, Hudhayfah ibn Al-Yaman, Abd Al-Rahman ibn Samurah and others.

Fath al-Qadir

And the submissive: that which has not been tamed by work: that is, it is not tamed by work nor trained by it. And his saying: 71- "tathers" is in the nominative case as an attribute of the cow: that is, it is a cow that is not tamed and aroused, and likewise his saying: "nor does it water the tillage" is in the nominative case because it is a description of it: that is, it is not one of the camels that are driven to water the crops, and the other negation letter is an emphasis of the first: that is, it is a cow that is not tamed by plowing or by sprinkling, and for this reason Al-Hasan said: The cow was wild. And some people said: His saying: taathers is a renewed verb. And the meaning: is to make plowing and sprinkling obligatory for it. And the first is more likely, because if it were aroused and aroused, it would be tamed and trained, and God has denied that about it, and his saying: "Muslim" is in the nominative case

because it is one of the descriptions of the cow, and it is permissible for it to be in the nominative case as a predicate of a deleted subject: that is, it is Muslim. The sentence is in the nominative case as an adjective. Muslim is the one who has no defect. It was also said: Muslim from work, but this is weak because God, the Almighty, has denied this about her. Establishing is better than emphasizing, and providing information is better than repeating. The root of the word *shiyah* is *washyah* and the *waw* was deleted as it was deleted from *yashi*. Its root is *yushi*. Similar to it are *al-zanah*, "al-'iddah," and *al-sila*. It is taken from *washa* of a garment: if it is woven in two different colors. A bull with black embroidered on its face and legs. What is meant is that this cow is pure yellow, with no shine of another color on its body. When they heard these descriptions, after which there is no doubt, and no suspicion arises in the listener, and no partnership is possible in any way, they stopped their misguidance, and woke up from their slumber and realized the extent to which their obstinacy had caused them to be oppressed. **They said, 'Now you have come with the truth,'** meaning, you have explained the description to us and made clear to us the truth that we must stop at. So they obtained that cow described with those descriptions. **So they slaughtered it,** and they complied with the command that was easy, but they made it difficult, and it was broad, but they made it difficult. **But they were not about to do it,** what they were commanded to do because of their hesitation, obstinacy, and lack of initiative. That was a presumption of improbability, and a place to come with an expression that indicates their hesitation. It was said that they were not about to do it because of not finding a cow described with these descriptions, and it was said because of its high price, and it was said because of fear of the matter of the one killed being exposed, and the first is more likely. A group of commentators and scholars of the principles of jurisprudence have used this verse as evidence for the permissibility of abrogation before the possibility of action.

This is not correct in my opinion for both reasons: First: These additional descriptions due to the repetition of the question are a restriction of what was commanded, not abrogation, and there is a great distance between the two, as is established in the science of Usul. Second: Even if we were to accept that this is a restriction and not abrogation, there would be no evidence for what they said. For after the first command they could have slaughtered a cow from the cows, and likewise after the description of it combining the description of having a yellow eye and a yellow discharge, there is no evidence that this dialogue between them and Moses, peace be upon him, occurred in one moment. Rather, it appears that they were colluding in these stubborn questions, and they were discussing their opinions among themselves about them, then they would present them, and the least of all is the possibility that invalidates the evidence.

Abd bin Hamid, Ibn Jarir, Ibn Abi Hatim, and Al-Bayhaqi narrated in his Sunan on the authority of Ubaidah Al-Salmi, who said: There was a man from the Children of Israel who was sterile and had no children. He had a lot of money, and his nephew was his heir. He killed him, then carried him at night and placed him at the door of one of them. Then in the morning he claimed him against them until they armed themselves and rode towards one another. The wise man among them said: Why are some of you killing each other while the Messenger of God is among you? So they went to Moses and mentioned that to him. He said: **God commands you to slaughter a cow** (al-Anbiya' 3:10). If they had not objected, the smallest cow would have sufficed for them. However, they were strict, so he was strict with them until they reached the cow that they were ordered to slaughter. They found it with a man who had no other cow. He said: By God, I will not decrease its hide from a full load of gold. So they took it with a full load of gold from its hide, slaughtered it, and struck him with some of it. Then he stood up and they said: Who killed you? He said: This is for his nephew, then he died, so he was not given anything from his money, and the killer did not inherit after him. Ibn Abi Al-Dunya narrated in the book of Man Ashaas Ba'd Al-Mawt on the authority of Ibn Abbas that the slain man was found between two villages, and that the cow belonged to a man who was dutiful to his father, so they bought it for its weight in gold. Ibn Jarir narrated something similar to that on his authority, but he did not mention what was mentioned above regarding the cow. Various stories have been narrated about this, but not much benefit is related to them. Al-Bazzar narrated on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, who said: **If the Children of Israel had taken the smallest cow, it would have sufficed for them, or it would have sufficed for them.** Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, said: "Had the Children of Israel not said: 'And indeed, if God wills, we will be guided,' they would never have been given anything. If they had intercepted a cow from the cows and slaughtered it, it would have sufficed for them, but they were strict, so God was strict with them." Al-Faryabi, Sa'id bin Mansur, and Ibn Al-Mundhir narrated something similar on the authority of Ikrimah, conveying it to the Prophet, may God bless him and grant him peace. Ibn Jarir narrated it on the authority of Ibn Jurayj, with a chain of transmission traceable to the Prophet. Ibn Jarir narrated it on the authority of Qatadah, with a chain of transmission traceable to the Prophet. These three are mursals. Ibn Jarir and Ibn Abi Hatim narrated something similar to it on the authority of Ibn Abbas. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated through various chains of transmission on the authority of Ibn Abbas, who said: *Farid* means old, and **Bakar al-Khawaja** means young, and **Awan** is half old. A similar chain of transmission was narrated on the authority of Mujahid. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement: **Awan between that**, he said: Between young and old, and she is the strongest and most beautiful. Ibn Jarir and Ibn Abi Hatim also narrated on his authority, regarding his statement: **Yellow, bright in**

color, he said: Intense yellowness that almost turns white from its yellowness. Ibn Abi Hatim narrated on the authority of Ibn Umar, regarding his statement: *Yellow*, he said: Yellow hooves. **Bright in color**, he said: Clear. Abd al-Razzaq, Abd bin Hamid and Ibn Jarir narrated on the authority of Qatadah, who said: **Bright in color**, meaning clear. **It pleases the observers**, meaning it astonishes. Saeed bin Mansour, Abd bin Hamid and Ibn Jarir narrated on the authority of Al-Hasan regarding his statement: **Yellow, bright in color**, he said: Black, intense black. Ibn Jarir narrated on the authority of Abu Al-Aaliyah regarding his statement: **Not submissive**, meaning work has not humiliated her. **Nor does she till the earth**, meaning she is not submissive so she tills the earth. **Nor does she irrigate the tillage**, meaning she is not submissive so she does not work in the tillage. *Safe*, he said: From defects. Abd bin Hamid and Ibn Jarir narrated something similar from Mujahid. He said: **No blemish on her**, neither white nor black. Ibn Jarir narrated on the authority of Ibn Abbas: *Safe*, without defect. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatadah: "They said: Now you have come with the truth," they said: Now you have made it clear to us. **So they slaughtered her, but they were not about to do so.** Ibn Jarir narrated on the authority of Muhammad bin Ka'b regarding his statement: **Nor were they about to do so**, because of the high price of her.

Tafsir al-Baghawi

71. "He said, 'He says that she is a cow that is not submissive' tamed by work. It is said: a man who is submissive, clearly, and a docile animal whose submissiveness is clearly evident. 'plows the earth' turns it over for cultivation 'nor irrigates the crops' meaning it is not an irrigator. 'Muslim' free from defects. 'with no blemish in her' no color other than the color of all of her hide. 'Ata' said: there is no blemish in her. Mujahid said: there is no whiteness in her nor blackness in her. 'They said: Now you have come with the truth' meaning with the complete and comprehensive explanation in which there is no doubt. They sought her but did not find her description perfect except with the young man, so they bought her with a full load of gold, 'so they slaughtered her, but they were not about to do so' because of the high price of her. Muhammad ibn Ka'b said: and they were not about to find her with all of her descriptions combined. It was said: 'and they were not about to do so' because of the intensity of their confusion and disagreement about her.

Tafsir al-Baidawi

71- He said, 'He says that she is a cow neither trained to plow the earth nor water the tillage' meaning that she was not trained to plow the earth or water the tillage, and **not trained** is an attribute of a cow meaning not trained, and the second *la* is added to emphasize the first and the two verbs are attributes of trained as if it was said: not trained to plow and water, and **not trained** is read with the fat-ha meaning where she is,

Surat al-Baqarah 2:71

He said, 'He says, 'It is a cow neither trained to plow the earth nor irrigate the tith, sound, without blemish on her.' They said, 'Now you have come with the truth.' So they slaughtered her, but they were hardly able to do so.

like you say I passed by a man who is neither stingy nor cowardly, meaning where he is, and she drinks from whom I drink. *Muslim* May God Almighty save her from defects, or her people from work, or her color is pure, from salma lahu kada if it is pure for him. **No stain in her** has no color in her that differs from the color of her skin, and it is originally a source, and *shaw* is a stain if its color is mixed with another color. **They said, 'Now you have come with the truth'** meaning with the truth of the description of the cow and you have confirmed it for us, and *now* is read with the extension for the question, and *lan* by deleting the hamza and dropping its movement on the peace. **They slaughtered it** is an abbreviation, and the meaning is: So they obtained the described cow and slaughtered it. **And they were not about to do it** because of their long and frequent reconsiderations, or for fear of scandal if the killer appeared, or because of its high price. It was narrated that a righteous old man among them had a calf, so he brought it to the thicket and said: O God, I entrust you with my son until he grows up, so it grew up and was alone with those qualities, so they bargained for it from the orphan and his mother until they bought it with a bag full of gold, and the cow was at that time three dinars. *Almost* is one of the verbs of approximation, and it was placed for the proximity of the report to obtain, so if negation is added to it, it is said that its meaning is affirmation absolutely. It was said that it is past tense, and the correct view is that it is like all other verbs, and his statement: **And they were not about to do it** does not contradict his statement **They slaughtered it** because of the difference in their times, since the meaning is that they were not about to do it until their questions ended, and their excuses were cut off, so they did it like someone forced to take refuge in an action.

Surat al-Baqarah 2:72

And when you killed a person and disputed over it, and God was to bring out what you were concealing.

Tafsir al-Jalalayn

And when you killed a person and disputed over it in it is the assimilation of the *dal* into the *ta'*, meaning you quarrelled and pushed each other **over it, and God is the bringer out** the manifestation **of what you were concealing** of its matter, and this is an objection and it is the beginning of the story.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What he meant by his saying, may his praise be exalted: **And when you killed a soul**, is, **And remember, O Children of Israel, when you killed a soul**. The soul that they killed is the soul whose story we mentioned in the interpretation of his saying: **And when Moses said to his people, 'Indeed, God commands you to slaughter a cow.'**

His saying: **So you argued about it**, means: So you differed and disputed. And it is **So you argued about it** on the pattern of *tafa'alam*, from *dar'*. And *dar'* is crooked, and from it is the saying of Abu al-Najm al-'Ijli:

Fear of the tyrants if they are a bridge that eats the shield and removes the one who is contemptible

Meaning: crooked and difficult. And from this is the saying of Ru'bah ibn al-'Ajaj:

I realized it in front of every teacher by pushing away all arrogance from me

And from it is the hadith that: Abu Kurayb narrated to us, he said, Mus'ab bin Al-Muqaddam narrated to us, on the authority of Israel, on the authority of Ibrahim bin Al-Muhajir, on the authority of Mujahid, on the authority of Al-Sa'ib, he said: "Uthman and Zuhair, the sons of Umayyah, came to me and asked permission for me to see the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, said: I know him better than you. Were you not my partner in the Age of Ignorance? I said: Yes, may my father and mother be sacrificed for you. What an excellent partner you were, you did not argue or hide."

He means by his saying do not be evasive, do not contradict your companion and partner, do not dispute with him, and do not consult with him.

The root of the word *fadara'tum* is *fatadara'tum*, but the *ta'* is close to the point of articulation of the *dal*, because the point of articulation of the *ta'* is at the tip of the tongue and the bases of the lips, and the point of articulation of the *dal* is at the tip of the tongue and the edges of the two incisors, so the *ta'* was assimilated into the *dal*, making it a double *dal*, as the poet said:

She takes over the bed if he takes her waist,
sweet-tasting, if he follows the kiss

He means: If the two letters are consecutive, then one of the two *ta's* is assimilated into the other. So when the *ta'* was assimilated into the *dhal* and became a *dal* like it, it was quiescent, so they brought an *alif* to connect the speech with it, and that is if there was something before it, because assimilation does not happen unless there is something before it, and from this is the saying of God, the Most High: **Until when they have all overtaken therein** (al-A'raf 7:38). It is *tadarakū*, but the *ta'* in it was assimilated into the *dal*, so it became a double *dal*, and an *alif* was put in it because it was connected to speech before it to ensure the assimilation. And if there was nothing before that to continue it and it was started with, it is said: *tadarakū*, and *tathāqālū*, so they showed the assimilation. It has also been said: *idarakū* and *idāra'ū*.

It has been said that the meaning of his statement: **So you disputed over it** is that you pushed each other about it. It is from the saying of the speaker: I warded off this matter from me, and from the saying of God: **And He averts the punishment from her** (al-Nur 24:8), meaning He repels the punishment from her. This statement is close in meaning to the first statement, because the people only pushed each other about killing someone, so each group of them denied that he was the killer, as we have previously explained in what has passed in this book of ours. And similar to what we said about the meaning of his statement: **So you disputed over it**, the people of interpretation said: Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **So you disputed over it**, he said: You differed about it.

Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **And when you killed a person and disputed over it**, some of them said: You killed him. The others said: You killed him.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And you disputed over it**, he said: You differed, which is dispute, they disputed over it. He said: These said: You killed him, and those said: No.

Their dispute over the soul they had killed was as follows: Muhammad ibn Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: The owner of the cow was a man from the Children of Israel, a man killed him and threw him at the door of other people, then the relatives of the murdered man came and claimed his blood money from them, but they denied it or pretended to deny it. Abu Asim was not sure.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly, except that he said: So they claimed his blood money from

Surat al-Baqarah 2:72

And when you killed a person and disputed over it, and God was to bring out what you were concealing.

them, but they denied it and he did not doubt it.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: There was a man killed among the Children of Israel. Each tribe of them accused another tribe of him, until the evil between them became so great that they took their case to the Prophet of God, may God bless him and grant him peace. Then God revealed to Moses: Slaughter a cow and strike him with part of it. He told us that his guardian who was seeking revenge for his blood was the one who killed him, because of an inheritance that was between them.

Ibn Saad told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding the cow. That is because an old man from the Children of Israel at the time of Moses was very wealthy, and his brother's sons were poor and had no money. The old man had no children, and his brother's sons were his heirs. They said, **If only our uncle had died so we could inherit his money!** And when they begged them not to let their uncle die, Satan came to them and said, **Would you like to kill your uncle, inherit his money, and pay the blood money to the people of the city that you are not in?** That was because they were two cities, and they were in one of them. So if a man was killed and thrown between the two cities, the distance between the man and the two cities was measured, and whichever was closer to him was the one who paid the blood money. And when Satan suggested that to them, and begged them not to let their uncle die, they went to him and killed him, then they threw him at the gate of the city that they were not in. When the people of the city woke up, the sons of my brother the Sheikh came and said: Our uncle was killed at the gate of your city. By God, you must pay us the blood money for our uncle. The people of the city said: We swear by God that we did not kill him, nor do we know who killed him, nor did we open the gate of our city since it was closed until morning. They went to Moses, and when they came, the sons of my brother the Sheikh said: We found our uncle killed at the gate of their city. The people of the city said: We swear by God that we did not kill him, nor did we open the gate of the city since we closed it until morning. Gabriel came with the command of our Lord, the All-Hearing, the All-Knowing, to Moses and said: Tell them: God commands you to slaughter a cow and strike him with part of it.

Al-Qasim narrated to us, he said, Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid and Hajjaj, on the authority of Abu Ma'shar, on the authority of Muhammad ibn Ka'b al-Qurazi and Muhammad ibn Qays, some of them hadiths were included in the hadith of others. They said: When a tribe of the Children of Israel saw the great evil of the people, they built a city and isolated themselves from the evil of the people. When evening came, they would not leave anyone of them outside without bringing him in. When morning came, their leader would stand and look and peer out. If he did not see anything, he would conquer the city. They remained with the people until evening.

There was a man from the Children of Israel who had a lot of wealth, but he had no heir except his nephew. His life was long, so he killed him to inherit him. Then he carried him and placed him at the gate of the city, then he and his companions hid in a place. He said: The leader of the city peered out at the gate of the city, looked but did not see anything. So he opened the door, and when he saw the slain man, he closed the door. The nephew of the slain man and his companions called out to him: No way! You killed him and then you close the door? When Moses saw many of his companions, the Children of Israel, being killed, whenever he saw a dead person among the people, he would seize them. There was almost a fight between the brother of the dead man and the people of the city, until both sides put on their weapons and then held back from each other. They came to Moses and told him about their situation, saying: O Messenger of God, these people killed a man and then closed the door. The people of the city said: O Messenger of God, you know that we avoid evil, and we built a city as you have seen, avoiding the evil of people. We did not kill or know of a killer. Then God revealed to him: They should slaughter a cow, so Moses said to them: God commands you to slaughter a cow.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Ubaydah, who said: There was a barren man among the Children of Israel who had a lot of money, and his nephew killed him.

He blew it up and threw it at the door of other people. Then they came in the morning and he claimed it against them, until these and those armed themselves and wanted to fight. The wise among them said: Are you going to fight while God's Prophet is among you? So they held back until they came to Moses and told him the story. He ordered them to slaughter a cow and hit him with part of it. They said: Are you making fun of us? He said: I seek refuge in God from being among the ignorant.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: A slain man from the Children of Israel was thrown among one of the tribes. The people of that tribe came to that tribe and said: By God, you have killed our companion. They said: No, by God. So they came to Moses and said: This is our slain man among them, and by God, they killed him. They said: No, by God, O Prophet of God, he was thrown among us. Moses, peace be upon him, said to them: God commands you to slaughter a cow.

Abu Ja'far said: Their disagreement, dispute, and quarrel among themselves regarding the matter of the murdered man whose matter we mentioned, according to what we have narrated from our scholars of interpretation, was the aversion that God, the Most High, said about their humiliation and the remnants of their children: **So you disputed about it, and God will bring out what you were concealing.**

The statement in the interpretation of his saying: **And**

God will bring out what you were concealing.

Abu Jaafar said: What he meant by his saying: **And God will bring out what you were concealing**, is that God will reveal what you were concealing of the killing of the person you killed, then you disputed about it.

The meaning of **bringing forth** in this context is to make it apparent and public to those from whom it is hidden, and to inform them of it, as God Almighty said: **That they should not prostrate to God, who brings forth what is hidden in the heavens and the earth** (al-Naml 27:27), meaning by that: He makes it apparent and brings it forth from its hiding place after it has been hidden.

What they were concealing, but He brought it out, is the killing of the murderer by the murdered person. When the murderer concealed that, and those who knew about it and supported him in that, until God revealed him and brought him out, he announced his matter to those who did not know his matter.

And the Most High meant by His saying: **You conceal**, that you conceal and hide, as Muhammad ibn Amr told us, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And God will bring out what you were concealing**, he said: You hide.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **What you were concealing**, what you were absent.

Tafsir al-Qurtubi

The Almighty says: **And when you killed a person and disputed over it**. This statement comes before the beginning of the story, the meaning being: And when you killed a person and disputed over it: Moses said: God commands you to do such and such. This is like his saying: **Praise be to God, who has sent down to His servant the Book and has not made it crooked**. That is, He sent down to His servant the straight Book and has not made it crooked. There are many examples like this, and we have explained them at the beginning of the story.

There are two opinions about the reason for his killing: One of them: because of his beautiful daughter whom he wanted to marry her cousin, but his uncle prevented him, so he killed him and carried him from his village to another village and threw him there. It was also said: he threw him between two villages. The second: he killed him to claim his inheritance, because he was poor and some of the tribes claimed that he had been killed. Ikrimah said: The Children of Israel had a mosque with twelve doors, each of which had people who entered through it. They found a dead man in one of the tribes, so some claimed against others, and those claimed against others, then they came to Moses to argue with him, so he said: **God commands you to slaughter a cow** *verse*. The meaning of *adara'tum* is that you differed and disputed, as Mujahid said. Its original form is *tadara'tum* then the *ta* was assimilated into the *dal*. It is not permissible to begin

with an assimilation because it is silent, so the *alif* of connection was added. **And God brings out** is both a subject and a predicate. **You were not** is in the accusative case with the place of articulation, and the tanween may be deleted for the addition. **You conceal** is a sentence in the place of the predicate of *was*, and the antecedent is deleted, the meaning is you conceal it.

According to the opinion that he killed him to claim his inheritance, the intentional killer has not inherited from that time on, as stated by Ubaidah al-Salmani. Ibn Abbas said: This man killed his uncle to inherit from him. Ibn Atiyyah said: Our law came with something similar. Malik, may God have mercy on him, narrated in his Muwatta' that the story of Ahiya ibn al-Jalah regarding his uncle was the reason why the killer did not inherit, then Islam confirmed that as was confirmed by many of the pre-Islamic eras. There is no disagreement among the scholars that the intentional killer does not inherit from the blood money or from the money, except for a group that deviated from the majority, all of them are people of innovation. The accidental killer inherits from the money but does not inherit from the blood money according to Malik, al-Awza'i, Abu Thawr and al-Shafi'i, because he is not accused of killing him to inherit from him and take his money. Sufyan al-Thawri, Abu Hanifah and his companions, and al-Shafi'i in another opinion of his, said: The intentional or accidental killer does not inherit anything from the money or from the blood money. This is the opinion of Shuraih, Tawus, al-Sha'bi and al-Nakha'i. Al-Sha'bi narrated it on the authority of Umar, Ali, and Zaid. They said: The intentional or accidental killer does not inherit anything. Both opinions were narrated on the authority of Mujahid. A group of Basrans said: The accidental killer inherits from the blood money and the money together. This was narrated by Abu Umar. Malik's opinion is more correct, as will be explained in the verse on inheritance, God willing.

Tafsir Ibn Kathir

Al-Bukhari said: **And you disputed over it** means you differed. And this is what Mujahid said. He said in what Ibn Abi Hatim narrated, on the authority of his father, on the authority of Abu Hudhayfah, on the authority of Shibl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, that he said in the words of God the Almighty: **And when you killed a person and disputed over it** means you differed. And Ata' al-Khurasani and al-Dahhak said: you argued over it. And Ibn Jurayj said: **And when you killed a person and disputed over it** some of them said: you killed him, and others said: rather you killed him. And this is what Abd al-Rahman ibn Zayd ibn Aslam said. **And God will bring out what you were concealing** Mujahid said: what you conceal. And Ibn Hatim said: Amr ibn Muslim al-Basri told us, Muhammad ibn al-Tufayl al-Abdi told us, Sadaqah ibn Rustum told us, I heard al-Musayyab ibn Rafi' say: No man did a good deed in seven houses except that God revealed it, and no man did a bad deed in seven houses except that God revealed it. And the confirmation of that is in the words of God:

Surat al-Baqarah 2:72

And when you killed a person and disputed over it, and God was to bring out what you were concealing.

“And God will bring out what you were concealing. So We said, ‘Strike him with part of it.’” This part, that is, any part of the body of this cow, is the miracle that is achieved by it, and the breach of the norm is happening by it, and it was specified in the matter itself. If there was any benefit in specifying it for us in the matter of religion or the world, God Almighty would have made it clear to us, but He made it ambiguous and it did not come through a sound chain of transmission from one whose explanation is infallible. So we make it ambiguous as God made it ambiguous. For this reason, Ibn Abi Hatim said: Ahmad ibn Sinan told us, Affan ibn Muslim told us, Abd al-Wahid ibn Ziyad told us, al-A'mash told us, on the authority of al-Munhal ibn Amr, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The owners of the cow of the Children of Israel sought it for forty years until they found it with a man among his cows, and it was a cow that pleased him. He said: So they kept offering it to him, but he refused until they gave him a full bag of dinars, so they slaughtered it and struck him - meaning the slain man - with a part of it, and he stood up with blood gushing from his veins. They said to him, **Who killed you?** He said: So-and-so killed me. And this is what Al-Hasan and Abd Al-Rahman bin Zaid bin Aslam said: That he struck with some of it. And in a narration on the authority of Ibn Abbas, that he struck with the bone next to the cartilage. And Abd Al-Razzaq said: Ma'mar informed us, he said: Ayoub on the authority of Ibn Sirin, on the authority of Ubaidah: They struck the murdered man with some of her flesh. Ma'mar said: Qatadah said: They struck him with the flesh of her thigh and he came back to life, so he said: So-and-so killed me. And Wakee' bin Al-Jarrah said in his interpretation: Al-Nadr bin Arabi told us on the authority of Ikrimah, **So we said, strike him with some of it**, so he struck with her thigh, so he stood up and said: So-and-so killed me. Ibn Abi Hatim said: And something similar to that was narrated on the authority of Mujahid, Qatadah, and Ikrimah. Al-Suddi said: They struck him with the piece of bone between the shoulders, and he came back to life. They asked him, and he said: My nephew killed me. Abu Al-Aaliyah said: Moses, peace be upon him, ordered them to take a bone from its bones and strike the dead man with it, so they did so his soul returned to him, and he named his killer for them, then he returned dead as he was. Abd Al-Rahman bin Zaid bin Aslam said: They struck him with some of its limbs, and it was said: with its tongue, and it was said: with the tailbone. The Almighty said: **Thus does God bring the dead to life**, meaning they struck him and he came back to life. The Almighty drew attention to His power and His bringing the dead back to life through what they witnessed of the dead man's condition. The Almighty made that action an argument for them on the Day of Resurrection, and a separation from what was between them of dispute and stubbornness. God Almighty mentioned in this Surah what He created of bringing the dead back to life in five places: **Then We raised you up after your death**. This is the story, and the story of those who left their homes, and they were thousands, for fear of death, and the story of the one who passed by a village while it was desolate on its

roofs, and the story of Abraham. Peace be upon him and the four birds, and the Almighty pointed out by reviving the earth after its death the return of bodies after they have become dust, as Abu Dawud al-Tayalisi said: Shu'bah told us, Ya'la ibn Ata' told me, he said I heard Wakee' ibn 'Adas narrating on the authority of Abu Razeen al-Uqayli, may God be pleased with him, “He said: I said, O Messenger of God, how does God revive the dead? He said: Have you not passed by a barren valley, then passed by it green? He said: Yes. He said: This is how the resurrection is, or he said: This is how God revives the dead.” And the witness to this is the Almighty's saying: “And a sign for them is the dead earth. We have given it life and produced from it grain, from which they eat. And We placed therein gardens of palm trees and grapevines and caused springs to gush forth therein, that they may eat of its fruit - and their hands have not made it. So will they not be grateful?”

Question The evidence for the school of Imam Malik that the statement of the wounded person: So-and-so killed me is a stain is this story, because when the victim was revived he was asked who killed him, and he said: So-and-so killed me, and that was accepted from him, because he would not tell anything except the truth at that time, and he would not be accused in this case, and they preferred that based on the hadith of Anas that a Jew killed a slave girl on her clothes, and crushed her head between two stones, and it was said: Who did this to you, so-and-so? So-and-so? Until they mentioned the Jew, and she nodded her head, so the Jew was seized and kept on at him until he confessed, so the Messenger of God, may God bless him and grant him peace, ordered that his head be crushed between two stones, and according to Malik, if there is a stain, the heirs of the victim swear an oath, and the majority disagreed with that, and did not consider the statement of the victim in that regard a stain.

Fath al-Qadir

We have already mentioned what we mentioned in the story of the cow slaughter, so the meaning of the statement is 72- **When you killed a person and disputed over it, and God will bring out what you were concealing**. So Moses said to his al-Nas 114: **God commands you to slaughter a cow**, to the end of the story, and after that **So We said, ‘Strike him with part of it,’** the verse. Al-Razi said in his interpretation: Know that the occurrence of the killing must have preceded the Almighty's command to slaughter. As for the information about the occurrence of that killing, and that the slain person must be struck with some of that cow, it must not precede the information about the story of the cow. The statement of those who say: This story must precede the first in recitation is wrong, because this story in itself must precede the first in existence. As for precedence in mention, it is not obligatory because sometimes the mention of the reason precedes the mention of the ruling, and other times the opposite. It is as if when that incident happened to them, God ordered them to slaughter the

cow, so when they slaughtered it, He said: And when you killed a soul before, and the killing was attributed to them because the killer was one of them. The root of idara'tum is tadara'tum, then the ta' was assimilated into the dal, and since beginning with the assimilated silent letter is not permissible, they added the alif of connection. The meaning of idara'tum is: you differed and disputed, because the disputants repel each other: that is, they repel each other, and the meaning of *mukhraj* is manifest: that is, what you concealed. There is a matter of killing between you, so God will make it apparent to His servants and explain it to them. This sentence is an interjection between the parts of the speech: that is, you argued about it, so we said.

Tafsir al-Baghawi

72. The Almighty said: **And when you killed a person** This is the beginning of the story, even though it was recited later. The name of the one killed was *Amil*. **So you disputed over it** Its original form is **You disputed**, so the ta' was assimilated into the dal and the alif was inserted, like His saying: **You were burdened**, Ibn Abbas and Mujahid said: Its meaning is **So you differed**. Al-Rabi' bin Anas said: **You disputed**, meaning some of you resorted to others from the word *dara'* which means repelling, so each one would defend himself. **And God will bring out**, meaning He will reveal **what you were concealing**, for the murderer was concealing the murder.

Tafsir al-Baidawi

72- **And when you killed a person** addressing everyone because the killing was present among them **then you disputed over it** you argued about it, as the two disputants push each other, or you pushed each other by throwing each one of them who killed him to his companion, and its original form is tadara'atum so the ta was assimilated into the dal and the hamzat al-wasl was brought for it **and God will bring out what you were concealing** its manifestation is inevitable, and I use the verb *manifest* because it is a narration of the future just as I use **spread out his arms** because it is a narration of a past state.

Surat al-Baqarah 2:73

So We said, "Strike him with part of it." Thus does God bring the dead to life and show you His signs that you may understand.

Surat al-Baqarah 2:73

So We said, "Strike him with part of it." Thus does God bring the dead to life and show you His signs that you may understand.

Tafsir al-Jalalayn

So We said, Strike him meaning the murdered person (with some of it so he struck her tongue or her tailbone and she came back to life and said: So-and-so killed me and so-and-so to his cousins and he died and they were deprived of the inheritance and were killed. God Almighty said: *Thus* the revival **God brings the dead to life and shows you His signs** the evidence of His power **that you may understand** reflect and learn that the One who is able to revive one soul is able to revive many souls and you will believe.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His statement: **So We said**, is that We said to the people of Moses who were arguing about the slain man whose matter we had previously described: Strike the slain man. The *ha* in His statement: **strike him**, is who mentioned the slain man? **With some of it**, meaning: with some of the cow that God had commanded them to slaughter, so they slaughtered it.

Then the scholars differed about the part of the cow that the victim was struck with, and which part of it that was.

Some of them said: He struck the dead cow with the thigh. Those who said that: Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: He struck the cow with the thigh, so it rose alive and said: So-and-so killed me. Then it returned to its death.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: He was struck with the thigh of the cow, then he mentioned something similar.

Abu Kuraib told us, he said, Jabir bin Nuh told us, on the authority of Al-Nadr bin Arabi, on the authority of Ikrimah: **So we said, 'Strike him with part of it.'** He said: **With her thigh.** So when he was struck with it, he came back to life and said: **So-and-so killed me.** Then he returned to his normal state.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Khalid bin Yazid, on the authority of Mujahid, he said: A man struck her thigh, so she got up alive and said, **So-and-so killed me.** Then he returned to his death.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, he said: Ayoub said, on the authority of Ibn Sirin, on the authority of Ubaydah: They struck the murdered man with some of his flesh. Muammar said, on the authority of Qatada: They struck him with the flesh of the thigh, and he came back to life. He said: So-and-so killed me.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: It was mentioned to us that they struck him on her thigh, then God revived him and he informed about his killer who killed him, and he spoke and then died.

Others said: What he struck him with from it is the piece between the shoulders. Those who said that: Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: "So we said: Strike him with some of it." So they struck him with the piece between the shoulders and he lived. They asked him: Who killed you? He said to them: My nephew. Others said: What they were ordered to strike him with from it was a bone from its bones. Those who said that: Al-Muthanna told me, he said: Adam told us, he said: Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, he said: Musa ordered them to take a bone from it and strike the slain man with it. So they did, and his soul returned to him, and he named his killer for them, then he returned dead as he was. So his killer was taken, and he was the one who came to Musa and complained to him, so God killed him for the worst of his deeds.

Others said: Yunus bin Abdul A'la told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: They hit the dead man with some of their spears and he was sitting. They said: Who killed you? He said: My nephew. He said: He killed him and threw him on that hill, he wanted to take his blood money.

Abu Ja'far said: The correct interpretation of his statement, **So We said, 'Strike him with part of it,'** according to us is that God, the Most High, commanded them to strike the slain man with part of the cow so that the one who was struck would come back to life. There is no indication in the verse, nor in any report that can provide evidence, as to which part of it the people were commanded to strike the slain man with. It is possible that what they were commanded to strike him with was the thigh, and it is possible that it was the tail, the shoulder cartilage, and other parts of it. Ignorance of which part they struck the slain man with does not harm, nor does knowledge of it benefit, while acknowledging that the people struck the slain man with part of the cow after slaughtering it, and God brought him back to life.

Abu Jaafar said: If someone were to say: What was the meaning of the command to strike the dead man with some of it? It would be said: So that he would come back to life and inform the Prophet of God, Moses, peace be upon him, and those who disputed about him who killed him.

If he said: Where is the report that God Almighty ordered them to do that for that reason?

It was said: He left that out, being content with the indication of what was mentioned of the speech indicating it, such as what we mentioned of similar examples of that previously. The meaning of the speech: So we said, **Strike him with some of it so that he may come back to life**, so they struck him and he came back to life, as the Most High said: (**Strike the sea with your staff, and it will part** (Ash-Shu'ara': 63)), and the meaning: So he struck and it parted, is indicated by His statement: **Thus does God bring the dead to life and show you His signs that you may understand.**

The statement in the interpretation of the Almighty's saying: **Thus does God bring the dead to life.**

Abu Ja'far said: His statement, **Thus does God bring the dead to life**, is an address from God to His believing servants, and an argument from Him against the polytheists who denied the resurrection, and He commanded them to consider what He, may He be glorified, did in bringing back to life the slain man of the Children of Israel after his death in this world. So He, may He be glorified and exalted, said to them: O you who deny the resurrection after death, consider My bringing back to life this slain man after his death, for just as I brought him back to life in this world, so I will bring the dead back to life after their death, and I will resurrect them on the Day of Resurrection.

The Almighty used this as evidence against the polytheists of the Arabs, who were an illiterate people who had no book, because those who knew this knowledge from the Children of Israel were among them, and these verses were revealed about them. So the Almighty informed them of this, so that they would learn about the knowledge of those who came before them.

The statement in the interpretation of the Almighty's saying: **And He shows you His signs that you may understand.**

Abu Ja'far said: He, the Most High, means: And God shows you, O disbelievers who deny Muhammad, may God bless him and grant him peace, and what he brought from God of His signs. And His signs: His signs and proofs indicating his prophethood, so that you may understand and comprehend that he is truthful and honest, so that you may believe in him and follow him.

Tafsir al-Qurtubi

The Almighty said, **Then We said, 'Strike him with part of it.'** It was said: With the tongue because it is the instrument of speech. It was also said: With the coccyx, because it is the organ of human creation. It was also said: With the thigh. It was also said: With one of its bones, and the severed part is one of its limbs. So when he was struck with it, he came back to life and informed about his killer, then he returned dead as he was.

Question: Malik **may God have mercy on him** based his argument in the narration of Ibn Wahb and Ibn al-Qasim on the validity of the statement of the

qassamah by the statement of the murdered person: My blood is with so-and-so, or so-and-so killed me. Al-Shafi'i and the majority of scholars forbade it, saying: It is correct, because the statement of the murdered person: My blood is with so-and-so, or so-and-so killed me, is a statement that may be true or false. There is no dispute that the blood of the defendant is inviolable and forbidden to be made permissible except with certainty, and there is no certainty with possibility, so the statement of the murdered person: My blood is with so-and-so is invalid. As for the murdered man of the Children of Israel, it was a miracle, and God informed that He would revive him, and that includes informing of his murderer with certainty that is not subject to possibility, so they differed. Ibn al-Arabi said: The miracle was in bringing him back to life, so when he came back to life, his speech was like the speech of all people in acceptance and rejection. This is a subtle branch of knowledge that only Malik realized, and there is nothing in the Qur'an that states that if he informs, charity is obligatory, so perhaps He ordered them to conduct the qassamah with him. Al-Bukhari, Al-Shafi'i and a group of scholars rejected this and said: How can his statement be accepted regarding blood when his statement regarding a dirham is not accepted?

Question: Scholars differed regarding the ruling on qasama. It was narrated from Salim, Abu Qilabah, Omar bin Abdul Aziz and Al-Hakam bin Utaybah that they hesitated in ruling on it. Al-Bukhari tended towards this, because he mentioned the hadith on qasama in the wrong place. The majority said: The ruling on qasama is proven from the Prophet, peace and blessings be upon him. Then they differed regarding how to rule on it. A group said: The claimants begin with faith. If they swear, they are entitled to it. If they refuse, the defendants swear fifty oaths and are acquitted. This is the opinion of the people of Medina, Al-Layth, Al-Shafi'i, Ahmad and Abu Thawr. It is implied by the hadith of Huwaysa and Muhaysa, which was narrated by Imams Malik and others. A group went to the view that the defendants begin with faith, so they swear and are acquitted. This was narrated from Omar bin Al-Khattab, Al-Sha'bi and Al-Nakha'i. Al-Thawri and the Kufians said the same. They cited as evidence the hadith of Sa'id bin Ubayd from Bashir bin Yasar, which states: The defendants, who are the Jews, begin with faith. And what Abu Dawud narrated on the authority of Al-Zuhri on the authority of Abu Salamah bin Abd Al-Rahman on the authority of men from the Ansar, "that the Prophet, may God bless him and grant him peace, said to the Jews and began with them: 'Can fifty men among you swear?' They refused, so he said to the Ansar: 'You deserve it.' They said: 'We swear in secret, O Messenger of God!' So the Messenger of God, may God bless him and grant him peace, made it blood money on the Jews, because he was found among them." And his saying, peace be upon him:

But the oath is on the defendant. So they appointed. They said: This is the established principle in lawsuits, the wisdom of which the Shari'ah has drawn attention to in the words of the Prophet, peace be upon him:

If people were to give what they claim, then people would claim the blood and money of other people, but

So We said, "Strike him with part of it." Thus does God bring the dead to life and show you His signs that you may understand.

the oath is on the defendant. The people of the first article responded to them and said:

Hadith of Saeed bin Ubaid about the Jews being excommunicated, according to the people of Hadith. It was included by Al-Nasa'i, who said: Saeed was not followed in this narration, as far as I know. He attributed the hadith of Bashir to Sahl.

The Prophet (peace be upon him) began with the claimants Yahya bin Saeed, Ibn Uyaynah, Hammad bin Zaid, Abdul Wahhab Al-Thaqafi, Isa bin Hammad, and Bishr bin Al-Mufaddal. These are seven. Although Malik sent it, a group of hadith scholars connected it, and it is more authentic than the hadith of Saeed bin Ubaid. Abu Muhammad Al-Asili said: It is not permissible to object to the hadith of a group with a single report, even though Saeed bin Ubaid said in his hadith: The Messenger of God (peace be upon him) paid blood money for him with one hundred camels from the charity camels. Charity is not given as blood money, nor is it used to reconcile on behalf of those who are not entitled to it. The hadith of Abu Dawud is mursal, so it does not contradict the connected authentic hadiths. They responded to the request for the origin by saying that this ruling is an origin in itself due to the sanctity of blood. Ibn Al-Mundhir said: It has been proven that "the Messenger of God, may God bless him and grant him peace, made the burden of proof on the plaintiff and the oath on the defendant," and the ruling based on the apparent meaning of that must be made, unless God, in His Book or on the tongue of His Prophet, may God bless him and grant him peace, specifies a ruling on something, in which case it is excluded from the whole of this report. Among what the Book indicates is that the slanderer is obligated to receive the punishment of the slandered if he does not have four witnesses to testify to the truth of what the slandered person has accused him of. He specified that the punishment is dropped for the one who slanders his wife if he bears witness to four testimonies. Among what the Sunnah specified is the ruling of the Prophet, may God bless him and grant him peace, on the oath. Ibn Jurayj narrated on the authority of Ata' on the authority of Abu Hurayrah that the Prophet, may God bless him and grant him peace, said:

The burden of proof is on the one who claims and the oath is on the one who denies, except in the case of an oath. Narrated by Al-Daraqutni. Malik provided sufficient evidence for this issue in his Muwatta', so ponder it there.

Question: They also differed about the obligation of retaliation by oath, so a group made retaliation obligatory by it, and this is the opinion of Malik, Al-Layth, Ahmad, and Abu Thawr, "because of what he, peace be upon him, said to Huwaysa, Muhaysa, and Abd al-Rahman:

"Do you swear and deserve the blood of your companion?" Abu Dawood narrated on the authority of Amr bin Shuaib on the authority of his father on the authority of his grandfather.

"The Prophet, may God bless him and grant him peace, killed a man from Banu Nadr ibn Malik by qasama." Al-Daraqutni said: The version of Amr ibn Shu'ayb on the authority of his father on the authority of his grandfather is authentic. Likewise, Abu Umar ibn Abd al-Barr authenticated the hadith of Amr ibn Shu'ayb and used it as evidence. Al-Bukhari said: I saw Ali ibn al-Madini, Ahmad ibn Hanbal, al-Hamidi, and Ishaq ibn Rahawayh using it as evidence. Al-Daraqutni said in al-Sunan. A group said: There is no retaliation by qasama, but rather blood money is required. This was narrated on the authority of Umar and Ibn Abbas, and it is the opinion of al-Nakha'i and al-Hasan. It was also the opinion of al-Thawri, the Kufians, al-Shafi'i, and Ishaq. They used as evidence what Malik narrated on the authority of Ibn Abi Laila ibn Abdullah on the authority of Sahl ibn Abi Hathma on the authority of the Prophet, may God bless him and grant him peace, saying to the Ansar:

Either they pay your companion's blood money or they declare war on you. They said: This indicates blood money, not retaliation. They said: The meaning of his saying, peace be upon him: **And you deserve the blood of your companion** is the blood money for the blood of your slain man, because the Jews are not their companions, and whoever deserves the blood money for his companion has deserved his blood, because blood money may be taken in the case of premeditated murder, in which case that would be a deserved blood money.

Question: What requires the oath is the inevitable stain. The stain is an indication that makes it more likely that the one claiming the murder is telling the truth, such as the testimony of a single just person regarding seeing the murder, or seeing the murdered person wallowing in his own blood, and the accused is close to him or has traces of the murder on him. There is disagreement about stain and what is said about it. Malik said: It is the murdered person saying, **My blood is with so-and-so**. The just witness is stained. This is what Ibn al-Qasim narrated from him. Ashhab narrated from Malik that he swears with an unjust witness and with a woman. Ibn Wahb narrated that the testimony of women is stained. Muhammad mentioned from Ibn al-Qasim that the testimony of two women is stained, but not the testimony of one woman. Judge Abu Bakr ibn al-Arabi said: There is much disagreement about stained, the well-known school of thought is that it is the just witness. Muhammad said: I prefer it. Ibn al-Qasim and Ibn Abd al-Hakam adopted it. It was narrated from Abd al-Malik ibn Marwan: If the wounded or beaten person says, **My blood is with so-and-so** and he dies, then the oath is valid. Malik and al-Layth ibn Sa'd said the same. Malik argued that the slain man of the Children of Israel said: So-and-so killed me. Al-Shafi'i said: The witness who is slandered is the just one, or he can bring evidence even if they are not just. Al-Thawri and the Kufians made the blood money obligatory in the presence of the slain man alone, and they dispensed with considering the statement of the slain man and the witness. They said: If a slain man is found in a neighborhood of people and

there is evidence of him, the people of that neighborhood swear that they did not kill him and his blood money is theirs. If there is no evidence of him, then the aqila is not responsible for anything unless the evidence is established against one person. Sufyan said: This is one of the things that we have agreed upon, and it is a weak statement in which they disagreed with the people of knowledge, and they have no predecessors in it. It is contrary to the Qur'an and Sunnah, and because it obligates the aqila to pay money without evidence established against them or admission from them. Malik and Al-Shafi'i held that if a slain man is found in a neighborhood of people, he is slandered, and the closest person to the house is not to be held accountable for it, because the slain man may be killed and then thrown at the door of people to be slandered with him, so he is not to be held accountable for such a thing until the reasons that they stipulated for the obligation of the blood money are present. Omar bin Abdul Aziz said: This is something in which judgment is delayed until God judges it on the Day of Resurrection.

Question: Al-Qasim bin Mas'adah said: I said to Sana'i: Malik does not say that the oath is valid except with a defect, so why did you mention the hadith of the oath and there is no defect in it? Al-Nasa'i said: Malik considered the enmity that was between them and the Children of Israel to be like a defect, and he considered the defect or the statement of the dead person to be like enmity. Ibn Abi Zayd said: The origin of this is in the story of the Children of Israel when God revived the one who was struck by a piece of the cow and he said: So-and-so killed me, and that the enmity is a defect. Al-Shafi'i said: We do not see the statement of the killed person as a defect, as mentioned above. Al-Shafi'i said: If there is clear enmity between one group and another group, such as the enmity that was between the Ansar and the Jews, and a dead person is found in one of the two groups and no one else is associated with them, then the oath is valid in it.

Question: They differed regarding the murdered person who is found in the neighborhood whose owners have rented it out. The people of opinion said: It is on the people of the plan and nothing is on the residents. If they sell their homes and then a murdered person is found, then the blood money is on the buyer and nothing is on the residents. If the owners of the homes are absent and they have rented their homes, then the blood money is on the owners of the absent homes and nothing is on the residents among whom the murdered person was found.

Then Yaqub returned from among them from this statement and said: The blood money is on the inhabitants of the houses. He narrated this statement from Ibn Abi Laila, and he argued that the people of Khaybar were workers and residents who worked and the murdered man was found among them. Al-Thawri said: We say: It is on the people of the origin, meaning the people of the houses. Ahmad said: The statement is the statement of Ibn Abi Laila regarding the blood money, not the blood money. Al-Shafi'i said: All of that is the same, and there is no blood money or retaliation except with evidence that is established, or what necessitates the blood money, so the guardians divide.

Ibn al-Mundhir said: This is more correct.

Issue: In the case of qasama, less than fifty oaths are to be sworn, based on the saying of the Prophet (peace be upon him) in the hadith of Huwaysa and Muhaysah: **Fifty of you shall swear by one of them.** If the beneficiaries are fifty, each one of them shall swear one oath. If they are less than that or one of them refuses to be pardoned, the oaths shall be returned to them according to their number. In the case of premeditated murder, less than two men shall not swear. Neither the men nor the women shall swear. The guardians and those whom the guardians seek help from the agnates shall swear fifty oaths. This is the view of Malik, al-Layth, al-Thawri, al-Awza'i, Ahmad and Dawud. Mutraf narrated from Malik that no one shall swear with the defendant, and they themselves shall swear—as if they were one or more—fifty oaths by which they acquit themselves. This is the view of al-Shafi'i. Al-Shafi'i said: Only an heir shall swear, whether the killing was premeditated or accidental. No one shall swear on property and be entitled to it except the one who owns it for himself or the one to whom God has given it from the heirs. The heirs shall divide according to the proportion of their inheritance. Abu Thawr said the same and Ibn al-Mundhir chose it, and it is correct, because the one who does not sue him has no reason for him to swear an oath. Then the purpose of these oaths is to be innocent of the claim, and the one who does not sue him is innocent. Malik said about a mistake: One man or woman swears in it, and whenever fifty oaths are completed by one or more, the one who swore is entitled to his inheritance, and the one who refuses does not deserve anything. If the one who was absent comes, he swears from the oaths that he would have been required to swear if he had been present according to his inheritance. This is the famous saying of Malik, and it was narrated from him that he does not see an oath in a mistake.

The completion of the issues of blood money, its branches and its rulings is mentioned in the books of jurisprudence and controversy. What we have mentioned is sufficient, and God is the Grantor of success.

Question: In this story of the cow is evidence that the law of those before us is the law for us, and groups of theologians and some of the jurists have said this, and Al-Karkhi chose it and Ibn Bakir, the judge from our scholars, stated it, and Judge Abu Muhammad Abdul Wahhab said: It is what is required by the principles of Malik and his disputes in his books, and Al-Shafi'i inclined towards it, and he said: **So follow their guidance** as will come, God willing.

God Almighty says: **Thus does God bring the dead to life.** That is, just as He brought this one to life after his death, so does God bring to life everyone who dies. The kaf is in the accusative case because it describes a deleted source. **And He shows you His signs** that is, His signs and His power. **That you may understand.** So that you may understand. This has already been mentioned. That is, that you may refrain from disobeying Him. **I restrained myself from such-and-such** means I prevented it from it. **The strongholds** are fortresses.

Surat al-Baqarah 2:73

So We said, "Strike him with part of it." Thus does God bring the dead to life and show you His signs that you may understand.

Tafsir Ibn Kathir

Al-Bukhari said: **And you disputed over it** means you differed. And this is what Mujahid said. He said in what Ibn Abi Hatim narrated, on the authority of his father, on the authority of Abu Hudhayfah, on the authority of Shibl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, that he said in the words of God the Almighty: **And when you killed a person and disputed over it** means you differed. And Ata' al-Khurasani and al-Dahhak said: you argued over it. And Ibn Jurayj said: **And when you killed a person and disputed over it** some of them said: you killed him, and others said: rather you killed him. And this is what Abd al-Rahman ibn Zayd ibn Aslam said. **And God will bring out what you were concealing** Mujahid said: what you conceal. And Ibn Hatim said: Amr ibn Muslim al-Basri told us, Muhammad ibn al-Tufayl al-Abdi told us, Sadaqah ibn Rustum told us, I heard al-Musayyab ibn Rafi' say: No man did a good deed in seven houses except that God revealed it, and no man did a bad deed in seven houses except that God revealed it. And the confirmation of that is in the words of God: "And God will bring out what you were concealing. So We said, 'Strike him with part of it.'" This part, that is, any part of the body of this cow, is the miracle that is achieved by it, and the breach of the norm is happening by it, and it was specified in the matter itself. If there was any benefit in specifying it for us in the matter of religion or the world, God Almighty would have made it clear to us, but He made it ambiguous and it did not come through a sound chain of transmission from one whose explanation is infallible. So we make it ambiguous as God made it ambiguous. For this reason, Ibn Abi Hatim said: Ahmad ibn Sinan told us, Affan ibn Muslim told us, Abd al-Wahid ibn Ziyad told us, al-A'mash told us, on the authority of al-Munhal ibn Amr, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The owners of the cow of the Children of Israel sought it for forty years until they found it with a man among his cows, and it was a cow that pleased him. He said: So they kept offering it to him, but he refused until they gave him a full bag of dinars, so they slaughtered it and struck him - meaning the slain man - with a part of it, and he stood up with blood gushing from his veins. They said to him, **Who killed you?** He said: So-and-so killed me. And this is what Al-Hasan and Abd Al-Rahman bin Zaid bin Aslam said: That he struck with some of it. And in a narration on the authority of Ibn Abbas, that he struck with the bone next to the cartilage. And Abd Al-Razzaq said: Ma'mar informed us, he said: Ayoub on the authority of Ibn Sirin, on the authority of Ubaidah: They struck the murdered man with some of her flesh. Ma'mar said: Qatadah said: They struck him with the flesh of her thigh and he came back to life, so he said: So-and-so killed me. And Wakee' bin Al-Jarrah said in his interpretation: Al-Nadr bin Arabi told us on the authority of Ikrimah, **So we said, strike him with some of it**, so he struck with her thigh, so he stood up and said: So-and-so killed me.

Ibn Abi Hatim said: And something similar to that was narrated on the authority of Mujahid, Qatadah, and Ikrimah. Al-Suddi said: They struck him with the piece of bone between the shoulders, and he came back to life. They asked him, and he said: My nephew killed me. Abu Al-Aaliyah said: Moses, peace be upon him, ordered them to take a bone from its bones and strike the dead man with it, so they did so his soul returned to him, and he named his killer for them, then he returned dead as he was. Abd Al-Rahman bin Zaid bin Aslam said: They struck him with some of its limbs, and it was said: with its tongue, and it was said: with the tailbone. The Almighty said: **Thus does God bring the dead to life**, meaning they struck him and he came back to life. The Almighty drew attention to His power and His bringing the dead back to life through what they witnessed of the dead man's condition. The Almighty made that action an argument for them on the Day of Resurrection, and a separation from what was between them of dispute and stubbornness. God Almighty mentioned in this Surah what He created of bringing the dead back to life in five places: **Then We raised you up after your death**. This is the story, and the story of those who left their homes, and they were thousands, for fear of death, and the story of the one who passed by a village while it was desolate on its roofs, and the story of Abraham. Peace be upon him and the four birds, and the Almighty pointed out by reviving the earth after its death the return of bodies after they have become dust, as Abu Dawud al-Tayalisi said: Shu'bah told us, Ya'la ibn Ata' told me, he said I heard Wakee' ibn Adas narrating on the authority of Abu Razeen al-Uqayli, may God be pleased with him, "He said: I said, O Messenger of God, how does God revive the dead? He said: Have you not passed by a barren valley, then passed by it green? He said: Yes. He said: This is how the resurrection is, or he said: This is how God revives the dead." And the witness to this is the Almighty's saying: "And a sign for them is the dead earth. We have given it life and produced from it grain, from which they eat. And We placed therein gardens of palm trees and grapevines and caused springs to gush forth therein, that they may eat of its fruit - and their hands have not made it. So will they not be grateful?"

Question The evidence for the school of Imam Malik that the statement of the wounded person: So-and-so killed me is a stain is this story, because when the victim was revived he was asked who killed him, and he said: So-and-so killed me, and that was accepted from him, because he would not tell anything except the truth at that time, and he would not be accused in this case, and they preferred that based on the hadith of Anas that a Jew killed a slave girl on her clothes, and crushed her head between two stones, and it was said: Who did this to you, so-and-so? So-and-so? Until they mentioned the Jew, and she nodded her head, so the Jew was seized and kept on at him until he confessed, so the Messenger of God, may God bless him and grant him peace, ordered that his head be crushed between two stones, and according to Malik, if there is a stain, the heirs of the victim swear an oath, and the majority disagreed with that, and did not

consider the statement of the victim in that regard a stain.

Fath al-Qadir

There is a difference of opinion regarding the identification of some of what they were ordered to strike the dead man with, and there is no need for that with what it entails of speaking without knowledge. It is sufficient for us to say: God ordered them to strike him with some of it, so whichever of them they struck with, they did what they were ordered to do, and anything more than that is superfluous knowledge if there is no proof for it. His statement 73-: **Thus does God bring the dead to life.** There is an omission in the speech, and the meaning is **So We said, Strike him with some of it.** So God brought him to life. **Thus does God bring the dead to life,** meaning a revival like this revival. **And He shows you His signs,** meaning His signs and evidence indicating the perfection of His power. This may be addressed to those who attended the story, and it may be addressed to those who were present when the Qur'an was revealed.

Tafsir al-Baghawi

73. "So we said, 'Strike him' meaning the slain man 'with part of it' meaning with part of the cow. They differed about some of that. Ibn 'Abbas, may God be pleased with him, and most of the commentators said: They struck him with the bone next to the cartilage, which is the site of death. Mujahid and Sa'id ibn Jubayr said: With the coccyx because it is the first thing to be created and the last to wear out, and creation rides on it. Ad-Dahhak said: With its tongue. Al-Husayn ibn al-Fadl said: This is more indicative of it because it is the instrument of speech. Al-Kalbi and 'Ikrimah said: With its right thigh. It was said: With a part of it, not its eye. So they did that, and the slain man rose to life by the permission of God Almighty, and his jugular veins, meaning the veins of the neck, were gushing with blood and he said, 'So-and-so killed me.' Then he fell and died on the spot, so his killer was deprived of the inheritance. In al-Naba 78: **(A killer did not inherit after the owner of the cow)** and in it is an implication, meaning: So he struck him and he was brought back to life. "Thus does God bring the dead back to life" as He brought 'Amil back to life. **And He shows you His signs that you may understand** it was said: that you prevent yourselves from sins.

As for the ruling on this issue in Islam: If a dead person is found in a place and his killer is not known, then if there is *taint* on a person - and taint is: that the heart is convinced that the claimant is telling the truth, such as a group of people gathered in a house or desert and then dispersed from a dead person and it is convinced in the heart that the killer is among them, or a dead person is found in a neighborhood or village and they are all enemies of the dead person and no one else mixes with them, so it is convinced in the heart that they killed him - and the guardian claims against some of them, the claimant swears fifty oaths against the one he is claiming against, and if the guardians are a group, the oaths are distributed among them, then

after they swear they take the blood money from the defendant's clan if they claim accidental killing, and if they claim deliberate killing, then from his money, and there is no retaliation according to the majority opinion, and some of them went to the necessity of retaliation, which is the opinion of Omar bin Abdul Aziz and Malik and Ahmad said the same. If there is no taint on the defendant, then the word of the defendant is taken with his oath, then does he swear one oath or fifty oaths? There are two opinions: **One of them** is a single oath as in all other claims, **and the second** he swears fifty oaths to make the matter of blood more serious. According to Abu Hanifa, may God be pleased with him: There is no rule for the stain [and it does not increase with the oath of the plaintiff]. He said: If a dead person is found in a neighborhood, the imam chooses fifty righteous men from its people and makes them swear that they did not kill him and do not know his killer, then he takes the blood money from its residents. The evidence that the beginning is with the oath of the plaintiff when there is stain:

[What Abdul Wahhab bin Muhammad Al-Khatib told us, I am Abdul Aziz bin Ahmad Al-Khalal, I am Abu Al-Abbas Muhammad bin Yaqub Al-Asamm, I am Al-Rabi', I am Al-Shafi'i, I am Abdul Wahhab bin Abdul Majeed Al-Thaqafi, on the authority of Yahya bin Saeed, on the authority of Bashir bin Yasar] on the authority of Sahl bin Abi Hathmah "that Abdullah bin Sahl and Muhaisah bin Masoud went out to Khaybar for their needs, and Abdullah bin Sahl was killed. So he and Abdul Rahman / the brother of the slain man and Huwaisa bin Masoud went to the Messenger of God, may God bless him and grant him peace, and mentioned to him the killing of Abdullah bin Sahl. The Messenger of God, may God bless him and grant him peace, said: You swear fifty oaths and you deserve the blood of your companion or your killer. They said: O Messenger of God, we did not witness or attend. The Messenger of God, may God bless him and grant him peace, said: So the Jews will acquit you with fifty oaths. They said: O Messenger of God, how do we accept the oaths of a people of infidels? So the Prophet, may God bless him and grant him peace, decided to pay his blood money on his own." [In another version, he claimed that the Prophet, may God bless him and grant him peace, paid his blood money on his own.] Bashir bin Yasar said: Sahl said: You kicked me. The obligation of those obligations is in a place of rest for us. In another narration: A red camel from those obligations ran me in a place of rest for us. Narrated by Muslim on the authority of Muhammad ibn al-Muthanna on the authority of Abd al-Wahhab.

The evidence from the hadith: The Prophet, may God bless him and grant him peace, began with the oaths of the claimants to strengthen their side with the taint, which is that Abdullah bin Sahl was found killed in Khaybar, and the enmity was apparent between the Ansar and the people of Khaybar, and it was overwhelming in the heart that they had killed him, and the oath is always an argument for the one whose side is strong, and in the absence of taint, the side of the defendant is strengthened in that the original is the innocence of his conscience and the word is taken with his oath.

Surat al-Baqarah 2:73

So We said, "Strike him with part of it." Thus does God bring the dead to life and show you His signs that you may understand.

Tafsir al-Baidawi

73- **So we said, 'Strike him'** is in apposition to 'you turned' and what is between them is an interjection, and the pronoun refers to the self and the masculine is based on the interpretation of the person or the slain person **with some of it** meaning some of it was and it was said: with her smallest. And it was said: with her tongue. And it was said: with her right thigh. And it was said: with the ear. And it was said: with wonder. **Thus does God bring the dead to life** indicates what was omitted, which is: so they struck him and he came to life, and the address is to those who were present during the life of the slain person, or the revelation of the verse. **And He will show you His signs** His evidence of the perfection of His power. **That you may understand** so that your mind may be complete and you may know that He who is able to revive a soul is able to revive all souls, or you may work on His case. Perhaps God Almighty did not revive him from the beginning and stipulated what He stipulated for it because it involves drawing closer to God, fulfilling one's duty, benefiting the orphan, reminding one of the blessings of trust and compassion for one's children, and that it is the right of the seeker to offer a devotion, and the seeker of devotion should seek the best and exaggerate its price, as it was narrated on the authority of Omar, may God be pleased with him, that he sacrificed a purebred camel that he bought for three hundred dinars. And that the one who truly affects is God Almighty, and the causes are signs that have no effect, and that whoever wants to know his most hostile enemy who seeks to kill him with real death, the way is for him to slaughter his own cow, which is the monthly strength when the evil of youth has left it, and the weakness of old age has not overtaken it, and it was admirable and pleasant to look at, not humiliated in seeking the world, and free from its filth and no mark of its ugliness such that its effect reaches his soul, so he lives a good life, and expresses what reveals the situation, and what is between the mind and imagination of evasion and conflict is removed.

Surat al-Baqarah 2:74

Then your hearts hardened after that, so they are like stones or even harder. And indeed, among the stones are some from which rivers burst forth, and indeed, among them are some that split open so water issues from them, and indeed, among them are some that fall down for fear of God. And God is not unaware of what you do.

Tafsir al-Jalalayn

Then your hearts hardened O Jews, they were hardened from accepting the truth **after that** mentioned of the revival of the slain man and the verses before it **so they are like stones** in hardness **or harder** than them **and indeed, among the stones are those from which rivers burst forth, and indeed, among them are those from which water issues** in which the ta' in the original is assimilated into the shin **and from them water comes out, and indeed, among them are those which descend** from high to low **for fear of God** and your hearts are not affected nor softened nor humbled **and God is not unaware of what you do** but He only delays you for your time and in a reading with the ta'taniyya and in it is a shift from the address

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: He meant by that the infidels of the Children of Israel, and they are, as he mentioned, the sons of the brother of the murdered man. So he said to them: **Then your hearts hardened**, meaning they became dry, rough, and dark, as the rajaz poet said:

I was cruel and my self was cruel

It is said that qasa, asa, and ataa have the same meaning, which is to say, rough, coarse, and hard. It is said: His heart became hard, it becomes hard, qaswa, qasawat, and qasaa.

And what he means by his saying: **after that**, is after he revived the one killed for them whom they disputed about killing, so he informed them of his killer, and the reason for which he killed him, as we have described before according to what came in the traces and reports, and God Almighty distinguished in His report between those who were right and those who were wrong. And the hardness of their hearts with which God described them was that, as far as we have been informed, they denied that they had killed the one killed whom God had revived, so he informed the Children of Israel that they had killed him, after he informed them of that, and after his second death, as:

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, he said: When the slain man was struck with part of it - meaning part of the cow - he sat up alive. It was said to him: Who killed you? He said: My brother's sons killed me. Then he died, and his

brother's sons said when he died: By God, we did not kill him. So they denied the truth after they saw him. Then God said: **Then your hearts hardened after that** - meaning my brother's sons, the old man - **and became like stones or even harder**.

Bishr bin Muadh told us, he said, Yazid told us, on the authority of Saeed, on the authority of Qatada: **Then your hearts hardened after that**, meaning: after God showed them the resurrection of the dead, and after He showed them the matter of the murdered man, **so they were like stones or even harder**.

The statement in the interpretation of the Almighty's saying: **They are like stones or even harder**.

Abu Ja'far said: What he means by his saying: **So it is is: your hearts**. He says: Then your hearts became hardened after you saw the truth and understood it and recognized it from submitting to it and acknowledging the obligation of God's right over you, so your hearts are like stones in hardness, dryness, roughness and severity, **or even harder**, meaning: their hearts are harder than stones in submitting to the obligation of God's right over them and acknowledging the necessary rights of His for them.

If someone asks: What is the meaning of his saying: **It is like stones or even harder?** And *or* according to the Arabs only comes in speech to mean doubt, and God Almighty, may He be glorified, does not allow doubt in His report?

It was said: This is not in the way you imagined, that it is a doubt from God, may He be glorified, in what He informed us about, but rather it is report from Him about their hard hearts, that they are with His servants who are their owners, who denied the truth after they saw the great signs of God, like stones in hardness or harder than stones, with them and with those who knew their situation.

A group of Arab scholars have said various things about this. Some of them said: God Almighty intended by His saying **they are like stones or even harder**, and similar reports that come with *or*, such as His saying **And We sent him to a hundred thousand or more 37:147** and His saying **And either we or you are upon right guidance or in manifest error 34:124**, to make the one addressed vague, for he knows which one it was. They said: Similar to this is the saying of the one who says: I ate a date or a fresh date, and he knows which one he ate, but he made it vague for the one addressed, as Abu al-Aswad al-Du'ali said:

I love Muhammad very much, Abbas, Hamza and the guardian

If their love is right, I will follow it, and I am not mistaken if it is wrong.

They said: There is no doubt that Abu Al-Aswad had no doubt that the love of the one he named was guidance, but he was vague about who he addressed with it. It was mentioned about Abu Al-Aswad that when he said these verses, it was said to him: Do you have doubts? He said: No, by God. Then he cited the words of God Almighty: **And either we or you are upon guidance or in manifest error** (Saba': 24), and he said: Or was he doubting who told this about the guide from

Surat al-Baqarah 2:74

Then your hearts hardened after that, so they are like stones or even harder. And indeed, among the stones are some from which rivers burst forth, and indeed, among them are some that split open so water issues from them, and indeed, among them are some that fall down for fear of God. And God is not unaware of what you do.

the misguidance?

Some of them said: This is like the saying of the one who says: I have fed you nothing but sweet or sour, and he fed him both types. They said: The one who said that did not doubt that he fed his companion both sweet and sour, but he wanted to inform him about what he fed him, that it did not go beyond these two types. They said: Likewise his saying: **They are like stones or even harder**, its meaning is: Their hearts do not come out of either of these two examples, either they are like stones in hardness, or they are harder than them. The meaning of that according to this interpretation is: Some of them are like stones in hardness, and some of them are harder than stones.

Some of them said: *Or* in his saying: **Or more severe**, means, and more severe, as the Blessed and Most High said: **And do not obey among them a sinner or an ingrate** (al-Insan 76:24), meaning: and an ingrate, and as Jarir ibn Atiyah said:

He attained the caliphate or it was a destiny for him as his Lord gave Moses according to destiny.

Meaning: He attained the caliphate, and it was a destiny for him, as Al-Nabigha said:

She said: Why don't you bring this bathroom to our bathroom or half of it?

He wants: and half of it.

Others said, or in this place it means rather, so their interpretation was: it is like stones, but even harder, as God Almighty said: **And We sent him to a hundred thousand or more** (al-Saffat 37:147), meaning: rather they are more.

Others said: This means that they are like stones, or even harder for you.

Abu Ja'far said: Each of these sayings that we have mentioned has a face and an explanation in the speech of the Arabs. However, the most amazing saying to me in this regard is what we said first, then the saying that we mentioned from those who explained it to mean: So it has aspects in hardness: Either it is like stones, or it is harder, on the interpretation that some of them are like stones, and some of them are harder. Because or, even if it is used in places where *waw* is used, so that its meaning and the meaning of *waw* are confused, due to the similarity of their meanings in some of those places, its origin is to come with the meaning of one of the two. So directing it to its origin, we did not find a way to that, which is more amazing to me than removing it from its origin and its known meaning.

Abu Jaafar said: As for the nominative case in his saying: **or more severe**, it is from two aspects:

One of them: that it is in apposition to the meaning of the letter *kaf* in his saying: **like stones**, because its meaning is raising. This is because its meaning is the

meaning of like, so its interpretation is: it is like stones or harder than stones.

The other aspect: that it is raised, meaning that it is repeated, not upon it. So the interpretation of that is: it is like stones, or it is harder than stones.

The statement in the interpretation of the Almighty's saying: **And indeed, among the stones are those from which rivers burst forth**.

Abu Ja'far said: What He, the Most High, means by His statement, **And indeed, among the stones are those from which rivers gush forth** is that among the stones are those from which water gushes forth, from which rivers are formed. So He dispensed with mentioning the rivers instead of mentioning the water. Rather, He mentioned and said **from it** because of the word *what*.

Explosion is the action of the verb **to burst forth**, which means to burst forth from its source. Any liquid that flows forth from its place or location has burst forth, whether it is water, blood, pus, or something else. From this is the saying of Omar bin Luja:

When I went to Jarir, his stomach refused to let anything but burst.

Meaning: Except for an exit and a flow.

The statement in the interpretation of the Almighty's saying: **And among them are those that split open and water issues from them**.

Abu Ja'far said: What He, the Most High, means by His statement: **And among them are those that split**, is that among the stones are those that split. And to split them means to crack them. It is: when they split, but the *ta'* was assimilated into the *shin* so it became a doubled *shin*.

His saying: **And water comes out of it**, means that it is a gushing spring and flowing rivers.

The statement in the interpretation of the Almighty's saying: **And among them are those which fall down for fear of God**.

Abu Ja'far said: By that, may His praise be glorified, He means: And indeed, among the stones are those that descend, meaning that they fall from the top of the mountain to the ground and the slope out of fear and awe of God. We have already demonstrated the meaning of descending in what has happened, so there is no need to repeat it in this place.

Abu Jaafar said: These lams were inserted into *ma* to emphasize the report.

God, the Most High, described the stones as He described them, that some of them burst with rivers, some of them crack with water, and some of them descend from fear of God, after He made them an example for the hearts of those of the Children of

Israel whose hearts He spoke of as hard, as an excuse from Him, the Most High, for them, but not for those of the Children of Israel whose hearts He spoke of as hard, since they were in the manner that God described them with, of denying His messengers and rejecting His signs, after He showed them signs and lessons, and they witnessed the wonders of evidence and arguments, along with what He, the Most High, gave them of sound minds, and bestowed upon them of sound souls that He did not give to stones and mud. Then, with that, there are some of them that burst with rivers, some of them that crack with water, and some of them that descend from fear of God. So God, the Most High, informed us that there are stones that are softer than their hearts because of the truth to which they are called, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq. And the people of interpretation said something similar to what we said in the interpretation of that. Mention of those who said that:

Muhammad ibn Amr told me, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, the Most High: "Then your hearts hardened after that, so they became like stones or even harder. And indeed, among the stones are those from which rivers burst forth, and among them are those which split open and water issues from them, and among them are those which fall down for fear of God." He said: Every stone from which water bursts forth, or splits open to release water, or falls from the top of a mountain, is from fear of God, the Most High, the Most High. The Qur'an was revealed with that.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Bishr bin Muadh told me, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **They are like stones or even harder.** Then he excused the stones but did not excuse the wretched son of Adam. He said: **And among the stones are those from which rivers burst forth, and among them are those that split open and water issues from them, and among them are those that fall down for fear of God.**

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, similarly.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, he said: Then God excused the stones and said: **And indeed, among the stones are those from which rivers burst forth, and indeed, among them are those that split asunder and water issues from them.**

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, that he said about it: Every stone from which water gushed forth, or cracked with water, or fell from a mountain, was out of fear of God. The Qur'an was revealed about it.

Abu Jaafar said: Then the people of interpretation differed regarding the meaning of the falling of the stones out of fear of God.

Some of them said: The descent of what descended from it is out of fear of God, and its shadows are shaded.

Others said: That mountain was leveled when his Lord appeared to him.

Some of them said: This was and will be from Him, because God Almighty gave some stones knowledge and understanding, so they understood the obedience of God and obeyed Him.

Like what was narrated about the trunk that the Messenger of God, may God bless him and grant him peace, used to lean on when he gave a sermon, and when he turned away from it, it moaned.

And as it was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: **A stone used to greet me in the pre-Islamic era, and I recognize it now.**

Others said: Rather, his saying: **He descends out of fear of God** is like his saying: **A wall about to collapse** (al-Kahf 18:77), and he has no intention. They said: Rather, what is meant by that is that from the greatness of God's command, he sees as if he is descending in humility, out of the humiliation of fear of God, as Zayd al-Khayl said:

By collecting the falcons in its chambers, you will see the most of them prostrating to the hooves.

As Suwaid bin Abi Kahil said, describing an enemy of his:

Prostrating, the nostril does not raise it, the eyes are humbled, the listener is deaf

He wants to be humiliated.

As Jarir bin Atiyah said:

When the report of the Messenger came, the city's walls and the mountains were shaken.

Others said: The meaning of his saying: **It descends out of fear of God** is: It causes fear for someone other than Him, by indicating His Creator, just as it was said: A trading camel, if its nobility and elegance call people to desire it, just as Jarir ibn Atiyah said:

And a one-eyed man from Nabhan, but during the day he is blind, but at night he sees

So he made the description of night and day, and he meant by that his companion Al-Nabhani whom he satirized, because in them was what he described him with.

These statements, although they are not far from the meaning of what the verse can bear in terms of interpretation, the interpretation of the people of interpretation from the scholars of the early generations of the nation is contrary to them, so we do not consider it permissible to divert the interpretation of the verse to a meaning from it.

We have previously demonstrated the meaning of fear, which is dread and dread, so we disliked repeating that in this place.

The statement in the interpretation of the Almighty's

Surat al-Baqarah 2:74

Then your hearts hardened after that, so they are like stones or even harder. And indeed, among the stones are some from which rivers burst forth, and indeed, among them are some that split open so water issues from them, and indeed, among them are some that fall down for fear of God. And God is not unaware of what you do.

saying: **And God is not unaware of what you do.**

Abu Ja'far said: What he means by his statement: **And God is not unaware of what you do**, is that God is not unaware, O group of those who deny His signs, and who deny the prophethood of His Messenger Muhammad, may God bless him and grant him peace, and who attribute falsehoods to Him from among the Children of Israel and the Jewish rabbis, of what you do of your evil deeds and your vile actions, but He is keeping count of them against you, so He will reward you for them in the Hereafter, or punish you for them in this world.

The origin of neglecting something is to leave it out of forgetfulness or negligence.

So God Almighty informed them that He is not unaware of their evil actions, nor is He negligent about them, but rather He is their guardian and protector.

Tafsir al-Qurtubi

God Almighty says: "Then your hearts hardened after that, so they became like stones or even harder. And indeed, among the stones are those from which rivers burst forth, and among them are those which split open and water issues from them, and among them are those which fall down for fear of God. And God is not unaware of what you do."

God the Almighty said: **Then your hearts hardened after that**. Hardness means rigidity, severity and dryness. It is an expression for being devoid of repentance and submission to the signs of God the Almighty. Abu Al-Aaliyah, Qatada and others said: What is meant are the hearts of all the Children of Israel. Ibn Abbas said: What is meant are the hearts of the heirs of the murdered man, because when he came back to life and was informed of his murderer and returned to his death, they denied his murder and said: He lied, after they saw this great sign. They were never more blind of heart, nor more denial of their Prophet than they were at that time, but God's judgment was carried out by killing him. Al-Tirmidhi narrated on the authority of Abdullah bin Omar that the Messenger of God, may God bless him and grant him peace, said:

Do not speak too much without mentioning God, for speaking too much without mentioning God hardens the heart, and the people farthest from God are those with hard hearts. In Musnad al-Bazzar, on the authority of Anas, he said: The Messenger of God, may God bless him and grant him peace, said:

"Four things are a source of misery: a dull eye, a hard heart, long hopes, and greed for this world."

The Almighty said: **So they are like stones or even harder**. Or it was said that it has the meaning of *and*,

as He said: **A sinner or an ungrateful one**. "An excuse or a vow." And the poet said:

He attained the caliphate or it was his destiny

Any and it was. It was said: It means rather, as God Almighty said: **And We sent him to a hundred thousand or more** meaning rather they are more. And the poet said:

You looked like the sun's horn in the brilliance of the morning, and its image or you are more beautiful in the eye

No, but you. It was said: Its meaning is to make the addressee vague, and from this is the saying of Abu Al-Aswad Al-Du'ali:

I love Muhammad very much, and Abbas, and Hamza, and Ali

If their love is right, I will follow it, and I am not mistaken if it is wrong.

Abu Al-Aswad did not doubt that their love was apparent guidance, but he intended to be vague. It was said to Abu Al-Aswad when he said that: Do you have doubts? He said: No, then he cited as evidence the words of God Almighty: **And either we or you are upon right guidance or in manifest error**. And he said: Or was he doubting who told this? It was said: Its meaning is choice, that is, they likened them to stones that strike, or to something harder than stones that strike. This is like the saying of someone: Sit with Al-Hasan or Ibn Sirin, and learn jurisprudence or hadith or grammar. It was said: Rather, it is in its category of doubt, and its meaning with you, O addressees, and in your view, is that if you saw its hardness, you would doubt: Is it like stones or harder than stones? This meaning has been said about the words of God Almighty: **Up to a hundred thousand or more**. A group said: God Almighty only meant that among them are those whose hearts are like stones, and among them are those whose hearts are harder than stones. So the meaning is: They are two groups.

The Almighty said: **or more severe**. More severe is in the nominative case in apposition to the position of the kaf in His statement, **like stones**, because the meaning is: **they are like stones or more severe**. It is permissible to say **or more severe** in apposition to *stones*.

"Harshness" is in the accusative case as a specification. Abu Haywah read *harshness*, and the meaning is the same.

God the Almighty said: **And indeed, among the stones are those from which rivers burst forth, and indeed, among them are those that split asunder and water issues from them**. The meaning of bursting forth has already been mentioned. The root of bursting is bursting, with the ta' assimilated into the sheen. This refers to springs that have not grown large enough to become rivers, or to stones that crack even if no water flows. Ibn Masraf read *yanshaq* with a noon, and he

read *lama yatafujar lama yatafujar* with a shaddah on *lama* in both places. This is an incorrect reading. Malik ibn Dinar read *yanfajar* with a noon and a kasrah on the *jim*. Qatada said: He excused the stones, but did not excuse the wretched of the children of Adam. Abu Hatim said: It is permissible to say *lama tafujar* with a *ta'*, but it is not permissible to say *lama tafujar* with a *ta'*, because if he said *tafujar*, he would feminize it by feminizing the rivers, and this does not happen in *tashquq*. An-Nahhas said: What he denied is permissible based on the meaning, because the meaning is: Indeed, among them are stones that crack, and as for *yatafujar*, it is based on the word *ma*. The crack is one of the cracks, so it is originally a source. You say: **In the hand of so-and-so and his feet are cracks**, and do not say: *shaqāq*, rather, the crack is a disease that affects animals, and it is a crack that affects their ankles and may rise to their shoulders, on the authority of Ya'qub. The crack: the morning. And what is in his saying: **When it bursts forth** is in the accusative case, because it is the name of *in* and the lam is for emphasis. From it is on the word *what*, and it is permissible from it on the meaning, **And from it is what is cracked and water comes out of it**. Qatada read *in* in both places, lightened from the heavy.

God the Almighty says: **And indeed, among them are those that descend for fear of God**. He says that among the stones are those that are more beneficial than your hearts, because water comes out of them and they fall. Mujahid said: No stone falls from the top of a mountain, nor does a river gush forth from a rock, nor does water come out of it, except for fear of God. The Noble Qur'an revealed this. And something similar was narrated by Ibn Jurayj. Some of the theologians said about His statement: **And indeed, among them are those that descend for fear of God**. The hail descending from the clouds. It was said: The word *descend* is a metaphor, because since the stones are considered by their creation, and are humbled by looking at them, the humility of the one looking at them was attributed to them, as the Arabs said: **A merchant's camel**, meaning it prompts whoever sees it to buy it. At-Tabari narrated from a group that fear for the stones is borrowed, just as will was borrowed for the wall in His statement: **It wants to collapse**, and as Zayd al-Khayl said:

When the report of Al-Zubayr came, the city walls and the mountains were humbled.

Ibn Bahr mentioned that the pronoun in the Almighty's saying: **And among them** refers to the hearts, not to the stones, meaning among the hearts because of what they submit to out of fear of God.

I said: Everything that has been said is possible due to the wording, and the first is correct, because it is not impossible for some inanimate objects to be given knowledge and thus rational, like the one who...

It was narrated about the tree trunk that the Messenger of God, may God bless him and grant him peace, used to lean on when he gave a sermon. When he turned away from it, he went crazy. It was confirmed that he said:

A stone used to greet me in the pre-Islamic era, and I recognize it now. And "It was narrated that the Prophet,

may God bless him and grant him peace, said: Thabeer said to me: Come down, for I fear that they will kill you on my back and God will punish me." So Hira' called out to him: Come to me, O Messenger of God. And in the revelation: **Indeed, We offered the Trust to the heavens and the earth and the mountains** (al-Baqarah 2:14). And he said: **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of God** (al-Baqarah 2:14). Meaning, humility and submission, and more clarification of this will come in Surat Subhan, God willing.

God the Almighty says: **And God is not unaware of what you do**. Ghafil is in the accusative case in the dialect of the people of Hijaz, and in the nominative case in the dialect of Tamim. The *ya* is for emphasis. **Of what you do** means of your deeds, so that He does not leave anything small or great without counting it against you. **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it**. "Ma" does not need a pronoun unless it is made in the sense of *who*, in which case the pronoun is deleted due to the length of the noun, meaning of what you do. Ibn Kathir read *ya'malun* with the *ya*, and the addressee in this case is Muhammad, peace be upon him.

Tafsir Ibn Kathir

God Almighty says, rebuking and reprimanding the Children of Israel for what they witnessed of God Almighty's signs and His bringing the dead back to life: **Then your hearts hardened after that**, all of it, for they are like stones that never soften. That is why God forbade the believers from such a state, saying: "Has not the time come for those who have believed that their hearts should humble themselves at the remembrance of God and what has come down of the truth and not be like those who were given the Scripture before, and a long period passed over them and their hearts hardened, and many of them are wicked." Al-Awfi said in his interpretation on the authority of Ibn Abbas: When the murdered man was struck with part of the cow, he sat up, as if he had never been alive. Then it was said to him: Who killed you? He said: My brother's sons killed me, then he died. When God took him, his brother's sons said: By God, we did not kill him. They denied the truth after they saw him. God said: Then your hearts hardened after that, meaning the sons of my brother the Sheikh, so they are like stones or even harder. So the hearts of the Children of Israel became hard with the passage of time, far from admonition after what they saw of the signs and miracles. They are in their hardness like stones that cannot be softened, or harder than stones. For there are stones from which springs gush forth with flowing rivers, and some of them crack and water comes out of them even if they are not flowing, and some of them fall from the top of the mountain out of fear of God, and in them there is an understanding of that according to it, as He said: "The seven heavens and the earth and whoever is in them glorify Him. And there is not a thing but glorifies Him with praise, but

Then your hearts hardened after that, so they are like stones or even harder. And indeed, among the stones are some from which rivers burst forth, and indeed, among them are some that split open so water issues from them, and indeed, among them are some that fall down for fear of God. And God is not unaware of what you do.

you do not understand their glorification. Indeed, He is Forbearing and Forgiving.” Ibn Abi Nujayh said on the authority of Mujahid: He used to say: Every stone from which water gushes forth, or cracks to produce water, or falls from the top of a mountain out of fear of God, the Qur’an was revealed with that. Muhammad ibn Ishaq told me Muhammad ibn Abi Muhammad on the authority of Ikrimah or Saeed ibn Jubayr, on the authority of Ibn Abbas, “And indeed, among the stones are those from which rivers burst forth, and indeed, among them are those which split asunder and water issues from them, and indeed, among them are those which fall down for fear of God.” That is, indeed, among the stones are those which are softer than your hearts regarding what you are called to of the truth.

And God is not unaware of what you do. Abu Ali al-Jayyani said in his interpretation, **And indeed, among them are those which fall down for fear of God.** This is the falling of hail from the clouds. Al-Qadi al-Baqillani said, **This is a far-fetched interpretation.** Al-Razi followed him in rejecting it, and it is as he said, for this is a departure from the wording without evidence, and God knows best. Ibn Abi Hatim said, “My father told us, Hisham ibn Ammar told us, al-Hakam ibn Hisham al-Thaqafi told us, Yahya ibn Abi Talib told me, meaning Yahya ibn Ya’qub, regarding the words of God, “And indeed, among the stones are those from which rivers burst forth,” he said, **Excessive weeping**, “And indeed, among them are those which split asunder and water issues from them,” he said, **Little weeping**, “And indeed, among them are those which fall down for fear of God,” he said, **Weeping of the heart without tears.** The eye, and some of them claimed that this is a metaphor, which is attributing humility to stones as the will was attributed to the wall in His statement: **It wants to collapse.** Al-Razi, Al-Qurtubi, and other imams said: There is no need for this, because God Almighty creates this attribute in it as in His statement: **Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it.** And He said: **The seven heavens and the earth and whoever is in them glorify Him.** And He said: **And the star and the tree prostrate.** “Have they not seen what God has created of things, seeking shade under its shade?” **They said, ‘We have come in obedience.’** “If We had sent down this Qur’an upon a mountain,” **And they said to their skins, ‘Why did you bear witness against us?’ They said, ‘God has made us speak.’** And in the Sahih: **This is a mountain that loves us and we love it.** And like the groaning of the trunk, its report is transmitted, and in Sahih Muslim: **I know a stone in Mecca that used to greet me before I was sent, I know it now.** And in the description of the Black Stone: It bears witness for whomever Receive it on the Day of Resurrection, and other things with the same meaning. Al-Qurtubi reported a saying that it is for choice, i.e. for example, this, this, and this, like sitting with Al-Hasan or Ibn Sirin. Al-Razi reported it in his interpretation and added another saying: It is for ambiguity with respect to the addressee, like the saying of the speaker: I ate bread

or dates, and he knows which one he ate. Another said: It is in the meaning of the saying of the speaker: Eat sweet or sour, i.e. it does not go beyond one of them, i.e. and your hearts have become like stones or harder than them, they do not go beyond one of these two things, and God knows best.

Note Arabic scholars differed regarding the meaning of the Almighty’s statement: **So they are like stones or even harder**, after agreeing on the impossibility of it being for doubt. Some of them said: *Or* here means *and*, meaning: So they are like stones or even harder, like the Almighty’s statement: **And do not obey any sinner or ungrateful among them**, “as an excuse or a vow,” and as Al-Nabigha Al-Dhubyani said:

She said: **Why don’t you bring this bathroom to our bathroom or half of it?**

You want half of it, Ibn Jarir said, and Jarir bin Atiyah said:

He attained the caliphate or it was a destiny for him as his Lord gave Moses according to destiny.

Ibn Jarir said: It means that he attained the caliphate and it was a status for him. Others said: Or here it means rather, so its meaning is: it is like stones, or even harder. And like His saying: **When a party of them feared the people as they feared God or even harder**, “And We sent him to a hundred thousand or more,” **So he was two bow lengths away or even nearer.** Others said: The meaning of that is: **It is like stones or even harder**, according to you. Ibn Jarir narrated it. Others said: What is meant by that is to make the addressee vague, as Abu al-Aswad said:

I love Muhammad very much, Abbas, Hamza and the guardian

If their love is right, then I am right, and I am not wrong if it is wrong.

Ibn Jarir said: They said: There is no doubt that Abu Al-Aswad had no doubt that loving the one he named is right guidance, but he was vague about who he was addressing. He said: It was mentioned about Abu Al-Aswad that when he said these verses, it was said to him: Do you have doubts? He said: No, by God. Then he cited the words of God Almighty: **And either we or you are upon right guidance or in manifest error.** He said: Or was he doubting who told him this, who among them is the guide and who is the astray? Some of them said: The meaning of that is that your hearts do not go beyond one of these two examples, either they are like stones in hardness, or they are harder than them in hardness. Ibn Jarir said: The meaning of this interpretation is that some of them are like stones in hardness, and some of them are harder than stones. Ibn Jarir preferred it with the guidance of others **I said:** This last statement remains similar to the saying of God Almighty: **Their example is like the example of one who kindled a fire** with His saying: **Or like a rainstorm from the sky** and His saying: **And those who**

disbelieve - their deeds are like a mirage in a lowland with His saying: **Or like darkneses in a deep sea** the verse, meaning that some of them are like this, and some of them are like that, and God knows best.

Al-Hafiz Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim told us, Muhammad bin Ayoub told us, Muhammad bin Abdullah bin Abi Al-Thalj told us, Ali bin Hafs told us, Ibrahim bin Abdullah bin Hatib told us, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar: that the Messenger of God, may God bless him and grant him peace, said: **Do not speak too much without mentioning God, for speaking too much without mentioning God hardens the heart, and the people farthest from God are the hard hearts.** Narrated by Al-Tirmidhi in the Book of Asceticism from his collection on the authority of Muhammad bin Abdullah bin Abi Al-Thalj, the companion of Imam Ahmad, narrated it, and from another source on the authority of Ibrahim bin Abdullah bin Al-Harith bin Hattab, and he said: It is strange and we do not know it except from the hadith of Ibrahim. Al-Bazzar narrated on the authority of Anas, with a chain of transmission traceable to the Prophet, "Four things are from misery: a dull eye, a hard heart, long hope, and greed for the world."

Fath al-Qadir

And cruelty: hardness and dryness, and it is an expression of its emptiness of repentance and submission to the signs of God with the presence of what requires the opposite of this cruelty from the revival of the slain, his speaking and his designation of his killer, and the reference in His saying: 74- **after that** to what came before from the signs that require the softness and tenderness of hearts. It was said: or in His saying: **or more cruel** has the meaning of the *and* as in His Almighty saying: **sinful or ungrateful** and it was said: it has the meaning of *rather*, and on the basis that or on its origin or in the meaning of the *and*, so the conjunction with His saying: **like stones** means these hearts are like stones or they are harder than them, so liken them to whichever of the two matters you wish, for you are correct in this likening. Al-Razi answered in his interpretation about the occurrence of *aw* here, even though it is for hesitation: That is, it is not appropriate for the Knower of the Unseen in eight ways. Rather, he reached the comparative with *ashd* even though it is correct to say **wa aqsa min al-hijar and harsher than stones**, because it is more obvious and indicative of extreme harshness, as he said in Al-Kashshaf. Al-A'mash read **aw aqda** with the accusative of the dal, as if he was conjoining it with *al-hijar stones*, so *ashd* would be in the genitive case with the fatha. And his statement: **And indeed, among the stones** to the end, he said in Al-Kashshaf: It is a statement of the superiority of their hearts over stones in the severity of harshness and a confirmation of his statement **or harsher in harshness**. End. And in it, the coming of the statement with *waw* is not known or familiar, and it is better to make what comes after *waw* a tail or a state. Explosion: opening, and its explanation has been mentioned previously. The root of *yashquq* is *yatashuq to open*, the ta' was assimilated into the shin, and Al-A'mash read *yatashuq* according to the original. Ibn Masraf read it as *yanshaq* with a noon, and *shuq* is one of the *shuqq*,

and it is lengthwise or widthwise, unlike *tefajr*, which is the opening from one place with the expansion of the breach. What is meant is that water comes out of the stones from the places of *tefajr* and *shuqq*, and some stones descend, meaning they descend from the place they are in to a lower place from the fear of God that enters them and settles in them. It was said that the descent is a metaphor for their humility and the modesty that is in them in submission to God Almighty, so it is like His Almighty saying: **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of God.** Ibn Jarir narrated from a group that the fear of the stones is borrowed just as the will is borrowed for the wall, and as the poet said:

When the report of Al-Zubayr came, the city walls and the mountains were humbled.

Al-Jahiz mentioned that the pronoun in his saying: **And among them** refers to the hearts, not to the stones, and this is incorrect, because the purpose of the context of this speech is to state that the hearts of these people have reached a level of hardness and extreme dryness that causes them to not accept the truth and not be affected by sermons, to a place that stones have not reached, which are the hardest and most solid of bodies, because they return to a type of softness, which is their bursting forth with water and their cracking by it and their acceptance of what fear of God requires of humility and submission, unlike those hearts. And in his saying: **And God is not unaware of what you do**, there is a threat and a severe warning that is not hidden, because if God Almighty knows what they do and is aware of it and is not unaware of it, then He would be lying in wait to punish them.

Abd bin Hamid and Ibn Jarir narrated on the authority of Mujahid regarding his statement: **And when you killed a person and disputed over it**, he said: you differed over it. **And God will bring out that which you concealed**, he said: what you concealed. Ibn Abi Hatim and Al-Bayhaqi narrated in Shu'ab Al-Iman on the authority of Al-Musayyab bin Rafi' who said: **No man did a good deed in seven houses except that God revealed it, and no man did a bad deed in seven houses except that God revealed it.** And the confirmation of that is in the Book of God: **And God will bring out that which you concealed.** Ahmad and Al-Hakim narrated and authenticated it on the authority of Abu Sa'd who said: The Messenger of God, may God bless him and grant him peace, said: **If a man did a deed in a solid rock that had no door or window, his deed would be revealed to the people, whatever it was.** Al-Bayhaqi narrated on the authority of Uthman who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever has a good or bad secret, God will reveal a cloak over it by which he is known.** Al-Bayhaqi also narrated it in a similar manner on the authority of Uthman who said: The suspended version is more authentic. Abu Al-Shaykh and Al-Bayhaqi narrated a long hadith on the authority of Anas with this meaning, meaning: God will clothe every worker with his work until people talk about it and increase it, even if his work is inside a house up to seventy houses with an iron door on each house. Its chain of transmission is weak. Ibn Adi also narrated from the hadith of Anas with a chain of transmission on

Surat al-Baqarah 2:74

Then your hearts hardened after that, so they are like stones or even harder. And indeed, among the stones are some from which rivers burst forth, and indeed, among them are some that split open so water issues from them, and indeed, among them are some that fall down for fear of God. And God is not unaware of what you do.

the authority of the Prophet: **God will return to every person the garment of his work.** A group of the Companions and Followers have words that convey this meaning. Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **So We said, 'Strike him with part of it,'** he said: He struck him with the bone next to the cartilage. Abd bin Hamid narrated on the authority of Qatadah that they struck him with her thigh. Ibn Jarir narrated something similar on the authority of Ikrimah. Abd bin Hamid and Ibn Jarir narrated something similar on the authority of Mujahid. Ibn Jarir narrated on the authority of Al-Suddi that he said: He struck him with the piece of flesh between the shoulders. Abd bin Hamid and Abu Al-Shaykh in Al-Azmah narrated on the authority of Wahb bin Munabbih a long story about the cow and its owner. There is no need to elaborate on it, and he has already completed it in Al-Durr Al-Manthur. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatadah regarding his statement: **Then your hearts hardened after that,** he said: After God showed them the resurrection of the dead and after He showed them the matter of the slain man, **so they are like stones or even harder.** Then God excused the stones but did not excuse the wretched of the children of Adam, so He said: **And indeed, among the stones are those from which rivers burst forth,** to the end of the verse. Ibn Ishaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: That is, among the stones are those that are softer than your hearts regarding the truth to which you are called. Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: **Indeed, a stone falls to the ground, and if a group of people were to gather around it, they would not be able to do so, and indeed it falls down for fear of God.**

Tafsir al-Baghawi

74. The Almighty's saying: **Then your hearts hardened** became dry and withered. Dryness of the heart means the departure of mercy and gentleness from it. It was also said: it became rough, and it was also said: it turned black. **After that** after the evidence appeared. Al-Kalbi said: They said after that: We did not kill him, so they were never blind of heart nor more severe in denying their Prophet than they were at that time. *It* that is, in harshness and severity **is like stones or harder.** It was said: Or in the meaning of *rather*. It was said: In the meaning of *and*, like the Almighty's saying: **A hundred thousand or more** 147-Saffat, meaning: Rather, they increase or increase. He did not liken it to iron, although it is harder than stones, because iron is susceptible to flexibility, as it is flexible with fire, and it was flexible for David, peace be upon him, and stones never become flexible. Then He preferred stones to the hard heart, saying: **And indeed, among the stones are those from which rivers burst forth.** It was said: He meant by that *all* stones, and it was said: He meant by

that the stone that Moses used to strike for the tribes. **And indeed, among them are those that split open and water issues from them.** He meant by that springs other than rivers. **And indeed, among them are those that descend** descend from the top of the mountain to its bottom **out of fear of God.** And your hearts do not soften nor are they humble, O group of Jews. If it is said: An inanimate object that does not understand, then how can it *fear*? It was said: God makes him understand and inspires him, so he fears Him through His inspiration.

The doctrine of the Sunnis and the community is that God Almighty created knowledge in inanimate objects and all animals other than the mind, and no one else knows about it. They have prayer, glorification, and fear, as He, the Most High, said: **There is not a thing but glorifies Him with praise** 44-Al-Isra', and He said: **And the birds with wings outspread, each has learned its prayer and glorification** 41-An-Nur, and He said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun and the moon** 18-Al-Hajj, the verse. So the **believer** must believe in Him and entrust his knowledge to God Almighty, glory be to Him, and it is narrated that the Prophet, may God bless him and grant him peace, was on Thabeer and the infidels were seeking him, so the mountain said: Get down from me, for I fear that you will be seized and God will punish me for that, so Mount Hira' said to it: To me, O Messenger of God)).

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, on the authority of Sayyid Abu al-Hasan Muhammad ibn al-Husayn al-Alawi, on the authority of Ahmad ibn Muhammad ibn Abd al-Wahhab al-Naysaburi, on the authority of Muhammad ibn Ismail al-Sayegh, on the authority of Yahya ibn Abi Bakr, on the authority of Ibrahim ibn Tahman, on the authority of Samak ibn Harb, on the authority of Jabir ibn Samurah, who said: The Messenger of God, may God bless him and grant him peace, said: **I know a stone in Mecca that used to greet me before I was sent as a prophet, and I know it now.** [This is an authentic hadith narrated by Muslim on the authority of Abu Bakr ibn Abi Shaybah, on the authority of Yahya ibn Abi Bakr, and it is authentically reported on the authority of Anas that the Messenger of God, may God bless him and grant him peace, climbed Uhud and said: This is a mountain that loves us and we love it. It was narrated on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, prayed the dawn prayer with us, then he turned his face to the people and said: While a man was leading a cow, it became tired, so he mounted it and struck it, and it said: We were not created for this, but rather we were created to plow the land. The people said: Glory be to God, a cow that speaks!? The Messenger of God, may God bless him and grant him peace, said: I believe in it, Abu Bakr and I. Umar and what are they then? He said: "While a man was with his sheep, a wolf attacked one of them. Its owner caught up with it

and took it away. The wolf said: Who will be with it on the Day of Resurrection? That is, the Day of Resurrection, the day when there will be no shepherd for it except me. The people said: Glory be to God, a wolf speaks? He said: I believe in it, Abu Bakr and Umar, and what are they then?" It was authentically reported on the authority of Abu Hurairah who said: "The Messenger of God, may God bless him and grant him peace, was on Hira', and Abu Bakr, Umar, Uthman, Ali, Talhah and Az-Zubayr, and the rock moved. The Prophet, may God bless him and grant him peace, said: 'Be still.' That is, be still. There is none upon you except a prophet, a friend or a martyr." Authenticated by Muslim.

I am Ahmad bin Abdullah Al-Salihi, I am A [or Saeed Yahya bin Ahmad bin Ali Al-Sanea, I am Abu Al-Hasan Ali bin Ishaq bin Hisham Al-Razi, I am Muhammad bin Ayoub bin Daris Al-Bajali Al-Razi, I am Muhammad bin Al-Sabah, on the authority of Al-Walid bin Abi Thawr, on the authority of Al-Suddi, on the authority of Ibad bin Abi Yazid], on the authority of Ali bin Abi Talib, may God be pleased with him, who said: "We were with the Messenger of God, may God bless him and grant him peace, in Mecca, and we went out in its outskirts, outside Mecca, between the mountains and trees, and he did not pass a tree or a mountain without saying, 'Peace be upon you, O Messenger of God.'"

I am Abu al-Hasan Abd al-Wahhab ibn Muhammad al-Khatib. I am Abd al-Aziz ibn Ahmad al-Khalal. I am Abu al-Abbas al-Asamm. I am al-Rabi', I am al-Shafi'i. I am Abd al-Majid ibn Abd al-Aziz. On the authority of Ibn Jurayj, Abu al-Zubayr informed me that he heard Jabir ibn Abd God, may God be pleased with him, say: "Whenever the Prophet, may God bless him and grant him peace, would deliver a sermon, he would lean against the trunk of a palm tree from among the pillars of the mosque. When the pulpit was made for him and he stood on it, that pillar shook and moaned like the moaning of a camel, so that the people of the mosque heard it, until the Messenger of God, may God bless him and grant him peace, came down and embraced it, and it calmed down."

Mujahid said: No stone descends from a high place to a low place except out of fear of God. What we have said is supported by the words of God Almighty: "If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of God. And these examples We present to the people that perhaps they will give thought."

21-Al-Hashr.

The Almighty's saying, **And God is not unaware Basaha of what you do** is a threat and a warning. It was said: He will not leave the punishment for what you do, but rather He will reward you for it. Ibn Kathir read *ya'ma'* with a *ya* and the others with a *ta*.

Tafsir al-Baidawi

74- **Then your hearts hardened** Hardness is an expression for coarseness with hardness, as in stone. The hardness of the heart is like the refusal to consider, and then the exclusion of hardness **after that** means

reviving the dead, or all of the verses that were mentioned, for they are among those that require the heart to be soft. **It is like stones** in its hardness **or harder** than them, and the meaning is that it is like stones in hardness or more than them, or that it is like them, or like what is harder than them in hardness, such as iron, so the added word was deleted and the added word was put in its place, and this is supported by the reading of Al-Hasan in the accusative case in apposition to stones, and he did not say harder because of the exaggeration in harder, and the indication of the intensity of the two hardnesses and the inclusion of the preferred addition and *or* for choice, or for hesitation meaning: whoever knows its condition likens it to stones or to what is harder than it.

And indeed, among the stones are some from which rivers burst forth, and among them are some that split open and water issues from them, and among them are some that fall down for fear of God. This is an explanation of the preference, and the meaning is that stones are affected and reacted to. Among them are some that split open and water springs forth from them, and rivers burst forth from them, and among them are some that fall down from the top of the mountain in submission to what God the Most High wills for them. The hearts of these people are not affected or reacted to His command. Bursting open means opening up widely and abundantly, and fear is a metaphor for submission. *In* was read as the lightened version of the heavy one, and it requires the lam that distinguishes it from *in* the negative, and *yahbūt* is with the dammah.

And God is not unaware of what you do. This is a warning for that. Ibn Kathir, Nafi', Ya'qub, Khalaf, and Abu Bakr read it with a dammah on the letter *ya* and with what follows it, and the rest read it with a *ta*'.

Surat al-Baqarah 2:75

Do you then hope that they will believe in you while a party of them used to hear the Word of God and then distort it after they had understood it while they were knowing?

Surat al-Baqarah 2:75

Do you then hope that they will believe in you while a party of them used to hear the Word of God and then distort it after they had understood it while they were knowing?

Tafsir al-Jalalayn

Do you then covet O believers **that they will believe in you** meaning the Jews **while there was a party** a group of them their rabbis **who would hear the word of God** in the Torah **then distort it** change it **after they had understood it** understood it **while they knew** that they were fabricators. The hamza is for denial, meaning do not feed them, for they have a history of disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **Do you then hope**, O companions of Muhammad, is: Do you hope, O group of believers in Muhammad, may God bless him and grant him peace, and those who believe in what he brought to you from God, that the Jews of the Children of Israel will believe in you?

What he means by his saying: **that they believe in you** is that they believe in what your Prophet, may God bless him and grant him peace, Muhammad brought to you from your Lord, as:

It was narrated on the authority of Ammar ibn al-Hasan, on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of al-Rabi', regarding his statement: **Do you hope that they will believe in you?** meaning the companions of Muhammad, may God bless him and grant him peace, **that they will believe in you**, he said: Do you hope that the Jews will believe in you?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Do you hope that they will believe you?** the verse, he said: They are the Jews.

The statement in the interpretation of the Almighty's saying: **And there was a group of them**.

Abu Ja'far said: As for the group, it is a plural, like the sect, and it has no singular form. It is a verbal noun from the root tafarraqa, and the group was named after it, just as the group was named hizb, from tahazzib, and the like. From this is the saying of A'sha of Banu Tha'labah:

I did well, so when I feared that they would split into two groups, some of them ascending and some of them descending

He means by his saying: **from them**, from the Children of Israel. God made those who were at the time of Moses and after them from the Children of Israel from the Jews about whom God said to the companions of Muhammad, may God bless him and grant him peace: **Do you then hope that they will believe in you?** because they were their fathers and ancestors, so He made them from them, since they were their clans, their descendants, and their ancestors, just as a man today remembers a man, and he has followed the method and way of the one who remembers, and was from his people and his clan, so he says: So-and-so was from us, meaning that he was from the people of his way and doctrine, or from his people and his clan. So too is his saying: **And there was a group of them**.

The statement in the interpretation of the Almighty's saying: **They hear the word of God, then they distort it after they have understood it, while they know**.

Abu Ja'far said: The people of interpretation differed about those whom God meant by His saying: **And a party of them used to hear the word of God and then distort it after they had understood it, while they knew**. Some of them said what:

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Do you then hope that they will believe in you while a party of them used to hear the Word of God and then distort it after they had understood it while they knew?** So those who distort it and those who conceal it are the scholars among them.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

Musa told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **Do you hope that they will believe in you while a party of them used to hear the word of God and then distort it after they had understood it?** He said: It is the Torah, they distorted it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **They hear the Word of God, then they distort it**, he said: The Torah that He sent down to them, they distort it, they make what is lawful in it unlawful, and what is unlawful in it lawful, and what is true in it falsehood, and what is falsehood in it true. If the one who is truthful comes to them with a bribe, they bring out for him the Book of God, and if the one who is false comes to them with a bribe, they bring out that Book for him, so he is truthful in it. And if someone comes to them asking them for something in which there is no truth, no bribe, and nothing, they command him to do what is true. So He said to them, **Do you enjoin righteousness upon the people and forget yourselves while you recite the Scripture? Then will you not reason?** (al-Baqarah 2:44).

Others said about this:

It was narrated on the authority of Ammar ibn al-Hasan, who said: Ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', regarding his statement: **And a party of them used to hear the Word of God and then distort it after they had understood it, while they knew.** So they used to hear from that as the people of prophecy hear, then they would distort it after they had understood it, while they knew.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, regarding his statement: **And a party of them used to hear the word of God** the verse, he said: His statement: **They used to hear the word of God** does not mean they used to hear the Torah. All of them had heard it, but they were the ones who asked Moses to see their Lord, and the thunderbolt struck them therein.

Ibn Humayd narrated that Salamah narrated on the authority of Muhammad ibn Ishaq that he said: It has reached me that some of the people of knowledge said to Moses: O Moses, we have been prevented from seeing God, the Almighty, so let us hear His words when He speaks to you. Moses asked his Lord for that, and He said: Yes, so command them to purify themselves, and to purify their clothes, and to fast. So they did. Then He took them out until He came to the Mount. When the clouds covered them, Moses, peace be upon him, commanded them to prostrate, so they prostrated, and his Lord spoke to them and they heard His words, commanding them and forbidding them, until they understood what they heard. Then He turned with them to the Children of Israel. When they came to them, a group of them changed what He had commanded them to do, and they said when Moses said to the Children of Israel: God has commanded you to do such and such, that group whom God mentioned said: He only said such and such contrary to what God, the Almighty, had said to them. They are the ones whom God meant for His Messenger Muhammad, may God bless him and grant him peace.

Abu Ja'far said: The first of the two interpretations mentioned in the verse, and the most similar to what is indicated by the apparent meaning of the recitation, is what Al-Rabi' bin Anas said, and what Ibn Ishaq narrated from some of the people of knowledge: that God Almighty mentioned it only meant by that those who heard His speech from the Children of Israel, Moses hearing it from Him, then He distorted and changed it, after he heard it, knew it, and understood it. This is because God, the Most High, only informed that the distortion was from a group of them who were listening to the words of God Almighty, out of God's awe of what they were doing of falsehood, after the proof and evidence had been confirmed against them, and as a sign from Him, the Most High, to His believing servants, cutting off their hopes of the remnants of their descendants believing in what Muhammad had brought them of truth, light, and guidance. So He said to them: How can you hope that these Jews will believe you, when you only tell them what you tell them of report from God Almighty about the unseen that they did not witness or witness, and some of them used to hear from God His words, His commands, and His prohibitions, then they would change it, distort it, and deny it? Those who are among you, the remnants of their offspring, are more likely to deny the truth that

you have brought them, even though they do not hear it from God, but rather they hear it from you. They are also more likely to distort what is in their books about the description and attributes of your Prophet Muhammad, may God bless him and grant him peace, and to change it, even though they know it. They deny it and belie their predecessors, who received the speech of God from God, may His praise be glorified, then distorted it after they had understood it and learned it, deliberately distorting it.

If the interpretation of the verse was as stated by those who claimed that he meant by his saying: **they hear the word of God** that they hear the Torah, then the mention of his saying: **they hear the word of God** would not have had an understood meaning. Because that was heard by those who distorted it and those who did not distort it. So the specificity of those who distorted it, that they heard the word of God, if the interpretation was as stated by those we mentioned, and not others who heard that as they heard it, has no meaning.

If someone thinks that it is only appropriate to say this because of His saying **distort it**, then he has overlooked the correct aspect of that. That is because if that were the case, then it would have been said: Do you hope that they will believe you when a group of them used to distort the words of God after they had understood them, and they knew? But He, may He be glorified, informed about a special group of the Jews, who were given from their direct hearing of the words of God what no one was given except the prophets and messengers, then they changed and distorted what they heard of that. That is why He described them with what He described them with, because of the specialness with which He singled out this group whom He mentioned in His Book, may He be glorified.

What he means by his saying, **Then they distort it**, is then they change its meaning and interpretation and alter it. Its origin is from the deviation of something from its direction, which is its inclination from it to something else. So his saying, **They distort it**, means they incline it from its direction and meaning, which is its meaning, to something else. So God, the Most High, informed us that they did what they did of that, knowing the interpretation of what they distorted, and that it was contrary to what they distorted it to. So He said, **They distort it after they understood it**, meaning: after they understood its interpretation, **and they know**, meaning: they know that in their distortion of what they distorted of that they are falsifiers and liars.

This is a statement from God, the Most High, about their slander and their enmity towards Him and His Messenger Moses, peace be upon him, and that what remains of them is their enmity towards God and His Messenger Muhammad, peace be upon him, out of malice and envy, similar to what their predecessors were like in the time of Moses, peace be upon him.

Tafsir al-Qurtubi

God Almighty says: **Do you then hope that they will believe in you while a party of them used to hear the**

Do you then hope that they will believe in you while a party of them used to hear the Word of God and then distort it after they had understood it while they were knowing?

word of God and then distort it after they had understood it while they knew?

There are four issues:

First: The Almighty's saying, **Do you then hope that they will believe in you?** This is a question that contains a sense of denial, as if He made them despair of the belief of this group of Jews, meaning that if they disbelieved, then they had a precedent in that. The address is to the companions of the Prophet, may God bless him and grant him peace. This is because the Ansar were keen on the conversion of the Jews to Islam due to the alliance and neighbourhood that existed between them. It was said that the address is to the Prophet, may God bless him and grant him peace, specifically, on the authority of Ibn Abbas. Meaning, do not be sad about their denial of you, and inform him that they are among the evil people who have passed away. And *that* is in the accusative case, meaning that they will believe, it is in the accusative case because of *that*, and that is why the *nun* was deleted from it.

It is said: He coveted it with greed and greed - lightened - it is greed, on the weight of fa'l. And someone else made him covet it. And it is said in astonishment: The man coveted - with a damma on the meem - meaning he became very greedy. Greed is the provisions of the soldiers. It is said: The prince ordered them to have their greed, meaning their provisions. And a woman who is greedy: she covets but is not able.

The second: The Almighty's saying: **And there was a party of them.** The party is a collective noun with no singular form, and its plural in the smallest number is *afarqahu*, and in the largest number it is *afarqa'*. **They hear** is in the accusative case as the predicate of *kana*. It is possible that the predicate is from them, and **they hear** is an adjective for a party, and there is some distance in that. **The speech of God** is the reading of the group. Al-A'mash read **God spoke** as the plural of *word*. Sibawayh said: And know that some people from Rabi'ah say **from them** with a kasra on the ha' following the secret of the meem, and the dwelling was not a strong barrier for them. The speech of God is the object of **they hear**. What is meant are the seventy whom Moses, peace be upon him, chose, so they heard the speech of God but did not obey His command, and they distorted the statement in their informing their people. This is the saying of al-Rabi' and Ibn Ishaq, and there is weakness in this saying. Whoever says that the seventy heard what Moses heard has made a mistake, and has taken away the virtue of Moses and his being singled out for speaking. Al-Suddi and others said: They could not bear to hear it, and their minds were confused and they wanted Moses to hear it and repeat it to them. When they finished and left, a group of them changed what they had heard of the words of God on the tongue of their prophet Moses, peace be upon him, as God Almighty said: **And if any of the polytheists seeks your protection, then grant him protection so that he may hear the words of God.**

If it is said: Al-Kalbi narrated on the authority of Abu Salih on the authority of Ibn Abbas: The people of Moses asked Moses to ask his Lord to let them hear his words, so they heard a voice like the voice of a hyena: I am God, there is none but I, the Living, the Eternal. I brought you out of Egypt with a high hand and a strong arm.

I said: This is a false hadith that is not authentic. It was narrated by Ibn Marwan on the authority of Al-Kalbi, and both of them are weak and cannot be used as evidence. Rather, speech is something that was given to Moses specifically from among all the children of Adam. If he also spoke to his people so that they could hear his speech, then what is Moses' superiority over them? He said, and His statement is the truth: **I have chosen you over mankind with My messages and My speech.** This is clear.

Third: People differed about how Moses knew the speech of God, as he had not heard His speech before that. Some of them said: He heard speech that was not letters and sounds, and in which there was no interruption or breath, so then he knew that it was not the speech of evil, but rather the speech of the Lord of the Worlds. Others said: When he heard speech from no direction, and the speech of humans is heard from one of the six directions, he knew that it was not the speech of humans. It was said: His entire body became ears until he heard that speech with them, so he knew that it was the speech of God. It was said about it: The miracle indicated that what he heard was the speech of God, and that is because it was said to him: Throw down your staff, so he threw it and it became a snake, so that was a sign to him of the truth of the situation, and that the one who was saying to him: **I am your Lord** is God Almighty. It was said: He had concealed something in his soul that only the Knower of the Unseen can comprehend, so God Almighty informed him in His address with that pronoun, so he knew that the one who was addressing him was God Almighty. In Surat Al-Qasas, the meaning of the Almighty's saying will be explained: **He was called from the right side of the valley in the blessed spot from the tree**, God willing.

Fourth: The Almighty's statement: **Then they distort it.** Mujahid and Al-Suddi said: They are the Jewish scholars who distort the Torah, making what is forbidden permissible and what is permissible forbidden, following their whims. **After they have understood it**, meaning they have come to know it and learned it. This is a rebuke to them, meaning that these Jews had done evil and stubborn deeds in the past, and these people are following that tradition, so how can you hope for their faith?!

This statement also indicates that the one who knows the truth but is stubborn about it is far from guidance, because he knew the promise and the threat, but that did not stop him from his stubbornness.

Tafsir Ibn Kathir

The Almighty says: **Do you then hope O believers that they will believe in you** meaning that they will submit to you in obedience, this misguided group of Jews whose fathers witnessed the clear signs that they witnessed, then their hearts hardened after that: **And indeed a party of them used to hear the Word of God and then distort it** meaning they interpreted it in a way other than its interpretation **after they had understood it** meaning they understood it clearly, and despite this they contradicted it with insight **while they knew** that they were mistaken in what they went to in distorting and interpreting it. This situation is similar to the Almighty's saying: **So because they broke their covenant, We cursed them and made their hearts hard; they distort words from their [proper] usages.** Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah or Saeed ibn Jubayr, on the authority of Ibn Abbas, that he said: Then God the Almighty said to His Prophet, may God bless him and grant him peace, and to those believers with him, making them despair of them: **Do you then hope that they will believe in you while a party of them used to hear the Word of God and then they would distort it** meaning they would interpret it in a way other than its interpretation **after they had understood it** meaning they understood it clearly, and despite this they would contradict it with insight **while they knew** that they were mistaken in what they went to in distorting and interpreting it. And this situation is similar to the Almighty's saying: **So because they broke their covenant, We cursed them and made their hearts hard; they distort words from their [proper] usages.** Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah or Saeed ibn Jubayr, on the authority of Ibn Abbas, that he said: Then God the Almighty said to His Prophet, may God bless him and grant him peace, and to those believers with him, making them despair of them: **Do you then hope that they will believe in you while a party of them used to hear the Word of God and they would not believe in it** God" and not his saying: They all hear the Torah, they have all heard it, but they are the ones who asked Moses to see their Lord, and the thunderbolt struck them there. Muhammad bin Ishaq said, according to what some scholars told me: They said to Moses: O Moses, we have been prevented from seeing our Lord, the Most High, so let us hear His words when He speaks to you. Moses asked his Lord, the Most High, for that, and He said: Yes, command them to purify themselves and purify their clothes and fast. Then he went out with them until they came to the mountain. When the clouds covered them, Moses commanded them to prostrate, so they prostrated, and his Lord spoke to them, so they heard His words, commanding them and forbidding them until they understood what they heard. Then he turned with them to the Children of Israel. When they came to them, a group of them distorted what He had commanded them to do, and they said: When Moses said to the Children of Israel: God has commanded you to do such and such, that group whom God mentioned said: He only said such and such in opposition to what God Almighty said to them. They are the ones whom God meant for His Messenger, may God bless him and grant him peace. Al-Suddi said: **And a group of them**

used to hear the words of God and then distort them. He said: It is the Torah, they distorted it. What Al-Suddi mentioned is more general than what he mentioned. Ibn Abbas and Ibn Ishaq, even though Ibn Jarir chose it for the apparent context, because it does not necessarily follow from hearing the speech of God that it is from him as Moses, son of Imran, heard it, and God the Most High said: **And if any of the polytheists seeks your protection, grant him protection so that he may hear the speech of God** meaning conveyed to him, and for this reason Qatada said in his statement: **Then they distort it after they have understood it while they know** he said: They are the Jews who used to hear the speech of God then they distort it after they had understood and comprehended it, and Mujahid said: Those who distort it and those who conceal it are the scholars among them, and Abu Al-Aaliyah said: They deliberately took what God revealed in their book of the description of Muhammad, may God bless him and grant him peace, and distorted it from its places, and Al-Suddi said: **And they know** meaning that they sinned, and Ibn Wahb said: Ibn Zayd said in his statement: **They hear the speech of God then they distort it** he said: The Torah that God revealed to them they distort it, they make what is permissible in it forbidden and what is forbidden in it permissible, and what is truth in it falsehood and what is falsehood in it truth, when the truth comes to them With a bribe, they brought out for him the Book of God. And if the one who is false comes to them with a bribe, they bring out for him that Book, and he is right in it. And if someone comes to them asking them for something in which there is no truth, no bribe, and nothing, they command him to do what is right. So God said to them: **Do you enjoin righteousness upon the people and forget yourselves while you recite the Scripture? Then will you not reason?**

God the Almighty said: **And when they meet those who believe, they say, 'We believe,' but when they are alone with one another** (al-Baqarah 2:17). Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told us on the authority of Ikrimah or Saeed ibn Jubayr, and on the authority of Ibn Abbas: **And when they meet those who believe, they say, 'We believe,'** meaning that your companion Muhammad is the Messenger of God, but he is specifically for you. And when they are alone with one another, they say, **Do not tell the Arabs about this, for you used to seek victory over them through it, and he was one of them.** So God revealed: "And when they meet those who believe, they say, 'We believe,' but when they are alone with one another, they say, "Do you tell them what God has disclosed to you so that they may dispute with you about it before your Lord?" (al-Baqarah 2:17). You know that he has taken a covenant from you to follow him. And he is telling them that he is the Prophet whom we were waiting for and find in our Book. Deny him and do not acknowledge him. God the Almighty says: **Or do they not know that God knows what they conceal and what they declare?** Ad-Dahhak said on the authority of Ibn Abbas: He means the hypocrites from among the Jews. When they met the companions of Muhammad, may God bless him and grant him peace, they would say: We believe. As-Suddi said: These are some of the Jews who believed and then became hypocrites. This is what Ar-Rabi' ibn Anas, Qatadah, and more than

Do you then hope that they will believe in you while a party of them used to hear the Word of God and then distort it after they had understood it while they were knowing?

one of the predecessors and successors said, until Abd ar-Rahman ibn Zayd ibn Aslam said, as narrated by Ibn Wahb on his authority: The Messenger of God, may God bless him and grant him peace, said: **No one should enter the city of Madinah except a believer.** Their leaders from among the people of disbelief and hypocrisy said: Go and say: We believe, and disbelieve when you return to us. So they would come to Madinah early in the morning and return to them after the afternoon prayer. And he recited the words of God the Most High: "And a party of the People of the Scripture said, 'Believe in that which was revealed to those who believed at the beginning of the day and disbelieve at its end that perhaps they will return.' " They used to say when they entered the city: **We are Muslims**, so that they would know the report of the Messenger of God, may God bless him and grant him peace, and his command. But when they returned, they returned to disbelief. But when God informed His Prophet, may God bless him and grant him peace, He cut that off from them, so they would not enter. The believers used to think that they were believers, so they would say: **Did God not tell you such and such?** They would say: *Yes*. So when they returned to their people, meaning the leaders, they would say: **Do you tell them what God has revealed to you?** The verse. Abu Al-Aaliyah said: **Do you tell them what God has revealed to you?** meaning what was revealed to you in your book of the description of Muhammad, may God bless him and grant him peace. Abd Al-Razzaq said on the authority of Muammar on the authority of Qatadah: **Do you tell them what God has revealed to you so that they may argue with you about it before your Lord?** He said: They used to say: **There will be a prophet.** So some of them were alone with each other, and they said: **Do you tell them what God has revealed to you?** Another statement on what is meant. In the opening, Ibn Jurayj said: Al-Qasim bin Abi Bazza told me on the authority of Mujahid regarding the words of God Almighty: **Do you speak to them of what God has revealed to you?** He said: The Prophet, may God bless him and grant him peace, stood on the day of Qurayzah under their fortresses and said: O brothers of apes and pigs, and O worshippers of false gods. They said: Who informed Muhammad of this matter? This statement came from none but you. **Do you speak to them of what God has revealed to you** in the ruling of God for the conquest so that they would have an argument against you. Ibn Jurayj said on the authority of Mujahid: This was when he sent Ali to them and they harmed Muhammad, may God bless him and grant him peace. Al-Suddi said: **Do you speak to them of what God has revealed to you** of the punishment so that they may argue with you about it before your Lord? These were people from the Jews who believed and then became hypocrites, so they would tell the believing Arabs about what they were tortured with, so some of them said to one another: **Do you speak to them of what God has revealed to you** of the punishment so that they would say: We are more beloved to God than you, and more honorable to God than you. Ata' Al-Khurasani said: **Do you speak to them of what God has revealed to you** meaning what He has decreed for you and against you. Al-Hasan

Al-Basri said: When these Jews met those who believed, they would say: We believe. And when they were alone with one another, some of them would say: Do not tell the companions of Muhammad what God has revealed to you from what is in your book, lest they argue with you about it before your Lord and defeat you. And the words of God the Almighty: {Or do they not know that God knows what they conceal and what they declare?} Abu Al-Aaliyah said: It means what they concealed of their disbelief in Muhammad and their denial of him, although they found it written down with them. And Qatadah said the same. Al-Hasan said: {God knows what they conceal.} He said: What they concealed was that when they turned away from the companions of Muhammad and were alone with one another, they forbade any of them from telling the companions of Muhammad what God has revealed to them from what is in their book, fearing that the companions of Muhammad would argue with them about what is in their book with their Lord. {And what they declare.} That is when they said to the companions of Muhammad: And we believe. This is what Abu Al-Aaliyah, Al-Rabi' and Qatadah said.

Fath al-Qadir

75- His saying: **Do you then covet?** This question has a meaning of denial, as if he has made them despair of the faith of this group of Jews. The address is to the companions of the Prophet, may God bless him and grant him peace, or to him and them. **They will believe for you** means for your sake, or to include the meaning of *believe* in the meaning of *respond*: that is, do you hope that they will respond to you? The group is a collective noun that has no singular form. **The word of God** means the Torah. It was said that they heard God's address to Moses when He spoke to him. Based on this, the group is the seventy whom Moses chose. Al-A'mash read **the word of God**. What is meant by distortion is that they deliberately took what they heard from the Torah and made what was permissible forbidden or something similar that agreed with their whims, such as distorting the description of the Messenger of God (peace and blessings of God be upon him) and dropping the punishments for their nobles, or they heard the words of God to Moses and added to them and subtracted from them. This is a statement about their insistence on disbelief and a denial of those who hope for their faith while their condition is this: that is, they have predecessors who distorted the words of God and changed His laws, and they are following their example and taking their path. The meaning of His statement, **after they had understood it** is after they had understood it with their minds, while they knew that what they did was a distortion that contradicted what God had commanded them to do, which was to convey His laws as they were. So they fell into sin knowingly, and that is more severe in their punishment and more evident in their misguidance.

Tafsir al-Baghawi

75. The Almighty's saying, **Do you then hope?** Do you hope? He means: Muhammad and his companions **that they will believe in you** the Jews will believe you in what you tell them **and a group of them used to hear the word of God** meaning the Torah **then they would distort it** changing the rulings in it **after they had understood it** they knew it as they changed the description of Muhammad, may God bless him and grant him peace, and the verse of stoning **while they knew** that they were liars. This is the saying of Mujahid, Qatadah, Ikrimah, As-Suddi and a group. Ibn Abbas and Muqatil said: It was revealed about the seventy whom Moses chose for the appointment with his Lord, and that is because when they returned - after hearing the word of God - to their people, the people returned to their saying, and as for the truthful ones among them, they performed as they heard, and a group of them said: We heard God say at the end of His speech, if you are able to do so, then do so, and if you wish, then do not do so, so this is their distortion while they know that it is the truth.

Tafsir al-Baidawi

75- **Do you then covet** the address is to his Messenger, may God bless him and grant him peace, and the believers **that they will believe in you** that they will believe you, or believe for the sake of your call. He means the Jews. **And there was a group of them** a group of their ancestors **who heard the word of God** meaning the Torah. **Then they distorted it** such as the description of Muhammad, may God bless him and grant him peace, and the verse of stoning. Or its interpretation, so they interpreted it as they wished. And it was said that these are from the seventy chosen ones who heard the word of God Almighty when He spoke to Moses, peace be upon him, at the mountain, then they said we heard God Almighty say at the end of it: If you are able to do these things then do so, and if you wish then do not do so. **After they have understood it** meaning they understood it with their minds and there was no longer any doubt in it. **And they know** that they are slanderers and falsifiers. The meaning of the verse is that the rabbis and leaders of these people were in this state, so what do you think of their base and ignorant ones? And if they disbelieved and distorted, then they had a precedent in that.

Surat al-Baqarah 2:76

And when they meet those who believe, they say, "We believe"; but when they are alone with one another, they say, "Do you relate to them what God has revealed to you so that they may dispute with you about it before your Lord? Then will you not reason?"

Surat al-Baqarah 2:76

And when they meet those who believe, they say, "We believe"; but when they are alone with one another, they say, "Do you relate to them what God has revealed to you so that they may dispute with you about it before your Lord? Then will you not reason?"

Tafsir al-Jalalayn

And when they meet that is, the hypocrites of the Jews (those who believe, they say, **We believe** that Muhammad, may God bless him and grant him peace, is a prophet and he is the one given glad tidings in our Book. (And when they are alone) they return **to one another** they say) that is, their leaders who were not hypocrites to those who were hypocrites **Do you speak to them** that is, the believers **of what God has revealed to you** that is, what He made known to you in the Torah of the description of Muhammad, may God bless him and grant him peace **so that they may dispute with you about it before your Lord** in the Hereafter and establish against you the proof for abandoning following him despite your knowledge of his truthfulness **Do you not understand?** that they will argue with you if you speak to them, so be aware.

Tafsir al-Suyuti

The Almighty said: And when they meet the verse Ibn Jarir narrated on the authority of Mujahid who said: The Prophet, may God bless him and grant him peace, stood on the day of Qurayzah under their fortresses and said: O brothers of the apes and O brothers of the pigs and O worshippers of the tyrant. They said: Who informed Muhammad of this? This one came from none but you. You tell them what God has revealed to you so that they may have an argument against you. So the verse was revealed. And it was narrated on the authority of Ikrimah on the authority of Ibn Abbas who said: When they met those who believed, they said: We believe that your companion is the Messenger of God, but he is specifically for you. And when some of them were alone with one another, they said: Does he tell the Arabs this? You used to seek victory through him against them. So he was one of them. So God revealed: And when they meet the verse. And it was narrated on the authority of Al-Suddi who said: It was revealed about some of the Jews who believed then became hypocrites and they used to come to the believers from the Arabs with what they had told them. So some of them said to one another: Do you tell them what God has revealed to you of the punishment so that they may say: We are more beloved to God than you and more honorable to God than you.

Tafsir al-Tabari

Abu Ja'far said: As for His statement: **And when they meet those who believe, they say, 'We believe,'** it is report from God, the Most High, about those who the

companions of Muhammad, may God bless him and grant him peace, despaired of their belief from the Jews of the Children of Israel, a group of whom used to hear the words of God and then distort them after they had understood them, and they were the ones who, when they met those who believed in God and His Messenger Muhammad, may God bless him and grant him peace, said, **We believe**. What this means is that when they met those who believed in God and in Muhammad, may God bless him and grant him peace, and in what he brought from God, they said, **We believe**, meaning we believed in Muhammad and in what you believed in, and we acknowledged that. God the Almighty told us about them that they had the same morals as the hypocrites and followed their path, as Muhammad ibn Sa'd told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of his grandfather, on the authority of Ibn Abbas, his saying: **And when they meet those who believe, they say, 'We believe,' but when they are alone with one another, they say, 'Do you tell them what God has revealed to you?'** That is because a group of Jews used to say, when they met Muhammad, may God bless him and grant him peace, **We believe**, and when they were alone with one another, they said, **Do you tell them what God has revealed to you?**

Abu Kuraib told us, he said, Uthman bin Saeed told us, on the authority of Bishr bin Amara, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **And when they meet those who believe, they say, 'We believe.'** He meant the hypocrites among the Jews. When they met the companions of Muhammad, may God bless him and grant him peace, they said, **We believe**.

Another interpretation of this was narrated on the authority of Ibn Abbas, which is what Ibn Hamid told us. He said: Salamah ibn al-Fadl told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah, or on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And when they meet those who believe, they say, 'We believe,'** meaning: in your companion, the Messenger of God, may God bless him and grant him peace, but he is specifically for you.

Musa told us, Amr told us, Asbat told us, on the authority of Al-Suddi: **And when they meet those who believe, they say, 'We believe,'** the verse. He said: These are people from the Jews who believed and then became hypocrites.

The statement in the interpretation of the Almighty's saying: **And when some of them are alone with others, they say, 'Do you tell them what God has disclosed to you so that they may dispute with you about it before your Lord? Then will you not reason?'**

Abu Ja'far said: What he means by his statement: **And when some of them are alone with one another** is: When some of these Jews, whose characteristics God described, are alone with some of them, and they are

in a place where there is no one else but them, **they will say** meaning: Some of them will say to one another: **Do you tell them about what God has revealed to you?**

Then the people of interpretation differed in their interpretation of His statement: **With what God has revealed to you.** Some of them said: Abu Kurayb told us, he said: Uthman bin Saeed told us, on the authority of Bishr bin Amara, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: "And when some of them are alone with others, they say: Do you tell them what God has revealed to you?" meaning: What God has commanded you to do. The others say: We only mock them and laugh.

Others said: Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, **And when they meet those who believe, they say, 'We believe,'** meaning, in your companion the Messenger of God, but he is only for you. And when some of them are alone with each other, they say, **Do not tell the Arabs about this, for you used to seek victory over them through him,** and he was one of them. So God revealed: "And when they meet those who believe, they say, 'We believe,' but when they are alone with each other, they say, 'Do you tell them what God has revealed to you so that they may dispute with you about it before your Lord?'" That is, do you acknowledge that he is a prophet, and you know that a covenant was taken from him to follow you, and he tells them that he is the prophet we were waiting for and we find him in our book? Deny him and do not acknowledge him for them. God says, **Or do they not know that God knows what they conceal and what they declare?**

Al-Muthanna told me, he said, Adam told me, he said: Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **Do you tell them about what God has revealed to you?** meaning what God revealed to you in your book about the description of Muhammad, may God bless him and grant him peace.

Bishr ibn Muadh told us, he said, Yazid ibn Zari' told us, on the authority of Saeed, on the authority of Qatada: **They said, 'Do you tell them what God has revealed to you?'** That is, what God has bestowed upon you in your book of the description of Muhammad, may God bless him and grant him peace, for if you do that, they will use it as evidence against you. **Do you not understand?**

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **Do you tell them what God has revealed to you,** so that they may use it as evidence against you.

Al-Muthanna told me, he said, Adam told me, he said, Abu Ja'far told us, he said, Qatada said: **You tell them about what God has revealed to you,** meaning: about what God revealed to you about the matter of Muhammad, may God bless him and grant him peace, and his description.

Others said about that: Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on

the authority of Ibn Abi Nujayh, on the authority of Mujahid: **With what God has revealed to you, that they may argue with you about it before your Lord.** He said: The statement of the Jews of Banu Qurayzah, when the Prophet, may God bless him and grant him peace, insulted them by saying that they were brothers of apes and pigs, they said: Who told you? This was when he sent them knowledge and they harmed Muhammad, so he said: O brothers of apes and pigs.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly, except that he said: This, when Ali ibn Abi Talib, may God be pleased with him, sent to them and they harmed the Prophet, may God bless him and grant him peace, he said: Go away, you brothers of the apes and pigs.

Al-Qasim narrated to us, he said, Al-Husayn narrated to me, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, he said, Al-Qasim bin Abi Bazza informed me, on the authority of Mujahid, regarding his statement: **Do you tell them about what God has revealed to you?** He said: The Prophet, may God bless him and grant him peace, stood on the day of Qurayzah under their fortresses and said: O brothers of the apes, O brothers of the pigs, O worshippers of false gods. They said: Who informed Muhammad of this? This came from none other than you! **Do you tell them about what God has revealed to you** is what God has decreed, for the conquest, so that they would have an argument against you. Ibn Jurayj said, on the authority of Mujahid: This was when he sent them knowledge and they harmed Muhammad, may God bless him and grant him peace.

Others said: Musa told me, Amr told us, Asbat told us, on the authority of al-Suddi: **They said, 'Do you tell them what God has revealed to you' of the punishment 'so that they may argue with you about it before your Lord?'** These were people from among the Jews who believed and then became hypocrites, so they were telling the believing Arabs about what they had been punished with. So some of them said to one another: Do you tell them what God has revealed to you of the punishment so that they may say, 'We are more beloved to God than you, and more honorable to God than you?'"

Others said: Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And when some of them are alone with others, they say, 'Do you tell them what God has revealed to you so that they may argue with you about it before your Lord?'** He said: When they were asked about something, they would say, **Do you not know such and such in the Torah?** They said, *Yes!* He said: And they were Jews, and their leaders to whom they referred would say to them, **Why do you inform them of what God has revealed to you so that they may argue with you about it before your Lord? Do you not understand?** He said: The Messenger of God, may God bless him and grant him peace, said, **No one shall enter the city of Medina except a believer.** Their leaders from among the disbelievers and hypocrites said, **Go and say, 'We believe,' and disbelieve when you return.** He said: So they would come to Medina early in the morning, and return to them after the afternoon prayer. And he

Surat al-Baqarah 2:76

And when they meet those who believe, they say, "We believe"; but when they are alone with one another, they say, "Do you relate to them what God has revealed to you so that they may dispute with you about it before your Lord? Then will you not reason?"

recited the statement of God, the Most High, **And a party of the People of the Scripture said, 'Believe in that which has been revealed to those who believe at the beginning of the day and disbelieve at its end that perhaps they will return.'** 3:72. And they would say when they entered Medina, **We are Muslims.** So that they would know the report of the Messenger of God, may God bless him and grant him peace, and his command, and if they returned, they would return to disbelief. So when God informed His Prophet, may God bless him and grant him peace, about them, He cut that off from them, so they would not enter. And the believers who were with the Messenger of God, may God bless him and grant him peace, thought that they were believers, so they would say to them: Did not God tell you such and such? They would say: Yes! So when they returned to their people, meaning the leaders, they would say: **Do you tell them about what God has revealed to you?**

The root of the word *fath* in Arabic is: victory, judgment, and ruling. It is said: **O God, open between me and so-and-so, meaning, judge between me and him.** And from this is the saying of the poet:

Shall I not send a messenger to Banu Asam that I am independent of your conquest?

Abu Ja'far said: The judge is called *al-Fattah*. And from this is the saying of God Almighty: **Our Lord, judge between us and our people in truth, for You are the best of judges.** (al-A'raf 7:89) meaning: Judge between us and them.

If the meaning of the conquest is as we have described, it becomes clear that the meaning of His statement, **They said, 'Do you tell them what God has revealed to you so that they may argue with you about it before your Lord?'** is: Do you tell them what God has ruled upon you and decreed concerning you? Among His rulings, may He be glorified, over them is what He took from them as a covenant of belief in Muhammad, may God bless him and grant him peace, and in what he brought in the Torah. Among His rulings concerning them is that He made apes and pigs from among them, and other than that of His rulings and decrees concerning them. All of that was for the Messenger of God, may God bless him and grant him peace, and for those who believed in him, an argument against the disbelievers among the Jews who acknowledged the ruling of the Torah and other than that of His rulings and decrees.

If that is the case, then what I think is more appropriate for the interpretation of the verse is the statement of the one who said: The meaning of that is: Do you tell them about what God has revealed to you of sending Muhammad, may God bless him and grant him peace, to His creation? Because God, may His praise be exalted, only related in the beginning of this verse the report of their saying to the Messenger of God, may God bless him and grant him peace, and to his companions: We believe in what Muhammad, may God bless him and grant him peace, brought? So what

is more appropriate for its end is that it be similar to the report of what was started at the beginning.

If that is the case, then it is necessary that their blame was among themselves, regarding what they had shown to the Messenger of God (peace and blessings of God be upon him) and his companions, by saying to them: We believe in Muhammad (peace and blessings of God be upon him) and what he brought. And they said that because they found that in their books, and they informed the companions of the Messenger of God (peace and blessings of God be upon him) about that. So their blame was among themselves when they were alone because of what they were telling them about what was an argument for the Muslims against them before their Lord. That is because they were informing them about the existence of the description of Muhammad (peace and blessings of God be upon him) in their books, and they disbelieved in it. And the victory that God granted to the Muslims over the Jews, and His judgment upon them for them in their book, was that they should believe in Muhammad (peace and blessings of God be upon him) when he was sent, but when he was sent they disbelieved in him, despite their knowledge of his prophethood.

Abu Ja'far said: His statement, **Do you not reason?** is report from God, the Most High, about the Jews who blamed their brothers for what they told the companions of the Messenger of God, may God bless him and grant him peace, about what God had revealed to them. They said to them: "Do you not understand, O people, and reason? Your informing the companions of the Prophet, may God bless him and grant him peace, of what is in your books that he is a prophet sent, is an argument for them against you before your Lord, with which they can argue against you?" That is: Do not do that, and do not say to them what you said, and do not tell them what you told them about that. So He, the Most High, said: **Or do they not know that God knows what they conceal and what they declare?**

Tafsir al-Qurtubi

God Almighty says: "And when they meet those who believe, they say, 'We believe.' But when they are alone with one another, they say, 'Do you tell them what God has disclosed to you so that they may dispute with you about it before your Lord? Then will you not reason?'"

Tafsir Ibn Kathir

The Almighty says: **Do you then hope O believers that they will believe in you** meaning that they will submit to you in obedience, this misguided group of Jews whose fathers witnessed the clear signs that they witnessed, then their hearts hardened after that: **And indeed a**

party of them used to hear the Word of God and then distort it meaning they interpreted it in a way other than its interpretation after they had understood it meaning they understood it clearly, and despite this they contradicted it with insight while they knew that they were mistaken in what they went to in distorting and interpreting it. This situation is similar to the Almighty's saying: **So because they broke their covenant, We cursed them and made their hearts hard; they distort words from their [proper] usages.** Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah or Saeed ibn Jubayr, on the authority of Ibn Abbas, that he said: Then God the Almighty said to His Prophet, may God bless him and grant him peace, and to those believers with him, making them despair of them: **Do you then hope that they will believe in you while a party of them used to hear the Word of God and then they would distort it** meaning they would interpret it in a way other than its interpretation after they had understood it meaning they understood it clearly, and despite this they would contradict it with insight while they knew that they were mistaken in what they went to in distorting and interpreting it. And this situation is similar to the Almighty's saying: **So because they broke their covenant, We cursed them and made their hearts hard; they distort words from their [proper] usages.**

Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah or Saeed ibn Jubayr, on the authority of Ibn Abbas, that he said: Then God the Almighty said to His Prophet, may God bless him and grant him peace, and to those believers with him, making them despair of them: **Do you then hope that they will believe in you while a party of them used to hear the Word of God and they would not believe in it** God" and not his saying: They all hear the Torah, they have all heard it, but they are the ones who asked Moses to see their Lord, and the thunderbolt struck them there. Muhammad bin Ishaq said, according to what some scholars told me: They said to Moses: O Moses, we have been prevented from seeing our Lord, the Most High, so let us hear His words when He speaks to you. Moses asked his Lord, the Most High, for that, and He said: Yes, command them to purify themselves and purify their clothes and fast. Then he went out with them until they came to the mountain. When the clouds covered them, Moses commanded them to prostrate, so they prostrated, and his Lord spoke to them, so they heard His words, commanding them and forbidding them until they understood what they heard. Then he turned with them to the Children of Israel. When they came to them, a group of them distorted what He had commanded them to do, and they said: When Moses said to the Children of Israel: God has commanded you to do such and such, that group whom God mentioned said: He only said such and such in opposition to what God Almighty said to them. They are the ones whom God meant for His Messenger, may God bless him and grant him peace. Al-Suddi said: **And a group of them used to hear the words of God and then distort them.** He said: It is the Torah, they distorted it. What Al-Suddi mentioned is more general than what he mentioned. Ibn Abbas and Ibn Ishaq, even though Ibn Jarir chose it for the apparent context, because it does not necessarily follow from hearing the speech of God that it is from him as Moses, son of Imran, heard it, and

God the Most High said: **And if any of the polytheists seeks your protection, grant him protection so that he may hear the speech of God** meaning conveyed to him, and for this reason Qatada said in his statement: **Then they distort it after they have understood it while they know** he said: They are the Jews who used to hear the speech of God then they distort it after they had understood and comprehended it, and Mujahid said: Those who distort it and those who conceal it are the scholars among them, and Abu Al-Aaliyah said: They deliberately took what God revealed in their book of the description of Muhammad, may God bless him and grant him peace, and distorted it from its places, and Al-Suddi said: **And they know** meaning that they sinned, and Ibn Wahb said: Ibn Zayd said in his statement: **They hear the speech of God then they distort it** he said: The Torah that God revealed to them they distort it, they make what is permissible in it forbidden and what is forbidden in it permissible, and what is truth in it falsehood and what is falsehood in it truth, when the truth comes to them With a bribe, they brought out for him the Book of God. And if the one who is false comes to them with a bribe, they bring out for him that Book, and he is right in it. And if someone comes to them asking them for something in which there is no truth, no bribe, and nothing, they command him to do what is right. So God said to them: **Do you enjoin righteousness upon the people and forget yourselves while you recite the Scripture? Then will you not reason?**

God the Almighty said: **And when they meet those who believe, they say, 'We believe,' but when they are alone with one another** (al-Baqarah 2:17). Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told us on the authority of Ikrimah or Saeed ibn Jubayr, and on the authority of Ibn Abbas: **And when they meet those who believe, they say, 'We believe,'** meaning that your companion Muhammad is the Messenger of God, but he is specifically for you. And when they are alone with one another, they say, **Do not tell the Arabs about this, for you used to seek victory over them through it, and he was one of them.** So God revealed: "And when they meet those who believe, they say, 'We believe,' but when they are alone with one another, they say, "Do you tell them what God has disclosed to you so that they may dispute with you about it before your Lord?" (al-Baqarah 2:17). You know that he has taken a covenant from you to follow him. And he is telling them that he is the Prophet whom we were waiting for and find in our Book. Deny him and do not acknowledge him. God the Almighty says: **Or do they not know that God knows what they conceal and what they declare?** Ad-Dahhak said on the authority of Ibn Abbas: He means the hypocrites from among the Jews. When they met the companions of Muhammad, may God bless him and grant him peace, they would say: We believe. As-Suddi said: These are some of the Jews who believed and then became hypocrites. This is what Ar-Rabi' ibn Anas, Qatadah, and more than one of the predecessors and successors said, until Abd ar-Rahman ibn Zayd ibn Aslam said, as narrated by Ibn Wahb on his authority: The Messenger of God, may God bless him and grant him peace, said: **No one should enter the city of Madinah except a believer.** Their leaders from among the people of disbelief and hypocrisy said: Go and say: We believe, and

Surat al-Baqarah 2:76

And when they meet those who believe, they say, "We believe"; but when they are alone with one another, they say, "Do you relate to them what God has revealed to you so that they may dispute with you about it before your Lord? Then will you not reason?"

disbelieve when you return to us. So they would come to Madinah early in the morning and return to them after the afternoon prayer. And he recited the words of God the Most High: "And a party of the People of the Scripture said, 'Believe in that which was revealed to those who believed at the beginning of the day and disbelieve at its end that perhaps they will return.'"

They used to say when they entered the city: **We are Muslims**, so that they would know the report of the Messenger of God, may God bless him and grant him peace, and his command. But when they returned, they returned to disbelief. But when God informed His Prophet, may God bless him and grant him peace, He cut that off from them, so they would not enter. The believers used to think that they were believers, so they would say: **Did God not tell you such and such?** They would say: *Yes*. So when they returned to their people, meaning the leaders, they would say: **Do you tell them what God has revealed to you?** The verse.

Abu Al-Aaliyah said: **Do you tell them what God has revealed to you?** meaning what was revealed to you in your book of the description of Muhammad, may God bless him and grant him peace. Abd Al-Razzaq said on the authority of Muammar on the authority of Qatadah: **Do you tell them what God has revealed to you so that they may argue with you about it before your Lord?** He said: They used to say: **There will be a prophet**. So some of them were alone with each other, and they said: **Do you tell them what God has revealed to you?** Another statement on what is meant. In the opening, Ibn Jurayj said: Al-Qasim bin Abi Bazza told me on the authority of Mujahid regarding the words of God Almighty: **Do you speak to them of what God has revealed to you?** He said: The Prophet, may God bless him and grant him peace, stood on the day of Qurayzah under their fortresses and said: O brothers of apes and pigs, and O worshippers of false gods. They said: Who informed Muhammad of this matter? This statement came from none but you. **Do you speak to them of what God has revealed to you** in the ruling of God for the conquest so that they would have an argument against you. Ibn Jurayj said on the authority of Mujahid: This was when he sent Ali to them and they harmed Muhammad, may God bless him and grant him peace. Al-Suddi said: **Do you speak to them of what God has revealed to you** of the punishment so that they may argue with you about it before your Lord? These were people from the Jews who believed and then became hypocrites, so they would tell the believing Arabs about what they were tortured with, so some of them said to one another: **Do you speak to them of what God has revealed to you** of the punishment so that they would say: We are more beloved to God than you, and more honorable to God than you. Ata' Al-Khurasani said: **Do you speak to them of what God has revealed to you** meaning what He has decreed for you and against you. Al-Hasan Al-Basri said: When these Jews met those who believed, they would say: We believe. And when they were alone with one another, some of them would say: Do not tell the companions of Muhammad what God has revealed to you from what is in your book, lest they

argue with you about it before your Lord and defeat you. And the words of God the Almighty: {Or do they not know that God knows what they conceal and what they declare?} Abu Al-Aaliyah said: It means what they concealed of their disbelief in Muhammad and their denial of him, although they found it written down with them. And Qatadah said the same. Al-Hasan said: {God knows what they conceal.} He said: What they concealed was that when they turned away from the companions of Muhammad and were alone with one another, they forbade any of them from telling the companions of Muhammad what God has revealed to them from what is in their book, fearing that the companions of Muhammad would argue with them about what is in their book with their Lord. {And what they declare.} That is when they said to the companions of Muhammad: And we believe. This is what Abu Al-Aaliyah, Al-Rabi' and Qatadah said.

Fath al-Qadir

76- **And when they meet those who believe** meaning that the hypocrites, when they meet those who believe, "they say, 'We believe'. But when they are alone with one another" meaning when those who are not hypocrites are alone with the hypocrites, they say to them, reproaching them, **Do you tell them of what God has revealed to you?** meaning what He has decreed upon you of punishment? This is because some of the Jews converted to Islam and then became hypocrites, so they would tell the believing Arabs of what their fathers were tortured with. It was said that what is meant is what God revealed to them in the Torah of the description of Muhammad, and the meaning of *alone* has already been mentioned. Al-Fath among the Arabs means: judgment and ruling. Al-Fattah is the judge in the language of Yemen. Al-Fath means victory. From this is the saying of God the Almighty: **They seek victory against those who disbelieve** and His saying: **If you seek victory, victory has already come to you**. And from the first: "Then He will judge between us with the truth. He is the Opener, the Knowing." That is, the judges. Al-Fath means the difference between two things. Al-Muhajibah means presenting an argument, that is, do not tell them what God has judged against you of punishment, lest that be an argument for them against you and they say: We are more honorable to God than you and more deserving of good than Him. Argument means straight speech. I argued with so-and-so and I argued with him, that is, I defeated him with an argument. **Do you not understand?** What harm will there be to you from this talk that you are doing to them?

Tafsir al-Baghawi

76. **And when they meet those who believe** Ibn Abbas, Al-Hasan and Qatada said: meaning the hypocrites of the Jews who believed with their tongues when they meet the sincere believers "they say: We believe" as

you believe **and when they are alone** they return to **one another** - Ka'b bin Al-Ashraf, Ka'b bin Asad, Wahb bin Yahudah and other leaders of the Jews - to their situation on that "they say: Do you tell them what God has revealed to you" what God has told you in your book: that Muhammad is the truth and his word is true. And Al-Fattah is the judge.

Al-Kisa'i said: "With what God has made clear to you [of knowledge of the description and attributes of the Prophet, may God bless him and grant him peace]. Al-Waqidi said: "With what God has revealed to you." Similar to it is: **We opened for them blessings from the heaven** 44-Al-An'am, meaning We revealed. Abu Ubaidah said: **With what God has bestowed upon you and given you, so that they may argue with you** so that they may dispute with you, meaning the companions of Muhammad, may God bless him and grant him peace, argue with your saying **upon you**, saying that you have acknowledged that he is a true prophet in your book, then you do not follow him!!" That is because they said to the people of Medina when he consulted them about following Muhammad, may God bless him and grant him peace: Believe in him, for he is the truth. Then some of them said to one another: Are you telling them what God has revealed to you so that they may have an argument against you **before your Lord** in this world and the Hereafter? It was said that they informed the believers of the punishment with which God had punished them for their crimes, so some of them said to one another: Are you telling them what God has revealed to you of punishment so that they may argue with you about it before your Lord, so that they may see the honor for themselves over you before God? Mujahid said: It is the saying of the Jews of Banu Qurayzah. Some of them said to one another] when the Prophet, may God bless him and grant him peace, said to them: **O brothers of apes and pigs**, so they said: Who informed Muhammad of this? This came from none other than you. **Do you not understand?**

and His ruling, and it was said when mentioning your Lord, or in the presence of the Messenger of your Lord. It was said: **With your Lord on the Day of Resurrection**, and there is a consideration in this, since concealment does not prevent it. **Do you not understand?** is either from the completion of the words of the blamers, and its meaning is: Do you not understand that they argue with you about it and argue with you, or it is a speech from God Almighty to the believers connected to His saying: **Do you then hope?** The meaning is: Do you not understand their condition and that you have no hope in their faith?

Tafsir al-Baidawi

76- **And when they meet those who believe**, meaning their hypocrites, **they say, 'We believe,'** that you are on the truth, and that your Messenger is the one given glad tidings in the Torah. **And when they are alone with one another, they say**, meaning those who are not hypocrites among them, blaming those who are hypocrites, **Do you speak to them of what God has revealed to you?** of what was explained to you in the Torah of the description of Muhammad, may God bless him and grant him peace, or those who were hypocrites to their descendants, showing their stubbornness in Judaism, and preventing them from revealing what they found in their book, so they are hypocrites to both groups. So the question on the first is a rebuke, and on the second is a denial and prohibition, **that they may argue with you about it before your Lord**, so that they may argue with you about what your Lord has revealed in His book. They made their argument with the Book of God and His ruling an argument before Him, just as it is said before God, and what is meant by it is that it came in His Book

Surat al-Baqarah 2:77

Do they not know that God knows what they conceal and what they declare?

Surat al-Baqarah 2:77

Do they not know that God knows what they conceal and what they declare?

Tafsir al-Jalalayn

God Almighty said: **Do they not know** the question is for confirmation and the waw that comes before it is for conjunction **that God knows what they conceal and what they declare and among them** what they hide and what they reveal of that and other things, so they refrain from that

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **Or do they not know that God knows what they conceal and what they declare?** Do these blaming Jews not know that their brothers from their religion, for when they meet those who believe, they say: We believe, and for informing the believers of what is in their books about the description of the Messenger of God, may God bless him and grant him peace, and his mission, saying to them: **Do you tell them what God has revealed to you so that they may argue with you about it before your Lord?** that God knows what they conceal, so they hide it from the believers in their private moments of disbelief, and their blaming each other for revealing what they revealed to the Messenger of God and to the believers in him of the acknowledgment of Muhammad, may God bless him and grant him peace, and for saying to them: We believe, and forbidding each other from informing the believers of what God has revealed to the believers and decreed for them in their books, about the truth of the prophethood of Muhammad, may God bless him and grant him peace, his description and his mission, and what they declare, so they reveal it to Muhammad, may God bless him and grant him peace, and to his believing companions when they meet them, from Their saying to them: We believe in Muhammad, may God bless him and grant him peace, and in what he brought, is hypocrisy and deception of God, His Messenger, and the believers, as Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **Do they not know that God knows what they conceal**, of their disbelief and denial of Muhammad, may God bless him and grant him peace, when they are alone with one another, **and what they declare**, when they meet the companions of Muhammad, may God bless him and grant him peace, and say: We believe, in order to please them with that.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **Or do they not know that God knows what they conceal and what they declare?** Meaning: what they concealed of their disbelief in Muhammad, may God bless him and grant him peace,

and their denial of him while they found it written down with them, **and what they declare**. Meaning: what they declared when they said to the believers: We believe.

Tafsir al-Qurtubi

The Almighty said: **And when they meet those who believe, they say, 'We believe.'** This is about the hypocrites. The root of laqa is laqiwu, and it has been mentioned before. **And when they are alone with one another** the verse is about the Jews, because some of them converted to Islam and then became hypocrites, so they used to tell the believing Arabs about what their fathers were punished with, so the Jews said to them: **Do you tell them about what God has revealed to you?** meaning the punishment that God has decreed upon you, so that you may say, **We are more honorable to God than you**, according to Ibn Abbas and al-Suddi. It was also said:

"When Ali was fighting Qurayzah on the day of Khaybar, he heard the Messenger of God, may God bless him and grant him peace, being cursed. He turned to him and said: 'O Messenger of God, do not go to them.' He approached him and said: 'I think you heard my cursing from them. If they saw me, they would stop.' He got up to go to them, but when they saw him, they stopped. He said to them: 'You have broken the covenant, O brothers of apes and pigs. May God disgrace you and bring down His vengeance upon you.' They said: 'You were not ignorant, O Muhammad, so do not act ignorantly towards us. Who told you this? This report came from us only!'" It was narrated on the authority of al-Ma'na on the authority of Mujahid.

God the Almighty said: **And when he is alone**. The root of khala is khalu, the waw was changed to alif because of its movement and the openness of what preceded it. The meaning of *khala* was presented at the beginning of the surah. The meaning of *fatha* is ruling. Fath among the Arabs means judgment and ruling, and from this is the saying of God the Almighty: **Our Lord, judge between us and our people in truth, and You are the best of judges**. That is, the judge. Al-Fattah is the judge in the language of Yemen. It is said: **Between me and you is the Fattah**. This was said because he supports the oppressed against the oppressor. Fath means victory, and from this is His saying: **They seek victory against those who disbelieve**, and His saying: **If you seek victory, victory has already come to you**. It can mean the difference between two things.

God the Almighty said: **to argue with you** is in the accusative case with the lam of ki, or if you wish, with the omission of an, and the sign of the accusative is the deletion of the nun. Yunus said: Some Arabs open the lam of ki. Al-Akhfash said: Because the opening is the original. Khalaf al-Ahmar said: It is the language of Bani al-Anbar. The meaning of **to argue with you** is to taunt you and say, **We are more honorable to God than you**. It was also said: The meaning is to argue with you with your words, saying, **You disbelieved in him after you knew his truthfulness**. It was also said

that a Jewish man would meet his Muslim friend and say to him: **Hold fast to the religion of Muhammad, for he is truly a prophet.** "With your Lord" was said in the afterlife, what he said: "Then on the Day of Resurrection, you will dispute before your Lord." It was also said: When mentioning your Lord. It was also said: "With" means in, i.e. to argue with you about your Lord, so that they will be more deserving of it than you because the argument has become clear to you. This was narrated from al-Hasan. Argument is straight speech in general, and from that is the path of the road. I argued with someone and defeated him, meaning I defeated him with an argument. From this comes the hadith:

So Adam made the pilgrimage to Moses. **Do you not understand?** It was said: It is from the statement of the followers. It was said: It is an address from God Almighty to the believers, meaning: Do you not understand that the Children of Israel do not believe while they are in these conditions? Then He rebuked them with a recitation that is recited, saying: **Or do they not know?** The verse. It is a question that means rebuke and reprimand. The majority read **they know** with a *ya*, and Ibn Muhayyin with a *ta*, addressing the believers. What they concealed was their disbelief, and what they declared their denial of.

Tafsir Ibn Kathir

The Almighty says: "Do you then hope **O believers** that they will believe in you" meaning that they will submit to you in obedience, this misguided group of Jews whose fathers witnessed the clear signs that they witnessed, then their hearts hardened after that: "And indeed a party of them used to hear the Word of God and then distort it **meaning they interpreted it in a way other than its interpretation** after they had understood it **meaning they understood it clearly, and despite this they contradicted it with insight** while they knew" that they were mistaken in what they went to in distorting and interpreting it. This situation is similar to the Almighty's saying: "So because they broke their covenant, We cursed them and made their hearts hard; they distort words from their [proper] usages." Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah or Saeed ibn Jubayr, on the authority of Ibn Abbas, that he said: Then God the Almighty said to His Prophet, may God bless him and grant him peace, and to those believers with him, making them despair of them: "Do you then hope that they will believe in you while a party of them used to hear the Word of God and then they would distort it **meaning they would interpret it in a way other than its interpretation** after they had understood it **meaning they understood it clearly, and despite this they would contradict it with insight** while they knew" that they were mistaken in what they went to in distorting and interpreting it. And this situation is similar to the Almighty's saying: "So because they broke their covenant, We cursed them and made their hearts hard; they distort words from their [proper] usages." Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah or Saeed ibn Jubayr, on the authority of Ibn Abbas, that

he said: Then God the Almighty said to His Prophet, may God bless him and grant him peace, and to those believers with him, making them despair of them: "Do you then hope that they will believe in you while a party of them used to hear the Word of God and they would not believe in it" God" and not his saying: They all hear the Torah, they have all heard it, but they are the ones who asked Moses to see their Lord, and the thunderbolt struck them there. Muhammad bin Ishaq said, according to what some scholars told me: They said to Moses: O Moses, we have been prevented from seeing our Lord, the Most High, so let us hear His words when He speaks to you. Moses asked his Lord, the Most High, for that, and He said: Yes, command them to purify themselves and purify their clothes and fast. Then he went out with them until they came to the mountain. When the clouds covered them, Moses commanded them to prostrate, so they prostrated, and his Lord spoke to them, so they heard His words, commanding them and forbidding them until they understood what they heard. Then he turned with them to the Children of Israel. When they came to them, a group of them distorted what He had commanded them to do, and they said: When Moses said to the Children of Israel: God has commanded you to do such and such, that group whom God mentioned said: He only said such and such in opposition to what God Almighty said to them. They are the ones whom God meant for His Messenger, may God bless him and grant him peace. Al-Suddi said: **And a group of them used to hear the words of God and then distort them.** He said: It is the Torah, they distorted it. What Al-Suddi mentioned is more general than what he mentioned. Ibn Abbas and Ibn Ishaq, even though Ibn Jarir chose it for the apparent context, because it does not necessarily follow from hearing the speech of God that it is from him as Moses, son of Imran, heard it, and God the Most High said: **And if any of the polytheists seeks your protection, grant him protection so that he may hear the speech of God** meaning conveyed to him, and for this reason Qatada said in his statement: **Then they distort it after they have understood it while they know** he said: They are the Jews who used to hear the speech of God then they distort it after they had understood and comprehended it, and Mujahid said: Those who distort it and those who conceal it are the scholars among them, and Abu Al-Aaliyah said: They deliberately took what God revealed in their book of the description of Muhammad, may God bless him and grant him peace, and distorted it from its places, and Al-Suddi said: **And they know** meaning that they sinned, and Ibn Wahb said: Ibn Zayd said in his statement: **They hear the speech of God then they distort it** he said: The Torah that God revealed to them they distort it, they make what is permissible in it forbidden and what is forbidden in it permissible, and what is truth in it falsehood and what is falsehood in it truth, when the truth comes to them With a bribe, they brought out for him the Book of God. And if the one who is false comes to them with a bribe, they bring out for him that Book, and he is right in it. And if someone comes to them asking them for something in which there is no truth, no bribe, and nothing, they command him to do what is right. So God said to them: **Do you enjoin righteousness upon the people and forget yourselves while you recite the Scripture? Then will you not reason?**

Do they not know that God knows what they conceal and what they declare?

God the Almighty said: **And when they meet those who believe, they say, 'We believe,' but when they are alone with one another** (al-Baqarah 2:17). Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told us on the authority of Ikrimah or Saeed ibn Jubayr, and on the authority of Ibn Abbas: **And when they meet those who believe, they say, 'We believe,'** meaning that your companion Muhammad is the Messenger of God, but he is specifically for you. And when they are alone with one another, they say, **Do not tell the Arabs about this, for you used to seek victory over them through it, and he was one of them.** So God revealed: "And when they meet those who believe, they say, 'We believe,' but when they are alone with one another, they say, "Do you tell them what God has disclosed to you so that they may dispute with you about it before your Lord?" (al-Baqarah 2:17). You know that he has taken a covenant from you to follow him. And he is telling them that he is the Prophet whom we were waiting for and find in our Book. Deny him and do not acknowledge him. God the Almighty says: **Or do they not know that God knows what they conceal and what they declare?** Ad-Dahhak said on the authority of Ibn Abbas: He means the hypocrites from among the Jews. When they met the companions of Muhammad, may God bless him and grant him peace, they would say: We believe. As-Suddi said: These are some of the Jews who believed and then became hypocrites. This is what Ar-Rabi' ibn Anas, Qatadah, and more than one of the predecessors and successors said, until Abd ar-Rahman ibn Zayd ibn Aslam said, as narrated by Ibn Wahb on his authority: The Messenger of God, may God bless him and grant him peace, said: **No one should enter the city of Madinah except a believer.** Their leaders from among the people of disbelief and hypocrisy said: Go and say: We believe, and disbelieve when you return to us. So they would come to Madinah early in the morning and return to them after the afternoon prayer. And he recited the words of God the Most High: "And a party of the People of the Scripture said, 'Believe in that which was revealed to those who believed at the beginning of the day and disbelieve at its end that perhaps they will return.' " They used to say when they entered the city: **We are Muslims,** so that they would know the report of the Messenger of God, may God bless him and grant him peace, and his command. But when they returned, they returned to disbelief. But when God informed His Prophet, may God bless him and grant him peace, He cut that off from them, so they would not enter. The believers used to think that they were believers, so they would say: **Did God not tell you such and such?** They would say: *Yes.* So when they returned to their people, meaning the leaders, they would say: **Do you tell them what God has revealed to you?** The verse. Abu Al-Aaliyah said: **Do you tell them what God has revealed to you?** meaning what was revealed to you in your book of the description of Muhammad, may God bless him and grant him peace. Abd Al-Razzaq said on the authority of Muammar on the authority of Qatadah: **Do you tell them what God has revealed to you so that they may argue with you about it before your Lord?** He said: They used to say: **There will be a prophet.** So some of them were alone with each other, and they said: **Do you tell them what God has revealed to you?**

Another statement on what is meant. In the opening, Ibn Jurayj said: Al-Qasim bin Abi Bazza told me on the authority of Mujahid regarding the words of God Almighty: **Do you speak to them of what God has revealed to you?** He said: The Prophet, may God bless him and grant him peace, stood on the day of Qurayzah under their fortresses and said: O brothers of apes and pigs, and O worshippers of false gods. They said: Who informed Muhammad of this matter? This statement came from none but you. **Do you speak to them of what God has revealed to you** in the ruling of God for the conquest so that they would have an argument against you. Ibn Jurayj said on the authority of Mujahid: This was when he sent Ali to them and they harmed Muhammad, may God bless him and grant him peace. Al-Suddi said: **Do you speak to them of what God has revealed to you** of the punishment **so that they may argue with you about it before your Lord?** These were people from the Jews who believed and then became hypocrites, so they would tell the believing Arabs about what they were tortured with, so some of them said to one another: **Do you speak to them of what God has revealed to you** of the punishment so that they would say: We are more beloved to God than you, and more honorable to God than you. Ata' Al-Khurasani said: **Do you speak to them of what God has revealed to you** meaning what He has decreed for you and against you. Al-Hasan Al-Basri said: When these Jews met those who believed, they would say: We believe. And when they were alone with one another, some of them would say: Do not tell the companions of Muhammad what God has revealed to you from what is in your book, lest they argue with you about it before your Lord and defeat you. And the words of God the Almighty: {Or do they not know that God knows what they conceal and what they declare?} Abu Al-Aaliyah said: It means what they concealed of their disbelief in Muhammad and their denial of him, although they found it written down with them. And Qatadah said the same. Al-Hasan said: {God knows what they conceal.} He said: What they concealed was that when they turned away from the companions of Muhammad and were alone with one another, they forbade any of them from telling the companions of Muhammad what God has revealed to them from what is in their book, fearing that the companions of Muhammad would argue with them about what is in their book with their Lord. {And what they declare.} That is when they said to the companions of Muhammad: And we believe. This is what Abu Al-Aaliyah, Al-Rabi' and Qatadah said.

Fath al-Qadir

Then God Almighty rebuked them 77- **Or do they not know that God knows what they conceal and what they declare?** of all types of secrets and types of declaration, including their concealment of disbelief and their declaration of faith.

Ibn Ishaq and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: Then God said to His Prophet and the believers with him, making them despair of them: **Do you then hope that they will believe in you while a party of them used to hear the Word of God?**

His statement **they heard the Torah** does not mean that all of them had heard it, but they were those who asked Moses to see their Lord and the thunderbolt struck them during it. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada regarding His statement: **Do you then hope that they will believe in you?** He said: They are the Jews who used to hear the Word of God and then distort it after they had heard it and understood it. Abd bin Hamid and Ibn Jarir narrated on the authority of Mujahid regarding His statement: **Do you then hope that they will believe in you?** He said: Those who distort it and those who write it are the scholars among them, and those who threw the Book of God behind their backs are all Jews. Ibn Jarir narrated on the authority of Al-Suddi regarding His statement: **they heard the Word of God** He said: They are the Torah, they distorted it. Ibn Ishaq and Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **And when they meet those who believe, they say, 'We believe,'** meaning in your companion, the Messenger of God, may God bless him and grant him peace, but he is specifically for you. **But when they are alone with one another,** they say, **Do not tell the Arabs about this, for you used to seek victory over them through him,** and he was one of them. **So that they may argue with you about it before your Lord,** meaning, you acknowledge that he is a prophet, and you know that he has taken a covenant from you to follow him, and he is telling them that he is the prophet they were waiting for, and we find in our Book that you should deny him and do not acknowledge him. Ibn Jarir narrated on his authority that this verse is about the hypocrites among the Jews, and his statement: **by what God has opened for you** means by what He has honored you with. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi, who said: This verse was revealed about some Jews who believed and then became hypocrites, and they used to tell the believing Arabs about the punishment with which they were punished, so some of them said to one another: Do you tell them about the punishment that God has opened for you so that you may say, **We are more beloved to God than you and more honored in the sight of God than you.** Ibn Jarir narrated on the authority of Ibn Zayd that the reason for the revelation of the verse was that the Prophet, may God bless him and grant him peace, said: **No one shall enter the city of Medina except a believer.** The Jews would pretend to believe, then enter and return to their people with report, and the believers would say to them: **Did God not say such and such in the Torah?** They would say: Yes. When they returned to their people, they would say: **Do you tell them what God has revealed to you?** The verse. Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid that the reason for the revelation of the verse was that the Prophet, may God bless him and grant him peace, stood up to the people of Qurayzah under their fortresses and said: **O brothers of apes and pigs, and O worshippers of false gods.** They said: "Who informed Muhammad of this matter? This matter came from none but you. "Do you tell them what God has revealed to you?" That is, what God has ruled so that they may have an argument against you. Ibn Abi Hatim narrated on the authority of Ikrimah that the reason for the revelation of the verse was: "A Jewish woman committed an immoral act. so they came to the

Prophet, may God bless him and grant him peace, seeking his judgment, hoping for a concession. The Messenger of God, may God bless him and grant him peace, called their scholar, Ibn Suriya, and said to him: Judge. He said: So they carried him on a donkey and made him face the tail of the donkey. The Messenger of God, may God bless him and grant him peace, said: Did you judge by the judgment of God? He said: No, but our women were beautiful, and our men were quick with them, so we changed the judgment. And about this the verse was revealed: 'And when some of them are alone with others'." And Abd bin Hamid narrated on the authority of Qatada regarding his statement: **And when they meet those who believe, they say, 'We believe,'** he said: They are the Jews, and when they met those who believed, they said, **We believe,** so they treated them in that way so that they would be pleased with them. **And when they were alone with one another,** they forbade one another from speaking about what God revealed to them and made clear to them in His Book about the matter of Muhammad, may God bless him and grant him peace, and his description and prophethood, and they said: If you do that, they will use that as an argument against you before your Lord. **Do you not understand? Or do they not know that God knows what they conceal and what they declare?** He said: What they declare of their affairs and words when they meet those who believe, and what they conceal when they are alone with one another of their disbelief in Muhammad, may God bless him and grant him peace, and their denial of him, while they find it written down with them. And Ibn Jarir narrated on the authority of Abu Al-Aaliyah regarding his statement: **Or do they not know that God knows what they conceal and what they declare?** He means their disbelief in Muhammad, may God bless him and grant him peace, and their denial, and what they declare when they said to the believers, **We believe.** A group of the Salaf said something similar to this.

Tafsir al-Baghawi

77. God Almighty said: **Or do they not know that God knows what they conceal** they hide **and what they declare** they reveal, meaning the Jews.

Tafsir al-Baidawi

77- "Or do they not know" meaning these hypocrites, or the blamers, or both, or them and the distorters. "That God knows what they conceal and what they declare" and among them is their concealing their disbelief and declaring their faith, concealing what God has revealed to them and revealing something else, and distorting words from their places and meanings.

Surat al-Baqarah 2:78

And among them are unlettered people who do not know the Scripture except in wishful thinking, and they do nothing but assume.

Surat al-Baqarah 2:78

And among them are unlettered people who do not know the Scripture except in wishful thinking, and they do nothing but assume.

Tafsir al-Jalalayn

And among them meaning the Jews **are ignorant** common people **who do not know the Book** the Torah *except* but *wishes* lies that they received from their leaders and adopted them *and* what *they* in denying the prophethood of the Prophet and other things that they invent **except that they assume** an assumption and they have no knowledge

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His saying: **And among them are the unlettered ones**, is that among these are the Jews whose stories God related in these verses, and the companions of the Messenger of God, may God bless him and grant him peace, despaired of their belief, so He said to them: Do you hope that they will believe in you, while a group of them used to hear the words of God, then they would distort them after they had understood them, and when they met you they would say: We believe, as:

Al-Muthanna told us, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And among them are the illiterate**, meaning: among the Jews.

And he narrated on the authority of Ammar, who said: Ibn Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi', similarly.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And among them are the illiterate**, he said: People from the Jews.

Abu Jaafar said: He means by *illiterates* those who neither write nor read.

Including the saying of the Prophet, may God bless him and grant him peace: "We are an illiterate nation. We neither write nor calculate."

It is said of him: an illiterate man among the illiterate, as: Al-Muthanna told me, he said, Suwaid bin Nasr told me, he said, Ibn Al-Mubarak told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim: **And among them are illiterate people who do not know the Book**, he said: Among them are those who do not know how to write.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn

Zayd said regarding his statement: **And among them are unlettered people**, he said: Unlettered people who do not read the Book from among the Jews.

It was narrated on the authority of Ibn Abbas that there is a statement contrary to this statement, which is: Abu Kurayb told us, he said, Uthman bin Saeed told us, on the authority of Bishr bin Amara, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **And among them are illiterates**, he said: The illiterates are a people who did not believe in a messenger sent by God, nor in a book revealed by God, so they wrote a book with their own hands, then they said to a group of ignorant, base al-Nas 114: This is from God. And he said: It has been reported that they write with their own hands, then he called them illiterates, because of their denial of the books of God and His messengers.

This interpretation is contrary to what is known from the widespread speech of the Arabs. That is because the illiterate among the Arabs is the one who does not write.

Abu Ja'far said: I think that the illiterate person was called **my mother**? This is attributed to him because he does not write to his mother, because writing was for men and not for women. So the man who does not write or handwrite is attributed to his mother in his ignorance of writing, not to his father, as we mentioned from the Prophet, may God bless him and grant him peace, when he said: **Indeed, we are an unlettered nation; we do not write nor do we calculate**. And as he said: **It is He who has sent among the unlettered a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom**. (Al-Jumu'ah: 2). So if the meaning of the unlettered in the speech of the Arabs is what we have described, then what is more appropriate for the interpretation of the verse is what Al-Nakha'i said, that the meaning of his saying: **And among them are unlettered** is: And among them are those who do not know how to write.

The statement in the interpretation of the Almighty's saying: **They do not know the Book except in wishful thinking**.

Abu Ja'far said: What he means by his saying: **They do not know the Book**, is that they do not know what is in the Book that God revealed, nor do they know what God has deposited in it of His limits, rulings, and obligations, like the state of animals, like the one who: Al-Hasan bin Yahya told me, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his saying: **And among them are unlettered ones who do not know the Book except wishful thinking**, they are only like animals, they do not know anything.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **They do not know the Book**, meaning: They do not know the Book and do not know what is in it.

Al-Muthanna told me, he said, Adam told us, he said,

Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **They do not know the Book**, they do not know what is in it.

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah, or on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **They do not know the Book**, he said: They do not know what is in it. Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said: **They do not know the Book**, they do not know anything, they do not read the Torah. It is not to be memorized, it is read like this. So if one of them does not write, he will not be able to read.

Abu Kuraib told us, he said, Uthman bin Saeed told us, on the authority of Bishr bin Amara, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding his statement: **They do not know the Book**, he said: They do not know the Book that God revealed.

Abu Jaafar said: What he meant by **the book** is the Torah, and that is why the definite article was included in it, because he meant by it a specific well-known book.

Its meaning: And among them is a group who do not write, and do not know what is in the book that you have known, which is with them and they claim it and claim to acknowledge it of the rulings of God and His obligations, and what is in it of His limits that He has made clear in it. Or the people of interpretation differed in the interpretation of His statement, **except wishful thinking**, so some of them said what: Abu Kurayb told us, he said, Uthman bin Saeed told us, on the authority of Bishr bin Ammarah, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **except wishful thinking**, he says: except a statement that they say with their mouths as a lie.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **They do not know the Book except in wishful thinking**: except lies.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Others said: Bishr ibn Muadh told us, Yazid ibn Zari' told us, Sa'id told us, on the authority of Qatada: **Except for wishes**, meaning: They wish from God what they do not have.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **Except for wishful thinking**, meaning: they wish falsehood from God and what is not theirs.

Al-Muthanna told me, he said, Abu Saleh told us, on the authority of Muawiyah bin Saleh, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **They do not know the Book except in wishful thinking**, meaning: except for hadiths.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And among them are unlettered people who do not**

know the Scripture except in wishful thinking, he said: People from among the Jews who did not know anything of the Scripture, and they used to speak based on conjecture other than what was in the Book of God, saying: It is from the Book. Wishful thinking that they wished for.

Al-Muthanna told us, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **Except for wishes**, they wish from God what they do not have.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **except wishful thinking**, he said: They wished and said: We are from the People of the Book, but they are not from them.

Abu Ja'far said: The most correct and most correct of what we have narrated in the interpretation of His statement, **except wishful thinking**, is what Ibn 'Abbas said, as narrated by Ad-Dahhak, and the statement of Mujahid: The illiterate people whom God described in this verse do not understand anything of the Book that God revealed to Moses, but they fabricate lies and tell falsehoods, falsely and deceitfully.

Wishing in this context means fabricating, making up, and fabricating a lie. It is said: I wished for such-and-such, if you fabricated it and made it up. From this is the report narrated on the authority of Uthman ibn Affan, may God be pleased with him: I did not sing nor did I wish, meaning by his saying: I did not wish, I did not fabricate falsehood, nor did I invent lies and slander.

What indicates the correctness of what we have said about this and that it is more deserving of the interpretation of His statement: **except wishful thinking** than other statements is the statement of God, the Most High: **They only conjecture**. So God, the Most High, informed us about them that they wished for what they wished of lies, out of conjecture and not certainty. If that meant that they recited it, they would not have been conjecturing, and likewise if it meant that they desired it. Because the one who recites, if he ponders it, will know it. And the one who recites a book that he has read, even if he has not pondered it by not pondering it, does not deserve to be said: He is conjecturing what he recites, unless he is doubtful about what he recites itself, not knowing whether it is true or false. And the people who used to recite the Torah during the time of our Prophet Muhammad, peace and blessings of God be upon him, from the Jews, as far as we have been informed, did not doubt that the Torah was from God. Likewise, the one who wishes, who is in the meaning of the one who desires, it is not permissible to say: He is conjecturing in his wish. Because wishing is from the wisher, if he wishes for what he has already found, then it is not permissible to say: He is doubtful, about what he knows. Because knowledge and doubt are two meanings, each of which negates the other, and it is not permissible for them to come together in one place, and the wisher, in his state of wishing, his wish is present, so it is not permissible to say: He thinks his wish is present.

It was said: **They do not know the Book except in wishful thinking**, and wishful thinking is not a type of

Surat al-Baqarah 2:78

And among them are unlettered people who do not know the Scripture except in wishful thinking, and they do nothing but assume.

the Book, as our Lord, may He be glorified and exalted, said: **They have no knowledge of it except the following of assumption** (An-Nisa': 157), and assumption is separate from knowledge. And as He said: **And no one has with Him any favor for which he will be rewarded * Except seeking the countenance of his Lord, the Most High** (al-Layl 92:19-20), and as the poet said:

There is no reproach between me and Qais other than stabbing the kidneys and striking the necks

As the genius of Banu Dhubyan said:

I took an oath that was not dualistic, and I had no knowledge except good opinion of the owner

There are similar examples of what we have mentioned, and the book would be too long to list them all.

The word *illa* excludes what comes after it from the meaning of what came before it and from its description, even if each of them is not of the form of the other or of its type. Some Arabists call this a disconnected exception, because the speech that comes after *illa* is disconnected from the meaning of what came before it. This is how it is in every place where it is good to replace *illa* but *lakun*, so that the meaning of the second is known to be disconnected from the meaning of the first. Don't you see that if you say: **And among them are unlettered people who do not know the Scripture except in wishful thinking**, then you want to replace *illa* but delete *illa*, you will find the speech to be correct in meaning, correct and in it is *illa*? That is if you say: **And among them are unlettered people who do not know the Scripture except in wishful thinking**. Meaning: But they wish. Likewise His statement: **They have no knowledge of it except the following of assumption**. (An-Nisa': 157), but the following of assumption means: But they follow assumption. And so is all this type of speech as we have described.

It has been mentioned that some of the reciters read: **except for wishes** in a lightened form. Those who lightened it pointed to something like their plural of *al-Miftah* as *Mafatih* and *al-Qarqur* as *Qaraqir*. And when the plural *ya* was deleted, the original *ya* was lightened, I mean from *al-Amani*, just as they pluralized *al-Athfiyah* as *Athafi* in a lightened form, as Zuhair bin Abi Salma said:

My hearths are burning in a cauldron of a wedding, and my vision is like the trunk of a basin that has not been broken.

As for the one who made *Amani* heavy, he stressed its *yaa*, and he directed that to something like their plural of *al-miftah* is *mafatih*, and *al-qarqur* is *qarqir*, and *al-zunbur* is *zanabir*, so the *yaa* of *fa'aalil* and its *lam* came together, and they are both **ya an**, so one of them was assimilated into the other, so they became one stressed *yaa*.

As for the reading that I do not permit any other reading for a reader in this regard, it is the emphasis

on the *Ya* of *Al-Amani*, due to the consensus of the readers that it is the reading that the predecessors used to read, and this is widespread among them, and its authenticity and the anomaly of the reader in making it light are not denied, as the evidence is unanimous in that. And sufficient evidence of the error of the reader of this in making it light is their consensus on his error.

The statement in the interpretation of the Almighty's saying: **They only conjecture**.

Abu Ja'far said: What He, the Most High, means by His saying: **And they only assume**, and they are not, as He, the Most High, said: **Their messengers said to them, 'We are only human beings like you'** (Ibrahim 14:11), meaning by that: We are only human beings like you.

The meaning of his saying: **except they think**, is that they doubt and do not know its truth and correctness.

And the suspicion in this place is doubt.

The meaning of the verse: And among them are those who do not write or inscribe, and do not know the Book of God, nor do they know what is in it, except by guessing and falsely attributing falsehood to God, thinking that they are right in their guessing and false attribution.

God the Most High described them as being in their conjecture, thinking that they were right, but they were wrong, because they had heard from their leaders and rabbis things that they thought were from the Book of God, but they were not from the Book of God. So God the Most High described them as abandoning belief in what they were certain was from God, which Muhammad (peace and blessings of God be upon him) brought, and following what they were doubtful about, and in reality they were suspicious of, what their leaders, leaders and rabbis had told them, out of stubbornness towards God and His Messenger, and disobeying the command of God, and being deceived by God's respite for them. And similar to what we said in the interpretation of His statement: **And they only conjecture**, the interpreters from the Salaf said about it: Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And they only conjecture**, that is, they lie.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Qasim told us, he said, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, similarly.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said, Muhammad ibn Abi Muhammad told me, on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: **They do not know the Book except in wishful thinking, and they do nothing but conjecture**, meaning they do not know and do not understand what

is in it, and they deny your prophethood based on conjecture.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **They only assume**, he said: They assume assumptions that are not true.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, he said: They assume false assumptions.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', similarly.

Tafsir al-Qurtubi

God Almighty says: **And among them are unlettered people who do not know the Scripture except in wishful thinking, and they do nothing but conjecture.**

There are four issues:

The first: The Almighty's saying: **And among them are the unlettered ones**, meaning among the Jews. It was said: Among the Jews and the hypocrites are the unlettered ones, meaning those who neither write nor read, and the singular of them is illiterate, attributed to the illiterate nation that is, based on the birth of their mothers, they did not learn to write or read, and from this is his saying, peace be upon him:

We are an illiterate nation; we neither write nor calculate. The hadith. They were called illiterate because they did not believe in the Mother of the Book, on the authority of Ibn Abbas. Abu Ubaidah said: They were called illiterate because the Book was revealed to them, as if they were attributed to the Mother of the Book, so it was as if he said: And among them are the People of the Book who do not know the Book. Ikrimah and Ad-Dahhak: They are the Arab Christians. It was said: They are a people from the People of the Book, whose Book was lifted because of sins they committed, so they became illiterate. Ali, may God be pleased with him: They are the Magians.

I said: The first statement is more apparent, and God knows best.

The second: The Almighty's saying: **They do not know the Scripture except in wishful thinking.** "Except" here means *but*, so it is an interrupted exception, like the Almighty's saying: **They have no knowledge of it except the following of assumption.** And Al-Nabigha said:

I took an oath that was not dualistic or knowledgeable except for a good opinion of the owner

Abu Ja'far, Shaiba and Al-A'raj read except for *āmānī* with a light *ya'*, deleting one of the two *ya's* for the sake of lightness. Abu Hatim said: Everything that comes in this manner and its singular is doubled, so you have the option of double or lightening it, such as *athāfī*, *aghānī*, *āmānī*, and the like. Al-Akhfash said: This is like what is said in the plural of *miftah*: *mafātih* and *mafātih*, and it is the plural *ya'*. Al-Nahhas said:

Deletion is more common in weak words, as the poet said:

Does the delivery return or does the blindness reveal the three stoves and the barren drawings?

Wishes is the plural of wish, which means recitation. Its root is *amnawiyah*, with the weight of *af'ulah*, then the *waw* was assimilated into the *ya'* and the *nun* was broken because of the *ya'*, so it became *amniyyah*. From this is the saying of God Almighty: **Except when he recites, Satan casts into his wish**, meaning when he recites, Satan casts into his recitation. Ka'b ibn Malik said:

Wish for the Book of God the first night and the last night he will find the dove of destiny

Another said:

The Book of God was wished for on the last night, as David wished for the Psalms on the messengers.

Wishes also mean lies, such as the saying of Uthman **may God be pleased with him: I have not wished for anything since I converted to Islam**, meaning I have not lied. And the saying of some Arabs to Ibn Dab while he was narrating: **Is this something you saw or something you wished for?** meaning you made it up. Ibn Abbas and Mujahid interpreted *wishes* in the verse with this meaning. Wishes are also what a person wishes and desires. Qatada said: **Except for wishes**, meaning that they wish from God what they do not have. It was said: Wishes are estimation. It is said: **He wished for him**, meaning he estimated it. Al-Jawhari said this, and Ibn Bahr narrated it, and he recited the words of the poet:

Do not feel safe even if you spend the night in a sanctuary until you find what God has promised you.

That is, the destined one is destined for you.

Third: The Almighty's statement: **And they only assume.** "In" means *what* the negative, as the Almighty said: **The disbelievers are only in delusion.** "And they assume" means they lie and invent things, because they have no knowledge of the truth of what they recite, but rather they are imitating their rabbis in what they recite.

Abu Bakr al-Anbari said: Ahmad ibn Yahya al-Nahwi told us that the Arabs make conjecture knowledge, doubt, and falsehood. He said: If the evidence of knowledge is established and is more than the evidence of doubt, then conjecture is certainty. If the evidence of certainty and the evidence of doubt are equal, then conjecture is doubt. If the evidence of doubt exceeds the evidence of certainty, then conjecture is falsehood. God Almighty said: **They only conjecture**, meaning they only lie.

Fourth: Our scholars, may God have mercy on them, said: God the Almighty described their rabbis as those who change and distort, so He said, and His statement is true: **So woe to those who write the Scripture with their own hands Al-An'am 4:17.** That is because when the matter became obsolete among them, and the subjects of their scholars became bad, and they turned to the world out of greed and covetousness, they sought things that would turn people's faces towards

And among them are unlettered people who do not know the Scripture except in wishful thinking, and they do nothing but assume.

them, so they innovated in their law and changed it, and they attached that to the Torah, and they said to their fools: This is from God, so that they would accept it from them and their leadership would be confirmed and they would gain the debris and filth of the world through it. Among the innovations they innovated was that they said: We have no right to the illiterate people, and they are the Arabs, meaning whatever we take from their money is permissible for us. Among the innovations they innovated was that they said: No sin will harm us, for we are His beloved and His children, God is exalted above that! It was in the Torah, O my rabbis and O sons of my messengers, but they changed it and wrote, O my beloved ones and O my sons. Then God revealed their denial: **And the Jews and the Christians say, 'We are the sons of God and His beloved.' Say, 'Then why does He punish you for your sins?' They said, 'God will not punish us, and if He punishes us, it will be for forty days, the same as the days of the calf. Then God revealed: And they say, 'The Fire will not touch us except for a few days.' Say, 'Have you taken a covenant from God?' Ibn Muqsim said: He means monotheism, as evidenced by the words of God, **Except for he who has taken a covenant from the Most Merciful**, meaning there is no god but God. "So God will not break His covenant. Or do you say about God that which you do not know?" Then He denied them and said, "Yes, whoever earns evil and his sin encompasses him - those are the companions of the Fire; they will abide therein eternally. But those who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally." So God made it clear that eternity in the Fire and Paradise is according to disbelief and belief, not according to what they said.**

Tafsir Ibn Kathir

God the Almighty says: **And among them are the unlettered ones** meaning among the People of the Book, as Mujahid said, and the unlettered ones are the plural of ummi, which is the man who does not know how to write, Abu Al-Aaliyah, Al-Rabi', Qatadah, Ibrahim Al-Nakha'i and others said, and it is apparent in the words of God the Almighty **They do not know the Book** meaning they do not know what is in it. This is why in the descriptions of the Prophet, may God bless him and grant him peace: that he is the unlettered one because he did not know how to write, as God the Almighty said: "And you did not recite before it any Book, nor did you inscribe it with your right hand. Then the falsifiers would have had doubts" and the Prophet, may God bless him and grant him peace, said: "Indeed, we are an unlettered nation. We do not write nor do we calculate the month like this and this and this" the hadith, meaning that we do not need a book or calculation in our worship and its timings, and God the Almighty said: **It is He who sent among the unlettered ones a Messenger from among themselves** and Ibn Jarir said: The Arabs attributed the men who did not write or inscribe to their mothers because of their ignorance of the Book, not their fathers. He said: It has

been narrated from Ibn Abbas **may God be pleased with them both**: A statement contrary to this, which is what Abu Kurayb narrated to us: Uthman bin Saeed narrated to us, from Bishr bin Ammarah, from Abu Rawq, from Ad-Dahhak, from Ibn Abbas, regarding the words of God the Almighty: **And among them are illiterates**. The illiterates said: A people who did not believe in a Messenger sent by God, nor in a Book revealed by God, so they wrote a book with their own hands, then they said to a group of ignorant, base people, **This is from God**. He said: It has been reported that they write with their own hands, then He called them illiterates because of their denial of the Books of God and His Messengers. Then Ibn Jarir said: This interpretation is an interpretation contrary to what is known from the widespread speech of the Arabs among them, and that is that the illiterate among the Arabs is the one who does not write. I said: Then there is a question about the authenticity of this from Ibn Abbas with this chain of transmission, then God knows best. And the words of God the Almighty: **Except wishful thinking**, Ibn Abi Talhah said from Ibn Abbas: Except wishful thinking of hadiths. Ad-Dahhak said from Ibn Abbas regarding the words of God the Almighty: **Except a statement they say with their mouths that is a lie**. Mujahid said: Except a lie: Sanid said on the authority of Hajjaj, on the authority of Ibn Jurayj, on the authority of Mujahid, **And among them are unlettered people who do not know the Scripture except wishful thinking**. He said: Some of the Jews did not know anything about the Scripture, and they used to speak based on conjecture other than what was in the Scripture of God and they would say that it is from the Scripture, wishful thinking that they wished for. And on the authority of Al-Hasan Al-Basri, something similar was said. Abu Al-Aaliyah, Al-Rabi' and Qatadah said: Except wishful thinking that they wished for from God what they did not have. And Abd Al-Rahman bin Zaid bin Aslam said: Except wishful thinking, he said: They wished and said: We are from the People of the Scripture and they are not from them. Ibn Jarir said: What is more correct is the statement of Ad-Dahhak on the authority of Ibn Abbas. And Mujahid said: The unlettered people whom God described as not understanding anything from the Scripture that God revealed to Moses, but they fabricate lies and fabricate falsehoods falsely and falsely. And wishing in this context is creating and fabricating lies, and from it is the report narrated on the authority of Uthman bin Affan, may God be pleased with him: I did not sing nor wish, meaning I did not fabricate falsehood nor... He fabricated a lie. It was said that what is meant by his saying **except for wishes** with emphasis and also with emphasis is: that is, except for recitation. Based on this, it is an interrupted exception. They cited as evidence for that the saying of God Almighty: **Except when he desires, Satan casts into his desire** **Al-Baqarah 2:17**. And Ka'b ibn Malik, the poet, said:

Wish for the Book of God the first night and the last night he will find the dove of destiny

Another said:

The Book of God was wished for on the last night.

David wished for the Book on the messengers.

Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told me on the authority of Ikrimah or Saeed bin Jubair, on the authority of Ibn Abbas, **They do not know the Book except in wishful thinking, and they only conjecture**, meaning they do not know what is in it, and they find your prophethood based on conjecture. Mujahid said, **And they only conjecture**, they lie. Qatada, Abu Al-Aaliyah, and Al-Rabi' said: They conjecture about God untruthfully. God the Almighty said, **So woe to those who write the Scripture with their own hands and then say, 'This is from God,' in order to exchange it for a small price**, the verse. These are another type of Jews. They are the ones who call to misguidance through falsehood and lying about God and consuming people's wealth unjustly. Woe means destruction and devastation, and it is a well-known word in the language. Sufyan Ath-Thawri said on the authority of Ziyad bin Fayyad: I heard Abu Ayyad say: Woe is pus at the bottom of Hell. Ata bin Yasar said: Woe is a valley in Hell, if mountains were to move in it, they would crumble. Ibn Abi Hatim said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Amr ibn al-Harith told me, on the authority of Daraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Woe is a valley in Hell into which the disbeliever falls for forty autumns before reaching its bottom**. Al-Tirmidhi narrated it on the authority of Abd al-Rahman ibn Hamid, on the authority of al-Hasan ibn Musa, on the authority of Ibn Lahi'ah, on the authority of Daraj, and he said: This hadith is strange, we do not know it except from the hadith of Ibn Lahi'ah. **I said** Ibn Lahi'ah was not the only one who narrated it, as you see, but the problem is with those who came after him. This hadith with this chain of transmission is marfu' and munkar, and God knows best. Ibn Jarir said: Al-Muthanna told us, Ibrahim bin Abdul Salam told us, Saleh Al-Qushayri told us, Ali bin Jarir told us, on the authority of Hammad bin Salamah, on the authority of Abdul Hamid bin Jaafar, on the authority of Kinanah Al-Adawi, on the authority of Uthman bin Affan, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, **So woe to them for what their hands have written and woe to them for what they earn**. He said: **Woe is a mountain in the Fire**. This is what was revealed about the Jews, because they distorted the Torah, added to it what they liked, erased from it what they hated, and erased the name of Muhammad, may God bless him and grant him peace, from the Torah. For this reason, God became angry with them, so He lifted some of the Torah and said, **So woe to them for what their hands have written and woe to them for what they earn**. This is also very strange. On the authority of Ibn Abbas: Woe is the hardship of torment. Al-Khalil bin Ahmad said: Woe is the intensity of evil. Sibawayh said: Woe to the one who falls into destruction, and woe to the one who is on the verge of it. Al-Asma'i said: Woe is grief, and woe is mercy. Someone else said: Woe is sadness. Al-Khalil said: And in the meaning of woe is: Woe. And woe, waih, waik, and waih. Some of them differentiated between them. Some grammarians said: It is permissible to begin with it when it is indefinite because it has the

meaning of supplication. Some of them permitted its accusative meaning: I impose woe upon them **I said**, but no one read it that way. And on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, **Woe to those who write the Book with their own hands**. He said: They are the rabbis of the Jews. And Saeed said the same on the authority of Qatadah: They are the Jews. And Sufyan al-Thawri said on the authority of Abd al-Rahman ibn Alqamah: I asked Ibn Abbas, may God be pleased with him, about the Almighty's saying: **Woe to those who write the Book with their own hands**. He said: It was revealed about the polytheists and the People of the Book. And al-Suddi said: There were some Jews who wrote a book from themselves and sold it to the Arabs and told them that it was from God, so they would take a small price for it. And al-Zuhri said: Ubayd God ibn Abdullah informed me on the authority of Ibn Abbas that he said: O group of Muslims, how do you ask the People of the Book about something, while the Book of God that He revealed to His Prophet is the most recent report of God. You read it fresh and untouched, and God Almighty has told you that... The People of the Book have changed and altered the Book of God, and they wrote the Book with their own hands and said: It is from God, in order to exchange it for a small price. Does not the knowledge that has come to you prevent you from questioning them? By God, we have never seen anyone of them ask you about what was revealed to you? Narrated by Al-Bukhari through various chains of narration on the authority of Al-Zuhri. Al-Hasan bin Abi Al-Hasan Al-Basri said: The small price is the entire world. God the Almighty said: **So woe to them for what their hands have written and woe to them for what they earn**. That is, woe to them for what they have written with their own hands of lies, slander, and fabrications, and woe to them for what they have eaten of unlawful wealth, as Ad-Dahhak said on the authority of Ibn Abbas, may God be pleased with them both. **So woe to them** means: The punishment is upon them for what they have written with their own hands of that lie, and woe to them for what they have earned, meaning what they eat of the common people and others.

Fath al-Qadir

His saying: 78- **And among them** means among the Jews. And the illiterate is attributed to the illiterate nation that is, according to its origin of birth from its mothers, did not learn to write and does not know how to read what is written. From this is the hadith: **We are an illiterate nation, we do not write nor do we calculate**. Abu Ubaidah said: They were only called illiterate because the Book was revealed to them, as if they were attributed to the Mother of the Book, so it is as if he said: And among them are the People of the Book. And it was said that they are the Magians, and it was said: Other than that, and the most likely is the first. The meaning of: **They do not know the Book except in wishful thinking** is that they have no knowledge of it except what they are upon of the wishful thinking that they desire and comfort themselves with. Wishful thinking is the plural of wishful thinking, which is what a person desires for himself. So these people have no knowledge of the Book, which is the Torah, because of what they are upon of being forgiven for what they

Surat al-Baqarah 2:78

And among them are unlettered people who do not know the Scripture except in wishful thinking, and they do nothing but assume.

claim for themselves of righteous deeds, or because of what they have of righteous predecessors in their belief. And it was said: Wishful thinking is lies, as will come from Ibn Abbas. And from it is the saying of Uthman ibn Affan: I have not wished since I converted to Islam: meaning I have not lied, Al-Qurtubi narrated it from him in his interpretation. And it was said that wishes are recitation, and from it is the saying of the Most High: **Except when he wishes, Satan casts into his wish** meaning when he recites, Satan casts into his recitation, meaning they have no knowledge except mere recitation without understanding and contemplation. And from it is the saying of Ka'b ibn Malik:

Wish for the Book of God the first night and the last night he will find the dove of destiny

Another said:

The Book of God was wished for on the last night. David wished for the Psalms on the messengers.

It was said that wishes mean estimation. Al-Jawhari said: It is said **from me** to him, meaning *estimated*, and from this comes the saying of the poet:

Do not feel safe even if you spend the night in a sanctuary until you find what God has promised you.

That is, He decrees for you what is decreed. Al-Kashshaf said: The derivation is from *mana* if it is decreed, because the one who wishes decrees in himself and what he wishes is permissible, and so is the fabricator and the reader decrees that the word such and such will come after such and such. And in His statement: **And they only conjecture** is a negative: that is, what they are, and conjecture is the prevailing hesitation between the two sides of a belief that is not firm, thus in the dictionary, that is, they only hesitate without firmness or certainty. It was said: Conjecture here means lying, and it was said: it is merely intuition. When God the Almighty mentioned the people of knowledge among them that they are not working, but rather they distort the words of God after they have understood it and they know, He mentioned the people of ignorance among them that they speak based on wishes and rely on conjecture, which they do not stand on anything other than it from their imitation and they do not obtain anything other than it.

Tafsir al-Baghawi

78. And the Almighty's saying: **And among them are illiterate people**, meaning that among the Jews are illiterate people who do not know how to read and write. The plural of *ummi* is attributed to the mother, as if he remained as he was separated from the mother, not learning to write or read.

[It was narrated on the authority of the Messenger of God, may God bless him and grant him peace, that he said, "We are an illiterate nation. We do not write or calculate."] It was said: It is attributed to the mother of

villages, which is Mecca. **They do not know the Book except in wishful thinking**. Abu Ja'far read: **Wishful thinking** with a light ya'. All of the Qur'an has deleted one of the two ya's **for the sake of lightening**, and the reading of the general public is with a shaddah. It is the plural of **wishful thinking**, which is recitation. God Almighty said: **Except when he makes a wish, Satan casts into his wish** *52-Al-Haji*, meaning in his recitation. Abu Ubaidah said: [Except its recitation and reading] from memory, they do not recite it from a book. It was said: They learn it by memory and reading, but they do not know its meaning. Ibn Abbas said: It means they do not know the meanings of the Book. Mujahid and Qatada said: Except for lies and falsehood. Al-Farra' said: Wishes are fabricated hadiths. Uthman, may God be pleased with him, said: I have not wished since I converted to Islam (i.e. I have not lied). He meant by it the things that their scholars wrote from themselves and then added them to God Almighty, such as changing the description of the Prophet, may God bless him and grant him peace, and other things. Al-Hasan and Abu Al-Aaliyah said: It is from wishing, and they are their false wishes that they wished for from God Almighty, such as their saying: **None will enter Paradise except he who is a Jew or a Christian** *111-Al-Baqarah* and their saying: **The Fire will not touch us except for a few days** *80-Al-Baqarah* and their saying: **We are the sons of God and His beloved** *18-Al-Ma'idah*. Based on this, *except* has the meaning of *but*, i.e. they do not know the Book, but they wish for things that will happen to them. **And they and they only think** and they only think, a thought and imagination, not certainty. Qatada and Al-Rabi' said it. Mujahid said: They lie.

Tafsir al-Baidawi

78- **And among them are unlettered people who do not know the Scripture** ignorant people who do not know how to write, so they read the Torah and verify what is in it. Or the Torah **except for wishes** an intermittent exception. Wishes: the plural of wish, and it is originally what a person estimates in his soul of a wish if he is able, and therefore it is used to refer to lies and to what he wishes for and what he reads, and the meaning is but they believe lies that they took by imitation from the distorters or empty promises. They heard them from them that no one will enter Paradise except those who are Jews, and that the Fire will not touch them except for a few days. And it was said except for what they read, a reading devoid of knowledge of the meaning and contemplation of it from His saying:

He wished for the Book of God on the first night. David wished for the Psalms on the messengers.

It is not appropriate to describe them as illiterate. **They only assume**. They are only a people who assume and have no knowledge. Assumption may be applied in place of knowledge to every opinion and belief that is

not conclusive, even if its owner is certain of it: such as the belief of an imitator or someone who deviates from the truth due to doubt.

Surat al-Baqarah 2:79

So woe to those who write the Scripture with their own hands and then say, "This is from God," in order to exchange it for a small price. So woe to them for what their hands have written and woe to them for what they earn.

Surat al-Baqarah 2:79

So woe to those who write the Scripture with their own hands and then say, "This is from God," in order to exchange it for a small price. So woe to them for what their hands have written and woe to them for what they earn.

Tafsir al-Jalalayn

So woe severe torment **for those who write the Scripture with their own hands** that is, inventing it themselves **and then say, This is from God, in order to exchange it for a small price** of this world. They are the Jews who changed the description of the Prophet in the Torah and the verse of stoning and others and wrote it contrary to what was revealed. **So woe to them for what their hands have written** of inventing it **and woe to them for what they earn** of bribes, the plural of bribe.

Tafsir al-Suyuti

The Almighty said: So woe to those who write the Scripture with their own hands. Al-Nasa'i narrated on the authority of Ibn Abbas, who said: This verse was revealed about the People of the Scripture. Ibn Abi Hatim narrated on the authority of Ikrimah on the authority of Ibn Abbas, who said: It was revealed about the Jewish rabbis who found the description of the Prophet, may God bless him and grant him peace, written in the Torah: Black-eyed, medium build, curly hair, handsome face. They erased it out of envy and malice and said: We find him tall, blue-eyed, with straight hair.

Tafsir al-Tabari

Abu Ja'far said: The people of interpretation differed in the interpretation of His statement: **So woe**. Some of them said what: Abu Kurayb told us, he said, Uthman bin Sa'id told us, on the authority of Bishr bin `Amara, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **So woe**, he says: So the punishment is upon them.

Others said: Ibn Bashir told us, he said, Ibn Mahdi told us, he said, Sufyan told us, on the authority of Ziyad ibn Fayyad, he said: I heard Abu Ayyad say: Woe is what flows from pus at the bottom of Hell.

Bishr bin Abaan Al-Hattab told us, he said, Waki' told us, on the authority of Sufyan, on the authority of Ziyad bin Fayyad, on the authority of Abu Ayyad, regarding his statement: **So woe**, he said: A cistern at the bottom of Hell, in which their pus flows.

Ali bin Sahl al-Ramli told us, Zaid bin Abi al-Zarqa told us, Sufyan told us, on the authority of Ziyad bin Fayyad, on the authority of Abu Ayyad, who said: Woe is a valley of pus in Hell.

Ibn Hamid told us, he said, Mihran told us, on the authority of Shuqaiq, he said: Woe, what pus flows at the bottom of Hell.

Others said: Al-Muthanna told us, he said: Ibrahim bin Abdul Salam bin Saleh Al-Tastari told us, he said: Ali bin Jarir told us, on the authority of Hammad bin Salamah, on the authority of Abdul Hamid bin Jaafar, on the authority of Kinanah Al-Adawi, on the authority of Uthman bin Affan, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Woe is a mountain in Hell.**

Yunus told me, he said, Ibn Wahb told us, he said, Amr ibn al-Harith told me, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, who said: **Woe is a valley in Hell, into which the unbeliever falls for forty autumns before he reaches its bottom.**

Abu Ja'far said: The meaning of the verse, according to what was narrated from the one whose interpretation I mentioned, is: Woe. The punishment, which is drinking the pus of the people of Hell at the bottom of Hell, is for the Jews who write falsehood with their hands, then say: This is from God.

The statement in the interpretation of the Almighty's saying: **For those who write the Scripture with their own hands and then say, 'This is from God,' in order to exchange it for a small price.**

Abu Ja'far said: He means by that those who distorted the Book of God from the Jews of the Children of Israel, and wrote a book according to their interpretations, contrary to what God revealed to His Prophet Moses, peace be upon him, then sold it to people who had no knowledge of it, nor of what was in the Torah, ignorant of what was in the Books of God in order to seek a lowly worldly gain. So God said to them: **So woe to them for what their hands have written, and woe to them for what they earn**, as Moses told me, he said, Amr told us, he said, Asbat told us, on the authority of al-Suddi: **(So woe to those who write the Scripture with their own hands and then say, 'This is from God,' in order to exchange it for a small price**, he said: There were some Jews who wrote a book from themselves, selling it to the Arabs, and telling them that it was from God, in order to exchange it for a small price.

Abu Kuraib told us, he said, Uthman bin Saeed told us, he said, Bishr bin Amara told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, he said: The illiterate are a people who did not believe in a messenger sent by God, nor in a book revealed by God, so they wrote a book with their own hands, then they said to a group of ignorant, base al-Nas 114: This is from God, **to exchange it for a small price**. He said: A worldly commodity.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the

statement of God: **For those who write the Scripture with their own hands and then say, 'This is from God,'** he said: These are the ones who knew that it was from God, but they distorted it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly, except that he said: Then they distort it.

Bishr bin Muadh told us, he said, Yazid told us, on the authority of Qatada: **So woe to those who write the Scripture with their own hands** the verse, and they are the Jews.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **So woe to those who write the Scripture with their own hands and then say, 'This is from God,'** he said: There were people from the Children of Israel who wrote a book with their own hands, in order to devour people, and they said, 'This is from God,' but it is not from God.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **So woe to those who write the Scripture with their own hands and then say, 'This is from God,' in order to exchange it for a small price.** He said: They deliberately took what God revealed in their book of the description of Muhammad, may God bless him and grant him peace, and distorted it from its proper places, seeking thereby worldly gain. So he said: **So woe to them for what their hands have written and woe to them for what they earn.**

Al-Muthanna bin Ibrahim told me, Ibrahim bin Abdul Salam told us, Ali bin Jarir told us, on the authority of Hammad bin Salamah, on the authority of Abdul Hamid bin Jaafar, on the authority of Kinanah Al-Adawi, on the authority of Uthman bin Affan, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace: **So woe to them for what their hands have written and woe to them for what they earn.** Woe is a mountain in the Fire, and it is what was revealed about the Jews, because they distorted the Torah, and added to it what they liked, and erased from it what they hated, and erased the name of Muhammad, may God bless him and grant him peace, from the Torah. For this reason, God became angry with them, so He lifted up part of the Torah and said: **So woe to them for what their hands have written and woe to them for what they earn.**

Yunus told me, he said, Ibn Wahb told us, he said, Saeed bin Abi Ayyoub told me, on the authority of Muhammad bin Ajlan, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, he said: Woe, a valley in Hell, if the mountains were to be moved through it, they would melt from the intensity of its heat.

Abu Ja'far said: If someone were to say to us: What is the meaning of his saying: **So woe to those who write the Scripture with their own hands?** Can writing be done without the hand, such that those addressed by this address needed to tell about these people whose story he narrated that they wrote the Scripture with

their own hands?

It was said to him: The book is from the sons of Adam, even if it is from them by hand, because the book may be attributed to someone other than its writer and the one who is in charge of drawing its script, so it is said: So-and-so wrote to so-and-so about such-and-such, even if the one who is in charge of writing it by hand is not the one to whom the book is attributed, if the writer wrote it at the command of the one to whom the book is attributed. So our Lord informed His believing servants by His saying: **So woe to those who write the Scripture with their own hands**, that the rabbis of the Jews write lies and slander against God with their own hands, knowingly and deliberately lying about God, then they attribute it to being from God and in the Book of God, lying about God and fabricating against Him. So He, the Most High, denied by His saying: **They write the Scripture with their own hands**, that the one who is in charge of writing that is some of their ignorant ones at the command of their scholars and rabbis. This is similar to the saying of the speaker: So-and-so sold me his eye for such-and-such, so-and-so bought himself for such-and-such. What is meant by including the soul and the eye in that is to remove any confusion from the listener, that the one in charge of selling or buying that is not the one to whom the matter is described, and to make the reality of the action obligatory for the one being told about. So too is his saying: **So woe to those who write the Scripture with their own hands.**

The statement in the interpretation of the Almighty's saying: **So woe to them for what their hands have written and woe to them for what they earn.**

Abu Ja'far said: What He, may His praise be exalted, meant by His statement: **So woe to them for what their hands have written**, is that the torment in the valley of the pus of the people of Hell at the bottom of Hell is for them, meaning: for those who wrote the book, the matter of which we have described, from the Jews of the Children of Israel, distorted, then they said: This is from God, seeking a worldly gain of which few of them would buy it.

And His statement: **From what their hands have written**, meaning: from what their hands have written of that, and woe to them also **from what they earn**, meaning: from what they do of sins, and what they commit of crimes, and what they earn from what is forbidden, with their book that they write with their hands contrary to what God has revealed, then they eat its price, and they have sold it to those who sold it from them on the grounds that it is from the Book of God, as: Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And woe to them from what they earn**, meaning: from sin.

Abu Kuraib narrated to us, he said, Uthman bin Saeed narrated to us, on the authority of Bishr bin Amara, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **So woe to them**, meaning: So the punishment is upon them. He said: He says: Who wrote with their own hands that lie, **And woe to them for what they earn**, meaning: What they eat from the lowly and others. Abu Jaafar said: The root of earning is work. So every worker does

Surat al-Baqarah 2:79

So woe to those who write the Scripture with their own hands and then say, "This is from God," in order to exchange it for a small price. So woe to them for what their hands have written and woe to them for what they earn.

work, by directly doing what he does, and by suffering professionally, so he earns what he does, as Labid bin Rabi'ah said:

For Maafar Qahd, he quarreled, his body was covered with waste, and his food was not safe

Tafsir al-Qurtubi

It has five issues:

First: His saying: *Woe*. There is a difference of opinion about what woe is. Uthman bin Affan narrated on the authority of the Prophet, may God bless him and grant him peace:

It is a mountain of fire. Narrated by Abu Saeed Al-Khudri.

Woe is a valley in Hell between two men, into which the afflicted person falls for forty autumns. It was narrated on the authority of Sufyan and Ata bin Yasar: That the woe in this verse is a valley flowing in the courtyard of Hell from the pus of the people of Hell. It was also said: A cistern in Hell. Al-Zahrawi narrated on the authority of others: It is one of the gates of Hell. Ibn Abbas said: Woe is the hardship of torment. Al-Khalil said: Woe is the intensity of evil. Al-Asma'i: Woe is grief, and woe is mercy. Sibawayh: Woe to he who has fallen into destruction, and woe is a warning to he who is on the verge of destruction. Ibn Arafah: Woe is sadness. It is said: A man calls out for woe, and this is only said when he is sad and distressed, and from this is His statement: **So woe to those who write the Book with their own hands.** It was said: Its origin is destruction, and everyone who falls into destruction calls out for woe, and from this is His statement, the Most High: **Oh, woe to us! What is this Book?** It is woe and misery, and they are destruction, and the plural is woes. He said:

Woe to him if he lives without Umm Hashim

He also said:

And the calamities said to you that you are my mantle

Woe is raised by the beginning, and it is permissible to begin with it even if it is indefinite because it has the meaning of supplication. Al-Akhfash said: The accusative case is permissible with an implied verb, meaning may God impose woe upon them. Al-Farra' said: The origin of woe is woe, meaning sorrow, as you say: Woe to so-and-so, meaning sorrow for him, so the Arabs connected it with lam and estimated it from it and parsed it. The best thing for it if it is separated from the addition is the nominative case, because it requires occurrence. The accusative case is correct with the meaning of supplication, as we mentioned.

Al-Khalil said: "Only waih, waiwais, waih, waik, wail, and waiba have been heard with its construction, and all of them are close in meaning. Some people have

differentiated between them, and they are verbal nouns from which the Arabs did not pronounce a verb." Al-Jarmi said: "Among the nouns that are in the accusative case are wailah, waiyah, waiyah, and waiysa. If the lam is inserted, they are raised, so qatal means wailah, waih lahu."

Second: God Almighty says: **For those who write.** Writing is well-known.

The first person to write with a pen was Idris, peace be upon him. This was mentioned in the hadith of Abu Dharr, narrated by Al-Ajurri and others. It has been said that Adam, peace be upon him, was given writing, so it became an inheritance for his children.

Third: The Almighty's statement, **in their hands**, is an emphasis, for He knows that writing can only be done by hand. It is like His statement, **nor a bird that flies with its wings**, and His statement, **they say with their mouths**. It was said: The benefit of **in their hands** is a clarification of their crime and proof of their public declaration, for the one who undertakes the action is more severe in its occurrence than the one who does not undertake it, even if it is his opinion. Ibn al-Sarraj said: **in their hands** is a metaphor for them being of their own accord without it being revealed to them, even if it is not actually in the books in their hands.

Fourth: In this verse and the one before it there is a warning against changing, altering, and adding to the Sharia. Whoever changes, alters, or innovates in the religion of God something that is not part of it and is not permissible in it is included under this severe threat and painful punishment. The Messenger of God, may God bless him and grant him peace, warned his nation when he knew what would happen at the end of time, saying:

Behold, those before you from the People of the Book split into seventy-two sects, and this nation will split into seventy-three sects, all of them in the Fire except one. The hadith, and it will come. So he warned them not to introduce into the religion on their own anything contrary to the Book of God or His Sunnah or the Sunnah of his Companions, thereby leading people astray. What he warned against has happened and has become widespread, increased and well-known. So to God we belong and to Him we shall return.

Fifth: The Almighty's saying: **To exchange it for a small price.** God the Almighty described what they take as little, either because it is perishable and not permanent, or because it is forbidden, because there is no blessing in what is forbidden and it does not increase with God. Ibn Ishaq and Al-Kalbi said: The description of the Messenger of God, may God bless him and grant him peace, in their book was that he was of medium build and dark skin, so they made him a tall, straight-chested man, and they said to their companions and followers: Look at the description of the Prophet, may God bless him and grant him peace, who will be sent at the end of time, and this description does not resemble him. The rabbis and scholars had

leadership and earnings, so they feared that if they made it clear, their food and leadership would be lost, so they changed it.

Then God Almighty said: **So woe to them for what their hands have written and woe to them for what they earn.** It was said that it was from food. It was said that it was from sins. And he repeated the woe to make their actions more severe.

Tafsir Ibn Kathir

God the Almighty says: **And among them are the unlettered ones** meaning among the People of the Book, as Mujahid said, and the unlettered ones are the plural of ummi, which is the man who does not know how to write, Abu Al-Aaliyah, Al-Rabi', Qatadah, Ibrahim Al-Nakha'i and others said, and it is apparent in the words of God the Almighty **They do not know the Book** meaning they do not know what is in it. This is why in the descriptions of the Prophet, may God bless him and grant him peace: that he is the unlettered one because he did not know how to write, as God the Almighty said: "And you did not recite before it any Book, nor did you inscribe it with your right hand. Then the falsifiers would have had doubts" and the Prophet, may God bless him and grant him peace, said: "Indeed, we are an unlettered nation. We do not write nor do we calculate the month like this and this and this" the hadith, meaning that we do not need a book or calculation in our worship and its timings, and God the Almighty said: **It is He who sent among the unlettered ones a Messenger from among themselves** and Ibn Jarir said: The Arabs attributed the men who did not write or inscribe to their mothers because of their ignorance of the Book, not their fathers. He said: It has been narrated from Ibn Abbas (may God be pleased with them both): A statement contrary to this, which is what Abu Kurayb narrated to us: Uthman bin Saeed narrated to us, from Bishr bin Ammarah, from Abu Rawq, from Ad-Dahhak, from Ibn Abbas, regarding the words of God the Almighty: **And among them are illiterates.** The illiterates said: A people who did not believe in a Messenger sent by God, nor in a Book revealed by God, so they wrote a book with their own hands, then they said to a group of ignorant, base people, **This is from God.** He said: It has been reported that they write with their own hands, then He called them illiterates because of their denial of the Books of God and His Messengers. Then Ibn Jarir said: This interpretation is an interpretation contrary to what is known from the widespread speech of the Arabs among them, and that is that the illiterate among the Arabs is the one who does not write. I said: Then there is a question about the authenticity of this from Ibn Abbas with this chain of transmission, and God knows best. And the words of God the Almighty: **Except wishful thinking,** Ibn Abi Talhah said from Ibn Abbas: Except wishful thinking of hadiths. Ad-Dahhak said from Ibn Abbas regarding the words of God the Almighty: **Except a statement they say with their mouths that is a lie.** Mujahid said: Except a lie: Sanid said on the authority of Hajjaj, on the authority of Ibn Jurayj, on the authority of Mujahid, **And among them are unlettered people who do not know the Scripture**

except wishful thinking. He said: Some of the Jews did not know anything about the Scripture, and they used to speak based on conjecture other than what was in the Scripture of God and they would say that it is from the Scripture, wishful thinking that they wished for. And on the authority of Al-Hasan Al-Basri, something similar was said. Abu Al-Aaliyah, Al-Rabi' and Qatadah said: Except wishful thinking that they wished for from God what they did not have. And Abd Al-Rahman bin Zaid bin Aslam said: Except wishful thinking, he said: They wished and said: We are from the People of the Scripture and they are not from them. Ibn Jarir said: What is more correct is the statement of Ad-Dahhak on the authority of Ibn Abbas. And Mujahid said: The unlettered people whom God described as not understanding anything from the Scripture that God revealed to Moses, but they fabricate lies and fabricate falsehoods falsely and falsely. And wishing in this context is creating and fabricating lies, and from it is the report narrated on the authority of Uthman bin Affan, may God be pleased with him: I did not sing nor wish, meaning I did not fabricate falsehood nor... He fabricated a lie. It was said that what is meant by his saying **except for wishes** with emphasis and also with emphasis is: that is, except for recitation. Based on this, it is an interrupted exception. They cited as evidence for that the saying of God Almighty: **Except when he desires, Satan casts into his desire** **Al-Baqarah 2:17.** And Ka'b ibn Malik, the poet, said:

Wish for the Book of God the first night and the last night he will find the dove of destiny

Another said:

The Book of God was wished for on the last night. David wished for the Book on the messengers.

Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told me on the authority of Ikrimah or Saeed bin Jubair, on the authority of Ibn Abbas, **They do not know the Book except in wishful thinking, and they only conjecture,** meaning they do not know what is in it, and they find your prophethood based on conjecture. Mujahid said, **And they only conjecture,** they lie. Qatada, Abu Al-Aaliyah, and Al-Rabi' said: They conjecture about God untruthfully. God the Almighty said, **So woe to those who write the Scripture with their own hands and then say, 'This is from God,' in order to exchange it for a small price,** the verse. These are another type of Jews. They are the ones who call to misguidance through falsehood and lying about God and consuming people's wealth unjustly. Woe means destruction and devastation, and it is a well-known word in the language. Sufyan Ath-Thawri said on the authority of Ziyad bin Fayyad: I heard Abu Ayyad say: Woe is pus at the bottom of Hell. Ata bin Yasar said: Woe is a valley in Hell, if mountains were to move in it, they would crumble. Ibn Abi Hatim said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Amr ibn al-Harith told me, on the authority of Daraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Woe is a valley in Hell into which the disbeliever falls for forty autumns before reaching its bottom.** Al-Tirmidhi narrated it on the authority of Abd al-Rahman ibn Hamid, on the authority of al-Hasan ibn

So woe to those who write the Scripture with their own hands and then say, "This is from God," in order to exchange it for a small price. So woe to them for what their hands have written and woe to them for what they earn.

Musa, on the authority of Ibn Lahi'ah, on the authority of Daraj, and he said: This hadith is strange, we do not know it except from the hadith of Ibn Lahi'ah. **I said** Ibn Lahi'ah was not the only one who narrated it, as you see, but the problem is with those who came after him. This hadith with this chain of transmission is marfu' and munkar, and God knows best. Ibn Jarir said: Al-Muthanna told us, Ibrahim bin Abdul Salam told us, Saleh Al-Qushayri told us, Ali bin Jarir told us, on the authority of Hammad bin Salamah, on the authority of Abdul Hamid bin Jaafar, on the authority of Kinanah Al-Adawi, on the authority of Uthman bin Affan, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, **So woe to them for what their hands have written and woe to them for what they earn.** He said: **Woe is a mountain in the Fire.** This is what was revealed about the Jews, because they distorted the Torah, added to it what they liked, erased from it what they hated, and erased the name of Muhammad, may God bless him and grant him peace, from the Torah. For this reason, God became angry with them, so He lifted some of the Torah and said, **So woe to them for what their hands have written and woe to them for what they earn.** This is also very strange. On the authority of Ibn Abbas: Woe is the hardship of torment. Al-Khalil bin Ahmad said: Woe is the intensity of evil. Sibawayh said: Woe to the one who falls into destruction, and woe to the one who is on the verge of it. Al-Asma'i said: Woe is grief, and woe is mercy. Someone else said: Woe is sadness. Al-Khalil said: And in the meaning of woe is: Woe. And woe, waih, waik, and waih. Some of them differentiated between them. Some grammarians said: It is permissible to begin with it when it is indefinite because it has the meaning of supplication. Some of them permitted its accusative meaning: I impose woe upon them **I said**, but no one read it that way. And on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, **Woe to those who write the Book with their own hands.** He said: They are the rabbis of the Jews. And Saeed said the same on the authority of Qatadah: They are the Jews. And Sufyan al-Thawri said on the authority of Abd al-Rahman ibn Alqamah: I asked Ibn Abbas, may God be pleased with him, about the Almighty's saying: **Woe to those who write the Book with their own hands.** He said: It was revealed about the polytheists and the People of the Book. And al-Suddi said: There were some Jews who wrote a book from themselves and sold it to the Arabs and told them that it was from God, so they would take a small price for it. And al-Zuhri said: Ubayd God ibn Abdullah informed me on the authority of Ibn Abbas that he said: O group of Muslims, how do you ask the People of the Book about something, while the Book of God that He revealed to His Prophet is the most recent report of God. You read it fresh and untouched, and God Almighty has told you that... The People of the Book have changed and altered the Book of God, and they wrote the Book with their own hands and said: It is from God, in order to exchange it for a small price. Does not the knowledge that has come to you prevent

you from questioning them? By God, we have never seen anyone of them ask you about what was revealed to you? Narrated by Al-Bukhari through various chains of narration on the authority of Al-Zuhri. Al-Hasan bin Abi Al-Hasan Al-Basri said: The small price is the entire world. God the Almighty said: **So woe to them for what their hands have written and woe to them for what they earn.** That is, woe to them for what they have written with their own hands of lies, slander, and fabrications, and woe to them for what they have eaten of unlawful wealth, as Ad-Dahhak said on the authority of Ibn Abbas, may God be pleased with them both. **So woe to them** means: The punishment is upon them for what they have written with their own hands of that lie, and woe to them for what they have earned, meaning what they eat of the common people and others.

Fath al-Qadir

Woe: destruction. Al-Farra' said: The origin of woe is wai: meaning sadness, as you say wai li so-and-so: meaning sadness for him, so the Arabs connected it with lam. Al-Khalil said: We did not hear on its construction except waih, wais, waih, waik, and waib, and all of them are close in meaning, and some people differentiated between them and they are sources whose verbs the Arabs did not pronounce, and it is permissible to begin with it even if it is indefinite because it has the meaning of a supplication. Writing is well-known, and what is meant is that they write the distorted book and do not clarify or deny it to its doer. His statement: 79- **with their hands** is an emphasis because writing can only be done by hand, so it is like his statement: **nor a bird that flies with its wings** and his statement: **they say with their mouths**, and Ibn Siraj said: It is a metaphor that it is from their own initiative without it being revealed to them. And in it is that it has been indicated that it is from their own initiative by his statement: **they write the book** so attributing the writing to them indicates that. And purchasing: is substitution, and we have already discussed it, and it was described as little because it is fleeting and there is no reward in it, or because it is forbidden and no blessing comes from it. So these scribes were not satisfied with distorting or writing that distortion until they proclaimed in gatherings that it was from God, so that through these repeated sins they could achieve this meager purpose and insignificant compensation. And His saying: **from what they earn** It was said: from bribes and the like, and it was said: from sins, and the woe was repeated to make them more severe and magnify their action and tear down their veils.

Tafsir al-Baghawi

79. The Almighty's saying: *Woe*. Al-Zajjaj said: Woe is a word said by everyone who is in a state of ruin. It was said: It is the invocation of the unbelievers upon themselves with woe and destruction. Ibn Abbas said:

Severe torment. Saeed bin Al-Musayyab said: Woe is a valley in Hell. If the mountains of the world were to be driven through it, they would melt from the intensity of its heat.

Abu Bakr Muhammad ibn Abdullah ibn Abi Tobah told us, Tahir Muhammad ibn Ahmad ibn al-Harith told us, Abu al-Hasan Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmud told us, Abu Ishaq Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Rashdin ibn Sa'd [on the authority of Amr ibn al-Harith, who narrated on the authority of Abu al-Samh on the authority of Abu al-Haitham] on the authority of Abu Sa'id al-Khudri, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "Woe is a valley in Hell into which the disbeliever falls for forty autumns before reaching its bottom, and as-Sajd is a mountain of fire into which he climbs for seventy autumns and then falls, and it is like that."

For those who write the Scripture with their own hands and then say, 'This is from God,' in order to exchange it for a small price. This is because the Jewish rabbis feared that their livelihood would be lost and their leadership would be removed when the Prophet, may God bless him and grant him peace, came to Medina, so they devised a plan to prevent the Jews from believing in him. They took his description in the Torah, which was: handsome face, handsome hair, black eyes, medium build. They changed it and wrote in its place: tall, blue-eyed. When their lower class asked them about his description, they would read what they had written and find it to be contrary to his description, so they would deny it and reject it. God Almighty said, **So woe to them for what their hands have written,** meaning what they wrote themselves, inventing to change the description of Muhammad, may God bless him and grant him peace. **And woe to them for what they earn,** of food and it is said: of sins.

Tafsir al-Baidawi

79- *Woe* means regret and perish. And whoever said that it is a valley or a mountain in Hell, its meaning is that there is a place in it for whoever is destined for woe, and perhaps he called it that metaphorically. It is originally a source with no verb, but it is permissible to begin with it as an indefinite noun because it is a supplication. **For those who write the Book** means the distorters, and perhaps he meant by that what they wrote of false interpretations. **With their hands** is an emphasis like saying: I wrote it with my right hand, **Then they say, 'This is from God' in order to exchange it for a small price** in order to obtain with it a worldly gain, for even if it is made small in comparison to what they deserved of eternal punishment. **Woe to them for what their hands have written** meaning the distorters. **And woe to them for what they earn** meaning bribes.

Surat al-Baqarah 2:80

And they say, The Fire will not touch us except for a few days. Say, Have you taken a covenant from God - God will never fail in His covenant - or are you saying about God what you do not know?

Surat al-Baqarah 2:80

And they say, The Fire will not touch us except for a few days. Say, Have you taken a covenant from God - God will never fail in His covenant - or are you saying about God what you do not know?

Tafsir al-Jalalayn

And they said when the Prophet promised them the Fire **The Fire will not touch us** it will befall us **except for a few days** forty days, the period of their fathers' worship of the calf [and it was said four days], then it will go away *Say* to them, O Muhammad **Have you taken** the hamzat al-wasl was deleted from it, dispensing with the hamzat al-istifham **a covenant with God** a pledge from Him regarding that **God will never break His covenant** with it, *no or* rather **do you say about God what you do not know**

Tafsir al-Suyuti

The Almighty said: And they said, **The Fire will not touch us**. The verse. Al-Tabarani in Al-Kabeer, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Ibn Ishaq on the authority of Muhammad ibn Abi Muhammad on the authority of Ikrimah or Saeed ibn Jubayr on the authority of Ibn Abbas, who said: The Messenger of God arrived in Medina while the Jews were saying that the duration of the world is only seven thousand years, and that people are only tormented for every thousand years of the days of

The world is one day in the fire of the days of the Hereafter, but it is only seven days, then the torment stops. So God revealed about that, and they said, **The Fire will not touch us**, until His saying, **Therein we will abide eternally**.

Ibn Jarir narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas that the Jews said: We will not enter Hell except as a recompense for the days in which we worshipped the calf, forty nights. When they have passed, the torment will be cut off from us. So the verse was revealed. And he narrated on the authority of Ikrimah and others.

Tafsir al-Tabari

Abu Ja'far said: By His statement, **And they said**, he means the Jews. He says: And the Jews said, **The Fire will not touch us**, meaning: Our bodies will not encounter the Fire and we will not enter it, **except for a few days**. And it was said *numbered*, even though their number was not specified in the revelation, because God, the Most High, informed us of that, and they know the number of days that they are allotted for their stay in the Fire. For this reason, He left out mentioning the number of those days, and called them *numbered*, for what we have described.

Then the people of interpretation differed regarding the number of days that the Jews had specified, saying what God had informed us about them. Some of them said what Abu Kurayb told us, he said, Uthman ibn Sa'id told us, on the authority of Bishr ibn 'Amara, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn 'Abbas: **And they said, 'The Fire will not touch us except for a few days.'** That was said by the enemies of God, the Jews. They said, "God will not let us enter the Fire except to fulfill the oath, the days in which we killed the calf: forty days. So when those days have passed, the punishment and the oath will be cut off from us."

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **The Fire will not touch us except for a few days**, they said: A few days because of what we did with the calf.

Musa told us, Amr told us, Asbat told us, on the authority of al-Suddi: **And they said, 'The Fire will not touch us except for a few days.'** He said: The Jews said: God will cause us to enter the Fire and we will remain in it for forty nights, until the Fire has consumed our sins and cleansed us, then a caller will call out: Bring out every circumcised person from the children of Israel. For that is what we were commanded to be circumcised. They said: Then they will not leave anyone from us in the Fire without bringing him out.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, he said: The Jews said: Our Lord rebuked us for our affair, so He swore to punish us for forty nights, then bring us out. So God denied them.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Qatada, he said: The Jews said: We will not enter Hell except to fulfill the oath, the number of days in which we worshipped the calf.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **The Fire will not touch us except for a few days**, the verse. Ibn Abbas said: It was mentioned that the Jews found written in the Torah that the distance between the two ends of Hell is a journey of forty years, until they reach the tree of Zaqqum growing at the bottom of Hell. Ibn Abbas used to say: Hell is Saqar, and in it is the tree of Zaqqum. The enemies of God claimed that when the number of days that they found in their book is over, what they mean by that is the journey that ends at the bottom of Hell. They said: When the number is over, the term will end, so there will be no punishment, and Hell will go away and be destroyed. That is what His statement: **The Fire will not touch us except for a few days**, means the term. Ibn Abbas said: When they stormed through the gate of Hell, they walked in the punishment until they reached the tree of Zaqqum on the last day of the numbered days. The keepers of

Saqar said to them: You claimed that the Fire will not touch you except for a few days! The number is empty, and you are in eternity! So he took them ascending in hell, exhausting them.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And they said, 'The Fire will not touch us except for a few days,'** except for forty nights.

Al-Muthanna told me, he said, Ishaq told us, he said, Hafs bin Umar told us, on the authority of Al-Hakam bin Abaan, on the authority of Ikrimah, he said: "The Jews argued with the Messenger of God, may God bless him and grant him peace, and they said: We will not enter the Fire except for forty nights, and another people will succeed us in it, meaning Muhammad and his companions. So the Messenger of God, may God bless him and grant him peace, said with his hand on their heads: Rather, you will abide therein forever, and no one will succeed you in it." Then God, may His praise be exalted, revealed: "And they say: The Fire will not touch us except for a few days."

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to us, on the authority of Ibn Jurayj, who said: Al-Hakam bin Abaan informed me, on the authority of Ikrimah, who said: The Jews gathered one day to argue with the Prophet, may God bless him and grant him peace. They said: **The Fire will not touch us except for a few days,** and they named forty days, then people will replace us or join us in it. They pointed to the Prophet, may God bless him and grant him peace, and his companions. The Messenger of God, may God bless him and grant him peace, said: You have lied. Rather, you will abide in it forever, we will not join you or replace you in it, God willing, ever.

Yunus bin Abdul A'la told me, he said, Ali bin Ma'bad told us, on the authority of Abu Mu'awiyah, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding his statement: **The Fire will not touch us except for a few days,** he said: The Jews said: We will not be tormented in the Fire on the Day of Resurrection except for forty days, the amount of time we worshipped the calf.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said, my father told me that the Messenger of God, may God bless him and grant him peace, said to them: "I ask you by God and by the Torah that God sent down to Moses on the day of Mount Sinai, who are the people of Hell whom God sent down in the Torah? They said: Their Lord was angry with them, so we will remain in the Fire for forty nights, then we will come out and you will replace us in it. The Messenger of God, may God bless him and grant him peace, said: You have lied, by God, we will never replace you in it." So the Qur'an was revealed confirming the words of the Prophet, may God bless him and grant him peace, and refuting them: **And they say, 'The Fire will not touch us except for a few days.' Say, 'Have you taken a covenant from God?'** until His saying: **They will abide therein eternally.**

Others said about this: Abu Kurayb told us, Yunus bin Bakir told us, Ibn Ishaq told us, Muhammad bin Abi Muhammad, the client of Zayd bin Thabit, told me,

Saeed bin Jubair, or Ikrimah, told me, on the authority of Ibn Abbas, who said: The Jews used to say: The duration of this world is only seven thousand years, and God will only punish people on the Day of Resurrection for every thousand years of this world, one day of the days of the Hereafter, and they are seven days. So God revealed about this from their saying: **And they say, 'The Fire will not touch us except for a few days'** (al-Baqarah 2:170).

Ibn Humayd told us, he said, Salamah told us, on the authority of Muhammad ibn Ishaq, he said, Muhammad ibn Abi Muhammad told me, on the authority of Sa'id ibn Jubayr, or 'Ikrimah, on the authority of Ibn 'Abbas, he said: "The Messenger of God, may God bless him and grant him peace, came to Medina, and the Jews were saying: The duration of this world is only seven thousand years, and people are only tormented in the Fire for every thousand years of this world, one day in the Fire from the days of the Hereafter, so it is only seven days, then the torment will stop." So God Almighty revealed regarding that from their saying: **The Fire will not touch us** the verse.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **They said, 'The Fire will not touch us except for a few days,'** he said: She used to say: The world is only seven thousand years, and we are only tormented for one day for every thousand years.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly, except that he said: The Jews used to say: The world is only... and the rest of the hadith is similar.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Mujahid said: And they said, **The Fire will not touch us except for a few days of time.** And they named the number of seven thousand years, and out of every thousand years a day. The Jews say this.

Say: Have you taken a covenant from God - God will never break His covenant - or do you say about God what you do not know?

Abu Ja'far said: When the Jews said what they said, saying: **The Fire shall not touch us except for a few days,** as we have explained of the interpretation of that, God said to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to the company of Jews: **Have you taken a covenant from God?** Have you taken a covenant from God with what you say, for God does not break His covenant, nor does He change His promise and His contract, or are you saying falsehood about God out of ignorance and boldness toward Him? As Muhammad ibn 'Amr told us, he said, Abu 'Asim told us, on the authority of 'Isa, on the authority of Ibn Abi Najeh, on the authority of Mujahid: "Say: Have you taken a covenant from God?" That is, a confirmation from God that it is as you say.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Adam told us, he said, Abu Ja'far told us, on the authority of Qatada, he said:

Surat al-Baqarah 2:80

And they say, The Fire will not touch us except for a few days. Say, Have you taken a covenant from God - God will never fail in His covenant - or are you saying about God what you do not know?

The Jews said: We will not enter the Fire except for the fulfillment of the oath, the number of days during which we worshipped the calf. So God said: **Have you taken a covenant from God** about what you are saying? Do you have any proof or evidence for this? God will not break His covenant, so produce your proof and evidence. Or are you saying about God what you do not know?

Abu Kuraib narrated that Uthman ibn Saeed narrated on the authority of Bishr ibn Amara on the authority of Abu Rawq on the authority of Ad-Dahhak on the authority of Ibn Abbas who said: When the Jews said what they said, God, the Most High, said to Muhammad, "Say: 'Have you taken a covenant from God?'" He said: **Have you stored up a covenant with God?** He said: **Did you say, 'There is no god but God,' and did not associate anything with Him or disbelieve in Him?** So if you said it, then hope for it, and if you did not say it, then why do you say about God what you do not know? They said: "If you had said, 'There is no god but God,' and did not associate anything with Him, and then died on that, then it would have been a treasure with Me for you, and I would not have broken My promise to you: that I will reward you for it."

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: When the Jews said what they said, God Almighty said: **Say, 'Have you taken a covenant from God? But God will never break His covenant.'** And He said in another place: **And what they used to invent deceived them in their religion** (Al Imran 3:24), then He told the report and said: **Yes, whoever earns evil.**

Abu Ja'far said: These statements that we have narrated from Ibn 'Abbas, Mujahid and Qatadah are similar to what we said in the interpretation of His statement: "Say: Have you taken a covenant from God?" Because among the covenants that God has given His servants is that whoever believes in Him and obeys His command, He will save him from His Fire on the Day of Resurrection. And among the covenants that He has given them is the acknowledgment that there is no god but God. And likewise among the covenants that He has made with them is that whoever comes to God on the Day of Resurrection with an argument will have salvation from the Fire, and He will save him from it. And all of that, even if the wording of those who said it differs, the meanings are in agreement, based on what we have said about it. And God knows best.

Tafsir al-Qurtubi

There are three issues:

The first: The Almighty's saying: **And they said,** meaning the Jews, **The Fire will not touch us except for a few days.** There is disagreement about the reason for its revelation. It was said:

The Prophet (peace and blessings of God be upon him)

said to the Jews: Who are the people of Hell? They said: We are, then you will succeed us. He said: You have lied, you know that we will not succeed you. So this verse was revealed, as Ibn Zayd said. Ikrimah said on the authority of Ibn Abbas: The Messenger of God (peace and blessings of God be upon him) came to Medina and the Jews were saying: This world is only seven thousand years, and people are only tormented in Hell for every thousand years of this world, one day in Hell from the days of the Hereafter, but it is only seven days. So God revealed the verse, and this is the saying of Mujahid. A group said: The Jews said that in the Torah it says that Hell is a journey of forty years, and that they will cut off a year every day until they complete it and Hell goes away. Ad-Dahhak narrated it on the authority of Ibn Abbas. On the authority of Ibn Abbas: The Jews claimed that they found written in the Torah that the distance between the two ends of Hell is a journey of forty years until they reach the tree of Zaqqum. They said: We are only tormented until we reach the tree of Zaqqum, and Hell goes away and is destroyed. On the authority of Ibn Abbas and Qatada: The Jews said that God swore that He would put them in Hell for forty days, the number of days for which they worshipped the calf, but God denied them, as mentioned above.

Second: In this verse there is a response to Abu Hanifa and his companions, as they cited as evidence the saying of peace be upon him:

Leave the prayer during the days of your menstrual cycle. The duration of menstruation is what is called the days of menstruation, and the minimum is three, in which there are eleven. They said that what is less than three is called one day or two days, and what is more than ten is called eleven days, and it is not called days, but rather it is called days from three to ten. God Almighty said: **Then fast three days during the Hajj,** "Enjoy yourselves in your homes for three days," **He subjected them to seven nights and eight days in succession.**

It is said to them: God Almighty said about fasting: **A numbered number of days,** meaning the entire month, and He said: **The Fire will not touch us except for a numbered number of days,** meaning forty days. Also, if the days are added to an incident, it is not intended to specify a number, but rather it is said: the days of your walking, your travel, and your stay, even if it is thirty or twenty or whatever number you want, and perhaps He meant what was customary for it, and the custom is six or seven, so the statement was excluded from it, and God knows best.

Third: The Almighty's saying: "Say: Have you taken" The discussion of took has already been presented, so there is no point in repeating it, **a covenant with God** meaning, have you done a good deed in advance, then believed and obeyed, and thus deserved to be released from the Fire! Or did you know that through His revelation that He entrusted to you? **God will not fail in His covenant, or do you say about God that which you do not know?** A rebuke and rebuke.

Tafsir Ibn Kathir

The Almighty says, informing about the Jews in what they transmitted and claimed for themselves that the Fire will not touch them except for a few days, then they will be saved from it, so God responded to them with His Almighty saying, **Say, 'Have you taken a covenant from God?'** That is, if a covenant has been made, then He will not break His covenant, but this is what happened and it did not happen, and for this reason He brought the word *umm* which means *rather*, that is, rather you say about God what you do not know of lies and slander against Him. Muhammad ibn Ishaq said on the authority of Saif ibn Sulayman, on the authority of Mujahid, on the authority of Ibn Abbas: The Jews used to say that this world is seven thousand years, and we are only tormented for every thousand years for a day in the Fire, and it is only seven numbered days, so God Almighty revealed, **And they say, 'The Fire will not touch us except for a few days,'** to His saying, **abiding eternally**. Then he narrated it on the authority of Muhammad, on the authority of Saeed or Ikrimah, on the authority of Ibn Abbas, in a similar manner. Al-Awfi said on the authority of Ibn Abbas, **And they say, 'The Fire will not touch us except for a few days.'** The Jews said: The Fire will not touch us except for forty nights, and another added, and it is a period of time. Their worship of the calf, and Al-Qurtubi narrated it on the authority of Ibn Abbas and Qatadah, and Ad-Dahhak said: Ibn Abbas said: The Jews claimed that they found written in the Torah that the distance between the two ends of Hell is a journey of forty years until they reach the tree of Zaqqum, which grows at the bottom of Hell, and the enemies of God said: We will only be tormented until we reach the tree of Zaqqum and Hell will go away, and that is what God Almighty said: "And they said: The Fire will not touch us except for a few days." And Abd Al-Razzaq said on the authority of Muammar on the authority of Qatadah: "And they said: The Fire will not touch us except for a few days," meaning the days in which we worshipped the calf. And Ikrimah said: The Jews argued with the Messenger of God, may God bless him and grant him peace, and they said: We will not enter Hell except for forty nights, and another people will succeed us in it, meaning Muhammad, may God bless him and grant him peace, and his companions, may God be pleased with them, so the Messenger of God, may God bless him and grant him peace, said with his hand on their heads: **Rather, you will abide eternally, and no one will succeed you in it.** So God Almighty revealed: "And they said: The Fire will not touch us except for a few days," and he said: Al-Hafiz Abu Bakr bin Mardawayh, may God have mercy on him: Abd al-Rahman bin Ja'far told us, Muhammad bin Muhammad bin Sakhr told us, Abu Abd al-Rahman al-Muqri told us, Laith bin Sa'd told us, Sa'id bin Abi Sa'id told me, on the authority of Abu Hurayrah, who said: When Khaybar was conquered, a poisoned sheep was presented to the Messenger of God, may God bless him and grant him peace, as a gift. The Messenger of God, may God bless him and grant him peace, said: Gather for me whoever is here from the Jews. The Messenger of God, may God bless him and grant him peace, said to them: Who is your

father? They said: So-and-so. He said: You have lied, your father is so-and-so. They said: You have spoken the truth and have done your duty. Then he said to them: Will you tell the truth about something if I ask you about it? They said: Yes, O Abu al-Qasim, and if we lie to you, you will know our lie as you knew it about our father. The Messenger of God, may God bless him and grant him peace, said to them: Who are the people of Hell? They said: We will be in it for a short while, then you will replace us in it. The Messenger of God, may God bless him and grant him peace, said to them: Go away, by God, we will never replace you in it. Then the Messenger of God, may God bless him and grant him peace, said to them: Will you tell the truth about something if I ask you about it? They said: Yes, O Abu Al-Qasim. He said: Did you put poison in this sheep? They said: Yes. He said: What made you do that? They said: If you are a liar, we wanted to get rid of you, and if you are a prophet, it will not harm you. It was narrated by Imam Ahmad, Al-Bukhari and Al-Nasa'i from the hadith of Al-Layth bin Sa'd in a similar manner.

Fath al-Qadir

80- **And they said** meaning the Jews **The Fire will not touch us** the verse. There is disagreement about the reason for the revelation of the verse as will be explained. What is meant by His statement: "Say: Have you taken a covenant from God?" is to denounce them for their false claim that the Fire will not touch them except for a few days: meaning you did not have a covenant with God regarding this, nor did you advance righteous deeds that would confirm this claim so that it would be necessary to fulfill it and not break the covenant: meaning if you took a covenant from God, God will not break His covenant. Or do you say about God what you do not know? It was said in Al-Kashaf: Or is it equivalent in the sense of which of the two matters is true, because knowledge is established regarding the existence of one of them, and it is permissible for it to be discontinuous. This is a severe rebuke to them. Al-Razi said in his interpretation: The covenant in this case is like a promise, and He called His report a covenant because its report is more emphatic than the emphatic covenants.

Tafsir al-Baghawi

80. **And they said** meaning the Jews **The Fire will not touch us** [The Fire will not touch us] **except for a few days** a predetermined amount, then the torment will be removed from us and will be followed by bliss. They differed regarding this verse. Ibn Abbas and Mujahid said: The Jews used to say: This world is seven thousand years, and we are only tormented for one day for every thousand years, then the torment will stop after seven days. Qatada and Ata' said: They meant the forty days in which their fathers worshipped the calf. Al-Hasan and Al-Aliyah said: The Jews said: Our Lord has rebuked us for something, so He swore to torment us for forty days, and the Fire will not touch us except for forty days, as a fulfillment of the oath. So God Almighty said, in refutation of them: *Say O*

Surat al-Baqarah 2:80

And they say, The Fire will not touch us except for a few days. Say, Have you taken a covenant from God - God will never fail in His covenant - or are you saying about God what you do not know?

Muhammad, **Have you taken a covenant with God** an interrogative alif that entered into the alif of connection, with God "? He has confirmed that He will not punish you except for this period. **God will not fail in His covenant** and His promise. Ibn Masoud said: A covenant of monotheism, indicated by the Almighty's saying: **Except for he who has taken a covenant with the Most Merciful 87-Maryam**. Meaning: saying: There is no god but God. **Or do you say about God that which you do not know?** Then he said:

Tafsir al-Baidawi

80-"And they said, 'The Fire will not touch us.' Touch is the contact of something with the skin such that the senses are affected by it, and touching is like seeking it, and that is why it is said, 'I touch it but do not find it.' **Except for a few days.** Limited and few. It was narrated that some of them said, 'We will be punished for the number of days of worshipping the calf, forty days.' Some of them said, 'The duration of this world is seven thousand years, and we will only be punished for every thousand years with one day.' **Say, 'Have you taken a covenant from God?'** A report or a promise of what you claim. Ibn Kathir and Hafs read it with the dhal pronounced. The rest read it with its assimilation. **God will not fail in His covenant.** The answer to an implied condition, meaning: If you take a covenant from God, then God will not fail in His covenant. This is evidence that failure in His report is impossible.

Or do you say about God that which you do not know? Or is equivalent to the interrogative hamza, meaning which of the two matters is true, as a confirmation of the knowledge that one of them will occur, or is disconnected, meaning: Rather, do you say, as a confirmation and rebuke.