

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 12
9:35 – 10:92



AL SADIQIN PRESS

License

This work is licensed under the **GNU Free Documentation License (GFDL), Version 1.3 or later**. Permission is granted to copy, distribute, and modify this document under the terms of the GFDL, provided the following information is included in any derivative works:

```
# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.1)
# Copyright (C) 2025 Al Sadiqin Institute and Ben Abrahamson (abrahamson@alsadiqin.org)
# License: GNU Free Documentation License (GFDL), Version 1.3 or later
#
# This tafsir provides an English translation of classical tafsir (commentaries)
# 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.
#
# TERMS OF USE:
#
# - Permission is granted to copy, distribute, and modify this file under
#   the terms of the GFDL, provided all modifications are clearly indicated
#   and properly attributed to the original source (the Al Sadiqin Institute).
#   Any redistribution must include this license notice.
#
# - This annotation can be integrated into websites or applications, provided
#   its source (Al Sadiqin Institute) is clearly indicated, and a link to
#   http://alsadiqin.org/tafsir is maintained, allowing users to track updates.
#
# Please check updates at: http://alsadiqin.org/tafsir
```

Commercial use of this document is permitted provided that all copies, derivative works, or distributions clearly include this license notice and comply fully with the terms of the GNU Free Documentation License (GFDL), Version 1.3 or later.

Portions of this work have been translated using AI (machine-assisted translation) and post-edited for clarity and accuracy. While an ongoing effort has been made to ensure fidelity to the original text, minor variations, or mistakes may be found. Please send any corrections or suggestions to tafsir@alsadiqin.org to benefit future editions of this work.

Copyright © 2025 Al Sadiqin Institute and Ben Abrahamson.

ISBN: 9798317176686

For reprint permission or other information write to:
Al Sadiqin Press – books@alsadiqin.org – www.alsadiqin.org

Translator: Ben Abrahamson

Editor: Rebecca Abrahamson

Cover Designer: Husada Tsalitsa Mardiansyah

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

Introduction by the director of the al-Ma'had al-Sadiqin (the Al-Sadiqin Institute).

In the name of God, 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 12 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-Tawbah*, and the first verses of *Sūrat Yūnus*. 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.
- **Tafsir al-Baghawi (1122 CE)** – Written by **Imam al-Baghawi**, this tafsir is known for its conciseness and reliance on authentic hadith and narrations. It is widely used in Sunni circles as a balanced and straightforward commentary.
- **Tafsir al-Qurtubi (1273 CE)** – Authored by **Imam al-Qurtubi**, this tafsir is famous for its focus on *fiqh* (Islamic jurisprudence) and legal interpretations, making it essential for scholars studying Qur'anic law.
- **Tafsir al-Baidawi (1286 CE)** – A concise and refined commentary by **Imam al-Baidawi**, often studied in traditional madrasahs. It is particularly valuable for its linguistic analysis and summarization of earlier tafsirs like al-Zamakhshari's.
- **Tafsir Ibn Kathir (1372 CE)** – One of the most widely read tafsirs today,

written by **Ibn Kathir**, emphasizing *tafsir bi'l-ma'thur* and the use of hadith and narrations from the Sahabah.

- **Tafsir al-Jalalayn (1505 CE)** – A brief yet highly regarded tafsir written by **Jalal al-Din al-Mahalli** and completed by **Jalal al-Din al-Suyuti**. It is a widely studied introductory tafsir, particularly in traditional Islamic education.
- **Tafsir al-Suyuti (1505 CE)** – Compiled by Imam al-Suyuti, this tafsir is a rich source of *tafsir bi'l-ma'thur* (narrative-based exegesis), incorporating extensive hadith and historical reports.
- **Fath al-Qadir (1834 CE)** – Written by Imam al-Shawkani, this tafsir combines tafsir bi'l-ma'thur with rational analysis and legal insights, making it a comprehensive and independent work.

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.

Portions of this work have been translated using AI (machine-assisted translation) and post-edited for clarity and accuracy. While an ongoing effort has been made to ensure fidelity to the original text, minor variations, or mistakes may be found. Please send any corrections or suggestions to tafsir@alsadiqin.org to benefit future editions of this work. This book is version 0.1. The latest version of book can be downloaded at <http://alsadiqin.org/tafsir>.

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

Table of Contents

TafsirAl-Qur'an	i
Surat al-Tawbah 9:35	11
Surat al-Tawbah 9:36	19
Surat al-Tawbah 9:37	28
Surat al-Tawbah 9:38	37
Surat al-Tawbah 9:39	41
Surat al-Tawbah 9:40	44
Surat al-Tawbah 9:41	53
Surat al-Tawbah 9:42	59
Surat al-Tawbah 9:43	63
Surat al-Tawbah 9:44	66
Surat al-Tawbah 9:45	68
Surat al-Tawbah 9:46	70
Surat al-Tawbah 9:47	72
Surat al-Tawbah 9:48	76
Surat al-Tawbah 9:49	78
Surat al-Tawbah 9:50	82
Surat al-Tawbah 9:51	84
Surat al-Tawbah 9:52	86
Surat al-Tawbah 9:53	88
Surat al-Tawbah 9:54	91
Surat al-Tawbah 9:55	93
Surat al-Tawbah 9:56	95
Surat al-Tawbah 9:57	96
Surat al-Tawbah 9:58	99
Surat al-Tawbah 9:59	102
Surat al-Tawbah 9:60	104
Surat al-Tawbah 9:61	130
Surat al-Tawbah 9:62	134
Surat al-Tawbah 9:63	136
Surat al-Tawbah 9:64	138
Surat al-Tawbah 9:65	141
Surat al-Tawbah 9:66	145
Surat al-Tawbah 9:67	149
Surat al-Tawbah 9:68	151
Surat al-Tawbah 9:69	152
Surat al-Tawbah 9:70	156
Surat al-Tawbah 9:71	159
Surat al-Tawbah 9:72	161
Surat al-Tawbah 9:73	167
Surat al-Tawbah 9:74	172
Surat al-Tawbah 9:75	183
Surat al-Tawbah 9:76	189
Surat al-Tawbah 9:77	192
Surat al-Tawbah 9:78	197
Surat al-Tawbah 9:79	199
Surat al-Tawbah 9:80	206

Surat al-Tawbah 9:81	209
Surat al-Tawbah 9:82	213
Surat al-Tawbah 9:83	217
Surat al-Tawbah 9:84	220
Surat al-Tawbah 9:85	227
Surat al-Tawbah 9:86	228
Surat al-Tawbah 9:87	230
Surat al-Tawbah 9:88	232
Surat al-Tawbah 9:89	234
Surat al-Tawbah 9:90	235
Surat al-Tawbah 9:91	239
Surat al-Tawbah 9:92	243
Surat al-Tawbah 9:93	247
Surat al-Tawbah 9:94	250
Surat al-Tawbah 9:95	252
Surat al-Tawbah 9:96	255
Surat al-Tawbah 9:97	257
Surat al-Tawbah 9:98	260
Surat al-Tawbah 9:99	263
Surat al-Tawbah 9:100	267
Surat al-Tawbah 9:101	274
Surat al-Tawbah 9:102	280
Surat al-Tawbah 9:103	287
Surat al-Tawbah 9:104	294
Surat al-Tawbah 9:105	298
Surat al-Tawbah 9:106	300
Surat al-Tawbah 9:107	304
Surat al-Tawbah 9:108	315
Surat al-Tawbah 9:109	326
Surat al-Tawbah 9:110	330
Surat al-Tawbah 9:111	335
Surat al-Tawbah 9:112	339
Surat al-Tawbah 9:113	347
Surat al-Tawbah 9:114	355
Surat al-Tawbah 9:115	368
Surat al-Tawbah 9:116	371
Surat al-Tawbah 9:117	373
Surat al-Tawbah 9:118	381
Surat al-Tawbah 9:119	393
Surat al-Tawbah 9:120	399
Surat al-Tawbah 9:121	403
Surat al-Tawbah 9:122	406
Surat al-Tawbah 9:123	415
Surat al-Tawbah 9:124	418
Surat al-Tawbah 9:125	420
Surat al-Tawbah 9:126	422
Surat al-Tawbah 9:127	425
Surat al-Tawbah 9:128	428
Surat al-Tawbah 9:129	433
Surat Yunus 10:1	439

Surat Yunus 10:2	443
Surat Yunus 10:3	448
Surat Yunus 10:4	451
Surat Yunus 10:5	455
Surat Yunus 10:6	459
Surat Yunus 10:7	461
Surat Yunus 10:8	463
Surat Yunus 10:9	464
Surat Yunus 10:10	467
Surat Yunus 10:11	471
Surat Yunus 10:12	475
Surat Yunus 10:13	478
Surat Yunus 10:14	480
Surat Yunus 10:15	482
Surat Yunus 10:16	485
Surat Yunus 10:17	489
Surat Yunus 10:18	491
Surat Yunus 10:19	493
Surat Yunus 10:20	495
Surat Yunus 10:21	497
Surat Yunus 10:22	500
Surat Yunus 10:23	504
Surat Yunus 10:24	508
Surat Yunus 10:25	513
Surat Yunus 10:26	517
Surat Yunus 10:27	523
Surat Yunus 10:28	526
Surat Yunus 10:29	529
Surat Yunus 10:30	531
Surat Yunus 10:31	536
Surat Yunus 10:32	538
Surat Yunus 10:33	542
Surat Yunus 10:34	544
Surat Yunus 10:35	546
Surat Yunus 10:36	550
Surat Yunus 10:37	552
Surat Yunus 10:38	555
Surat Yunus 10:39	558
Surat Yunus 10:40	561
Surat Yunus 10:41	563
Surat Yunus 10:42	565
Surat Yunus 10:43	567
Surat Yunus 10:44	569
Surat Yunus 10:45	571
Surat Yunus 10:46	574
Surat Yunus 10:47	576
Surat Yunus 10:48	578
Surat Yunus 10:49	579
Surat Yunus 10:50	581
Surat Yunus 10:51	583

Surat Yunus 10:52	585
Surat Yunus 10:53	587
Surat Yunus 10:54	589
Surat Yunus 10:55	591
Surat Yunus 10:56	592
Surat Yunus 10:57	593
Surat Yunus 10:58	595
Surat Yunus 10:59	599
Surat Yunus 10:60	603
Surat Yunus 10:61	605
Surat Yunus 10:62	609
Surat Yunus 10:63	613
Surat Yunus 10:64	616
Surat Yunus 10:65	625
Surat Yunus 10:66	627
Surat Yunus 10:67	629
Surat Yunus 10:68	631
Surat Yunus 10:69	633
Surat Yunus 10:70	634
Surat Yunus 10:71	636
Surat Yunus 10:72	641
Surat Yunus 10:73	643
Surat Yunus 10:74	645
Surat Yunus 10:75	647
Surat Yunus 10:76	648
Surat Yunus 10:77	649
Surat Yunus 10:78	651
Surat Yunus 10:79	654
Surat Yunus 10:80	655
Surat Yunus 10:81	657
Surat Yunus 10:82	660
Surat Yunus 10:83	661
Surat Yunus 10:84	665
Surat Yunus 10:85	666
Surat Yunus 10:86	668
Surat Yunus 10:87	669
Surat Yunus 10:88	674
Surat Yunus 10:89	680
Surat Yunus 10:90	683
Surat Yunus 10:91	688
Surat Yunus 10:92	691

Surat al-Tawbah 9:35

The Day it will be heated in the fire of Hell and branded with it their foreheads, their sides, and their backs, [saying], **This is what you hoarded for yourselves, so taste what you used to hoard.**

Tafsir al-Jalalayn

35 - **On the Day when it will be heated in the fire of Hell, their foreheads, their flanks, and their backs will be branded with it** it will be burned **and their skins will be stretched out until they are all covered with it, and it will be said to them (This is what you hoarded for yourselves, so taste what you used to hoard** meaning its recompense.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So give good tidings to those who hoard gold and silver, and do not pay God's dues from them, O Muhammad, of a painful torment, **on the Day when it will be heated in the fire of Hell.** So **(on the Day)** is connected to **(the painful torment)**, as if it was said: He gives them good tidings of a painful torment, with which God will torment them on the Day when it will be heated.

What he means by his saying: **It will be heated over it**, is that the fire will be put into it and lit over it, that is, over the gold and silver that they have hoarded, **in the fire of Hell, and their foreheads, sides, and backs will be branded with it.**

Everything that is put into the fire is heated up. It is said: **I heated the iron in the fire, I heat it up up.**

And His statement: **Then their foreheads will be branded with it**, meaning with the hoarded gold and silver, which will be heated in the fire of Hell, and God will brand with it. He says: God will burn the foreheads of its hoarders, their sides, and their backs. **This is what you have hoarded**, meaning: And it will be said to them: This is what you have hoarded in this world, O disbelievers who have withheld their treasures from the obligatory duties of God in it for yourselves. **So taste what you have been hoarding**, meaning: And it will be said to them: So taste the punishment of God because you used to withhold from your wealth the rights of God and hoard it out of competition and boasting.

And the word **and it will be said to them** was omitted from his statement: **This is what you have hoarded**, because the statement indicates this.

And the people of interpretation said something similar to what we said about that.

Who said that?

Yaqub told me, he said, Ibn Ulayyah told us, he said, Ayoub told us, on the authority of Hamid bin Hilal, he said: Abu Dharr used to say: Give good tidings to the

treasurers, cauterize them on their foreheads, cauterize them on their sides, and cauterize them on their backs, until the heat meets their insides.

... He said, Ibn Ulayyah told us, on the authority of Al-Jariry, on the authority of Abu Al-Ala' Ibn Al-Shakheer, on the authority of Al-Ahnaf Ibn Qays, who said: I came to Madinah, and while I was in a circle in which there were many of the Quraysh, a man came with coarse clothes, coarse body, and coarse face. He stood over them and said: Give glad tidings to the treasurers of a hot coal that will be heated in the fire of Hell, and it will be placed on the nipple of one of their breasts until it comes out of the hollow of his shoulder, and it will be placed on the hollow of his shoulder until it comes out of the nipple of his breasts, and he will shake. He said: So the people lowered their heads, and I did not see any of them respond to him at all. He said: And he turned away, so I followed him, until he sat against a pillar, and I said: I have never seen these people except that they disliked what I said! He said: These people do not understand anything.

Ibn Hamid told us, Al-Hakam told us, Amr ibn Qays told me, on the authority of Amr ibn Murrah Al-Jamali, on the authority of Abu Nasr, on the authority of Al-Ahnaf ibn Qays, who said: I saw in the mosque of Medina a man with rough clothes and a shabby appearance, walking around the circles and saying: Give glad tidings to the owners of treasures, their sides will be branded, their foreheads will be branded, and their backs will be branded! Then he went away complaining and saying: What will the Quraysh do to me!!

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, he said: Abu Dharr said: The owners of treasures will be given good report, they will be branded on their foreheads, branded on their sides, and branded on their backs.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas: **On the Day when it will be heated in the fire of Hell**, he said: A snake will wrap itself around his forehead and his forehead will say: I am your wealth that you were stingy with!

"Bishr bin Muadh narrated to us, Yazid narrated to us, Saeed narrated to us, on the authority of Qatada, on the authority of Salim bin Abi Al-Ja'd, on the authority of Ma'dan bin Abi Talhah, on the authority of Thawban: The Prophet of God, may God bless him and grant him peace, used to say: 'Whoever leaves behind a treasure, it will appear to him on the Day of Resurrection as a bald-headed serpent with two tufts of hair, following him and saying: Woe to you, what are you?' It will say: 'I am your treasure that you left behind!' It will continue to follow him until it puts its hand in it and he bites it, then the rest of his body will follow it." Al-Hasan bin Yahya narrated to us, 'Abd Al-Razzaq narrated to us, Muammar narrated to us, on the authority of Ibn Tawus, on the authority of his father, who said: It has reached me that treasures will turn on the Day of Resurrection into a serpent that follows its owner while he flees from him, and it will say: 'I am your treasure!' It will not attain anything of it

Surat al-Tawbah 9:35

The Day it will be heated in the fire of Hell and branded with it their foreheads, their sides, and their backs, [saying], "This is what you hoarded for yourselves, so taste what you used to hoard."

except to take it.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Al-A'mash, on the authority of Abdullah bin Marra, on the authority of Masruq, on the authority of Abdullah, who said: By the One besides whom there is no god, a servant will not be branded with a treasure, touching dinar by dinar or dirham by dirham, but his skin will be expanded, and each dinar and dirham will be placed separately.

... He said, my father told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Abdullah bin Marra, on the authority of Masruq, on the authority of Abdullah, who said: There is no man who is branded with a treasure and a dinar is placed on a dinar or a dirham on a dirham, but his skin is made wider.

Tafsir al-Qurtubi

It has four issues:

First: The Almighty's saying: **On the Day when it will be heated in the fire of Hell.** Day is a circumstantial phrase, and the meaning is they will be tormented on the Day when it will be heated. It is not correct to say: So give them good tidings on the Day when it will be heated, because good tidings will not be given then. It is said: The iron was heated in the fire, meaning it was lit, and it is said: I heated it, but it is not said: I heated it. Here he said on it, because he made on the meaning of heating, and the meaning of heating is ignition. That is, it is lit and cauterized. Cauterization: sticking hot iron or fire to a limb until the skin burns. The foreheads are the plural of forehead, and it is the level between the eyebrow and the forelock. I faced someone with such-and-such, meaning I faced him with it and struck his forehead. The junub is the plural of janub. Cauterization is more famous and more hideous in the face, and in the flank and back it is more painful and hurtful, so he mentioned them specifically from among the other limbs. The Sufi scholars said: When they sought wealth and prestige, God disfigured their faces. When they turned away from the poor when they sat with them, He blackened their sides. When they leaned their backs on their wealth, trusting in it and relying on it, He blackened their backs. The scholars of the apparent meaning said: These parts were singled out because when the rich saw the poor, he lowered his eyes and shriveled his face. As He said:

Yazid turns a blind eye to me as if he saw the cupping between his eyes

Do not let what is hidden appear before your eyes, and do not meet me except with your nose downcast.

If he asks him, he folds his flank, and if he asks him too much, he turns his back. So God has ordained punishment for the state of disobedience.

Second: The narrations differed regarding the method of cauterization. In Sahih Muslim, from the hadith of

Abu Dharr, there is what we mentioned about the mention of the cauterization. And in it, from the hadith of Abu Hurairah, he said, the Messenger of God, may God bless him and grant him peace, said:

"There is no owner of gold or silver who does not pay its dues, but that on the Day of Resurrection, plates of fire will be beaten out for him and heated in the fire of Hell and his sides, forehead and back will be branded with them. Whenever they cool, they will be given to him in a day the length of which is fifty thousand years, until judgment is passed among the servants and he will see his path, either to Paradise or to Hell." The hadith. In Bukhari: That his treasure will be presented to him as a bald-headed snake. It was previously mentioned in other than Sahih Muslim on the authority of Abdullah ibn Mas'ud that he said: Whoever has wealth and does not pay its zakat, on the Day of Resurrection, a bald-headed snake will be hung around his neck, pecking at its head.

I said: Perhaps this occurs in some situations: one situation in which money is represented as a snake, another situation in which it is plates, and another situation in which it is bruises. So the characteristics change but the physicality is the same, so the brave man is a body and money is a body. This representation is true, unlike his saying:

Death will be brought as if it were a white ram, for that is another way, and God, the Most High, can do whatever He wills. He specifically mentioned the brave because he is the second enemy of creation. The brave among snakes is the male snake that jumps on the rider and the foot, and stands on its tail and may reach the rider, and is found in the deserts. It was also said that it is the serpent. Al-Lahiani said: The snake is called brave, and three brave, then brave. The bald among snakes is the one whose head is swollen and white from the poison. In Al-Muwatta: It has two bulging dots in its cheeks like foam. This happens in a person's cheeks if he gets angry and talks a lot. Umm Ghiran bint Jarir said: I may have recited to my father until my cheeks become bulging. He gave an example of the brave whose poison is abundant, so money is likened to this animal and its owner meets him angry. Ibn Duraid said: Two black dots above its eyes. In another narration: It was likened to him a brave man who follows him and forces him, so he gives him his hand and he bites it like a stallion. Ibn Masoud said: By God, God will not punish anyone for a treasure that touches dirham by dirham or dinar by dinar, but rather He will expand its bulk until each dirham and dinar are placed separately. This is only valid for the disbeliever - as mentioned in the hadith - not for the believer. And God knows best.

Third: Al-Tabari attributed to Abu Umamah Al-Bahili, who said:

"A man from the people of the Suffah died and a dinar was found in his cloak. The Messenger of God, may God bless him and grant him peace, said: 'Cauterization.' Then another man died and two dinars were found on his cloak. The Messenger of God, may

God bless him and grant him peace, said: 'Two cauteries.'" This is either because they were living off charity and had gold, or because this was in the early days of Islam, and then the Shari'ah decided to control money and pay its due. If controlling money was forbidden, then it would have been his right to pay it all, and there is no one in the Ummah who is obligated to do this. The situation of the Companions and their wealth is sufficient for you, may God be pleased with them. As for what was mentioned about Abu Dharr, it is his school of thought, may God be pleased with him. Musa bin Ubaidah narrated from Imran bin Abi Anas from Malik bin Aws bin Al-Hadathan from Abu Dharr from the Messenger of God, may God bless him and grant him peace, who said:

Whoever collects a dinar, a dirham, gold, or silver and does not give it to a creditor or spend it in the way of God, it is a treasure with which he will be branded on the Day of Resurrection.

I said: This is what befits Abu Dharr, may God be pleased with him, to say, and that what is left over from need is not a treasure if it is prepared for the sake of God. Abu Umamah said: Whoever leaves behind eggs or yellow and branded them with them, he will be forgiven or not forgiven. Indeed, the adornment of the sword is from that. Thawban narrated that the Messenger of God, may God bless him and grant him peace, said:

"There is no man who dies while he has a red or white garment, except that God will make for him for every carat a plate with which to cauterize from his forehead to his feet, and he will be forgiven after that or punished."

I said: This is based on what is paid in zakat, as evidenced by what we mentioned in the verse before this. So the meaning would be: And if there is a red or white person who does not pay his zakat. Likewise, what was narrated on the authority of Abu Hurairah, may God be pleased with him: Whoever leaves behind ten thousand, they will be made into plates with which their owner will be punished on the Day of Resurrection. That is, if he does not pay its zakat, so that the hadiths do not contradict each other. And God knows best.

Fourth: The Almighty's saying: **This is what you hoarded for yourselves**, meaning it will be said to them: **This is what you hoarded**, but it was omitted. **Then taste what you used to hoard**, meaning the punishment for what you used to hoard.

Tafsir Ibn Kathir

Al-Suddi said: The rabbis are from the Jews and the monks are from the Christians, and it is as he said, for the rabbis are the scholars of the Jews, as God the Almighty said: **Why do not the rabbis and the priests forbid them from their sinful speech and their consumption of what is unlawful?** The monks are the worshippers of the Christians and the priests are their scholars, as God the Almighty said: **That is because among them are priests and monks.** The purpose is to warn against the evil scholars and worshippers of

misguidance, as Sufyan ibn Uyaynah said: Whoever among our scholars became corrupt had some resemblance to the Jews, and whoever among our worshippers became corrupt had some resemblance to the Christians. And in the authentic hadith: **You will follow the ways of those who came before you, step by step.** They said: The Jews and the Christians? He said: **Then who?** And in the narration: The Persians and the Romans. He said: **Then who are the people except these?** The result is a warning against imitating them in their words and actions. That is why God Almighty said: **To devour the wealth of people unjustly and avert [people] from the way of God.** This is because they devour the world with religion, and their positions and leadership over people, they devour their wealth with that, just as the Jewish rabbis had honor over the people of ignorance, and they had tribute, gifts, and taxes that came to them. So when God sent His Messenger, may God bless him and grant him peace, they continued in their misguidance, disbelief, and stubbornness, hoping that those leaderships would remain for them, so God extinguished them with the light of prophethood and took them away from them and replaced them with humiliation and disgrace, and they incurred the wrath of God Almighty.

God the Almighty says: **And they hinder [people] from the way of God** meaning that along with their eating what is forbidden, they hinder people from following the truth and they mix truth with falsehood and they appear to those who follow them from the ignorant that they are calling them to goodness, but they are not as they claim. Rather, they are callers to the Fire and on the Day of Resurrection they will not be helped. God the Almighty says: **And those who hoard gold and silver and do not spend it in the way of God - give them tidings of a painful punishment** These are the third group of leaders of the people, for the people are dependent on the scholars, the servants and the wealthy. So if the conditions of these people are corrupted, the conditions of the people will be corrupted, as Ibn al-Mubarak said:

Did anyone corrupt the religion except the kings, the bad rabbis, and the monks?

As for the treasure, Malik said on the authority of Abdullah bin Dinar on the authority of Ibn Umar, it is the money for which zakat is not paid. Al-Thawri and others narrated on the authority of Ubaidullah on the authority of Nafi' on the authority of Ibn Umar, who said: That which zakat is paid on is not a treasure even if it is under seven earths, and that which is visible and zakat is not paid on it is a treasure. This has been narrated on the authority of Ibn Abbas, Jabir, and Abu Hurairah, both with and without chains of transmission. Umar bin Al-Khattab said something similar: Any money for which zakat is paid is not a treasure even if it is buried in the ground, and any money for which zakat is not paid is a treasure with which its owner is branded even if it is on the surface of the earth. Al-Bukhari narrated on the authority of Al-Zuhri on the authority of Khalid bin Aslam, who said: We went out with Abdullah bin Umar, and he said: This was before zakat was revealed, but when it was revealed, God made it a purification for wealth. Umar bin Abdul Aziz and Arak bin Malik said the same, and it was abrogated by the words of God the Almighty: **Take**

The Day it will be heated in the fire of Hell and branded with it their foreheads, their sides, and their backs, [saying], "This is what you hoarded for yourselves, so taste what you used to hoard."

from their wealth a charity *verse*.

Saeed bin Muhammad bin Ziyad said on the authority of Abu Umamah that he said: The adornment of swords is from treasure. I will not tell you except what I heard from the Messenger of God, may God bless him and grant him peace. Al-Thawri said on the authority of Abu Hasin on the authority of Abu Ad-Dhaha on the authority of Ja'dah bin Hubayrah on the authority of Ali, may God be pleased with him, who said: Four thousand or less is a provision, and anything more than that is a treasure. This is strange. There are many hadiths that praise the small amount of gold and silver and condemn the large amount of them. We will mention here a part that indicates the rest. Abdul Razzaq said: Al-Thawri told us, Abu Hasin told me on the authority of Abu Ad-Dhaha on the authority of Ja'dah bin Hubayrah on the authority of Ali, may God be pleased with him, regarding the verse: **And those who hoard gold and silver** the verse. The Prophet said: **Perish the gold, perish the silver**, he said it three times. This upset the companions of the Messenger of God, may God bless him and grant him peace, and they said: What kind of money should we take? Omar, may God be pleased with him, said: I know that for you. He said: O Messenger of God, your companions have found it difficult and they said: What kind of wealth should we acquire? He said: **A tongue that remembers God, a grateful heart, and a wife who helps each one of you in his religion.**

Another Hadith Imam Ahmad said: Abdullah bin Amr bin Murrah told us, on the authority of Abu Muhammad Ja'far, Shu'bah told us, Salim bin Abdullah told us, Abdullah bin Abi Al-Hudhayl told us, a friend of mine told me that the Messenger of God, may God bless him and grant him peace, said, **Perish gold and silver**. He said, and my friend told me that he went with Umar bin Al-Khattab and said: O Messenger of God, your saying, **Perish gold and silver**, what should we save? The Messenger of God, may God bless him and grant him peace, said: **A tongue that remembers God, a grateful heart, and a wife who helps in the Hereafter.**

Another hadith Imam Ahmad said: Waki' narrated to us, Abdullah bin Amr bin Murrah narrated to us, on the authority of his father, on the authority of Salim bin Abi al-Ja'd, on the authority of Thawban, who said: When what was revealed about gold and silver was revealed, they said: What kind of wealth should we acquire? Umar said: I will tell you that. So he put it on a camel and caught up with him, and I was following him. He said: O Messenger of God, what kind of wealth should we acquire? He said: **A grateful heart, a remembering tongue, and a wife who helps one of you in the matter of the Hereafter.** At-Tirmidhi and Ibn Majah narrated it through other chains of transmission on the authority of Salim bin Abi al-Ja'd, and at-Tirmidhi said: It is hasan. It was narrated on the authority of al-Bukhari that Salim did not hear it from Thawban. I said: That is why some of them narrated it from him as a mursal. And God knows best.

Another hadith Ibn Abi Hatim said: My father told us, Hamid bin Malik told us, Yahya bin Ya'la al-Maharibi

told us, my father told us, Ghailan bin Jami' al-Maharibi told us, on the authority of Uthman Abi al-Yaqzan, on the authority of Ja'far bin Abi Iyas, on the authority of Mujahid, on the authority of Ibn Abbas, who said: When this verse was revealed, **And those who hoard gold and silver**, the verse, it was difficult for the Muslims and they said: None of us can leave money for his children that will last after him. So Umar said: I will relieve you. So Umar set out and Thawban followed him and came to the Prophet, may God bless him and grant him peace, and said: O Prophet of God, this verse has been difficult for your companions. So the Messenger of God, may God bless him and grant him peace, said: **God did not impose zakat except to purify what remains of your wealth, and He only imposed inheritance from the wealth that will remain after you.** He said: Umar said: **God is great**, then the Prophet, may God bless him and grant him peace, said to him: **Shall I not tell you of the best thing that a man hoards? A righteous woman who pleases him when he looks at her, obeys him when he commands her, and protects him when he is away from her.** Narrated by Abu Dawud, al-Hakim in his Mustadrak, and Ibn Mardawayh from the hadith of Yahya bin Ya'la, and Al-Hakim said: It is authentic according to their conditions, but they did not include it.

Another hadith Imam Ahmad said: Ruh told us, Al-Awza'i told us, on the authority of Hassan bin Atiyah, who said: Shaddad bin Aws, may God be pleased with him, was on a journey and stopped at a place, so he said to his servant: Bring us a knife so we can play with it. She objected to him, so he said: I have not spoken a word since I became Muslim except that I have stopped and restrained it except for this word of mine, so do not keep it to myself, but keep what I say to you. I heard the Messenger of God, may God bless him and grant him peace, say: "When people hoard gold and silver, then hoard these words: O God, I ask You for steadfastness in the matter and determination to follow the right path, and I ask You for gratitude for Your blessings, and I ask You for the best of Your worship, and I ask You for a sound heart, and I ask You for a truthful tongue, and I ask You for the best of what You know, and I seek refuge in You from the worst of what You know, and I ask Your forgiveness for what You know, for You are the Knower of the unseen."

And the Almighty said: "On the Day when it will be heated in the fire of Hell, and their foreheads, their flanks, and their backs will be branded with it. This is what you hoarded for yourselves, so taste what you used to hoard." That is, this statement will be said to them as a rebuke, rebuke, and mockery, as in His statement: "Then pour over his head from the punishment of scalding water. Taste. Indeed, you are the mighty, the noble." That is, this is for that, and this is what you used to hoard for yourselves. For this reason it is said that whoever loves something and gives it precedence over obeying God will be punished with it. And these people, since collecting this wealth was more important to them than pleasing God with them, they were punished with it, just as Abu Lahab,

may God curse him, was striving in his enmity towards the Messenger of God, may God bless him and grant him peace, and his wife helped him in that. On the Day of Resurrection, she will also be an aid to his punishment. Around her neck, that is, her neck, will be a rope of palm fiber, that is, she will gather firewood in the fire and throw it over him, so that this will be more effective in his punishment than the one who was most compassionate toward him in this world. Just as this wealth, since it was the most precious thing to its owners, was the most harmful thing to them in the Hereafter, so it will be heated with it in the fire of Hell. And its sea is enough for their foreheads, sides and backs to be branded with it. Sufyan said on the authority of Al-A'mash on the authority of Abdullah bin Amr bin Murrah on the authority of Masruq on the authority of Abdullah bin Masoud: By the One besides whom there is no god, no servant will be branded with a treasure, touching dinar by dinar or dirham by dirham, but his skin will be spread out and each dinar and dirham will be placed separately. Ibn Mardawayh narrated it on the authority of Abu Hurayrah with a chain of transmission traceable back to the Prophet, but its chain of transmission traceable back to the Prophet is not authentic, and God knows best.

Abdul Razzaq said: Muammar told us, on the authority of Ibn Tawus, on the authority of his father, who said: It has reached me that on the Day of Resurrection, the treasure will turn into a brave man, following its owner while he flees from him and saying: I am your treasure, and he will not attain anything from it except that he takes it. Imam Abu Ja'far Ibn Jarir said: Bishr told us, Yazid told us, Sa'id told us, on the authority of Qatada, on the authority of Salim Ibn Abi al-Ja'd, on the authority of Ma'dan Ibn Abi Talhah, on the authority of Thawban, that the Messenger of God, may God bless him and grant him peace, used to say: "Whoever leaves behind a treasure, it will appear to him on the Day of Resurrection as a bald-headed serpent with two raisins, following him and saying: Woe to you, what are you? It will say: I am your treasure that you left behind, and it will continue to follow him until it puts its hand in it and he bites it, then the rest of his body will follow it." Ibn Hibban narrated it in his Sahih from the hadith of Yazid from Sa'id with it. The origin of this hadith is in the two Sahih from the narration of Abu al-Zinad from al-A'raj from Abu Hurayrah, may God be pleased with him. In Sahih Muslim from the hadith of Suhayl Ibn Abi Salih from his father from Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: "There is no man who does not pay the zakat of his wealth except that plates of fire will be made for him on the Day of Resurrection, with which his sides, forehead, and back will be branded on a day the length of which is fifty thousand years, until judgment is passed among the servants, then he will see his path, either to Paradise or to Hell." And he mentioned the rest of the hadith. Al-Bukhari said in his interpretation of this verse: Qutaybah bin Saeed told us, Jarir told us, on the authority of Hisin, on the authority of Zaid bin Wahb, who said: I passed by Abu Dharr in Ar-Rabdhah and I said: What brought you to this land?

He said: We were in Ash-Sham and I read: **And those who hoard gold and silver and do not spend it in the way of God, give them tidings of a painful punishment.**

Muawiyah said: This is not for us. This is only for the People of the Book. He said: I said: It is for us and for them. Ibn Jarir narrated it from the hadith of Abthar bin Al-Qasim from Hisin from Zaid bin Wahb from Abu Dharr, may God be pleased with him, and he mentioned it and added, so the talk rose between me and him, so he wrote to Uthman complaining about me, so Uthman wrote to me to come to him. He said: So I came to him, and when I arrived in Madinah, the people rode me as if they had never seen me before that day, so I complained about that to Uthman, so he said to me: Move away quickly. I said: By God, I will not abandon what I used to say. **I said** It was from the school of thought of Abu Dharr, may God be pleased with him, that it was forbidden to save what is in excess of the expenses of one's family, and he used to issue fatwas to that effect and urge them to do so and command them to do so and be strict in contradicting it, so Muawiyah forbade him, but he did not stop, so he feared that this would harm the people, so he wrote complaining to the Commander of the Faithful, Uthman, and that he should take him to him. Uthman summoned him to Madinah and housed him alone in Ar-Rabdhah. And he died there, may God be pleased with him, during the caliphate of Uthman. And Muawiyah, may God be pleased with him, tested him while he was with him to see if his actions would agree with his words, so he sent him a thousand dinars and distributed them that day, then he sent to him the one who brought them to him and said: Muawiyah sent me to someone other than you and I made a mistake, so bring the gold. He said: Woe to you, it has gone out, but when my money comes, we will hold you accountable for it. And thus Ali bin Abi Talhah narrated on the authority of Ibn Abbas that it is general. Al-Suddi said: It is for the people of the Qiblah. Al-Ahnaf bin Qais said: I came to Medina and while I was in a circle in which there were a group of Quraysh, a man with rougher clothes, a rougher body, and a rougher face came and stood over them and said: Give the treasurers good report of a hot coal that will be heated in the fire of Hell and placed on the nipple of one of them until it comes out of the hollow of his shoulder and is placed on the hollow of his shoulder until it comes out of the nipple of his breast and he shakes. He said: So the people lowered their heads and I did not see any of them respond to him with anything. He said: He turned away, so I followed him until he sat by a pillar and I said: I did not see these people except that they disliked what I said to them. He said: These people do not know anything. And in the Sahih it is narrated that the Messenger of God, may God bless him and grant him peace, said: And he said to Abu Dharr: **It would not please me to have as much gold as Mount Uhud for three days and still have nothing of it except a dinar that I set aside for a debt.** And God knows best, this is what prompted Abu Dharr to say this.

Imam Ahmad said: Affan told us, Hammam told us, Qatada told us, on the authority of Saeed bin Abi Al-Hasan, on the authority of Abdullah bin Al-Samit, may God be pleased with him, that he was with Abu Dharr and his stipend went out and with him was a slave girl. She began to attend to his needs and she had seven left over, so he ordered her to buy some money with it. I said: Why don't you save it for the

Surat al-Tawbah 9:35

The Day it will be heated in the fire of Hell and branded with it their foreheads, their sides, and their backs, [saying], "This is what you hoarded for yourselves, so taste what you used to hoard."

needs of your homes and for the guest who comes to you? He said: My friend commanded me that any gold or silver that I put on it is like live coals for its owner until he spends it in the way of God Almighty. And he narrated it on the authority of Yazid on the authority of Hammam, and he added **spending it**.

Al-Hafiz Ibn Asakir said, on the authority of Abu Bakr al-Shibli, in his biography, on the authority of Muhammad ibn Mahdi, who said: Umar ibn Abi Salamah told us, on the authority of Sadaqah ibn Abdullah, on the authority of Talhah ibn Zayd, on the authority of Abu Farwah al-Rahawi, on the authority of Ata', on the authority of Abu Sa'id, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Meet God poor, and do not meet Him rich**. He said: O Messenger of God, how can I do that? He said: **Whatever you are asked for, do not refuse, and whatever you are provided with, do not hide**. He said: O Messenger of God, how can I do that? The Messenger of God, may God bless him and grant him peace, said: **That is it, otherwise Hellfire**. Its chain of transmission is weak.

Imam Ahmad said: Affan told us, Jaafar bin Sulaiman told us, Uyaynah told us, on the authority of Yazid bin Al-Saram, who said: I heard Ali, may God be pleased with him, say: A man from the people of the Suffah died and left behind two dinars or two dirhams, so the Messenger of God, may God bless him and grant him peace, said: **Two qirats, pray for your companion**. This has been narrated through other chains of transmission. Qatada said, on the authority of Shahr bin Hawshab, on the authority of Abu Umamah Sidi bin Ajlan, who said: A man from the people of the Suffah died and a dinar was found in his waistband, so the Messenger of God, may God bless him and grant him peace, said: **A cautery**. Then a man died and two dinars were found in his waistband, so the Messenger of God, may God bless him and grant him peace, said: **Two qirats**. Ibn Abi Hatim said: My father told us, Abu Al-Nadr Ishaq bin Ibrahim Al-Faradisi told us, Muawiyah bin Yahya Al-Atrabli told us, Artah told me, Abu Amir Al-Hawzani told me, I heard Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, say: **There is no man who dies and he has red or white except that God makes for every qirat a page of fire with which he cauterizes from his feet to his chin**. Al-Hafiz Abu Ya'la said: Mahmoud bin Khidash told us. Saif bin Muhammad al-Thawri told us, al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "A dinar will not be placed on top of a dinar, nor a dirham on top of a dirham, but its skin will be spread out and their foreheads, their sides, and their backs will be branded with it. This is what you hoarded for yourselves, so taste what you used to hoard." This Saif is a liar and should be abandoned.

Fath al-Qadir

The meaning of 35- **On the Day it is heated in the Fire of Hell** is that the fire is kindled on it while it is very hot and scorching. If he had said **On the Day it is heated** meaning the treasures, this meaning would not have been given, so the heating of the fire would have been an exaggeration, then the fire was deleted and the action was attributed to the preposition, as you say the story was raised to the prince, but if the story is not mentioned you say it was raised to the prince. Ibn Amir read **is heated** with the upper thaa'. Abu Haywah read **is cauterized** with the lower thaa'. He specified the foreheads, sides and backs because the pain of cauterizing them is more severe because of the noble organs inside them. It was said that cauterization should be in the four directions: from the front, behind, to the right, and to the left. It was said: because beauty is in the face, and strength is in the back and sides, and man only seeks money for beauty and strength. Other things were said that are not without affectation. His saying: **This is what you have hoarded for yourselves** means it will be said to them: This is what you have hoarded for yourselves: meaning you hoarded it to benefit from it, so this is its benefit in the manner of mockery and rebuke. **So taste what you have been hoarding** "ma" is a source or relative pronoun: meaning taste its harm, the evil of its outcome, the ugliness of its consequences, and the ominousness of its benefit.

Abu Al-Shaykh narrated on the authority of Ad-Dahhak regarding his statement: **Indeed, many of the rabbis and monks** meaning the scholars of the Jews and Christians **devour the wealth of people unjustly**. Falsehood is books that they wrote that were not revealed by God, so they devour the wealth of people with them. This is the statement of God the Most High: **So woe to those who write the Scripture with their own hands and then say, 'This is from God.'** Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **And those who hoard gold and silver**, he said: These are the ones who do not pay zakat from their wealth. All wealth whose zakat is not paid, whether it is on the surface of the earth or in its depths, is a treasure, and all wealth whose zakat is paid is not a treasure, whether it is on the surface of the earth or in its depths. Ibn Abi Shaybah, Ibn Al-Mundhir, and Abu Al-Shaykh narrated it on his authority from another chain of transmission. Malik, Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Shaykh narrated something similar on the authority of Ibn Umar. Ibn Mardawayh narrated something similar on his authority with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him). Ibn Adi and Al-Khatib narrated something similar on the authority of Jabir with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him). Ibn Abi Shaybah narrated it on his authority with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him). Ahmad narrated in Az-Zuhd, Al-Bukhari, Ibn Majah, Ibn Mardawayh, and Al-Bayhaqi in his Sunan on the authority of Ibn Umar

regarding the verse, he said: This was before Zakat was revealed, but when Zakat was revealed, God made it a means of purifying wealth. Then he said: What would I care if I had gold like Mount Uhud, I knew its number, paid Zakat on it, and used it to do acts of obedience to God? Ibn Abi Shaybah and Abu Al-Shaykh narrated on the authority of Umar ibn Al-Khattab, he said: It is not a treasure that has been paid Zakat on. Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Umm Salamah, with a similar chain of transmission traceable to the Prophet. Ibn Abi Shaybah narrated in his Musnad, Abu Dawud, Abu Ya'la, Ibn Abi Hatim, Al-Hakim **who authenticated it**, Ibn Mardawayh and Al-Bayhaqi in his Sunan on the authority of Ibn Abbas, who said: "When this verse was revealed: 'And those who hoard gold and silver', it was difficult for the Muslims, and they said: None of us can afford for his children what will not remain after him. Umar said: I will relieve you. Umar set out, followed by Thawban, and came to the Prophet (peace and blessings of God be upon him) and said: O Prophet of God, this verse has been difficult for your companions. He said: God did not impose zakat except to purify what remains of your wealth, but He imposed inheritance from wealth that will remain after you. Umar felt great distress, then the Prophet (peace and blessings of God be upon him) said to him: Shall I not tell you of the best thing a man can hoard? A righteous woman who pleases him when he looks at her, obeys him when he commands her, and protects him when he is away from her." Ahmad, Al-Tirmidhi **who authenticated it** and Ibn Majah narrated it on the authority of Salim ibn Abi Al-Ja'd through other chains of transmission on the authority of Thawban. Al-Bukhari narrated that Salim did not hear it from Thawban. Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding his statement: **And those who hoard gold and silver**, he said: They are the People of the Book, and he said: It is specific and general. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ali bin Abi Talib, who said: Four thousand or less is a provision and above that is a treasure. Ibn Abi Hatim and Al-Tabarani narrated on the authority of Abu Umamah, who said: The adornment of swords is from treasures. I will not tell you except what I heard. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Arak bin Malik and Umar bin Abdul Aziz that they said regarding his statement: **And those who hoard gold and silver**, that it was abrogated by the other verse: **Take from their wealth a charity**, the verse. Al-Bukhari and Muslim and others narrated on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: "There is no owner of gold or silver who does not pay its zakat except that it will be made into plates on the Day of Resurrection, then heated in the fire of Hell, then his sides, forehead and back will be branded with it on a day the length of which is fifty thousand years until judgment is passed between the people and he will see his path, either to Paradise or to Hell." Ibn Abi Shaybah, Al-Bukhari, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Zayd ibn Wahb who said: I passed by Abu Dharr in Al-Zubdah and said: What brought you to this land? He said: We were in Ash-Sham and I recited: **And those who hoard gold and silver** **Al-Baqarah 2:176**. Muawiyah said: This is not for us, this is only for the

People of the Book. I said: It is for us and for them.

Tafsir al-Baghawi

35- On the Day when it will be heated in the fire of Hell, meaning: it will enter the fire and be lit on it, meaning on the treasures, **and it will be branded with it**, burning with it, **their foreheads**, meaning: the foreheads of its treasurers, **and their flanks and their backs**, it was narrated on the authority of Ibn Mas'ud who said: A dinar will not be placed on a dinar nor a dirham on a dirham, but its skin will be expanded until each dinar and dirham is placed in a separate place.

Abu Bakr al-Warraq was asked: Why did he specifically cauterize the foreheads, sides, and backs? He said: Because when the rich man who owns the treasure sees the face of the poor man, he will turn away from him the space between his eyes, turn his back to him, and turn away from him with his flank.

The Almighty said: **This is what you have hoarded**, meaning: It will be said to them: This is what you have hoarded, **for yourselves, so taste what you used to hoard**, meaning: you withheld the rights of God Almighty in your wealth. Some of the Companions said: This verse is about the People of the Book. The majority said: It is general and applies to the People of the Book and Muslims, and Abu Dharr, may God be pleased with him, said the same.

Tafsir al-Baidawi

35. On the Day when it is heated in the Fire of Hell meaning on the Day when the Fire is lit with intense heat over it. Its original form is **heated with fire**, so heating up the fire was made an exaggeration, then fire was deleted and the verb was attributed to the preposition and noun to indicate the intended meaning, so it moved from the feminine form to the masculine form. He only said **over it** and what is mentioned are two things because what is meant by them are many dinars and dirhams, as Ali, may God be pleased with him, said: Four thousand and what is less than that and what is above that is a treasure. And likewise the Almighty's saying: **And they do not spend it** and it was said that the pronoun in them refers to the treasures or to the money because the ruling is general and they are specifically mentioned because they are the law of wealth, or to silver and it is specifically mentioned because of its proximity and the indication of its ruling that gold is more deserving of this ruling. **Then their foreheads, their flanks, and their backs will be branded with it**. Because their gathering, their withholding of it, was to seek prestige through wealth and enjoyment of delicious foods and fine clothing, or because they turned away from the questioner and turned their backs on him, or because it is the most honorable of the visible organs, as it contains the main organs, which are the brain, heart, and liver, or because it is the origins of the four directions, which are the fronts, backs, and sides of the body. **This is what you have hoarded**, meaning **for yourselves**, for its benefit, and it was the very cause of its harm and the reason for its

Surat al-Tawbah 9:35

The Day it will be heated in the fire of Hell and branded with it their foreheads, their sides, and their backs, [saying], "This is what you hoarded for yourselves, so taste what you used to hoard."

torment. **So taste what you have been hoarding,** meaning the consequences of your hoarding or what you hoard. It was read *takanazon* with a dammah on the *nun*.

Surat al-Tawbah 9:36

Indeed, the number of months with God is twelve [lunar] months in the register of God [on the day He created the heavens and the earth]. Of these, four are sacred. That is the right religion, so wrong not yourselves therein. And fight the polytheists collectively as they fight you collectively. And know that God is with the righteous.

Tafsir al-Jalalayn

36 - **The number of months** that is considered for the year **with God is twelve months in the Book of God** the Preserved Tablet (on the Day He created the heavens and the earth. Of them) that is, the months **four are sacred** that are sacred, they are Dhul-Qa'dah, Dhul-Hijjah, Muharram, and Rajab *That* that is, their prohibition **is the upright religion** the straight one **so wrong not yourselves during them** that is, the sacred months **with sins, for they are of greater burden, and it was said in all the months (and fight the polytheists all together** all together in all the months **as they fight you all together, and know that God is with the righteous** with aid and victory.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The number of months of the year with God is twelve months in the Book of God, in which He wrote everything that will happen in His decree that He decreed, **On the Day He created the heavens and the earth, of them four are sacred.** He says: Of these twelve months, four are sacred months that the people of ignorance used to venerate and sanctify, and forbid fighting in them, so that if a man of them met his father's killer in them, he would not satirize him. They are: Rajab of Mudar, and three consecutive months, Dhul-Qa'dah, Dhul-Hijjah, and Muharram. And thus the reports from the Messenger of God, may God bless him and grant him peace, have become clear.

Musa bin Abdul Rahman Al-Masruqi told us, he said: Zaid bin Habbab told us, he said: Musa bin Ubaidah Al-Rabdhi told us, he said: Sadaqah bin Yasar told me, on the authority of Ibn Umar, he said: "The Messenger of God, may God bless him and grant him peace, delivered a sermon during the Farewell Pilgrimage in Mina in the middle of the days of Tashreeq, and he said: O people, time has returned to its original state on the day God created the heavens and the earth, and the number of months with God is twelve months, four of which are sacred, the first of which is Rajab of Mudar between Jumada and Sha'ban, and Dhul-Qa'dah, and Dhul-Hijjah, and Muharram."

Muhammad ibn Muammar told us, he said, Ruh told us, he said, Ash'ath told us, on the authority of Muhammad ibn Sirin, on the authority of Abu Hurairah, he said, the Messenger of God, may God bless him and grant him peace, said: "Time has come back to

the way it was on the day God created the heavens and the earth, and the number of months with God is twelve months in the Book of God on the day He created the heavens and the earth, of which four are sacred, three consecutive, and Rajab of Mudar between Jumada and Sha'ban."

Yaqub told us, Ismail bin Ibrahim told us, Ayoub told us, on the authority of Muhammad bin Sirin, on the authority of Abu Bakra: "The Prophet, may God bless him and grant him peace, delivered a sermon during the Farewell Pilgrimage and said: Behold, time has returned to its original state as it was on the day God created the heavens and the earth. The year is twelve months, four of which are sacred, three of which are consecutive: Dhul-Qi'dah, Dhul-Hijjah, and Muharram, and Rajab of Mudar between Jumada and Sha'ban."

Mujahid bin Musa told us, Yazid told us, Sulayman al-Taymi told us, a man in Bahrain told me: "The Messenger of God, may God bless him and grant him peace, said in his sermon during the Farewell Pilgrimage: 'Behold, time has returned to its original state on the day God created the heavens and the earth, and the number of months with God is twelve months, three consecutive: Dhul-Qi'dah, Dhul-Hijjah, and Muharram, and Rajab, which is between Jumada and Sha'ban.'"

Ibn Hamida told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Ibn Abi Nujayh, his saying: **The number of months with God is twelve months in the Book of God on the day He created the heavens and the earth, of which four are sacred,** "that the Prophet, may God bless him and grant him peace, said: Three consecutive months: Dhul-Qi'dah, Dhul-Hijjah, and Muharram, and Rajab which is between Jumada and Sha'ban."

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, said in his sermon on the day of Mina: Beware, time has returned to its original state on the day God created the heavens and the earth, and the number of months with God is twelve months, four of which are sacred, three of which are consecutive: Dhul-Qi'dah, Dhul-Hijjah, and Muharram, and Rajab of Mudar, which is between Jumada and Sha'ban.

This is the opinion of most interpreters.

Who said that?

Muhammad ibn al-Husayn told us, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: "The number of months with God is twelve months in the Book of God on the day He created the heavens and the earth. Of these, four are sacred." As for **four months**, they are Dhul-Qi'dah, Dhul-Hijjah, Muharram, and Rajab. As for **the Book of God**, it is what is with Him.

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: **Indeed, the number of months with God is twelve months**, he said: The matter of the intercalation is known by it, what is missing from the year.

Surat al-Tawbah 9:36

Indeed, the number of months with God is twelve [lunar] months in the register of God [on the day He created the heavens and the earth]. Of these, four are sacred. That is the right religion, so wrong not yourselves therein. And fight the polytheists collectively as they fight you collectively. And know that God is with the righteous.

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 the statement of God: **Indeed, the number of months with God is twelve months in the Book of God**, he said: It mentions the matter of the intercalation.

As for his saying: **That is the upright religion**, its meaning is: This that I have informed you of, that the number of months with God is twelve months in the Book of God, and that four of them are sacred: it is the upright religion, as:

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us on the authority of Al-Suddi: **That is the upright religion**, he said: the straight one.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **That is the right religion**, he said: The right command. He says: God Almighty said: And know, O people, that the number of months with God is twelve months in the Book of God in which He has written everything that will be, and that of these twelve months four months are sacred. That is the straight religion of God, not what the intercalator does by making permissible what he makes permissible of the months of the year, and forbidding what he forbids of them.

As for his saying: **So do not wrong yourselves therein**, its meaning is: Do not disobey God therein, and do not make permissible what God has forbidden you, lest you earn for yourselves what they cannot bear of God's wrath and punishment, such as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **So do not wrong yourselves therein**, he said: Injustice is committing sins against God and abandoning His obedience.

Then the people of interpretation differed about what the letter *ha* and the letter *nun* referred to in his saying: **in them**.

Some of them said: This applies to the **twelve months**, and he said: Its meaning is: Do not wrong yourselves in all the months.

Who said that?

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: "Indeed, the number of months with God is twelve [lunar] months in the register of God [from] the day He created the heavens and the earth. Of these, four are sacred. That is the right religion, so do not wrong yourselves during them," in all of them. Then He singled out four months from that and made them sacred, and magnified their sanctity, and made sin greater in them, and righteous deeds and reward greater.

Ibn Wakee' told us, he said, Suwaid bin Amr told us,

on the authority of Hammad bin Salamah, on the authority of Ali bin Zaid, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas: **So do not wrong yourselves therein**, he said: in all the months.

Others said: Rather, the meaning of this is: Do not wrong yourselves during the four sacred months, and the *ha* and *nun* refer to **the four months**.

Who said that?

Bishr bin Muadh narrated to us, he said: Yazid narrated to us, he said: Saeed narrated to us, on the authority of Qatada, as for his statement: **So do not wrong yourselves therein**, then wrongdoing in the sacred months is a greater sin and burden than wrongdoing in other than them, even though wrongdoing is great in any case, but God magnifies whatever He wills of His command. He said: God has chosen the best of His creation, He has chosen messengers from the angels, and messengers from the people, and He has chosen His remembrance from speech, and He has chosen the mosques from the earth, and He has chosen Ramadan and the sacred months from the months, and He has chosen Friday from the days, and He has chosen the Night of Decree from the nights, so magnify what God has magnified, for matters are only magnified by what God has magnified in the eyes of the people of understanding and reason.

Others said: Rather, the meaning of this is: Do not wrong yourselves by making the four months forbidden permissible, and their permissible months forbidden.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **The number of months with God is twelve months**, until His saying: **So do not wrong yourselves therein**, meaning: do not make what is forbidden permissible nor what is permissible forbidden, as the polytheists did, for the postponement, which they used to do, **is an addition to disbelief by which those who disbelieve are led astray**, the verse.

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Qais bin Muslim, on the authority of al-Hasan: **So do not wrong yourselves in them**, he said: **Wrong yourselves** means that you do not deprive them as they are forbidden.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of Qais bin Muslim, on the authority of Al-Hasan bin Muhammad bin Ali: **So do not wrong yourselves in them**, he said: **Wrong yourselves** means that you do not deprive them as they are forbidden.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Qais bin Muslim, on the authority of Al-Hasan bin Muhammad, something similar.

Abu Jaafar said: The most correct of the sayings on this matter, in my opinion, is the saying of the one who said: Do not wrong yourselves during the four months by making permissible what is forbidden in them, for God has made them great and made their sanctity great.

Rather, we said: This is more correct in its interpretation, because of His saying: **So do not wrong yourselves therein**, so He brought out the metaphor for it in the same way as the metaphor for a group of between three and ten. This is because the Arabs say about between three and ten, when you are talking about it: **(We did that on the three nights that have passed, and on the four days that remain)**, and when you are talking about what is above ten to twenty, they say: **(We did that on the thirteenth that have passed, and on the fourteenth that have passed)**, so in His saying, may He be glorified: {So do not wrong yourselves therein} and bringing out the metaphor for the number of months in which He forbade the believers from wronging themselves in the same way as the small group number from three to ten, is clear evidence that **(the ha and the nun)**, from mentioning the four months, is less than the twelve. Because if that was a metaphor for **(the twelfth months)**, it would have been: Do not wrong yourselves therein.

If someone were to say: Why do you deny that this is a metaphor for **the twelve**, even though what you mentioned is what is known in the speech of the Arabs? You know that what is known in their speech is to use the letter ha' as a metaphor for what is between three and ten, without the letter nun. The poet said:

They became in ulcers and in their homes for seven nights without their fodder.

He did not say: **their fodder**, as this is a metaphor for **the seven**?

It was said: Even if that is permissible, it is not the most eloquent and most familiar in her speech, and directing God's speech to the most eloquent and most familiar is more appropriate than directing it to the most unknown.

If someone says: If the matter is as you have described, then it must be permissible for us to wrong ourselves in other months of the year?

It was said: This is not the case, rather it is forbidden for us at all times and places, but God has made these months great in sanctity and honoured them over all other months of the year, so He has singled out sin in them for honour, just as He has singled them out for honour, and this is similar to His statement: **Guard strictly the prayers and the middle prayer** (al-Baqarah 2:238). There is no doubt that God has commanded us to guard all the obligatory prayers in His statement: **Guard strictly the prayers** (al-Baqarah 2:238), and He has not permitted neglecting to guard them, by His command to guard the middle prayer, but He, the Most High, has increased its sanctity, emphasised its preservation, and made neglecting it more severe. The same is true of His statement: "Of these four are sacred. That is the right religion, so do not wrong yourselves therein."

As for His statement: **And fight the polytheists all**

together as they fight you all together, He, the Most High, says: And fight the polytheists with God, O believers, all together, not differing, united and not separated, as the polytheists fight you all together, united and not separated, as:

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And fight the polytheists all together as they fight you all together**. As for **all together**, it means all together, and your matter is united.

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And fight the polytheists all together**, he said: all together.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And fight the polytheists all together**, meaning: all of them.

The word *kafa* in every case is in one form, it is not mentioned or pluralized, because even if it is in the form of *fa'ila*, it is in the meaning of a verbal noun, like *al-'afyya* and *al-'aqiba*. The Arabs do not include the **alif and lam** in it, because it is the last word in the sentence, with what is in it of the meaning of a verbal noun, just as they did not include it when they said: **qama ma'an** and **qama jama'a**.

As for his statement: **And know that God is with the righteous**, its meaning is: Know, O believers in God, that if you fight all the polytheists, and fear God and obey Him in what He commands you and forbids you, and do not disobey His command and disobey Him, then God will be with you against your enemy and His enemy from the polytheists, and whoever God is with, nothing will overcome him, because God is with whoever fears Him, so he fears Him and obeys Him in what He commands him to do of His commands and prohibitions.

Tafsir al-Qurtubi

God Almighty says: "Indeed, the number of months with God is twelve [lunar] months in the register of God [from] the day He created the heavens and the earth; of these, four are sacred. That is the right religion, so do not wrong yourselves during them."

In eight issues:

First: The Almighty's saying: **The number of months** is the plural of month. So if a man says to his brother: I will not speak to you for months, and he swears on that, then he will not speak to you for a year, some scholars said. It was said: He will never speak to him. Ibn al-Arabi: I think that if he did not intend that, it would require three months, because it is the least plural required by the formula *fa'ul* in the plural of *fa'l*. The meaning of **with God** is in the judgment of God and in what is written in the Preserved Tablet. **Twelve months** Ahmad parsed twelve months, unlike its counterparts, because it contains the letter of parsing and its evidence. The general public read *ashar* with a fatha on the 'ayn and the shin. Abu Ja'far read *ashar* with a

Surat al-Tawbah 9:36

Indeed, the number of months with God is twelve [lunar] months in the register of God [on the day He created the heavens and the earth]. Of these, four are sacred. That is the right religion, so wrong not yourselves therein. And fight the polytheists collectively as they fight you collectively. And know that God is with the righteous.

jazm on the shin. **In the Book of God** means the Preserved Tablet. He repeated it after saying **with God** because many things are described as being with God, but it is not said that they are written in the Book of God, like His saying: **Indeed, with God is knowledge of the Hour** (Luqman 31:34).

The second - God the Almighty said: **On the Day He created the heavens and the earth.** He only said **On the Day He created the heavens and the earth** to clarify that His judgment and decree was before that, and that He, glory be to Him, established these months and named them with their names according to what He arranged them on the Day He created the heavens and the earth, and revealed that to His prophets in His revealed books. This is the meaning of His Almighty saying: **Indeed, the number of months with God is twelve months.** And their ruling remains as they were, and their order was not changed by the polytheists changing their names and presenting the first in the name. The purpose of that is to follow God's command in it and reject what the people of ignorance did of delaying the names of the months and presenting them, and basing the rulings on the names they arranged for them. Therefore, "he, peace be upon him, said in his sermon during the Farewell Pilgrimage: O people, time has returned to its state on the Day God created the heavens and the earth," as will be explained. And what the people of ignorance did of making Muharram Safar and Safar Muharram does not change what God the Almighty described. The agent in the word *day* is the source that is in the Book of God, and it does not mean by it one of the books, because entities do not work in circumstances. The estimate is: in what God wrote on the day He created the heavens and the earth. And *when* is related to the source that is **the number**, and it is the agent in it. And in *from* his saying: in the Book of God is related to something omitted, which is an attribute of his saying: twelve, and the estimate is: twelve months counted or written in the Book of God. And it is not permissible for it to be related to **a number** because of what it contains of differentiation between the connection and what is connected by the report of *if*.

Third: This verse indicates that it is obligatory to suspend the rulings of worship and other things, and that it should be based on the months and years that the Arabs know, not the months that the Persians, Romans, and Copts consider, even if they do not exceed twelve months, because they differ in number, some of which exceed thirty and some of which are less, and the months of the Arabs do not exceed thirty, even if some of them are less, and the month that is less is not specified for it, but rather their difference in decrease and completion is according to the difference in the moon's course in the zodiac.

Fourth: The Almighty said: **Of them, four are sacred.** The sacred months mentioned in this verse are Dhul-Qi'dah, Dhul-Hijjah, Muharram, and Rajab, which is between Jumada al-Akhira and Sha'ban. It is Rajab

Mudar, and it was called Rajab Mudar because Rabi'ah ibn Nizar used to forbid the month of Ramadan and call it Rajab. Mudar used to forbid Rajab itself, so the Prophet (peace and blessings of God be upon him) said about it: **The one between Jumada and Sha'ban**, and he removed the confusion that occurred in its name by explaining it. The Arabs also used to call it Mansel al-Asna. Al-Bukhari narrated on the authority of Abu Raja' al-Attardi - whose name was Imran ibn Milhan, or it was said Imran ibn Taym - who said: We used to worship stones, so if we found a stone that was better than it, we would throw it away and take another one. If we did not find a stone, we would gather a handful of dirt, then bring sheep, milk them, and circumambulate them. When the month of Rajab began, we would say Mansel al-Asna, and we did not leave a spear with an iron tip or an arrow with an iron tip except that we would pull it out and throw it away.

Fifth - The Almighty said: **That is the right religion**, meaning the correct reckoning and the complete number. Ali bin Abi Talha narrated on the authority of Ibn Abbas: That religion means that is the judgment. Muqatil: the truth. Ibn Atiyah: What is more correct in my opinion is that the religion here is according to its most famous aspects, meaning that is the law and obedience. Al-Qayyim means the upright and straight one, from qama yaqoom. Like master, from saada yasud. Its root is qayyum.

Sixth: The Almighty's saying: **So wrong not yourselves therein** according to Ibn Abbas refers to all the months. According to some of them, it refers to the sacred months in particular, because it is closer to them and has the advantage of magnifying injustice. The Almighty's saying: **There shall be no obscenity, nor wickedness, nor disputing during Hajj** (al-Baqarah 2:197) does not mean that injustice is permissible on days other than these, as we will explain. Then it was said: There are two opinions regarding injustice: One of them: Do not wrong yourselves therein by fighting, then it was abrogated by permitting fighting in all the months, as stated by Qatada, Ata' Al-Khurasani, Al-Zuhri, and Sufyan Al-Thawri. Ibn Jurayj said: Ata' bin Abi Rabah swore by God that it is not permissible for people to wage war in the Haram or in the sacred months unless they fight in them, and it was not abrogated. The first is correct, because the Prophet, may God bless him and grant him peace, waged war against Hawazin at Hunayn and Thaqeef at At-Ta'if, and besieged them in Shawwal and some of Dhul-Qa'dah. This meaning was mentioned earlier in Al-Baqarah. Second: Do not wrong yourselves by committing sins, because if God the Almighty glorifies something in one respect, it becomes one sanctity, and if He glorifies it in two or more respects, its sanctity becomes multiple, so the punishment for bad deeds is doubled just as the reward for good deeds is doubled. For whoever obeys God in the sacred month in the sacred land, his reward is not the same as the reward of whoever obeys Him in the lawful month in

the sacred land. And whoever obeys Him in the lawful month in the sacred land, his reward is not the same as the reward of whoever obeys Him in a lawful month in a lawful land. God the Almighty has indicated this in His saying: **O wives of the Prophet! Whoever of you commits a clear immorality, the punishment will be doubled for her, twofold.** (al-Ahzab 33:30)

Seventh: Scholars have differed on this meaning regarding someone who is killed by mistake in the sacred month, whether the blood money is increased or not. Al-Awza'i said: The blood money is increased according to what we have been informed about when killing in the sacred month, and in the sacred city, so it is one blood money and a third. And it is increased in the case of semi-intentional killing of camels. Al-Shafi'i said: The blood money is increased for a soul and wounds in the sacred month, in the sacred land, and among relatives. It was narrated on the authority of Al-Qasim bin Muhammad, Salim bin Abdullah, Ibn Shihab, and Aban bin Othman: Whoever is killed in the sacred month or in the sacred city, his blood money is increased by a third. This was also narrated on the authority of Othman bin Affan. Malik, Abu Hanifa, their companions, and Ibn Abi Laila said: Killing in the sacred city and outside of it is the same, and in the sacred month and outside of it is the same. This is the opinion of a group of the followers. And it is correct, because the Prophet, may God bless him and grant him peace, established blood money and did not mention the sacred city or the sacred month. They agreed that the expiation for someone who kills by mistake in the sacred month and outside of it is the same. So the analogy is that the blood money should be the same. And God knows best.

Eighth - God the Almighty mentioned the four sacred months specifically, and forbade injustice during them as an honor to them, even though it is forbidden at all times. As He said: **There shall be no obscenity, nor wickedness, nor disputing during Hajj** (al-Baqarah 2:197). This is the opinion of most of the commentators. That is, do not wrong yourselves during the four months. Hammad bin Salamah narrated on the authority of Ali bin Zaid on the authority of Yusuf bin Mihran on the authority of Ibn Abbas who said: Do not wrong yourselves during the twelve months. Qais bin Muslim narrated on the authority of Al-Hasan on the authority of Muhammad bin Al-Hanafiyah who said: During all of them. If it is said according to the first opinion: Why did He say **in them** and not **in them**? That is because the Arabs say for what is between three and ten: *hunna* and *hadith*, and when they exceed ten they say: *hi* and *hadith*, wanting to distinguish the little from the much. It was narrated on the authority of Al-Kisa'i that he said: I am amazed at this action of the Arabs. Likewise, they say for nights less than ten: *khalon*, and for nights above that: *khalat*. It is not said: How did He make some times more sacred than others? We say: The Almighty Creator can do whatever He wills. He bestows virtue upon whomever He wills. There is no cause for His knowledge and no restriction upon it. Rather, He does what He wills by His wisdom, and wisdom may appear in it or it may be hidden.

The Almighty's saying: **And fight the polytheists altogether** contains one issue:

God the Almighty said: Fight is an order to fight. And all of it means all together, and it is a verbal noun in the position of a state. That is, surrounding them and gathered together. Al-Zajaj said: A verbal noun like this is: May God grant him wellness and punish him with a good punishment. It is not dual or plural, and so are general and specific. Some scholars said: The purpose of this verse was directed at individuals, then that was abrogated and made a communal obligation. Ibn Atiyyah said: What he said was never known from the law of the Prophet (peace and blessings of God be upon him) that he obligated the entire nation to go out. Rather, the meaning of this verse is to urge fighting them, forming parties against them, and uniting the word. Then he qualified it by saying: **as they fight you all together**, so according to their fighting and gathering against us, our gathering against them is obligatory. And God knows best.

Tafsir Ibn Kathir

Imam Ahmad said: Ismail told us, Ayoub told us, Muhammad bin Sirin told us, on the authority of Abu Bakrah, that the Prophet, may God bless him and grant him peace, delivered a sermon during his Hajj and said: "Behold, time has come back to the way it was on the day God created the heavens and the earth. The year is twelve months, four of which are sacred, three of which are consecutive: Dhul-Qa'dah, Dhul-Hijjah and Muharram, and Rajab of Mudar, which is between Jumada and Sha'ban." Then he said: **What day is this?** We said: God and His Messenger know best. He remained silent until we thought he would call it by another name. He said: **Is it not the Day of Sacrifice?** We said: *Yes*. Then he said: **What month is this?** We said: God and His Messenger know best. He remained silent until we thought he would call it by another name. He said: **Is it not Dhul-Hijjah?** We said: *Yes*. Then he said: **What city is this?** We said: God and His Messenger know best. He remained silent until we thought he would call it by another name. He said: **Is it not the town?** We said: *Yes*. He said: "Your blood, your wealth - and I think he said - and your honor are sacred to you, as sacred as this day of yours, in this month of yours, in this country of yours. And you will meet your Lord, and He will ask you about your deeds. Do not return after me to misguidance, striking the necks of one another. Have I not conveyed the message? Let the one among you who is present convey it to the one who is absent, for perhaps the one who conveys it will be more receptive to it than some of those who hear it." Narrated by Al-Bukhari in the interpretation and elsewhere. Muslim narrated from the hadith of Ayoub on the authority of Muhammad, who is Ibn Sirin, on the authority of Abd al-Rahman Ibn Abi Bakra, on the authority of his father, with it. Ibn Jarir said: Muammar narrated to us, Ruh narrated to us, Ash'ath narrated to us, on the authority of Muhammad Ibn Sirin, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Time has come back to the way it was on the day He created the heavens and the earth. The number of months with God is twelve months in the Book of God on the day He created the heavens and the earth, of which four are sacred: three

Surat al-Tawbah 9:36

Indeed, the number of months with God is twelve [lunar] months in the register of God [on the day He created the heavens and the earth]. Of these, four are sacred. That is the right religion, so wrong not yourselves therein. And fight the polytheists collectively as they fight you collectively. And know that God is with the righteous.

consecutive months - Dhul-Qa'dah, Dhul-Hijjah, and Muharram - and Rajab of Mudar, which is between Jumada and Sha'ban." Al-Bazzar narrated it on the authority of Muhammad Ibn Muammar with it.

Then he said: It is not narrated from Abu Hurairah except from this source, and Ibn Awn and Qurra narrated it from Ibn Sirin from Abd al-Rahman ibn Abi Bakra from his father with it, and Ibn Jarir also said: Musa ibn Abd al-Rahman al-Masruqi told me, Zaid ibn Habbab told us, Musa ibn Ubaydah al-Rabdhi told us, Sadaqah ibn Yasar told me from Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, delivered a sermon during the Farewell Pilgrimage in Mina in the middle of the days of Tashreeq, and he said: "O people, time has come full circle, and today it is as it was on the day God created the heavens and the earth. The number of months with God is twelve months, four of which are sacred, the first of which is Rajab of Mudar between Jumada and Sha'ban, and Dhul-Qa'dah, Dhul-Hijjah and Muharram." Ibn Mardawayh narrated from the hadith of Musa ibn Ubaydah from Abdullah ibn Dinar from Ibn Umar something similar or similar to it, and Hammad ibn Salamah said: Ali ibn Zaid told me from Abu Hamza al-Raqashi from his uncle, and he was a companion, who said: I was holding the reins of the Messenger of God's camel, may God bless him and grant him peace, in the middle of the days of Tashreeq, fending off the camels. People said about him, so the Messenger of God, may God bless him and grant him peace, said: "Behold, time has returned to its original state as it was on the day God created the heavens and the earth, and the number of months with God is twelve months in the Book of God on the day He created the heavens and the earth, of which four are sacred, so do not wrong yourselves during them." Saeed bin Mansour said, Abu Muawiyah told us, on the authority of Al-Kalbi, on the authority of Abu Saleh, on the authority of Ibn Abbas, regarding his statement, **of which four are sacred**, he said, Muharram, Rajab, Dhul-Qa'dah, and Dhul-Hijjah. And his saying, may God bless him and grant him peace, in the hadith: **Time has returned to its original state on the day God created the heavens and the earth**, is a confirmation from him, may God bless him and grant him peace, and a confirmation of the matter as God made it, at the beginning, without advancing or delaying, without increasing or decreasing, without interfering or changing, as he said in the prohibition of Mecca: **This city was made sacred by God on the day He created the heavens and the earth, so it is sacred by the sanctity of God Almighty until the Day of Resurrection.** And thus he said here: **Time has returned to its original state on the day God created the heavens and the earth**, meaning the matter today is legally as God innovated it in His Book on the day He created the heavens and the earth.

Some commentators and speakers on this hadith have said that what is meant by his saying, **It has become round as it was on the day God created the heavens**

and the earth, is that it happened that the pilgrimage of the Messenger of God, may God bless him and grant him peace, occurred in that year in Dhu al-Hijjah, and that the Arabs had postponed the pilgrimage in many years, and most of them were in years other than Dhu al-Hijjah. They claimed that the pilgrimage of Abu Bakr in the year nine was in Dhu al-Qi'dah, and there is a view on this, as we will explain when we talk about the postponement. What is stranger than that is what al-Tabarani narrated on the authority of some of the predecessors in a hadith that it happened that the pilgrimage of the Muslims, Jews, and Christians occurred on one day, which was the Day of Sacrifice in the year of the Farewell Pilgrimage, and God knows best. *Chapter* Sheikh Alam Al-Din Al-Sakhawi mentioned in a volume he collected called Al-Mashhur fi Asmaa Al-Ayyam wa Al-Shohor that Muharram was named thus because it is a forbidden month. I believe that it was named thus to emphasize its prohibition because the Arabs would alternate in it, making it permissible one year and prohibiting it the next. He said: The plural is Muharramat, Muharim, and Muharim. Safar was named thus because their houses were empty of them when they went out to fight and travel. It is said that a place is Safar if it is empty, and the plural is Asfar like Jamal and Ajmal. The month of Rabi' Al-Awwal was named thus because they would spend the night in it, and spending the night in a quarter's building, and the plural is Arba'a like Naseeb and Ansaba', and Arba'a like Raghif and Raghifah. Rabi' Al-Akhir is like Al-Awwal. Jumada was named thus because the water froze in it. He said: The months in their calculations did not revolve. There is a consideration in this, since their months were tied to the crescent moons, so they had to revolve, so perhaps they named it thus when the water froze in the cold, as the poet said:

A night of Jumada with clubs, in whose darkness the servant does not see the trumpet

The dog does not bark except once until he wraps his tail around his trunk.

The plural is Jamadiyyat like Hubara and Habariyyat. It can be masculine or feminine, so it is said Jumada al-Ula and al-Awwal, Jumada al-Akhir and al-Akhira. Rajab is from Tarjeeb, which means to glorify, and it is pluralized as Arjab, Rajab, and Rajabat. Sha'ban is from the branching out of tribes and their dispersal for raids, and it is pluralized as Sha'bain and Sha'banat. Ramadan is from the intensity of the heat, and it is said that the camels became thirsty when they became thirsty, and it is pluralized as Ramadanat, Ramadhin, and Armadah. He said: The statement of those who said that it is one of the names of God is a mistake that should not be considered or heeded. I said: A hadith has been reported about it, but it is weak, and I explained it at the beginning of the Book of Fasting. Shawwal is from the camels' lifting their tails for the sake of the path. He said: It is pluralized as Shawawil, Shawawil, and Shawalat. Al-Qa'dah, with the opening

of the qaf, I said: And with the breaking of the qaf, because they sit down from fighting and traveling, and it is pluralized as Dhat al-Qa'dah. The argument with the kasra of the ha', I said and the fatha, it was named thus because they performed the Hajj in it, and the plural is Dhat al-Hijjah. The names of the days begin with Sunday, and the plural is Ahad, Awhad, and Wujud, then Monday, and the plural is Athanayn, Tuesday is extended and is masculine and feminine and the plural is Thalaathawat and Athlath, then Wednesday with the extension and the plural is Arba'awat and Arba'i, and Thursday is pluralized as Akhmasa and Akhamis, then Friday with the damma of the meem, its sukoon, and its fatha as well, and the plural is Jama' and Jama'at, Saturday is taken from Sabt, which is the cut-off because the number ends with it, and the Arabs used to name the days Awal, then Ahwan, then Jabbar, then Dabar, then Mu'nis, then Al-'Uruba, then Shiyar. A poet from the early Arab Arabs, the Arab Arabs, said:

I hope to live, even if my day is better, easier, or tougher.

Or the next one is Dabar, if he gives you a fatwa, then it is Munis, or Arouba, or Shiyar

And the Almighty's saying: **Of them, four are sacred.** This is something that the Arabs also used to forbid in the pre-Islamic period, and it is what the majority of them did, except for a group of them called Al-Basl, who used to forbid eight months of the year, in order to be more thorough and strict. As for his saying, "Three consecutive months: Dhul-Qa'dah, Dhul-Hijjah, and Muharram, and Rajab of Mudar, which is between Jumada and Sha'ban," he only added it to Mudar to show the correctness of their saying about Rajab that it is the month between Jumada and Sha'ban, not as Rabi'ah thought, that Rajab al-Muharram is the month between Jumada and Sha'ban, not as Rabi'ah thought, that Rajab al-Muharram is the month between Sha'ban and Shawwal, which is Ramadan today. So the Prophet, may God bless him and grant him peace, explained that it is Rajab of Mudar, not Rajab of Rabi'ah. Rather, the sacred months were four, three consecutive and one separate, for the purpose of performing the rituals of Hajj and Umrah. So a month was forbidden before the months of Hajj, which is Dhul-Qa'dah, because they would sit back from fighting in it, and the month of Dhul-Hijjah was forbidden because they would perform Hajj in it and be busy performing the rituals in it, and another month was forbidden after it, which is Muharram, so that they would return to the furthest part of their country in it. Safe, and Rajab was made sacred in the middle of the year for the purpose of visiting the House and performing Umrah in it for those who come to it from the farthest reaches of the Arabian Peninsula, so they visit it and then return to their homeland in it safely.

And his saying: **That is the upright religion** meaning this is the straight law of obeying the command of God in what He has made of the sacred months and following them according to what was mentioned in the first Book of God. God the Almighty said: **So wrong not yourselves therein** meaning in these sacred months because they are more serious and more severe in sin than in others, just as sins in the sacred land are

doubled according to the saying of God the Almighty: **And whoever intends therein to commit an act of injustice - We will make him taste a painful punishment.** Likewise, sins are made more severe in the sacred month, and for this reason, the blood money is made more severe in it according to the Shafi'i school of thought and a large group of scholars, and likewise in the case of one who kills in the sacred sanctuary or kills a mahram. Hammad bin Salamah said on the authority of Ali bin Zaid on the authority of Yusuf bin Mihran on the authority of Ibn Abbas regarding his saying: **So wrong not yourselves therein** he said: in all the months. Ali bin Abi Talhah said on the authority of Ibn Abbas regarding his saying: **Indeed, the number of months is with God** the verse, so do not wrong yourselves therein in all of them. Then He singled out four months from that and made them sacred and magnified their sanctity. And He made the sin in them greater and the righteous deed and reward greater. Qatada said about His statement: **So do not wrong yourselves therein** that injustice in the sacred months is a greater sin and burden than injustice in other months, even though injustice is great in any case, but God magnifies whatever He wills of His command. He said that God has chosen the best of His creation. He chose messengers from the angels and messengers from the people, and He chose His remembrance from speech, and He chose mosques from the earth. He chose Ramadan and the sacred months from the months, and He chose Friday from the days, and He chose the Night of Decree from the nights, so magnify what God has magnified. Indeed, matters are glorified by the way God has glorified them among the people of understanding and reason. Al-Thawri said on the authority of Qais bin Muslim on the authority of Al-Hasan on the authority of Muhammad bin Al-Hanafiyyah that they should not be forbidden as they are forbidden. Muhammad bin Ishaq said: **So do not wrong yourselves therein** meaning do not make what is forbidden permissible nor what is permissible forbidden as the polytheists did. Rather, the intercalation that they used to do was an increase in disbelief. **Thus those who disbelieve go astray** verse. This statement is the choice of Ibn Jarir.

And his saying: **And fight the polytheists all together** meaning all of you **as they fight you all together** meaning all of them **and know that God is with the righteous.** The scholars differed about the prohibition of initiating fighting in the sacred month, is it abrogated or decisive according to two opinions **one of them** and the most famous is that it is abrogated because the Almighty said here **so do not wrong yourselves therein** and ordered fighting the polytheists, and the apparent context indicates that he ordered that as a general order, and if it had been forbidden in the sacred month, he would have almost restricted it to its expiration, and because the Messenger of God, may God bless him and grant him peace, besieged the people of Taif in a sacred month, which is Dhul-Qa'dah, as is proven in the two Sahihs that he went out to Hawazin in Shawwal, and when he defeated them and took their wealth and returned, they took refuge in Taif, so he went to Taif and besieged them for forty days and returned and did not conquer it, so it is proven that he besieged it in the sacred month. The other opinion is that initiating fighting in the sacred month is forbidden

Surat al-Tawbah 9:36

Indeed, the number of months with God is twelve [lunar] months in the register of God [on the day He created the heavens and the earth]. Of these, four are sacred. That is the right religion, so wrong not yourselves therein. And fight the polytheists collectively as they fight you collectively. And know that God is with the righteous.

and that it did not abrogate the prohibition of the sacred month because the Almighty said: **O you who believe, do not make lawful the land of your Lord except in the month of Dhul-Qa'dah.** The rites of God and the sacred month. He said: "The sacred month for the sacred month, and the sacred things are retaliation. So whoever transgresses against you, transgress against him in proportion to his transgression against you." The verse. He said: **So when the sacred months have passed, kill the polytheists.** The verse. It was previously mentioned that they are the four prescribed in every year, not the months of circulation according to one of the two opinions. As for the Almighty's saying: **And fight the polytheists all together as they fight you all together,** it is possible that it is disconnected from what came before it and that it is a renewed ruling and is from the category of incitement and incitement, i.e. just as they gather to fight you if they fight you, then you also gather against them if you fight them and fight them in every year, not the months of circulation according to one of the two opinions. As for the Almighty's saying: **And fight the polytheists all together as they fight you all together,** it is possible that it is disconnected from what came before it and that it is a renewed ruling and is from the category of incitement and incitement, i.e. just as they gather to fight you if they fight you, then you also gather against them if you fight them and fight them in every year, not the months of circulation according to one of the two opinions. As for the Almighty's saying: **The sacred month for the sacred month, and the sacred things are equal in retaliation.** And the Almighty said: "And do not fight them at the Sacred Mosque until they fight you there. But if they fight you, then kill them." And thus the answer to the Messenger of God, may God bless him and grant him peace, besieging the people of Taif and continuing the siege until the sacred month came, is from the completion of the fight against Hawazin and its allies from Thaqeef, for they are the ones who started the fight and gathered the men and called for war and combat, so the Messenger of God, may God bless him and grant him peace, targeted them as mentioned above, so when they fortified themselves in Taif, he went to them to bring them down from their fortresses, so they attacked the Muslims and killed a group, and it continued. The siege with catapults and other means lasted nearly forty days. It began in a lawful month and the forbidden month began, so it continued for a few days, then it was closed off to them, because what is forgiven in its continuity is not forgiven in its beginning. This is an established matter and has many parallels, and God knows best. Let us mention the hadiths that have been reported on this, and we have explained that in the biography, and God knows best.

Fath al-Qadir

His statement: 36- **Indeed, the number of months with God is twelve months.** This is an introductory statement that includes mentioning another type of the ugliness of the disbelievers, and that is that when God, the Most High, ruled with a specific ruling for each time, they changed those times by intercalation and leap year. So God informed us of what His ruling is, saying: **Indeed, the number of months** meaning the number of months of the year with God in His ruling, judgment and wisdom is twelve months. His statement: **In the**

Book of God meaning in what He established in His Book. Abu Ali Al-Farisi said: It is not permissible to relate in the Book of God to His statement: the number of months, because of the separation by the foreigner, which is al-Naba 78: I mean twelve months, so His statement: in the Book of God, and His statement: on the day of creation are a substitute for His statement from God, and the meaning is: Indeed, the number of months with God is in the Book of God on the day He created the heavens and the earth, and the benefit of the two substitutions is to establish the statement in the minds because it is known from it that that number is obligatory with God in the Book of God, and is established in His knowledge from the first time God created the world. It is possible that there is a description of twelve in the Book of God: that is, twelve established in the Book of God, which is the Preserved Tablet. In this verse, there is a statement that God, the Exalted, placed these months and named them with their names in this known order on the day He created the heavens and the earth, and that this is what the prophets brought and the books were revealed with, and that no attention should be paid to the months that the Persians, Romans, and Copts agree upon, some of which they make thirty days, some more, and some less. His statement, **Of them, four are sacred** are Dhul-Qa'dah, Dhul-Hijjah, Muharram, and Rajab: three in succession, and one alone, as was stated in the pure Sunnah. His statement, **That is the right religion** means that these months are like that, and among them are four sacred months, which is the straight religion, the correct calculation, and the complete number. His statement, **So wrong not yourselves therein** means in these sacred months by fighting in them and violating their sanctity. It was said that the pronoun refers to all the sacred months and others, and that God forbade injustice in them, but the first is more appropriate. A group of scholars have stated that the prohibition of fighting during the sacred months is established and has not been abrogated by this verse, and by His statement: **O you who have believed, do not violate the rites of God or the sacred month,** and by His statement: **So when the sacred months have passed, then kill the polytheists,** the verse.

Another group of people have said that the prohibition of fighting in the sacred months was abrogated by the verse of the sword. The answer to this is that the command to kill and fight the polytheists is restricted to the expiration of the sacred months as in the aforementioned verse, so all the verses that include the command to fight are restricted by what was mentioned in the prohibition of fighting in the sacred months, just as they are restricted by the prohibition of fighting in the sanctuary due to the evidence mentioned in the prohibition of fighting in it. As for what they used as evidence that the Prophet (peace and blessings of God be upon him) besieged the people of Ta'if in a sacred month, which is Dhul-Qa'dah, as proven in the two Sahihs and others, the answer to this is that he did not begin besieging them in Dhul-Qa'dah,

but in Shawwal, and the sacred month is the beginning of fighting in the sacred months, not its completion, and in this way the combination is achieved. His statement: **And fight the polytheists all together** means all together, and it is a source in the place of a state. Al-Zajjaj said: Sources like general and specific are not dualized or pluralized. **As they fight you all together** means all together. It contains evidence of the obligation to fight the polytheists, and that it is an obligation on individuals if some do not do so. **And know that God is with the righteous**, meaning He will support them and make them steadfast, and whoever God is with is the victor, and he will have the outcome and victory.

Tafsir al-Baghawi

36- The Almighty said: **The number of months, with God is twelve months in the Book of God**, and they are Muharram, Safar, Rabi' al-Awwal, the month of Rabi' al-Thani, Jumada al-Awwal, Jumada al-Akhira, Rajab, Sha'ban, the month of Ramadan, Shawwal, Dhul-Qa'dah, and Dhul-Hijjah. His saying: **in the Book of God** means: in the judgment of God. It was said: in the Preserved Tablet. Abu Ja'far read: twelve, nineteen, and eleven, with a silent shin, and the general public read it with a fatha, **the day He created the heavens and the earth**, and what is meant by it: the lunar months, which are the months that Muslims count in their fasting, pilgrimage, festivals, and all their affairs, and with the solar months the year is three hundred and sixty-five days and a quarter, and the lunar months are less than three hundred and sixty days due to the lack of eligibility.

It is most likely to be three hundred and fifty-four days, **of which four are sacred**. Four of the months are sacred: Rajab, Dhul-Qi'dah, Dhul-Hijjah, and Muharram, one in succession and three in succession. **That is the upright religion**, meaning: the straight reckoning.

So do not wrong yourselves therein. It was said that His statement *therein* refers to all the months of the year, meaning: Do not wrong yourselves therein by committing sins and abandoning obedience. It was also said: *therein* means: in the sacred months. Qatada said: Good deeds are of greater reward in the sacred months, and injustice therein is greater than injustice in other months, even though injustice is great in any case. Ibn Abbas said: So do not wrong yourselves therein, meaning making permissible what is forbidden and raiding therein. Muhammad ibn Ishaq ibn Yasar said: Do not make what is permissible therein forbidden, nor what is forbidden therein permissible, like the action of the polytheists, which is the intercalation.

And fight the polytheists all together, all in general, "as they fight you all together. And know that God is with the righteous." The scholars differed about the prohibition of fighting in the sacred months. Some people said: It was a major sin, then it was abrogated by His statement: **And fight the polytheists all together**, as if he was saying in them and other than them. This

is the statement of Qatadah, Ata' al-Khurasani, al-Zuhri and Sufyan al-Thawri. They said: The Prophet, may God bless him and grant him peace, raided Hawazin at Hunayn, and Thaqif at Taif, and besieged them in Shawwal and some of Dhul al-Qi'dah. Others said: It is not abrogated. Ibn Jurayj said: Ata' ibn Abi Rabah swore by God: It is not permissible for people to raid in the sanctuary, nor in the sacred months, unless they fight in them, and it was not abrogated.

Tafsir al-Baidawi

36. **The number of months** means the amount of their number. **With God** is the object of *count* because it is a source. **Twelve months in the Book of God** in the Preserved Tablet, or in its ruling, and it is an attribute of twelve. And His saying: **On the Day He created the heavens and the earth** is related to what is in it of the meaning of permanence or to the Book if it is made a fixed one, and the meaning is: that this is a matter that is permanent in the essence of the matter since God created the bodies and the times. **Four of them are sacred** one is Rajab and three are in succession Dhul-Qi'dah, Dhul-Hijjah and Muharram. **That is the right religion** meaning the sacredness of the four months is the straight religion, the religion of Abraham and Ishmael, peace be upon them, and the Arabs inherited it from them. **So do not wrong yourselves therein** by violating their sanctity and committing their forbidden acts. The majority are of the opinion that the sanctity of fighting therein was abrogated, and those who commit injustice by committing sins therein are more sinful than committing them in the Sacred Sanctuary and in a state of Ihram. It was narrated from Ata' that it is not permissible for people to wage war in the Sacred Sanctuary and in the sacred months unless they fight. The first is supported by what was narrated that "he, peace and blessings be upon him, besieged Taif and raided Hawazin at Hunayn in Shawwal and Dhul-Qi'dah." **And fight the polytheists all together as they fight you all together** all together, and it is a source of refraining from something, as everyone is refrained from increasing, and it falls in the place of the state. **And know that God is with the righteous** is good report and a guarantee for them of victory because of their piety.

Surat al-Tawbah 9:37

The postponement is only an addition to disbelief by which those who disbelieve are led astray. They make it lawful one year and forbid it another year in order to correspond to the number of what God has forbidden. Thus they make lawful what God has forbidden. Their evil deeds have been made attractive to them. And God does not guide the disbelieving people.

Surat al-Tawbah 9:37

The postponement is only an addition to disbelief by which those who disbelieve are led astray. They make it lawful one year and forbid it another year in order to correspond to the number of what God has forbidden. Thus they make lawful what God has forbidden. Their evil deeds have been made attractive to them. And God does not guide the disbelieving people.

Tafsir al-Jalalayn

37 - **The postponement** i.e. the delay of the sanctity of a month to another, as the Jahiliyyah used to do by delaying the sanctity of Muharram when it became due while they were fighting until Safar **is only an increase in disbelief** for their disbelief in the ruling of God concerning it **He misguides** with the dammah and fathah of the ya' **those who disbelieve thereby, they make it lawful** i.e. the postponement **one year and forbid it another year in order to agree** to make lawful one month and forbid another in its place **the number of what God has forbidden** of the months, so they do not increase the prohibition of four nor decrease it and they do not look at their specifics (and forbid what God has forbidden. The evil of their deeds has been made attractive to them) so they think it is good **and God does not guide the disbelieving people**.

Tafsir al-Suyuti

As for the Almighty's saying: **The postponement is only an increase in disbelief**. Ibn Jarir narrated on the authority of Abu Malik who said: **They used to make the year thirteen months, and they would make Muharram Safar, and they would record the forbidden things in it**. Then God revealed: **The postponement is only an increase in disbelief**.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The postponement is nothing but an increase in disbelief.

The word *nasi'* is derived from the saying: **I postponed your days, and God postponed your life span**, meaning: God increased the days of your life and the length of your life, so that you may remain alive. And every increase that occurs in something, the thing that occurs in that increase is due to what happened in it: *nasi'*. That is why milk is called *nasi'* when it increases in water, and a pregnant woman is called *nasu'* and **the woman is postponed**, due to the increase in her child, and it is said: **I postponed the she-camel and I postponed it**, if you urge it to move faster.

It may be possible that: (*Al-Nasi'*), (*Fa'il*), was derived from (*Ma'ul*), as was said: (*La'in*) and (*Qateel*), meaning: cursed and killed. And its meaning would be: The delayed month is only an increase in disbelief.

It is as if the first statement is more similar to the meaning of the speech, which is that its meaning is: The delay that the polytheists delay from the four sacred months, and their making the forbidden ones permissible, and the permissible ones forbidden, is an increase in their disbelief and denial of the rulings of God and His verses.

Some of the reciters used to read it as: **The postponement is only** without omitting the hamza and without extending it, **thus misguiding those who disbelieve**.

There are different readings of this.

The majority of the Kufians read it as: **(He misleads thereby those who disbelieve)** meaning: God misleads those who disbelieve by the intercalation that they innovated and created.

The majority of the readers of Medina and Basra and some of the Kufians read it as: **Those who disbelieve are led astray thereby**, meaning: those who disbelieve are removed from the path of God which He made for His servants as a path that they follow to please Him.

It was narrated on the authority of Al-Hasan Al-Basri: **(He misleads thereby those who disbelieve)** meaning: He misleads people by the postponement that the disbelievers instituted.

Abu Ja'far said: The correct thing to say about this is: They are two well-known readings, and the people of knowledge of the Qur'an and understanding of it have read both of them, and they are close in meaning. Because whoever God leads astray is *astray*, and whoever goes astray is led astray by God's leading him astray and abandoning him. So whichever of the two the reader reads, he is correct in that.

As for the correct reading of *al-Nasi'*, it is the hamza, and its reading is based on the estimation of *Fa'il* because it is the widespread reading in the readings of the regions, and it is not permissible to differ from it in what they have agreed upon.

As for his saying: **They will make it permissible for a year**, its meaning is: Those who disbelieved will make the postponement permissible, and the *ha* in his saying: **They will make it permissible**, refers back to it.

The meaning of the statement: They make lawful those who delayed its prohibition from the four sacred months, one year, **and they make it unlawful one year to match the number of what God has prohibited**, meaning: to match by making lawful what they have made lawful from the months, and their prohibition of what they have prohibited from them, the number of what God has prohibited, "and they make lawful what God has prohibited. Their evil deeds have been made attractive to them," meaning: their evil and ugly deeds have been made attractive to them, and what contradicts God's command and obedience, **and God does not guide the disbelieving people**, meaning: God

does not guide to the good and beautiful actions, and what pleases God, the people who deny His Oneness, and the disbelievers in the prophethood of Muhammad, may God bless him and grant him peace, but He lets them down from guidance, just as He let these people down from the sacred months.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: **The postponement is only an increase in disbelief**, he said: **The postponement is that (Junadah bin Awf bin Umayyah al-Kinani) used to come to the season every year, and his nickname was (Abu Thamama), so he would call out: (Behold, Abu Thamama is not favored nor criticized, behold, Safar of the first year is the year of halal), so the people would make it halal, so Safar would be forbidden one year, and Muharram would be forbidden one year, and that is the saying of the Most High: The postponement is only an increase in disbelief until His saying: the disbelievers. And His saying: The postponement is only an increase in disbelief, means: They would leave Muharram one year, and forbid it the next year.**

Abu Ja'far said: This interpretation is from the interpretation of Ibn 'Abbas, and indicates the correctness of the reading of the one who reads *al-Nasi* by leaving out the hamza and leaving out the extension, and directing the meaning of the speech to it being an *action*, from the saying of the speaker: **I forgot the thing, I made it forget it**, and from the saying of God, **They forgot God, so He forgot them** (al-Tawbah 9:67), meaning: they abandoned God, so He abandoned 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: **The postponement is only an increase in disbelief**, he said: It is the sacred month. He used to make Safar sacred one year, and Safar another year, and Safar was added to the sacred months. They used to make Safar sacred once, and make it permissible another time, and God condemned that. Hawazin, Ghatafan, and Banu Salim used to do it.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Mansur, on the authority of Abu Wa'il: **The postponement is only an increase in disbelief**. He said: **The postponement** was a man from Banu Kinanah, and he had an opinion among them, and he used to make the year of Muharram Safar, so they would raid in it, and they would take booty in it, and they would gain, and he would forbid it for a year.

... He said: My father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Abu Wa'il: **The postponement is only an increase in disbelief**, the verse. There was a man from Banu Kinanah called *al-Nasi*, and he used to make Muharram a month of Safar, and he would make spoils permissible in it, so this verse was revealed.

Abu Kuraib narrated to us, he said: Ibn Idris narrated

to us, he said: I heard Laith, on the authority of Mujahid, he said: There was a man from Banu Kinanah who would come every year during the season on his donkey and say: "O people, I do not criticize nor do I show favoritism, and there is no objection to what I say. We have forbidden Muharram and delayed Safar." Then he would come the following year and say the same thing, and say: **We have forbidden Safar and delayed Muharram!** So his statement: **So that they may make up the number of what God has forbidden**, he said: meaning the four, **and make permissible what God has forbidden**, by delaying this sacred month.

It was narrated on the authority of Al-Husayn ibn Al-Faraj who said, I heard Abu Muadh who said, Ubayd ibn Sulayman told us who said, I heard Ad-Dahhak say regarding His statement, **The postponement is only an increase in disbelief**, "the postponement" is Muharram. Muharram was forbidden one year and Safar was forbidden another year, so the increase was (*Safar*), and they used to delay the months until they made Safar Muharram, so they made permissible what God had forbidden. Hawazin, Ghatafan, and Banu Salim used to venerate it, and they were the ones who used to do that in the pre-Islamic period.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **The postponement is only an increase in disbelief** until His saying: **the disbelievers**. Some people from among the people of misguidance deliberately added Safar to the sacred months. Their leader would stand up during the season and say: **Behold, your gods have forbidden the sacred year**, so they would forbid it that year. Then he would stand up the following year and say: **Behold, your gods have forbidden Safar**, so they would forbid it that year. They were called **the two Safars**. He said: The first to postpone were Banu Malik ibn Kinanah, and they were three: Abu Thamamah Safwan ibn Umayyah, one of Banu Fuqaym ibn al-Harith, then one of Banu Kinanah.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **The postponement is only an increase in disbelief**, he said: God imposed Hajj in Dhul-Hijjah. He said: The polytheists used to name the months: Dhul-Hijjah, Muharram, Safar, Rabi', Rabi', Jumada, Jumada, Rajab, Sha'ban, Ramadan, Shawwal, Dhul-Qa'dah, and Dhul-Hijjah, they would perform Hajj once in it, then they would remain silent about Muharram and not mention it, then they would go back and name Safar Safar, then they would name Rajab Jumada al-Akhira, then they would name Sha'ban Ramadan, then they would name Ramadan Shawwal, then they would name Dhul-Qa'dah Shawwal, then they would name Dhul-Hijjah Dhul-Qa'dah, then they would name Muharram Dhul-Hijjah, and they would perform Hajj in it, and its name among them was Dhul-Hijjah. Then they returned with a similar story, and they would perform Hajj every month for two years, until the Hajj of Abu Bakr, may God have mercy on him, coincided with the last of the two years in Dhul-Qi'dah. Then the Prophet, may God bless him and grant him peace, performed his Hajj, which coincided with Dhul-Hijjah. That was when the Prophet, may God bless him and grant him peace, said in his sermon:

Surat al-Tawbah 9:37

The postponement is only an addition to disbelief by which those who disbelieve are led astray. They make it lawful one year and forbid it another year in order to correspond to the number of what God has forbidden. Thus they make lawful what God has forbidden. Their evil deeds have been made attractive to them. And God does not guide the disbelieving people.

Time has returned to its original state as it was on the day God created the heavens and the earth.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **The postponement is only an increase in disbelief.** He said: They performed Hajj in Dhul-Hijjah for two years, then they performed Hajj in Muharram for two years, then they performed Hajj in Safar for two years. So they performed Hajj every year in every month for two years, until the Hajj of Abu Bakr the last of the two years coincided with Dhul-Qa'dah, one year before the Hajj of the Prophet, may God bless him and grant him peace. Then the Prophet, may God bless him and grant him peace, performed Hajj the following year in Dhul-Hijjah, and that was when the Prophet, may God bless him and grant him peace, said in his sermon: **Time has returned to its original state on the day God created the heavens and the earth.**

Ibn Wakee' told us, he said, Imran bin Uyaynah told us, on the authority of Hisayn, on the authority of Abu Malik: **The postponement is only an increase in disbelief.** He said: They used to make the year thirteen months, and they would make Muharram Safar, and they would make the forbidden things permissible in it, so God revealed: **The postponement is only an increase in disbelief.**

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **The postponement is only an increase in disbelief by which those who disbelieve go astray**, the verse, he said: This is a man from Banu Kinanah called Al-Qalmis, who was in the pre-Islamic era. And in the pre-Islamic era, they would not attack each other in the sacred month. A man would meet the killer of his father and not raise his hand against him. So when that happened, he said: **Let us go out**, they said to him: **This is Muharram!** So he said: **We postpone it for the year, they are two Safars, and when the next year comes, we will complete them and make them sacred.** He said: So he did that. So when the next year came, he said: "Do not fight in Safar, make it sacred along with Muharram, they are two sacred months. We postpone Muharram for the first year and complete it." That is **the postponement**. And their opponents said:

And the months of the pen are forgotten

And God revealed: **The postponement is only an increase in disbelief**, to the end of the verse.

As for his saying: **An increase in disbelief**, its meaning is an increase in disbelief due to the intercalation, to their disbelief in God before their innovation of the intercalation, as:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **The postponement is only an increase in disbelief**,

meaning: They increased their disbelief with it.

As for his saying: **So that they may agree**, it is from the saying of the speaker: **I agreed with so-and-so on such-and-such, I agree with him**, meaning I agreed with him on it, supporting him, not opposing him.

It was narrated on the authority of Ibn Abbas regarding this:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **So that they may agree on the number of what God has forbidden**, he said: they may resemble.

Abu Jaafar said: This is close in meaning to what we have explained, and that is that whatever resembles something agrees with it in the way in which it resembles it.

The meaning of the statement is that they agree, in the number of months that they forbid, with the number of the four months that God has forbidden, and they do not increase or decrease from it, even if they bring it forward or delay it. Therefore, their number is in agreement with the number of what God has forbidden.

Tafsir al-Qurtubi

The Almighty said: **The postponement is only an increase in disbelief.** This is how most of the Imams read it. An-Nahhas said: No one narrated from Nafi' as far as we know that the word *Nasa'i* is without a hamza except Warsh alone. It is derived from *Nasa'ahu* and *Ansa'ahu* meaning to bring him out. Al-Kisa'i narrated both languages. Al-Jawhari: An-Nasa'i is a fa'il with the meaning of maf'ul, from your saying: **I postponed something** so it is *Manso'u* if you delay it. Then *Manso'u* is changed to *Nasa'i* just as *Maqtool* is changed to *Maqtool*. A man is *Nasa'i* and a people are *Nasa'a*, like *Fasiq* and *Fasqa*. At-Tabari said: An-Nasa'i with a hamza means an increase. It is said: **Nasa' yansa'u** if he increases. He said: The hamza is not omitted except from forgetfulness, as God Almighty said: **They forgot God, so He forgot them** (al-Tawbah 9:67). He responded to Nafi's reading, and provided evidence by saying: It is transitive with a preposition. It is said: May God prolong your lifespan, just as you say: May God increase your lifespan. And from this is his saying, may the peace and blessings of God be upon him:

Whoever wants his provision to be expanded and his lifespan to be extended, let him maintain kinship ties. Al-Azhari said: "Ansa'at al-shay" **to postpone something** is a noun that is used in place of the real source. They used to forbid fighting in Muharram, but if

they needed to, they would forbid it in Safar instead and fight in Muharram. The reason for that was that the Arabs were people of wars and raids, so it was difficult for them to remain for three consecutive months without changing them, and they said: If three consecutive months pass without us gaining anything, we will perish. So when they left Mina, a man from Banu Kinanah would stand up, then from Banu Fuqim from them called Al-Qalmas, and he would say: I am the one whose decree cannot be rejected. They would say: Delay us for a month, meaning postpone the sanctity of Muharram for us and make it in Safar, so Muharram would be permissible for them. They continued like that month after month until the prohibition covered the entire year. Then Islam came and Muharram returned to the place in which God had placed it. This is the meaning of his saying, peace be upon him: "Time has come full circle as it was on the day God created the heavens and the earth." Mujahid said: The polytheists used to perform Hajj every month for two years. They performed Hajj in Dhul-Hijjah for two years, then in Muharram for two years, then in Safar for two years, and so on in all the months until Abu Bakr's Hajj, which he performed before the Farewell Pilgrimage, coincided with Dhul-Qi'dah of the ninth year. Then the Prophet, peace be upon him, performed the Farewell Pilgrimage the following year, and it coincided with Dhul-Hijjah. That is what he said in his sermon: **Time has come full circle**, the hadith. He meant by that that the months of Hajj returned to their places, Hajj returned to Dhul-Hijjah, and the postponement was abolished. And a third saying. Ayyas bin Muawiyah said: The polytheists used to count the year as twelve months and fifteen days, so the Hajj would be in Ramadan and in Dhul-Qi'dah, and in every month of the year, according to the month's rotation, with an additional fifteen days. Abu Bakr performed Hajj in the ninth year of Dhul-Qi'dah, according to the rotation, and the Prophet, may God bless him and grant him peace, did not perform Hajj. When it was the following year, Hajj coincided with Dhul-Hijjah in the ten days, and that coincided with the new moons. This statement is similar to the statement of the Prophet, may God bless him and grant him peace: **Time has come full circle**. That is, the time of Hajj has returned to its original time, which God appointed on the day He created the heavens and the earth, according to the original legitimacy that He knew beforehand, and by which He implemented His judgment. Then he said: The year is twelve months. This negates the addition that they added to the year - which is the fifteen days - by their arbitrariness, so the original time was determined and the ignorant arbitrariness was invalidated. Imam Al-Mazari narrated on the authority of Al-Khawarizmi that he said: The first thing that God created was the sun, He made it move in the sign of Aries, and the time that the Prophet, may God bless him and grant him peace, indicated coincided with the setting of the sun in the sign of Aries. This requires a stop, as it can only be reached by transmission from the prophets, and there is no authentic transmission from them regarding that, and whoever claims it should support it. Then the mind allows the opposite of what he said, which is that God created the sun before the zodiac signs, and it is possible that He created all of that at once. Then the scholars of ta'dil have tested that and found the sun in

the sign of Pisces at the time of his saying, peace be upon him: **Time has turned round**, between it and Aries there are twenty degrees. Some of them said ten degrees. And God knows best. The people of interpretation differed about the first to postpone, so Ibn Abbas, Qatadah and Ad-Dahhak said: Banu Malik bin Kinanah, and they were three, and Juwaybir narrated from Ad-Dahhak from Ibn Abbas: The first to do that was Amr bin Luhay bin Qama'ah bin Khandaf. Al-Kalbi said: The first to do that was a man from Banu Kinanah called Nu'aym bin Tha'labah, then after him there was a man called Junada bin Auf, and he is the one whom the Messenger of God, peace be upon him, met. Al-Zuhri said: A tribe from Banu Kinanah, then from Banu Faqim, among them was a man called Al-Qalmas, whose name was Hudhayfah ibn Ubayd. In another narration: Malik ibn Kinanah. The one who was in charge of the intercalation would seize leadership because the Arabs had made him their leader. And their poet says about that:

And we forget the pen month

Al-Kumait said:

Aren't we the ones who forget the months of permissibility and make them forbidden?

The Almighty's saying: **An increase in disbelief** is a statement of what the Arabs did by collecting all kinds of disbelief. They denied the existence of the Almighty Creator, so they said: **And what is the Most Gracious?** in the most correct way. They denied the resurrection, so they said: **Who will give life to the bones when they have decayed?** (Ya-Sin 36:78). They denied the mission of the messengers, so they said: **A human being from among us whom we should follow?** (al-Qamar 54:24). They claimed that the lawful and unlawful were up to them, so they innovated it from themselves, following their desires, so they made lawful what God made unlawful. And there is no changer of His words, even if the polytheists hate it.

God the Almighty said: "He misleads thereby those who disbelieve, making it lawful one year and forbidding it another year, that they may conform to the number of what God has forbidden, and they make lawful what God has forbidden. God does not guide the disbelieving people." There are three readings for this. The people of the Two Sanctuaries and Abu Omar read *yudalil* and the Kufians read *yudallil* as a passive verb. Al-Hasan and Abu Raja read *yudalil*. Each of the three readings conveys a meaning, except that the object was deleted from the third reading. The meaning is: And those who disbelieved mislead thereby those who accept it from them. *Those* is in the nominative case. It is possible for the pronoun to refer to God the Almighty. The meaning is: God misleads thereby those who disbelieve, as God the Almighty said: **He misleads whom He wills** (al-Ra'd: 27), and as He said at the end of the verse: **And God does not guide the disbelieving people**. The second reading is **He misleads thereby those who disbelieve** meaning what is attributed to them, and Abu Ubaid chose this reading, because God the Almighty said: **Their evil deeds have been made pleasing to them**. The first reading was chosen by Abu Hatim, because they were astray by it, that is, by the postponement, because they thought it was and went astray by it. The ha' in

Surat al-Tawbah 9:37

The postponement is only an addition to disbelief by which those who disbelieve are led astray. They make it lawful one year and forbid it another year in order to correspond to the number of what God has forbidden. Thus they make lawful what God has forbidden. Their evil deeds have been made attractive to them. And God does not guide the disbelieving people.

yahluhunu refers to the postponement. It was narrated from Abu Raja' yadhil with the opening of the ya' and the dad. It is a dialect, it is said: dalalta adhal, and dalalta adhal. *Liwata'u* is the accusative with the lam of ki, meaning to agree. The people agreed upon such and such, meaning they did not make a month permissible without making a month sacred so that the sacred months would remain four. This is the correct one, not what is mentioned that they made the months five. Qatadah said: They deliberately took Safar and added it to the sacred months, and linked it to Muharram in the prohibition, and Qatrab and al-Tabari said the same about him. Accordingly, the postponement means the increase. And God knows best.

Tafsir Ibn Kathir

This is what God Almighty condemned the polytheists for, for their manipulation of God's law with their corrupt opinions, and their changing of God's rulings with their cold whims, and their making permissible what God has forbidden and forbidding what God has permitted. They had in them such a strong anger, chivalry and zeal that they extended the three-month period of prohibition that prevented them from fulfilling their desires by fighting their enemies. They had innovated before Islam a period of permitting the forbidden month, so they delayed it to Safar, making permissible the forbidden month and forbidding the permissible month, in order to match the number of what God has forbidden, the four months, as their poet, Umair bin Qais, known as Jadhal al-Ta'an, said:

I have learned that my people are noble people and that they have noble people.

Aren't we the ones who forget the months of permissibility and make them forbidden?

Which people did we not know Potter and which people did we not bridle?

Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement: **The postponement is only an increase in disbelief.** Al-Nasi said that Junada bin Awwf bin Umayya Al-Kinani used to come to the season every year and he was called Abu Thamama and he would call out: **Abu Thamama is not to be answered nor criticized.** "The first year's Safar is permissible," so he would make it permissible for the people and forbid Safar one year and forbid Muharram one year. This is the statement of God: **The postponement is only an increase in disbelief.** He said: They leave Muharram one year and forbid it another year. Al-Awfi narrated something similar on the authority of Ibn Abbas. Laith bin Abi Salim said on the authority of Mujahid: "A man from Banu Kinana used to come every year to the season on his donkey and say: O people, I am not to be criticized nor answered nor rejected for what I say.

We have forbidden Muharram and postponed Safar." Then the next year comes after him and he says the same thing as he said and he says we have forbidden Safar and delayed Muharram so his saying **to make up the number of what God has forbidden** he said meaning the four so they make permissible what God has forbidden by delaying this sacred month, and it was narrated from Abu Wa'il, Ad-Dahhak and Qatadah something similar to this, and Abdurrahman bin Zaid bin Aslam said in his saying **The postponement is only an increase in disbelief** the verse, this is a man from Banu Kinanah called Al-Qalmas and they were in the pre-Islamic era and they did not attack each other in the sacred month, a man would meet the killer of his father and not extend his hand to him, so when it was him he said go out with us they said to him this is Muharram he said we postpone it this year they are two Safar year, so when the next year we have completed it we make them forbidden, he said so he did that and when it was the next year he said do not fight in Safar they forbade it with Muharram they are forbidden, this is a strange description of the postponement and there is consideration in it because in one year they only forbid three months for this and in the year that follows they forbid five months so where is this from the saying of God the Almighty: **They make it lawful one year and forbid it another year to match the number of months that God has forbidden.** Another strange description was also narrated from Mujahid. Abd al-Razzaq said: Muammar told us on the authority of Abu Nujayh on the authority of Mujahid regarding the words of God the Almighty: **The postponement is only an increase in disbelief 10:13**, he said: God the Almighty made Hajj obligatory in Dhul-Hijjah. He said: The polytheists used to call Dhul-Hijjah Muharram, Safar, Rabi' and Rabi', Jumada and Jumada, Rajab and Sha'ban, Ramadan, Shawwal, Dhul-Qa'dah and Dhul-Hijjah. They would perform Hajj in it once, then they would remain silent about Muharram and not mention it, then they would go back and call it Safar, then they would call Rajab Jumada al-Akhira, then they would call Sha'ban Ramadan, then they would call Shawwal Ramadan, then they would call Dhul-Qa'dah Shawwal, then they would call Dhul-Hijjah Dhul-Qa'dah, then they would call Muharram Dhul-Hijjah and they would perform Hajj in it, and its name among them was Dhul-Hijjah. Then they returned in the same manner, so they would perform Hajj every year for two months, until the Hajj of Abu Bakr, the last of the two years, coincided with Dhul-Qi'dah. Then the Prophet, may God bless him and grant him peace, performed his Hajj, which coincided with Dhul-Hijjah. That is when the Prophet, may God bless him and grant him peace, would say in his sermon: **Time has turned back to its state on the day God created the heavens and the earth.** What Mujahid said is also questionable, and how can Abu Bakr's Hajj be valid when it occurred in Dhul-Qi'dah? And how is this?

God the Almighty said: **And an announcement from**

God and His Messenger to the people on the day of the greater pilgrimage that God is free from the polytheists and so is His Messenger *verse*. It was only announced during the pilgrimage of Abu Bakr. If it had not been in Dhu al-Hijjah, God the Almighty would not have said: **the day of the greater pilgrimage**. This postponement that He mentioned about the rotation of the year for them and their pilgrimage in every month for two years is not required from their action. The postponement is not possible without this. For when they made the month of Muharram permissible one year, they made Safar its substitute forbidden, and after it Rabi' and Rabi' until the end of the year as it is according to its system, number, and names of its months. Then in the second year they made Muharram permissible and left it as it was forbidden, and after it Safar and Rabi' and Rabi' until the end of it. **They made it permissible one year and forbade it another year to match the number of what God has forbidden, so they make permissible what God has forbidden** meaning in the prohibition of four months of the year, except that sometimes they bring forward the prohibition of the third month of the three consecutive months, which is Muharram, and sometimes they postpone it to Safar, meaning they delay it. We have already discussed the statement of the Prophet, may God bless him and grant him peace: **Time has come round** *hadith*, meaning that the matter is in the number of months and the prohibition of what is forbidden from it according to what was mentioned in the Book of God regarding the number and the sequence, not as the ignorant Arabs depend on them, separating the prohibition of some of them by intercalation from others, and God knows best. Ibn Abi Hatim said: Salih bin Bishr bin Salamah al-Tabarani told us, Makki bin Ibrahim told us, Musa bin Ubaidah told us, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, that he said: The Messenger of God, may God bless him and grant him peace, stopped at al-Aqabah and whoever God willed of the Muslims gathered around him, so he praised God and extolled Him as He deserves, then he said: **The intercalation is only from Satan, an increase in disbelief by which those who disbelieve are led astray, permitting it one year and forbidding it another year**. So they would forbid the sacred month one year and permit Safar, and permit the sacred month, which is the intercalation.

Imam Muhammad bin Ishaq spoke about this in his book, Al-Seerah, in a good, beneficial and beautiful way. He said: The first person to postpone the months for the Arabs, and to make permissible what God had forbidden and to make permissible what God had made permissible, was Al-Qalams, who was Hudhayfah bin Abd Faqim bin Adi bin Amir bin Tha'labah bin Al-Harith bin Malik bin Kinanah bin Khuzaymah bin Mudrikah bin Ilyas bin Mudar bin Nizar bin Ma'ad bin Adnan. Then after him, his son Ibad took over this, then after Ibad, his son Qala' bin Ibad, then his son Umayyah bin Qala', then his son Awf bin Umayyah, then his son Abu Thamama Junadah bin Awf, and he was the last of them. Islam was established upon him. When the Arabs finished their Hajj, they would gather around him, and he would stand among them as a preacher, and he would make Rajab, Dhul-Qa'dah, and Dhul-Hijjah forbidden. He would make Muharram permissible one year and

replace it with Safar, and he would make it forbidden to match the number of months that God had forbidden, so he made permissible what God had forbidden, meaning he made permissible what God had forbidden and forbade what God had made permissible. And God knows best.

Fath al-Qadir

His saying: 37- **The postponement is only an increase in disbelief**. Nafi' read in the narration of Warsh from him **the postponement** with a double yaa without a hamza. The rest read with a yaa followed by a hamza. An-Nahhas said: No one narrated this reading from Nafi' except Warsh alone, and it is derived from nasa'ahu and ansa'ahu: if he delayed it, as Al-Kisa'i narrated. Al-Jawhari said: The postponement is a fa'il with the meaning of maful from your saying: I postponed something so it is manso': if you delayed it, then manso' was transformed into nasi' just as maqtool was transformed into maqtool. Ibn Jarir said: In the postponement with the hamza there is the meaning of an increase. It is said: nasa' yansa': if he increased, he said: And it does not happen by leaving the hamza except from forgetfulness as God the Almighty said: **They forgot God so He forgot them**, and he responded to Nafi's reading. The Arabs used to forbid fighting in the mentioned sacred months. If they needed to fight in them, they would fight in them and forbid others. If they fought in Muharram, they would forbid Safar instead, and so on in other months. What made them do this was that many of them lived by raiding each other and plundering whatever they could of the money of those they raided, and fighting would break out between them because of that. The three months mentioned would harm them if they were to follow one another, and their need would increase and their poverty would become great, so they would make some of them permissible and forbid in their place the amount of other than the sacred months. This is the meaning of the intercalation that they used to do. There was a dispute about who first did this. It was said that he was a man from Banu Kinanah called Hudhayfah ibn 'Atid, and he was nicknamed al-Qalmas, and al-Kumait refers to him when he said:

Aren't we the ones who forget the months of permissibility and make them forbidden?

And their speaker says:

And we forget the pen month

It was said that he is Amr bin Luhay, and it was said that he is Naim bin Tha'labah from Banu Kinanah, and God the Almighty called the intercalation an increase in disbelief because it is a type of their disbelief, and a sin of their sins that are added to their disbelief in God, His Books, His Messengers, and the Last Day. His statement: **Thus He misguides those who disbelieve**. The people of the Two Sanctuaries, Abu Amr and Ibn Amir read *yadhil* in the active form. The Kufians read in the passive form, and the meaning of the first reading is that the disbelievers go astray by what they do of intercalation, and the meaning of the second reading is that the One who prescribed that for them makes them go astray by this bad practice. Abu Hatim chose the first reading, and Abu Ubaid chose the

The postponement is only an addition to disbelief by which those who disbelieve are led astray. They make it lawful one year and forbid it another year in order to correspond to the number of what God has forbidden. Thus they make lawful what God has forbidden. Their evil deeds have been made attractive to them. And God does not guide the disbelieving people.

second reading. Al-Hasan, Abu Raja' and Ya'qub read *yadhil* with a damma on the ya' and a kasra on the dad, so that its relative subject and object are deleted, and it is possible that its subject is God the Almighty and its relative object. It was read with a fatha on the ya' and the dad from ضل يضل. And nadhill was read with a noon. His statement: **They make it lawful one year and forbid it another year.** The pronoun refers to the intercalation: that is, they make the intercalation lawful one year and forbid it another year, or to the month that they postpone and fight in: that is, they make it lawful one year by replacing it with another month from the permissible months, they forbid it another year: that is, they preserve it and do not make fighting lawful in it, rather they keep it sacred. His statement: **To agree with the number of what God has forbidden** means to agree, and agreement is agreement. It is said: The people agreed on such-and-such: that is, they agreed on it and gathered. The meaning is: They did not make a month lawful except that they made a month forbidden so that the sacred months would remain four. Qatrub said: Its meaning is that they deliberately went to Safar and added it to the sacred months and linked it to Muharram in forbidding. At-Tabari said the same. His statement: **And to make lawful what God has forbidden** means from the sacred months that they replaced with others. **The evil of their deeds made attractive to them** means that Satan made the evil deeds that they do attractive to them, including the intercalation. It was read in the active construction: **And God does not guide the disbelieving people**, meaning those who persist in their disbelief and continue upon it, so He does not guide them with guidance that leads them to what they want. As for guidance in the sense of indicating the truth and directing to it, God Almighty has appointed it for all of His servants.

Al-Bukhari, Muslim and others narrated from the hadith of Abu Bakr that the Prophet, may God bless him and grant him peace, delivered a sermon during his pilgrimage and said: "Time has come full circle to the way it was on the day God created the heavens and the earth. The year is twelve months, four of which are sacred, three of which are consecutive: Dhul-Qa'dah, Dhul-Hijjah, and Muharram, and Rajab of Mudar, which is between Jumada and Sha'ban." Similar to this was narrated by Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh from the hadith of Ibn Umar. Similar to this was narrated by Ibn al-Mundhir, Abu al-Shaykh and Ibn Mardawayh from the hadith of Ibn Abbas. Similar to this was also narrated by al-Bazzar, Ibn Jarir and Ibn Mardawayh from the hadith of Abu Hurayrah. Ahmad and Ibn Mardawayh narrated it from the hadith of Abu Hurairah from his uncle, with a long chain of transmission traceable back to the Prophet. Sa'id ibn Mansur and Ibn Mardawayh narrated from Ibn Abbas: **Four of them are sacred**, and he said: Muharram, Rajab, Dhul-Qa'dah and Dhul-Hijjah. Abu al-Shaykh narrated from al-Dahhak who said: They were called sacred so that there would be no war in

them. Ibn al-Mundhir, Ibn Abi Hatim and al-Bayhaqi in al-Shu'ab narrated on the authority of Ibn Abbas regarding his statement: **Indeed, the number of months with God is twelve months in the Book of God.** Then He singled out four months from that and made them sacred, and magnified their sacredness, and made religion greater in them, and righteous deeds and reward greater. **So do not wrong yourselves therein.** He said: In all of them. **And fight the polytheists all together.** He said: All of them. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Muqatil regarding his statement: **And fight the polytheists all together.** He said: This verse abrogated every verse that contained a dispensation. At-Tabarani, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Amr ibn Shu'ayb on the authority of his father on the authority of his grandfather who said: The Arabs used to perform Hajj once every twenty years, and they would not perform Hajj except once every twenty years, and it is the intercalation that God mentioned in His Book. When the year Abu Bakr performed Hajj with the people coincided with that year, God called it the greater Hajj, then the Messenger of God (blessings and peace of God be upon him) performed Hajj the following year. The people welcomed the new moon, and the Messenger of God (peace and blessings of God be upon him) said: **Time has returned to its original state as it was on the day God created the heavens and the earth.** Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Umar that the Messenger of God (peace and blessings of God be upon him) stood at Al-Aqabah and said: **The postponement is from Satan, an increase in disbelief by which he misleads those who disbelieve, making it permissible one year and forbidding it the next.** So they would forbid Muharram one year and consider Safar permissible, and they would forbid Safar one year and consider Muharram permissible. This is the postponement. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas that Junada bin Auf Al-Kinani would come to the Hajj season every year, and his nickname was Abu Thamama. He would call out, **Abu Thamama will not be disappointed or criticized, and Safar of the first year is permissible**, so he would make it permissible for the people, making Safar permissible one year and forbidding Muharram the next year. This is the meaning of the verse: **The postponement is only an increase in disbelief.** Ibn Abi Hatim narrated on his authority regarding the verse, saying: They used to call Muharram Safar, and Safar they say Safran al-Awwal and al-Akhir, and sometimes the first and sometimes the last were permissible for them. Ibn Mardawayh narrated on his authority, saying: Al-Nisa'ah were a tribe of Banu Malik from Kinanah from Banu Fuqaym, and the last of them was a man called Al-Qalmas, and he is the one who postponed Muharram.

Tafsir al-Baghawi

37- The Almighty said: **The postponement is only an increase in disbelief.** It was said: It is a source like the blazing fire and the burning fire. It was said: It is a passive participle like the wounded and the killed, and it is from delay. And from it is the postponement in the sale, it is said: God postponed for him, meaning he delayed, and it is extended and hamzated according to most of the readers, and Warsh read from Nafi' via Al-Bukhari: with a shaddah on the yaa without a hamzah, and it was said: Its origin is the hamzah, so it was lightened.

It was said: It is from the word *Nasyan* meaning *forgotten*, meaning *abandoned*. The meaning of *Nasii* is to delay the prohibition of one month to another month. This is because the Arabs believed in the veneration of the sacred months, as if that was something they adhered to from the religion of Abraham, peace be upon him. Their main livelihood was hunting and raiding, so it was difficult for them to refrain from that for three consecutive months. Sometimes a war would break out in one of the sacred months and they would hate to delay their war, so they postponed, meaning they delayed the prohibition of that month to another month. They would delay the prohibition of Muharram until Safar, so they would prohibit Safar and permit Muharram. If they needed to delay the prohibition of Safar, they would delay it until Rabi', and so on, month after month, until the prohibition covered the entire year. Islam came about and Muharram returned to the place that God Almighty had placed it in, and that was after a long time. The Prophet, may God bless him and grant him peace, gave a sermon during his Hajj.

Also: Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf Al-Farbari told us, Muhammad bin Ismail Al-Bukhari told us, Muhammad bin Salam told us, Abdul Wahid told us, Abdul Wahhab told us, Ayoub told us on the authority of Muhammad bin Sirin, on the authority of Abu Bakrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "Time has come back to its original state on the day the heavens and the earth were created. The year is twelve months, four of which are sacred, three of which are consecutive: Dhul-Qi'dah, Dhul-Hijjah, and Muharram, and Rajab Mudar, which is between Jumada and Sha'ban." He said: **What month is this?** We said: **God and His Messenger know best.** He remained silent until we thought that he would call it by another name. He said: **Is it not the Sacred City?** We said: **Yes.** He said: **What day is this?** We said: **God and His Messenger know best.** He remained silent until we thought that he would call it by another name. He said: **Is it not the Day of Sacrifice?** We said: **Yes.** He said: **Then your bloods and your wealth are sacred to you.** Muhammad said: "I think he said: "And your honor is sacred to you, like the sanctity of this day of yours, in this city of yours, in this month of yours. You will meet your Lord, and He will ask you about your deeds. Do not return after me to misguidance, striking the necks of one another. Let the

witness convey to the absent, for perhaps some of those he conveys it to may be more aware of it than some of those who hear it. Have I conveyed the message? Have I conveyed the message?"

They said: The postponement continued with them, so they would sometimes perform Hajj in one month in some years and perform Hajj the following year in another month.

Mujahid said: They used to perform Hajj every month for two years. They performed Hajj in the month of Dhul-Hijjah for two years, then they performed Hajj in Muharram for two years, then they performed Hajj in Safar for two years, and so on with the months. Abu Bakr's Hajj, may God be pleased with him, coincided with the Hajj of the month of Hajj, which was Dhul-Hijjah. So he stood at Arafat on the ninth day, and he delivered a sermon on the tenth day in Mina, and he informed them that the months of intercalation had been replaced by the passage of time, and the matter had returned to what God had set the months' calculations upon when He created the heavens and the earth, and he commanded them to preserve it so that it would not change in the coming days.

They differed about the first person to postpone the Nasi': Ibn Abbas, Ad-Dahhak, Qatada and Mujahid said: The first person to postpone the Nasi' was Banu Malik ibn Kinanah, and they were three: Abu Thamama Junad ibn Auf ibn Umayya Al-Kinani. Al-Kalbi said: The first person to do that was a man from Banu Kinanah called Nu'aym ibn Tha'labah, and he was the leader of the people during the season. When the people were about to head to the front, he stood up and addressed the people and said: There is no turning back on what you have decreed. I am the one who is not criticized nor answered. The polytheists would say to him: At your service. Then they would ask him to postpone a month so that they could make changes in it. He would say: Indeed, Safar of the year is forbidden. When he said that, they would loosen the strings, remove the spears and the ropes. If he said it was permissible, they would tie the strings, tighten the ropes, and make a raid.

After Naim bin Tha'laba, there was a man called Junada bin Awf, who was the one whom the Prophet, may God bless him and grant him peace, met.

Abdul Rahman bin Zaid bin Aslam said: He is a man from Banu Kinanah called Al-Qalmas. Their poet said: And among us is the one who forgets the month Al-Qalmas. And they did not do that except in Dhu al-Hijjah when the Arabs gathered for the season.

Jubair said on the authority of Al-Dahhak on the authority of Ibn Abbas, may God be pleased with them both: The first person to establish the postponement was Amr bin Luhay bin Qama'ah bin Khandaf.

Ismail bin Abdul Qahir told us, Abdul Ghafir bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Zuhair bin Harb told us, Jarir told us, on the authority of Suhayl, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **I saw**

Surat al-Tawbah 9:37

The postponement is only an addition to disbelief by which those who disbelieve are led astray. They make it lawful one year and forbid it another year in order to correspond to the number of what God has forbidden. Thus they make lawful what God has forbidden. Their evil deeds have been made attractive to them. And God does not guide the disbelieving people.

Amr bin Luhay bin Qama'ah bin Khandaf, the father of Banu Ka'b, dragging his intestines in the fire.

This is what we mentioned, which is the intercalation that God the Most High mentioned, saying: **The intercalation is only an increase in disbelief**, meaning an increase in disbelief upon their disbelief, **with which He misguides those who disbelieve**, Hamzah, Al-Kisa'i, and Hafs read: **He misguides** with a damma on the ya' and a fatha on the dad, like God the Most High said: **He made their evil deeds seem good to them**, and Ya'qub read with a damma on the ya' and a kasra on the dad, which is the reading of Al-Hasan and Mujahid, meaning **He misguides** those who disbelieved with it, and the others read with a fatha on the ya' and a kasra on the dad, because they are the ones who are astray, according to His statement: **They make it lawful**, meaning the intercalation, **a year and forbid it a year in order to agree**, meaning: to agree, and agreement is agreement, **the number of what God has forbidden**, meaning that they did not make lawful a month of the forbidden, so that the forbidden would not be more than four months, as God has forbidden, so that it would be in agreement with the number, **and they make lawful what God has forbidden, their evil deeds seem good to them**, Ibn Abbas said: Satan makes them seem good, **and God does not guide the disbelieving people**.

misguidance or confusion. **So that they may agree with the number of what God has forbidden** meaning that they may agree with the number of four forbidden days. The lam is related to **they forbid** or to what the two verbs indicate. **So that they may make lawful what God has forbidden** by agreeing with the number alone without taking into account the time. **He has made their evil deeds seem good to them**. It was read in the active form, which is God, the Most High, and the meaning is that He has let them down and led them astray until they considered their ugly deeds to be good. **And God does not guide the disbelieving people** guidance that leads to right guidance.

Tafsir al-Baidawi

37. **Indeed, the postponement** means delaying the sanctity of the month to another month. If a sacred month came while they were at war, they would make it permissible and forbid another month in its place, until they rejected the specificity of the months and considered the mere number. And from Nafi' with the narration of Warsh **Indeed, the forgetfulness** by changing the hamza to a ya' and assimilating the ya' into it. And **the forgetfulness** was read without it, and the nasa' and the women, and all three of them are sources of the nasa'ah if he delayed it. **Addition to disbelief** because it is the prohibition of what God has permitted and the permission of what God has forbidden, so it is another disbelief that they added to their disbelief. **He misleads those who disbelieve thereby** an additional misguidance. Hamza, Al-Kisa'i and Hafs read *yudhill* in the passive form, and from Ya'qub *yudhill* on the basis that the action belongs to God the Most High. **They make it permissible a year** they make the forgotten sacred months permissible a year and forbid another month in its place. **And they forbid it a year** they leave it as sacred. It was said: The first one to do this was Junada bin Auf Al-Kinani. He would stand on a camel during the Hajj season and call out: Your gods have made the forbidden lawful for you, so make it lawful. Then he would call out to the tribes: Your gods have forbidden you the forbidden, so forbid it. Both sentences are an explanation of

Surat al-Tawbah 9:38

O you who have believed, what is [the matter] with you that when you are told to go forth in the cause of God you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of the life of this world compared to the Hereafter except a little?

Tafsir al-Jalalayn

38 - And it was revealed when the Prophet, may God bless him and grant him peace, called the people to the Battle of Tabuk and they were in hardship, distress and heat, so it was difficult for them **O you who have believed, what is [the matter] with you that when you are told to go forth in the cause of God you cling heavily** by assimilating the ta' in the original into the triangle and bringing the hamzat al-wasl, meaning you are slow and turn away from jihad **to the land** and sitting in it, and the question is for rebuke **Are you satisfied with the life of this world** and its pleasures **instead of the Hereafter** meaning instead of its pleasures **Then what is the enjoyment of the life of this world compared to the enjoyment of the Hereafter except little** insignificant

Tafsir al-Suyuti

God Almighty said, **O you who have believed, what is [the matter] with you when you are told, 'I am not able to do so,'** verse. Ibn Jarir narrated on the authority of Mujahid regarding this verse, saying, "This is when they were ordered to go to Tabuk after the conquest, and when they were ordered to go out in the summer when the fruits were good and they desired shade and the way out was difficult for them, so God revealed, 'Go forth, whether light or heavy.'"

Tafsir al-Tabari

Abu Jaafar said: This verse is an urging from God, the Most High, to the believers among the companions of His Messenger, to invade the Romans, and that is the invasion of the Messenger of God, may God bless him and grant him peace, in Tabuk.

God Almighty says: O you who have believed in God and His Messenger, **What is the matter with you?** What is your command, **when you are told to go forth in the cause of God?** He says: When the Messenger of God Muhammad says to you: **Go forth**, meaning: go out from your homes to your battlefield.

The root of *nafar* is to leave one place for another due to a matter that has motivated one to do so. From this: **nafaran ad-daba the animal fleeing**. However, it is said from nafar to raid: **So-and-so fled to such-and-such a border, fleeing in flight and in flight**. I think that this is one of the differences by which they differentiate between the difference in what is being reported, even if the meanings of the report are the same.

The meaning of the statement is: What is the matter with you, O believers, when you are told: Go out as fighters, **in the way of God**, meaning: in jihad against

the enemies of God, **that you cling to the earth heavily?** He says: You are clinging heavily to your land and your homes and sitting in them.

It was said: *Athaqaltum* is due to the assimilation of *thaa* into *taa*, so an alif was added to it, to reach the point of speaking with it, because *taa* is assimilated into *thaa*. If the alif was dropped and it was started with, it would only be moving, so an alif was added to make the movement occur with it, as the Most High said: **Until, when they all overtook it** (al-A'raf 7:38), and as the poet said:

She takes over the bed if he finds her sweet-tasting waist, if he continues kissing her

It is from *thickness*, and its metaphor is the metaphor of **you did it**, from *heaviness*.

And His statement: **Are you satisfied with the life of this world rather than the Hereafter?** God Almighty says: Are you satisfied with the portion of this world and its comforts, in exchange for the bliss of the Hereafter, and what is with God for the righteous in His gardens? **What is the enjoyment of the life of this world compared to the Hereafter?** He says: What do those who enjoy themselves in this world enjoy in its life and pleasures in comparison to the bliss of the afterlife and the honor that God has prepared for His friends and those who obey Him, **except a little**, insignificant. He says to them: So seek, O believers, the bliss of the Hereafter, and the honor of honor that is with God for His friends, by obeying Him and hastening to respond to His command to mobilize to fight His enemy.

And the people of interpretation said something similar to what we said about that.

Who said that?

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: **What is the matter with you that when you are told to go forth in the cause of God you cling heavily to the earth?** They were commanded to go forth in the Tabuk expedition after the conquest, after Taif, and after Hunayn. They were commanded to go forth in the summer, when the palm trees were in full bloom, the fruits were good, they desired shade, and the way out was difficult for them.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **O you who have believed, what is [the matter] with you that when you are told to go forth in the cause of God you adhere heavily to the earth?** He said: This was when they were commanded to go forth in the Battle of Tabuk after the conquest and Hunayn and after Taif. He commanded them to go forth in the summer, when the palm trees were in full bloom, the fruits were good, they desired shade, and the way out was difficult for them. He said: They said: **The heavy one**, the one in need, the one in distress and preoccupation, and the one who is spread out in all of that, so God revealed: **Go forth, whether light or heavy.** (al-Tawbah 9:41)

Surat al-Tawbah 9:38

O you who have believed, what is [the matter] with you that when you are told to go forth in the cause of God you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of the life of this world compared to the Hereafter except a little?

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **What is the matter with you?** "What" is an interrogative particle that means confirmation and rebuke. The meaning is: What is preventing you from such-and-such, as you say: Why are you turning away from so-and-so? There is no dispute that this verse was revealed as a rebuke for those who stayed behind from the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk. It was in the ninth year of the Hijra, one year after the conquest, and it will be mentioned at the end of the surah, God willing. And *Nafar* is moving quickly from one place to another for something that happens. It is said about the son of Adam: *Nafar* to the matter, he flees, aversion. And a people are aversion, and from this is the saying of God the Almighty: **And they turned back in aversion** (al-Isra' 17:46). And it is said about an animal: **Nafarat Tanfaz with a damma or kasra on the fa** Nafaran and Nafour. It is said about an animal: Nafar, which is a name like Al-Harran. And the pilgrim fled from Mina in aversion.

Second: The Almighty's saying: **You were weighed down to the earth.** The commentators said: Its meaning is you were weighed down to the pleasures of the earth, or to residing on the earth. It is a rebuke for abandoning jihad and a reproach for retiring from taking the initiative to go out, and it is similar to someone who is attached to the earth. Its original form is *tathaqaaltum*, the *ta'* was assimilated to the *tha'* because of its proximity to it, and it needed the *alif* of connection to reach the pronunciation of the consonant, and similar to it are *idaraku* and *idara'tum* "atayirna" and *wazaynat*. Al-Kisa'i recited:

She takes over the bed if he finds her waist
sweet-tasting if he follows the kiss

Al-A'mash read *tathaqaaltum* based on the original. Al-Mahdawi narrated it. Tabuk - and he called the people to it - was in the heat of the summer, with good fruits and cool shade - as mentioned in the authentic hadith as follows - so laziness overcame the people, so they retired and were slow. So God rebuked them with this statement, and the preference for this world over the Hereafter was absent from them. The meaning of **are you satisfied with the life of this world rather than the Hereafter** is instead, the estimate is: are you satisfied with the pleasures of this world instead of the pleasures of the Hereafter. So *min* includes the meaning of a substitute, like the Almighty's saying: **And if We willed, We could have made you angels on the earth, succeeding you** (al-Zukhruf 43:60), meaning instead of you.

The poet said:

I wish we had a cold drink of Zamzam water that was
cooked the night before.

It is narrated from the water of Hamnan. He meant: If only we had a cold drink instead of Zamzam water. And the *tahyan* is a stick that is erected in the corner of the house for air, and water is hung on it until it cools. God rebuked them for preferring comfort in this world over comfort in the Hereafter, as the comfort of the Hereafter is not attained except through the hardship of this world. The Prophet, may God bless him and grant him peace, said to Aisha when she was performing the circumambulation while riding.

Your reward is according to your effort. Narrated by Al-Bukhari.

Tafsir Ibn Kathir

This is the beginning of a rebuke to those who stayed behind from the Messenger of God (may God's peace and blessings be upon him) in the Battle of Tabuk when the fruits and shade were good in the intense heat and scorching summer. God the Almighty said: **O you who have believed, what is [the matter] with you that when you are told to go forth in the cause of God meaning when you are called to jihad in the cause of God you cling heavily to the earth** meaning you become lazy and inclined to remain in ease, comfort and good fruits. **Are you satisfied with the life of this world rather than the Hereafter?** meaning why did God the Blessed and Exalted act like this, more satisfied with the world than the Hereafter? Then God the Blessed and Exalted showed indifference to the world and desired the Hereafter, saying: **The enjoyment of the life of this world is but little compared to the Hereafter** as Imam Ahmad said: We were told by Wakee' and Yahya bin Saeed, they said: Ismail bin Abi Khalid told us on the authority of Qais on the authority of Al-Mustawrid, the brother of Banu Fihri, he said: The Messenger of God (may God's peace and blessings be upon him) said: "The world in comparison to the Hereafter is nothing but like one of you dipping his finger into the sea. Let him see what it brings back?" And he pointed with his index finger. Muslim alone narrated it. Ibn Abi Hatim narrated: Bishr bin Muslim bin Abdul Hamid Al-Himsi told us in Homs. Al-Rabi bin Ruh told us. Muhammad bin Khalid Al-Wahbi told us. Ziyad, meaning Al-Jassas, told us on the authority of Abu Uthman who said: I said: O Abu Hurairah, I heard from my brothers in Basra that you say: I heard the Prophet of God, may God bless him and grant him peace, say: **God rewards for a good deed with a million good deeds.** Abu Hurairah said: Rather, I heard the Messenger of God, may God bless him and grant him peace, say: **God rewards for a good deed with two million good deeds.** Then he recited this verse: **But the enjoyment of the life of this world is but little compared to the Hereafter.** The worldly life is what has passed of it and what remains of it with God is little. Ath-Thawri said on the authority of Al-A'mash regarding the verse: **But the enjoyment of the life of this world is but little**

compared to the Hereafter. He said: Like the provisions of a traveler.

Abdul Aziz bin Abi Hazim said on the authority of his father: When the death of Abdul Aziz bin Marwan was approaching, he said: Bring me my shroud in which I will be shrouded so that I may look at it. When it was placed in front of him, he looked at it and said: Do I not have anything great left behind in this world except this? Then he turned his back and wept, saying: Shame on you, O home! Indeed, your much is little, and indeed, your little is short, and indeed, we are in delusion because of you. Then the Almighty threatened those who abandon jihad, saying: **If you do not go forth, He will punish you with a painful punishment.** Ibn Abbas said: The Messenger of God, may God bless him and grant him peace, called forth a tribe of Arabs, but they were reluctant to go forth, so God withheld rain from them, and their punishment was **and will replace you with another people**, meaning to support His Prophet and establish His religion, as God Almighty said: **And if you turn away, He will replace you with another people; then they will not be the likes of you.** "And you will not harm Him at all," meaning you will not harm God at all by turning away from jihad, your refusal, and your reluctance to go forth. **And God is over all things competent**, meaning He is able to triumph over the enemies without you. It has been said that this verse and His statement: **Go forth, whether light or heavy**, and His statement: **It was not for the people of Medina and those around them of the bedouins to stay behind from the Messenger of God**, were abrogated by God Almighty's statement: "And it is not for the believers to go forth all at once. So why should not a party from every division of them go forth?" This was narrated on the authority of Ibn Abbas, Ikrimah, Al-Hasan, and Zaid. Ibn Aslam responded to Ibn Jarir and said: This is only for those whom the Messenger of God, may God bless him and grant him peace, called to jihad, and it became obligatory for them. If they had abandoned it, they would have been punished for it. This has a direction, and God Almighty knows best what is correct.

Fath al-Qadir

His statement: 38- **O you who have believed** When he explained the faults of those infidels, he returned to encouraging the believers to fight them, and the question **What is wrong with you?** is for denial and rebuke: meaning what is preventing you from that, and there is no dispute that this verse was revealed as a rebuke to those who stayed behind from the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk, and it was in the year nine of the Hijra, one year after the conquest, and the departure: is moving quickly from one place to another for something that happened. His statement: **You moved heavily to the earth** its origin is **you moved heavily**, the ta' was assimilated into the tha' because of its proximity to it, and the alif of connection was brought to reach the pronunciation of the consonant, and similar to it: *adrakū*, *atīrū*, and *atūrū*, and Al-Kisa'i recited:

The sleeper follows her when he misses her, and the taste is sweet when he follows the kiss

Al-A'mash read *ataqalatum* in the original form, and its meaning is **you were slow**, and it was transitive with *ila* because it includes the meaning of inclination and devotion, and it was said that its meaning is: you inclined to reside in your land and remain in it. *ataqalatum* was read as a question, and its meaning is a rebuke, and the factor in the circumstance is what is in **ma lakam** of the meaning of the verb, as if it was said: what prevents you, or what do you do if it is said to you? And **ila al-ard** is related to *ataqalatum* and as mentioned above. His statement: **are you satisfied with the life of this world** means with its pleasures instead of the hereafter, like the statement of the Most High: **And if We willed, We could have made from you angels on the earth, succeeding you** meaning instead of you, and similar to it is the statement of the poet:

She made us a cold drink of Zamzam water and put it to cook.

That is, instead of Zamzam water, and the cooking is a stick that is set up in the corner of the house for the air, and water is hung on it to cool it, and the meaning of **in the hereafter** is in the side of the hereafter, and in contrast to it is **except a little** meaning except for insignificant enjoyment that is not worthy of attention, and it is possible that what is meant by little is nothingness, since there is no relation between the finite and the transient and the infinite and the everlasting, and it appears that this heaviness did not come from the whole, since it is far-fetched that they all apply to slowness and heaviness, but rather it is from the aspect of relating what occurs from some to the whole, and it is common and widespread.

Tafsir al-Baghawi

38- The Almighty said: **O you who have believed, what is [the matter] with you that when you are told to go forth in the cause of God you cling heavily to the earth?** The verse was revealed to encourage the Battle of Tabuk. When the Prophet, may God bless him and grant him peace, returned from Taif, he ordered jihad to conquer the Romans. This was at a time when people were in difficulty and the heat was intense, when the fruits and shade were good. The Messenger of God, may God bless him and grant him peace, did not want to undertake a battle except that he would cover it with another one until that battle happened. The Messenger of God, may God bless him and grant him peace, undertook it in intense heat, faced a long journey, and faced vast deserts. They were many in number. He explained their matter to the Muslims so that they would prepare themselves as their enemy would. It was difficult for them to go forth and they were clumsy. So God, the Almighty, revealed: **O you who have believed, what is [the matter] with you that when you are told meaning: the Messenger of God said to you: Go forth go forth in the cause of God you cling heavily to the earth** meaning: you stuck to your land and your homes. **Are you satisfied with the life of this world rather than the Hereafter?** That is, with the lowliness and insignificance of this world in comparison to the pleasures of the Hereafter. **But the enjoyment of the life of this world is but little compared to the Hereafter.**

Surat al-Tawbah 9:38

O you who have believed, what is [the matter] with you that when you are told to go forth in the cause of God you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of the life of this world compared to the Hereafter except a little?

Tafsir al-Baidawi

38. **O you who have believed, what is [the matter] with you that when you are told to go forth in the cause of God you are heavy-handed?** You are slow. It was read **تَأْتَلُمْ** according to the original and **اتَأْتَلُمْ** as a question for rebuke. **To the earth** is related to it as if it included the meaning of devotion and inclination, so it was transitive with *to*. This was during the Battle of Tabuk, which they were ordered to do after their return from Taif at a time of hardship and heat with the distance and the large number of the enemy, so it was difficult for them. **Are you satisfied with the life of this world** and its delusion? **From the Hereafter** instead of the Hereafter and its pleasures. **What is the enjoyment of the life of this world?** What is the enjoyment of it? **In the Hereafter** in comparison to the Hereafter. **Except a little** insignificant.

Surat al-Tawbah 9:39

Unless you go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And God is over all things competent.

Tafsir al-Jalalayn

39 - *Except* by assimilating La into the conditional Nun of In in both places **If you go forth** go out with the Prophet, may God bless him and grant him peace, for jihad **He will punish you with a painful punishment** painful **and will replace you with another people** that is, He will bring them in your place **and do not harm Him** that is, God or the Prophet, may God bless him and grant him peace **at all** by not supporting him, for God is the supporter of His religion **and God is over all things competent** and from that is the support of His religion and His Prophet

Tafsir al-Suyuti

Ka God's saying: **If you do not go forth, the verse**. Ibn Abi Hatim narrated on the authority of Najdah bin Nafi' who said: "I asked Ibn Abbas about this verse, and he said: The Messenger of God, may God bless him and grant him peace, called some tribes of the Arabs to mobilize, but they were reluctant to come to him. So God revealed: "If you do not go forth, He will punish you with a painful punishment." So He withheld the rain from them, and their punishment was...

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the believers in Him from the companions of His Messenger, threatening them for not going out to fight against their enemy from al-Rum 30: If you do not go out, O believers, to those whom the Messenger of God has called upon you to fight, God will punish you immediately in this world, for your not going out to fight against them, with a painful punishment, **and will replace you with another people**, meaning: God will replace you with His Prophet, another people, who will go out when called upon, and will respond to him when called upon, and will obey God and His Messenger, **and will not harm Him at all**, meaning: And will not harm God, by not going out and disobeying Him, at all, because He has no need of you, rather you are the ones who need Him, and He is independent of you and you are the poor, **and God is over all things competent**, meaning: God Almighty says: God is capable of destroying you and replacing you with another people, and of everything He wills.

It was mentioned that the **painful torment** in this place was the withholding of rain from them.

Who said that?

Abu Kuraib told us, he said, Zaid bin Al-Habbab told us, he said, Abdul-Mu'min bin Khalid Al-Hanafi told me, he said, Najdah Al-Khurasani told me, he said: I heard Ibn Abbas, and he was asked about His statement: **If you do not go forth, He will punish you with a painful**

punishment, he said: The Messenger of God, may God bless him and grant him peace, called upon a tribe of the Arabs to go forth, but they were reluctant to come to him, so he withheld the rain from them, and that was their punishment, so that is what His statement: **If you do not go forth, He will punish you with a painful punishment** is.

Ibn Hamid told us, Yahya bin Wadh told us, Abdul-Mumin told us, on the authority of Najdah, who said: I asked Ibn Abbas, and he mentioned something similar, except that he said: Their punishment was that the rain was withheld from them.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **If you do not go forth, He will punish you with a painful punishment**. God called the believers to the battle of Tabuk before the Levant, with what God knows of the effort.

Some of them claimed that this verse was abrogated.

Who said that?

Ibn Hamid told us, Yahya bin Wadh told us, on the authority of Al-Husayn, on the authority of Yazid, on the authority of Ikrimah and Al-Hasan Al-Basri, who said: He said: **If you do not go forth, He will punish you with a painful punishment**. And he said: **It was not for the people of Medina and the Bedouins around them to stay behind the Messenger of God or to prefer themselves over himself**. Until His saying: **That God may reward them with the best of what they used to do**. Then the verse that followed abrogated it: **And it is not for the believers to go forth all at once**. Until His saying: **That they may beware**. (al-Tawbah 9:120-122)

Abu Ja'far said: There is no report of what 'Ikrimah and al-Hasan said, that the ruling of this verse that they mentioned was abrogated. It must be accepted, and there is no argument that negates the validity of that. A number of the Companions and Followers saw the confirmation of the ruling with that, and we will mention them later. It is possible that his statement, **If you do not go forth, He will punish you with a painful punishment**, refers to the specific people, and what is meant by it is those whom the Messenger of God, may God bless him and grant him peace, called forth but did not go forth, according to what we mentioned from the narration on the authority of Ibn 'Abbas.

If that is the case, then His statement, **And it is not for the believers to go forth all at once**, is a prohibition from God to the believers from evacuating the lands of Islam without a believer residing therein, and an announcement from God to them that it is obligatory for some of them to go forth and not for others, and that is for those among them who are called forth and not for those who are not. If that is the case, then there is no abrogation in one of the two verses for the other, and the ruling of each one of them is valid in what it means.

Tafsir al-Qurtubi

There is one issue - which is that the Almighty's saying: **If you do not go forth** is a condition, and therefore the

Surat al-Tawbah 9:39

Unless you go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And God is over all things competent.

letter *nun* was deleted from it. The answer is **He will punish you, and replace you with another people** and this is a severe threat and a confirmed warning against abandoning the mobilization. Ibn al-Arabi said: Among the established principles is that when a command is given, its occurrence does not exceed the requirement of the action. As for the punishment when it is abandoned, it is not taken from the command itself nor is it required by the requirement, but rather the punishment is by the report about it, like His saying: If you do not do such and such, I will punish you with such and such, as mentioned in this verse. So, according to it, it is obligatory to go forth for jihad and go out to fight the infidels so that the word of God is supreme. Abu Dawud narrated on the authority of Ibn Abbas who said: **If you do not go forth, He will punish you with a painful punishment** and **It was not for the people of Madinah** - to His saying - **to work** [At-Tawbah 121] was abrogated by the verse that follows it: **And it was not for the believers to go forth all together**. This is the saying of Ad-Dahhak, Al-Hasan and Ikrimah. **He punishes you**. Ibn Abbas said: It means withholding rain from them. Ibn Al-Arabi said: If this is authentically reported from him, then he is more knowledgeable about where he said it. Otherwise, the painful punishment is in this world with the enemy's control and in the fire in the hereafter.

I said: The statement of Ibn Abbas was included by Imam Abu Dawud in his Sunan on the authority of Ibn Nafi' who said: I asked Ibn Abbas about this verse: **If you do not go forth, He will punish you with a painful punishment**. He said: So He withheld the rain from them, and that was their punishment. Imam Abu Muhammad Ibn Atiyah mentioned it with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Ibn Abbas who said: The Messenger of God (peace and blessings of God be upon him) called a tribe to battle, but they stayed back, so God withheld the rain from them and punished them with it. Painful means painful, meaning hurtful. It has been mentioned before. **And He will replace you with another people**. He threatened to replace His Messenger with a people who will not stay back when he calls them to battle. It was said: The sons of Persia. It was also said: The people of Yemen. **And will not harm Him at all** is a conjunction. The letter *ha* was said to refer to God Almighty, and it was said to the Prophet (peace and blessings of God be upon him). Being reluctant to engage in jihad while showing dislike is forbidden for everyone. As for those who are not disliked, then the one whom the Prophet (peace and blessings of God be upon him) specified is forbidden to be reluctant, and if he is safe from them, then the obligation is a communal obligation. Al-Qushayri mentioned it. It has been said that what is meant by this verse is the obligation to mobilize when there is a need and the disbelievers appear and their power grows. The apparent meaning of the verse indicates that this is in the form of a summons, so based on this, it is not appropriate to apply it to the time of the appearance of the polytheists, because the obligation of that is not specific to the summons, because it is specified. If that

is proven, then it is unlikely that the summons and mobilization would be a requirement for something that was not previously required, except that if the Imam appoints a people and urges them to jihad, they should not be reluctant when appointing, and his appointment becomes an obligation on the one he appoints, not for the purpose of jihad, but for the obedience of the Imam. And God knows best.

Tafsir Ibn Kathir

This is the beginning of a rebuke to those who stayed behind from the Messenger of God (may God's peace and blessings be upon him) in the Battle of Tabuk when the fruits and shade were good in the intense heat and scorching summer. God the Almighty said: **O you who have believed, what is [the matter] with you that when you are told to go forth in the cause of God meaning when you are called to jihad in the cause of God you cling heavily to the earth** meaning you become lazy and inclined to remain in ease, comfort and good fruits. **Are you satisfied with the life of this world rather than the Hereafter?** meaning why did God the Blessed and Exalted act like this, more satisfied with the world than the Hereafter? Then God the Blessed and Exalted showed indifference to the world and desired the Hereafter, saying: **The enjoyment of the life of this world is but little compared to the Hereafter** as Imam Ahmad said: We were told by Wakee' and Yahya bin Saeed, they said: Ismail bin Abi Khalid told us on the authority of Qais on the authority of Al-Mustawrid, the brother of Banu Fihri, he said: The Messenger of God (may God's peace and blessings be upon him) said: "The world in comparison to the Hereafter is nothing but like one of you dipping his finger into the sea. Let him see what it brings back?" And he pointed with his index finger. Muslim alone narrated it. Ibn Abi Hatim narrated: Bishr bin Muslim bin Abdul Hamid Al-Himsi told us in Homs. Al-Rabi bin Ruh told us. Muhammad bin Khalid Al-Wahbi told us. Ziyad, meaning Al-Jassas, told us on the authority of Abu Uthman who said: I said: O Abu Hurairah, I heard from my brothers in Basra that you say: I heard the Prophet of God, may God bless him and grant him peace, say: **God rewards for a good deed with a million good deeds**. Abu Hurairah said: Rather, I heard the Messenger of God, may God bless him and grant him peace, say: **God rewards for a good deed with two million good deeds**. Then he recited this verse: **But the enjoyment of the life of this world is but little compared to the Hereafter**. The worldly life is what has passed of it and what remains of it with God is little. Ath-Thawri said on the authority of Al-A'mash regarding the verse: **But the enjoyment of the life of this world is but little compared to the Hereafter**. He said: Like the provisions of a traveler.

Abdul Aziz bin Abi Hazim said on the authority of his father: When the death of Abdul Aziz bin Marwan was approaching, he said: Bring me my shroud in which I will be shrouded so that I may look at it. When it was placed in front of him, he looked at it and said: Do I not

have anything great left behind in this world except this? Then he turned his back and wept, saying: Shame on you, O home! Indeed, your much is little, and indeed, your little is short, and indeed, we are in delusion because of you. Then the Almighty threatened those who abandon jihad, saying: **If you do not go forth, He will punish you with a painful punishment.** Ibn Abbas said: The Messenger of God, may God bless him and grant him peace, called forth a tribe of Arabs, but they were reluctant to go forth, so God withheld rain from them, and their punishment was **and will replace you with another people**, meaning to support His Prophet and establish His religion, as God Almighty said: **And if you turn away, He will replace you with another people; then they will not be the likes of you.** "And you will not harm Him at all," meaning you will not harm God at all by turning away from jihad, your refusal, and your reluctance to go forth. **And God is over all things competent**, meaning He is able to triumph over the enemies without you. It has been said that this verse and His statement: **Go forth, whether light or heavy**, and His statement: **It was not for the people of Medina and those around them of the bedouins to stay behind from the Messenger of God**, were abrogated by God Almighty's statement: "And it is not for the believers to go forth all at once. So why should not a party from every division of them go forth?" This was narrated on the authority of Ibn Abbas, Ikrimah, Al-Hasan, and Zaid. Ibn Aslam responded to Ibn Jarir and said: This is only for those whom the Messenger of God, may God bless him and grant him peace, called to jihad, and it became obligatory for them. If they had abandoned it, they would have been punished for it. This has a direction, and God Almighty knows best what is correct.

Fath al-Qadir

His statement: 39- **If you do not go forth, He will punish you.** This is a severe threat and a confirmed warning for those who do not go forth with the Messenger of God, may God bless him and grant him peace. **He will punish you with a painful punishment.** That is, He will destroy you with a severe, painful punishment. It was said that it is only in this world, and it was said that it is more general than that. His statement: **And He will replace you with another people.** That is, He will make them for His messengers in place of you, people who will not delay when they need them.

There is a difference of opinion about who these people are. Some say they are the people of Yemen, and some say they are the people of Persia. There is no basis for specifying them without evidence. His statement, **And do not harm him at all** is connected to *replaces*, and the pronoun is said to be for God, and it is said to the Prophet, may God bless him and grant him peace: that is, do not harm God at all by not obeying His command to mobilize, or do not harm the Messenger of God at all by not supporting him and mobilizing with him. **And God is over all things competent**, and among His powers is your punishment and your replacement.

Tafsir al-Baghawi

39-Then He threatened them for abandoning jihad, and the Almighty said:

If you do not go forth, He will punish you with a painful punishment, in the Hereafter. It was said: It is the withholding of rain from them in this world.

Najdah ibn Nafi' asked Ibn Abbas about this verse, and he said: The Messenger of God, may God bless him and grant him peace, called upon a tribe of the Arabs to mobilize, but they were reluctant to him, so he withheld the rain from them, and that was their punishment. **And He will replace you with another people** better than you and more obedient. Saeed ibn Jubayr said: They are the sons of Persia. It was said: They are the people of Yemen. **And you will not harm Him at all** by not mobilizing. **And God is over all things competent.**

Tafsir al-Baidawi

39. **If you do not go forth** If you do not go forth to that for which you have been called forth. **He will punish you with a painful punishment** By destroying you due to a terrible cause such as drought or the emergence of an enemy. **And He will replace you with another people** And He will replace you with others who are obedient such as the people of Yemen and the sons of Persia. **And do not harm Him at all** For your reluctance to support His religion does not detract at all, for He is independent of everything and in every matter. It was said that the pronoun refers to the Messenger, may God bless him and grant him peace, meaning do not harm him, for God Almighty promised him protection and victory, and His promise is true. **And God is over all things competent** So He is able to change and alter the causes and to provide victory without support, as He said.

Surat al-Tawbah 9:40

Unless you aid him - God has already aided him when those who disbelieved had expelled him, the second of two, when they were in the cave and he said to his companion, "Do not grieve; indeed God is with us." So God sent down His tranquility upon him and supported him with soldiers you did not see and made the word of those who disbelieved the lowest, while the word of God - that is the highest. And God is Almighty, All-Wise.

Surat al-Tawbah 9:40

Unless you aid him - God has already aided him when those who disbelieved had expelled him, the second of two, when they were in the cave and he said to his companion, **Do not grieve; indeed God is with us.** So God sent down His tranquility upon him and supported him with soldiers you did not see and made the word of those who disbelieved the lowest, while the word of God - that is the highest. And God is Almighty, All-Wise.

Tafsir al-Jalalayn

40 - **If you do not aid him** meaning the Prophet, may God bless him and grant him peace **God has aided him when** when **those who disbelieved expelled him** from Mecca, meaning they forced him to go out when they wanted to kill him or imprison him or banish him to Dar al-Nadwa **the second of two** a state, meaning one of two and the other is Abu Bakr, meaning God aided him in such a state and will not let him down in any other *when* a substitute for when before it **they were in the cave** a tunnel in Mount Thawr *when* a second substitute **he said to his companion** Abu Bakr when he said to him when he saw the feet of the polytheists: If one of them looked under his feet he would see us **Do not grieve, God is with us** with His aid **so God sent down His tranquility** His reassurance **upon him** it was said upon the Prophet, may God bless him and grant him peace, and it was said upon Abu Bakr **and supported him** meaning the Prophet, may God bless him and grant him peace **with soldiers you did not see** angels in the cave and the places where he fought **and made the word of those who disbelieved** meaning the call to polytheism **the lowest** The defeated **and the word of God** meaning the word of testimony **is supreme** the apparent and dominant **and God is Exalted in Might** in His kingdom **and Wise** in His creation

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is an announcement from God to the companions of the Messenger of God, may God bless him and grant him peace, that He is the One who is entrusted with the victory of His Messenger over the enemies of His religion and making him prevail over them, whether they aid him or not, and a reminder from Him to them that He did this to him, even though he was few in number and the enemy was many, so how about him, even though he was many in number and the enemy was few?

He, the Most High, says to them: If you do not go forth, O believers, with My Messenger when he calls you to mobilization and you support him, then God is his supporter and helper against his enemy, and He will do without you and without your support and support, just as He supported him, **when those who disbelieved** in God from Quraysh drove him out of his homeland and home, **the second of two**, meaning: they drove him out while he was one of the two, meaning: one of the two.

Likewise, the Arabs say: **He is the second of two**, meaning: one of two, and **the third of three**, and **the fourth of four**, meaning: one of three, and one of four. This is contrary to their saying: **He is the brother of six**, **and the servant of seven**, because **the brother** and **the servant** are not the six and the seven, and **the third of three** is one of the three.

What He, the Most High, meant by His saying: **the second of two**, was the Messenger of God, may God bless him and grant him peace, and Abu Bakr, may God be pleased with him, because they were the two who fled from the Quraysh when they intended to kill the Messenger of God, may God bless him and grant him peace, and they hid in the cave.

And his saying: **When they were in the cave**, he says: When the Messenger of God, may God bless him and grant him peace, and Abu Bakr, may God have mercy on him, were in the cave.

And the cave is a great hole in the mountain.

When he said to his companion, he said: When the Messenger of God, may God bless him and grant him peace, said to his companion Abu Bakr, **Do not be sad**, because he feared that the search would lead them to know where they were, so he was alarmed by that, so the Messenger of God, may God bless him and grant him peace, said to him, **Do not be sad**, because God is with us and God is our supporter, so the polytheists will not know about us and will not reach us.

The Most High says: God has given him victory over his enemy while he was in this state of fear and small numbers, so how could He let him down and make him need you, when God has increased his supporters and the number of his soldiers?

And the people of interpretation said something similar to what we said about that.

Who said that?

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: **Unless you support him**, he mentioned who was at the beginning of his affair when he was sent, God says: So I will do that to him and support him, as I supported him at that time and he was the second of two.

Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, his saying: **If you do not aid him - God has already aided him**, he said: He mentioned what happened at the beginning of his affair when he was sent, so God will do the same to him, He will aid him as He aided him then, **the second of two when they were in the cave**.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **If you do not aid him, God has aided him** the verse, he said: So his companion was Abu Bakr, and as for **the cave**, it is a mountain in Mecca called: (*Thawr*).

Abdul Warith bin Abdul Samad told us, he said, my father told me, he said, Aban Al-Attar told us, he said, Hisham bin Urwah told us, on the authority of Urwah, he said: When the Prophet, may God bless him and grant him peace, and Abu Bakr, may God be pleased with him, set out, Abu Bakr had a gift of sheep to bring to his family, so Abu Bakr sent Amir bin Fuhaira with the sheep to Thawr. Amir bin Fuhaira used to bring those sheep to the Prophet, may God bless him and grant him peace, in the cave in Thawr, which is the *cave* that God named in the Qur'an.

Yaqub bin Ibrahim bin Jubair Al-Wasiti told me, he said, Affan and Jabban told us, they said, Hammam told us, on the authority of Thabit, on the authority of Anas, "That Abu Bakr, may God be pleased with him, told them, he said: While I was with the Messenger of God, may God bless him and grant him peace, in the cave, and the feet of the polytheists were above our heads, I said: O Messenger of God, if one of them were to raise his foot, he would see us! He said: O Abu Bakr, what do you think of two people with God as their third?"

Ibn Wakee' told us, he said, my father told us, on the authority of Sharik, on the authority of Ibrahim bin Muhajir, on the authority of Mujahid, who said: Abu Bakr stayed with the Prophet, may God bless him and grant him peace, in the cave for three days.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri: **When they were in the cave**, he said: In the mountain called Thawr, the Messenger of God, may God bless him and grant him peace, and Abu Bakr stayed there for three nights.

Yunus told us, he said, Ibn Wahb told us, he said, Amr ibn al-Harith told me, on the authority of his father: That Abu Bakr al-Siddiq, may God have mercy on him, when he gave a sermon, he said: Who among you recites Surat At-Tawbah? A man said: I will. He said: Recite. When he reached: **When he said to his companion, 'Do not grieve,**' Abu Bakr cried and said: I, by God, am his companion.

The statement in the interpretation of His saying: "So God sent down His tranquility upon him and supported him with soldiers you did not see and made the word of those who disbelieved the lowest, while the word of God - that is - the highest. And God is Exalted in Might and Wise."

Abu Ja'far said: God Almighty says: So God sent

down His reassurance and tranquility upon His Messenger - and it has been said: upon Abu Bakr - **And supported him with soldiers you did not see**, meaning: He strengthened him with soldiers from Him from the angels, whom you did not see, **And He made the word of those who disbelieved**, which is the word of polytheism, **the lowest**, because it was subdued and humiliated, and God Almighty nullified it and annihilated its people, and everything that is subdued and defeated is lower than the victor, and the victor is the highest, **And the word of God is the highest**, meaning: And the religion of God and His monotheism and the saying there is no god but God, which is His word, **the highest**, over polytheism and its people, the victorious, as:

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And He made the word of those who disbelieved the lowest**, which is associating partners with God, **and the word of God is the highest**, which is: There is no god but God.

His saying: **And the word of God is the highest**, is the predicate of a subject, and is not rejected by his saying: **And He made the word of those who disbelieved the lowest**, because if that were conjoined with the first *word*, it would be in the accusative case.

As for his saying: **And God is Exalted in Might and Wise**, it means: **And God is Exalted in Might**, in His vengeance against the people who disbelieve in Him. No one can subdue Him, no one can overcome Him, and no one can help those He punishes. *Wise*, in His management of His creation and His disposition of them according to His will.

Tafsir al-Qurtubi

It contains eleven issues:

First: The Almighty's saying: **If you do not support him**, meaning: help him by accompanying the men in the Battle of Tabuk. God rebuked them after his Prophet (peace be upon him) left Tabuk. Al-Naqqash said: This is the first verse to be revealed in Surat Bara'ah. The meaning is: If you abandon his support, God will take care of it, as God has already supported him in times of scarcity and made him victorious and mighty over his enemy. It was said: God supported him with his companion in the cave by making him feel comfortable and carrying him on his neck, and by his loyalty and protecting him with himself and comforting him with his money. Al-Layth ibn Sa'd said: No one accompanied the prophets (peace be upon them) like Abu Bakr Al-Siddiq. Sufyan ibn Uyaynah said: Abu Bakr was excluded by this verse from the rebuke in His saying: **If you do not support him**.

Second: The Almighty's saying: **When those who disbelieved drove him out**. He went out by himself, fleeing, but because they forced him to do so until he did it, so he attributed the action to them and imposed the ruling on them. For this reason, the one who was forced to kill is killed and the property destroyed by force is liable, because he forced the killer and the

Surat al-Tawbah 9:40

Unless you aid him - God has already aided him when those who disbelieved had expelled him, the second of two, when they were in the cave and he said to his companion, "Do not grieve; indeed God is with us." So God sent down His tranquility upon him and supported him with soldiers you did not see and made the word of those who disbelieved the lowest, while the word of God - that is the highest. And God is Almighty, All-Wise.

destroyer to kill and destroy.

Third: The Almighty's saying: **The second of two** meaning one of two. This is like the third of three and the fourth of four. So if the wording is different, and you say the fourth of three and the fifth of four, the meaning is that he made the three four by himself and the four five. It is in the accusative case as a state, meaning they expelled him alone from all the people except Abu Bakr. The factor in it is **God aided him** meaning He aided him alone and aided him one of two. Ali bin Sulayman said: The meaning is so he expelled the second of two, like **And God caused you to grow from the earth a plant** (Nuh 71:17). The majority of people read *thani* with the accusative of the *ya'*. Abu Hatim said: Nothing is known other than this. A group read *thani* with the sukoon of the *ya'*. Ibn Jinni said: Abu Amr bin Al-Ala' narrated it, and his reason is that he sukoon the *ya'* to resemble it with the alif. Ibn Atiyyah said: It is like the reading of Al-Hasan [what remains of usury] and like the saying of Jarir:

He is the Caliph, so impose what you are satisfied with. The past of determination is not in his rule.

Fourth: The Almighty said: **When they were in the cave.** The cave is a hole in the mountain, meaning the Cave of Thawr. When the Quraysh saw that the Muslims had reached Medina, they said: This is an unbearable and preoccupying evil. So they decided to kill the Messenger of God, may God bless him and grant him peace. They plotted against him and lay in wait for him at the door of a house all night to kill him if he came out. The Prophet, may God bless him and grant him peace, ordered Ali ibn Abi Talib to sleep on his bed and asked God to blind them from his tracks, but God blinded their sight. He came out while they were asleep. He put dirt on their heads and got up. When morning came, Ali, may God be pleased with him, came out to them and told them that there was no one in the house. They knew that the Messenger of God, may God bless him and grant him peace, had escaped. The Messenger of God, may God bless him and grant him peace, made an appointment with Abu Bakr al-Siddiq to emigrate, so they gave their two mounts to Abdullah ibn Arqat. It is said that he was Ibn Arqat, and he was an unbeliever, but they trusted him. He was a guide on the roads, so they hired him to guide them to Medina. The Messenger of God (*peace be upon him*) came out from a hole in the back of Abu Bakr's house in Bani Jumah and they headed towards the cave in Mount Thawr. Abu Bakr ordered his son Abdullah to listen to what the people were saying, and he ordered his servant Amir bin Fuhaira to tend his sheep and let them rest for them at night so that he could take what they needed from them. Then they got up and entered the cave. Asma bint Abu Bakr Al-Siddiq used to bring them food and Abdullah bin Abu Bakr would bring them report. Amir bin Fuhaira would follow them with the sheep and erase their tracks. When the Quraysh missed him, they began to look for him through a

well-known tracker who tracks tracks, until he stopped at the cave and said: Here the tracks are cut off. They looked and saw that a spider had woven a web at the mouth of the cave immediately. This is why the Prophet (*peace be upon him*) forbade killing it. When they saw the spider's web, they were certain that there was no one in it, so they returned and offered the Prophet (*peace be upon him*) a hundred camels for whoever returned him to them. This story is well-known, and the story of Suraqah bin Malik bin Ju'sham in this regard is mentioned. It was narrated from the hadith of Abu al-Darda' and Thawban, may God be pleased with them: God Almighty commanded a dove to lay eggs on a spider's web and sit on its eggs. When the infidels saw it, it turned them away from the cave.

Fifth - "Al-Bukhari narrated on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, and Abu Bakr hired a man from Banu al-Dayl as a guide and a guide, and he followed the religion of the infidels of Quraysh. They gave him their two camels and made an appointment with him at the Cave of Thawr after three nights. He came to them with their two camels on the morning of the third, and they set out, and Amer bin Fuhayrah and the guide al-Dayl set out with them, and he took them by the coastal route."

Al-Muhallab said: It includes jurisprudence regarding trusting the polytheists with one's secret and money if one knows that they are loyal and honorable, just as the Prophet (peace and blessings of God be upon him) entrusted this polytheist with his secret in leaving Makkah and with his two camels. Ibn al-Mundhir said: It includes hiring the Muslims from the infidels to guide people on the way. Al-Bukhari said in his biography: **Chapter on hiring the polytheists in times of necessity or if the Muslims are not found.** Ibn Battaal said: Al-Bukhari only said in his biography **or if the Muslims are not found** because the Prophet (peace and blessings of God be upon him) only hired the people of Khaybar to work in their land, since there were no Muslims to replace them in working the land, until Islam became strong and 'Umar did not need them, and they were expelled. Most of the jurists permit hiring them in times of necessity and other times. It includes: two men hiring one man for one job for them. It includes: evidence of the permissibility of fleeing with one's religion out of fear of the enemy, and hiding in caves and other places, and that one should not throw oneself into the hands of the enemy, relying on God and submitting to Him. And if your Lord had willed, He could have protected him, even though he was with them. But this is the way of God with the prophets and others, and you will not find any change in the way of God. This is the clearest evidence of the corruption of those who forbade that and said: Whoever fears other than God, that is a deficiency in his trust, and he does not believe in destiny. All of this is in the meaning of

the verse, and praise and guidance be to God.

Sixth - The Almighty said: **When he said to his companion, 'Do not grieve; indeed God is with us.'** This verse includes the virtues of the Truthful One, may God be pleased with him. Asbagh and Abu Zaid narrated on the authority of Ibn al-Qasim on the authority of Malik, **The second of the two, when they were in the cave, when he said to his companion, 'Do not grieve; indeed God is with us.'** He is the Truthful One. So God, the Almighty, fulfilled His words to him with His words and described the companionship in His Book. Some scholars said: Whoever denies that Umar and Uthman or any of the companions were companions of the Messenger of God, may God bless him and grant him peace, is a liar and an innovator. Whoever denies that Abu Bakr, may God be pleased with him, was a companion of the Messenger of God, may God bless him and grant him peace, is an infidel, because he rejected the text of the Qur'an. The meaning of **God is with us** is with victory, care, protection, and guardianship. Al-Tirmidhi and Al-Harith bin Abi Usamah narrated: Affan told us, Hammam told us, Thabit told us, on the authority of Anas, that Abu Bakr told him, saying:

"I said to the Prophet, may God bless him and grant him peace, while we were in al-Kahf 18: If one of them were to look at his feet, he would see us under his feet. He said: O Abu Bakr, what do you think of two people with God as their third?" Al-Muhasibi said: He meant with them in victory and defense, not in the sense that he made it general to all creatures, for he said: **There is not a secret conversation between three but that He is their fourth** (Al-Mujadilah: 7). So its general meaning is that He hears and sees both the disbelievers and the believers.

Seventh - Ibn al-Arabi said: The Imamis - may God curse them - said: Abu Bakr's sadness in the cave is evidence of his ignorance and deficiency, and the weakness and weakness of his heart. Our scholars responded to that by saying that attributing sadness to him is not a deficiency, just as it was not a deficiency in Abraham when he said about him: "He disliked them and felt fear of them. They said, "Fear not." (Hud 11:70). And it was not a deficiency in Moses when he said: "So Moses felt fear within himself. We said, **Fear not.** (Ta-Ha 20:67-68). And in Lot: "And do not grieve. Indeed, We will save you and your family." (al-Ankabut 29:33). These great men, may God's prayers be upon them, were found to be taqiyya explicitly, and that was not a slander against them or a description of them as deficient, and the same is true of Abu Bakr. Then it is a possibility according to Abu Bakr, for he said: If one of them looked under his feet, he would see us. Second answer: The sadness of the friend was due to fear that harm would come to the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, was not infallible at that time, but rather the verse **And God will protect you from the people** (al-Ma'idah 5:67) was revealed to him in Medina.

Eighth - Ibn al-Arabi said: Abu al-Fada'il al-Adl told us: Jamal al-Islam Abu al-Qasim told us: Moses, peace be upon him, said: **No indeed, my Lord is with me; He will guide me** (al-Shu'ara': 62) and he said about

Muhammad, peace be upon him: **Do not grieve, indeed God is with us.** There is no doubt that when God was with Moses alone, his companions turned away after him, so he returned from his Lord and found them worshipping the calf. And when he said about Muhammad, peace be upon him, **Do not grieve, indeed God is with us**, Abu Bakr remained guided, a monotheist, knowledgeable, decisive, and upholding the command, and no confusion came to him.

Ninth: Al-Tirmidhi narrated from the hadith of Nabit bin Sharit on the authority of Salim bin Ubaid - who was a companion - who said:

The Messenger of God, may God bless him and grant him peace, fainted..., the hadith. And in it: The immigrants gathered to consult and said: Let us go to our brothers from the Ansar and include them with us in this matter. The Ansar said: One of us is a leader and one of you is a leader. So Omar, may God be pleased with him, said: Who has three like these **The second of the two when they were in the cave and he said to his companion**, Do not grieve, indeed God is with us." Who are they? He said: Then he extended his hand and pledged allegiance to him and the people pledged allegiance to him with a good and beautiful pledge.

I said: This is why some scholars said: In the words of God the Almighty: **The second of the two when they were in the cave** there is evidence that the caliph after the Prophet, may God bless him and grant him peace, is Abu Bakr al-Siddiq - may God be pleased with him - because the caliph can never be anything but second. I heard our Sheikh, Imam Abu al-Abbas Ahmad bin Omar say: Al-Siddiq deserved to be called the second of the two because he took up the matter after the Prophet, may God bless him and grant him peace, just as the Prophet, may God bless him and grant him peace, took up the matter first. This is because when the Prophet, may God bless him and grant him peace, died, all of the Arabs apostatized, and Islam remained only in Medina, Mecca, and Jawatha. So Abu Bakr rose up calling the people to Islam and fighting them to enter the religion as the Prophet, may God bless him and grant him peace, did. So from this perspective he deserved to be called the second of the two.

I said: There are authentic hadiths in the Sunnah, the apparent meaning of which indicates that he is the caliph after him, and consensus has been reached on that and no one has disagreed with him. The one who casts doubt on his caliphate is certain to be mistaken and immoral. Whether he is an unbeliever or not is disputed, but the most apparent is that he is an unbeliever. This meaning will be further explained in Surat Al-Fath, God willing. What is certain from the Book, the Sunnah, and the sayings of the scholars of this Ummah, and what hearts and minds must believe in, is the superiority of Abu Bakr over all the companions. There is no concern with the sayings of the Shiites or the people of innovation, for they are between an unbeliever whose neck is struck, and an innovator and immoral whose word is not accepted. Then after Abu Bakr, Umar Al-Faruq, then after him Uthman. Al-Bukhari narrated on the authority of Ibn Umar who said:

We used to choose between people during the time of

Surat al-Tawbah 9:40

Unless you aid him - God has already aided him when those who disbelieved had expelled him, the second of two, when they were in the cave and he said to his companion, "Do not grieve; indeed God is with us." So God sent down His tranquility upon him and supported him with soldiers you did not see and made the word of those who disbelieved the lowest, while the word of God - that is the highest. And God is Almighty, All-Wise.

the Messenger of God (may God bless him and grant him peace), so we would choose Abu Bakr, then Umar, then Uthman. The imams of the early Muslims differed regarding Uthman and Ali, and the majority of them were of the opinion that Uthman should be given precedence. It was narrated from Malik that he hesitated about that. It was also narrated from him that he returned to what the majority were of the opinion. And this is the most correct, God willing.

Tenth - The Almighty's saying: **So God sent down His tranquility upon him** There are two opinions on this: One of them is on the Prophet, may God bless him and grant him peace. The second is on Abu Bakr. Ibn al-Arabi: Our scholars said, and this is the stronger opinion, because he feared for the Prophet, may God bless him and grant him peace, from the people, so God sent down His tranquility upon him by ensuring the safety of the Prophet, may God bless him and grant him peace. So his anxiety subsided and his fear went away and he attained security. God, the Exalted, caused a dove to grow in the nest there, and sent a spider that wove a web over him. How weak these soldiers are in the outward appearance of the senses and how strong they are in the inner meaning! And this is the meaning that the Prophet, may God bless him and grant him peace, said to Umar when he took a risk with Abu Bakr:

Will you leave my companion for me? All the people said, 'You lied,' and Abu Bakr said, 'You told the truth.' Narrated by Abu al-Darda'.

Eleventh - The Almighty said: "And He supported him with soldiers you did not see" meaning of the angels. The metaphor in His statement "And He supported him" refers to the Prophet, may God bless him and grant him peace. The two pronouns differ, and this is common in the Qur'an and in the speech of the Arabs. "And He made the word of those who disbelieved the lowest" meaning the word of polytheism. "And the word of God is the highest" It was said: There is no god but God. And it was said: He promised victory. Al-A'mash and Ya'qub read "and the word of God" in the accusative case based on making. The rest read it in the nominative case as a new sentence. Al-Farra' claimed that the accusative reading is far-fetched. He said: Because you say, "So-and-so freed his father's slave, **and you do not say**, the slave of so-and-so's father." Abu Hatim said something similar. He said: It should have been said, "and His word is the highest." Al-Nahhas said: What Al-Farra' mentioned does not resemble the verse, but what Sibawayh recited resembles it:

I do not see death preceded by anything that made death bitter to the rich and the poor

This is good and excellent, there is no problem with it. In fact, the clever grammarians say: There is a benefit in repeating the mention in such a case, which is that it

contains the meaning of glorification. God the Most High said: **When the earth is shaken with its [final] earthquake, And the earth discharges its burdens** (al-Zalzalah 99:1-2). There is no problem with this. The plural of the word is kalam. Tamim says: it is a word with a kasra on the kaf. Al-Farra' narrated three languages for it: kalimah, kalimah, and kalimah, like kabd, kabd, and kabd, and waraq, waraq, and waraq. The word is also the poem in its entirety, as Al-Jawhari said.

Tafsir Ibn Kathir

God the Almighty says: "If you do not support him **meaning support his Messenger, then God will support him, suffice him, and protect him, just as He took charge of supporting him** when those who disbelieved expelled him, the second of two" meaning the year of the Hijra, when the polytheists intended to kill him, imprison him, or exile him, so he fled from them with his friend and companion Abu Bakr ibn Abi Quhafah, and took refuge in the Cave of Thawr for three days so that those who had gone out could return to their tracks and then move towards Madinah. Abu Bakr, may God be pleased with him, was afraid that someone would come upon them and harm the Messenger of God, may God bless him and grant him peace, so the Prophet, may God bless him and grant him peace, would calm him down and make him steadfast, saying: "O Abu Bakr, what do you think of two, with God as their third?" as Imam Ahmad said: Affan told us, Hammam told us, Thabit told us, on the authority of Anas, that Abu Bakr told him, he said: I said to the Prophet, may God bless him and grant him peace, while we were in al-Kahf 18: If one of them looked at his feet, he would see us under his feet. He said: So he said: "O Abu Bakr, what do you think?" **By two, God is the third of them.** They both included it in the two Sahihs. That is why the Almighty said: **Then God sent down His tranquility upon him**, meaning His support and victory over him, meaning the Messenger, may God bless him and grant him peace, according to the most famous of the two opinions. It was also said that it was upon Abu Bakr. It was narrated on the authority of Ibn Abbas and others that they said: Because the Messenger, may God bless him and grant him peace, always had tranquility with him. This does not contradict the renewal of tranquility specific to that situation. That is why He said: **And supported him with soldiers you did not see**, meaning the angels. **And He made the word of those who disbelieved the lowest, while the word of God was the highest.** Ibn Abbas said: He meant by the word of those who disbelieved polytheism, and the word of God is there is no god but God. In the two Sahihs, on the authority of Abu Musa al-Ash'ari, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, was asked about a man who fights bravely,

fighters out of pride, and fights for show, which of them is in the way of God? He said: **Whoever fights so that the word of God is supreme is in the way of God.** And his saying: **And God is Exalted in Might** means in His vengeance and victory, impregnable in His side, and no one who seeks refuge at His door and takes protection by adhering to His address will be wronged. *Wise* in His words and actions.

Fath al-Qadir

His saying: 40- "If you do not support him, God has already supported him" meaning if you abandon supporting him, God will take responsibility for it, for He supported him in situations of fewness, and made him prevail over his enemy by force and subjugation, or He will support him from those who supported him when there was only one man with him at the time when those who disbelieved expelled him while he was "the second of two" meaning one of two, and they were the Messenger of God, may God bless him and grant him peace, and Abu Bakr al-Siddiq, may God be pleased with him. And it was read with a sukoon on the ya'. Ibn Jinni said: Abu Amr ibn al-Ala' narrated it, and its reason is to make the ya' sukoon in imitation of the alif. Ibn Atiyyah said: It is like the reading of al-Hasan "what remains of usury", and like the saying of Jarir:

He is the Caliph, so impose what he has approved for you. The past of determination has no deviation in his rule.

His saying: **When they were in the cave** is a substitute for **When he brought him out** is a partial substitute. The cave is a hole in the mountain called Thawr, which is the famous Cave of Thawr, and it is a mountain near Mecca. The story of his exit, may God bless him and grant him peace, from Mecca to Medina with Abu Bakr and their entry into the cave is well-known and mentioned in the books of biography and hadith. His saying: **When he said to his companion** is a second substitute: that is, the time when he said to Abu Bakr: **Do not be sad, God is with us** meaning leave the sadness, God is with us with His victory, support and assistance, and whoever God is with will not be defeated, and whoever is not defeated has the right not to be sad. His saying: **So God sent down His tranquility upon him.** Tranquility means calming his mind and reassuring him until his fear went away and he was safe. The pronoun in **upon him** refers to Abu Bakr. It was also said that it refers to the Prophet, may God bless him and grant him peace. What is meant by the tranquility that descended upon him is that he was protected from any cause of fear occurring to him. The pronoun in **upon him** refers to the Prophet, may God bless him and grant him peace, is supported by the pronoun in **He supported him with soldiers you did not see**, which refers to the Prophet, may God bless him and grant him peace, because he is supported by these soldiers, which are the angels, as was the case on the day of Badr. It was also said that there is no objection to the pronoun referring from **upon him** to Abu Bakr and from **He supported him** to the Prophet, may God bless him and grant him peace, because that is common in the Qur'an and in the speech of the Arabs. **And He made the word of those who disbelieved the lowest**, meaning the word of

polytheism, which is their call to Him and their calling to idols. **And the word of God is the highest.** Al-A'mash and Ya'qub read *word* in the accusative case based on *made*, while the rest read it in the nominative case as a new sentence. Al-Farra and Abu Hatim have weakened the reading of the accusative, and in the separating pronoun, I mean *it*, there is confirmation of the superiority of His word in elevation and that it is specific to Him and no one else, and the word of God is the word of monotheism and the call to Islam. **And God is Exalted in Might and Wise**, meaning He is the Victorious, the Subduer, and He does nothing but what is wise and right.

Tafsir al-Baghawi

40- The Almighty said: "If you do not aid him, God has already aided him." This is a notification from God, the Almighty, that He is the One who is responsible for the aid of His Messenger and the glory of His religion, whether they aided him or not, and that He aided him when the guardians were few and the enemies were many, so how is it today when he is in great numbers and numbers? "When those who disbelieved drove him out, **from Mecca when they plotted against him and wanted to kill him by night**, the second of two," meaning he is one of the two, and the two: one of them is the Messenger of God, may God bless him and grant him peace, and the other is Abu Bakr al-Siddiq, may God be pleased with him, "When they were in the cave, **which is a tunnel in Mount Thawr in Mecca**, When he said to his companion, 'Do not grieve; indeed God is with us.'" Al-Sha'bi said: God, the Almighty, rebuked all the people of the earth in this verse except for Abu Bakr al-Siddiq, may God be pleased with him.

Abu al-Muzaffar Muhammad ibn Ahmad al-Tamimi told us, Muhammad ibn Abd al-Rahman ibn Uthman told us, Khaithamah ibn Sulayman told us, Ahmad ibn Abd God al-Dawraqi told us, Sa'id ibn Sulayman told us, on the authority of Ali ibn Hashim, on the authority of Kathir al-Nawa, on the authority of Jami' ibn Umair, who said: I came to Ibn Umar, may God be pleased with them both, and I heard him say: The Messenger of God, may God bless him and grant him peace, said to Abu Bakr, may God be pleased with him: **You are my companion in the cave and my companion at the Cistern.**

Al-Husayn ibn al-Fadl said: Whoever says that Abu Bakr was not a companion of the Messenger of God, may God bless him and grant him peace, is an infidel because he denies the text of the Qur'an. As for the rest of the companions, if he denies it, he is an innovator, not an infidel.

And the Almighty's saying: **Do not grieve, indeed God is with us.** Abu Bakr's grief was not out of cowardice, but rather out of compassion for the Messenger of God, may God bless him and grant him peace. He said: If I am killed, then I am one man, and if I am killed, the entire nation will perish.

It was narrated that when he set out with the Messenger of God, may God bless him and grant him peace, to the cave, he walked for a while in front of him

Surat al-Tawbah 9:40

Unless you aid him - God has already aided him when those who disbelieved had expelled him, the second of two, when they were in the cave and he said to his companion, "Do not grieve; indeed God is with us." So God sent down His tranquility upon him and supported him with soldiers you did not see and made the word of those who disbelieved the lowest, while the word of God - that is the highest. And God is Almighty, All-Wise.

and for a while behind him. The Messenger of God, may God bless him and grant him peace, said to him: What is the matter with you, Abu Bakr? He said: I remember the pursuit, so I walk behind you, then I remember the ambush, so I walk in front of you. When they arrived at the cave, he said: Stay where you are, O Messenger of God, until I clear the cave. So he entered and cleared it, then he said: Come down, O Messenger of God. So he came down. Umar said: By the One in Whose Hand is my soul, that night was better than the family of Umar.

Abu Al-Muzaffar Al-Tamimi told us, Muhammad bin Abdul-Rahman bin Othman, known as Ibn Abi Al-Nadhar, told us, Khaithamah bin Sulayman told us, Abu Qilabah Al-Raqashi told us, Hayyan bin Hilal told us, Hammam bin Yahya told us, Thabit Al-Banani told us, Anas bin Malik told us that Abu Bakr Al-Siddiq, may God be pleased with him, told them, he said: I looked at the feet of the polytheists above our heads while we were in the cave, so I said: O Messenger of God, if one of them looked under his feet he would see us, so he said: O Abu Bakr, what do you think of two when God is their third?

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Yahya bin Bakir told us, Al-Layth told us, on the authority of Aqil, Ibn Shihab said: Urwah bin Al-Zubayr told me that Aisha, the wife of the Prophet, may God bless him and grant him peace, said: "I never knew my parents except that they were practicing the religion, and not a day passed without the Messenger of God, may God bless him and grant him peace, coming to us at the ends of the day, in the morning and in the evening. When the Muslims were tested, the Prophet, may God bless him and grant him peace, said to the Muslims: I was shown the land of your migration, with palm trees, between two lava plains, which are the two Harrats. So those who migrated before Medina migrated, and most of those who had migrated in the land of Abyssinia returned to Medina. Abu Bakr, may God be pleased with him, prepared himself before Medina, so the Messenger of God, may God bless him and grant him peace, said to him: Take it easy, for I hope that permission will be given to me. Abu Bakr said: Do you hope that, may my father be sacrificed for you? He said: Yes. So Abu Bakr kept himself with the Messenger of God, may God bless him and grant him peace, to accompany him, and he fed He had two camels - he had samr leaves, which are the tamarisk leaves - for four months.

Ibn Shihab said. Urwah said: Aisha, may God be pleased with her, said: "While we were sitting one day in Abu Bakr's house at noon, someone said to Abu Bakr: This is the Messenger of God, may God bless him and grant him peace, wearing a veil at an hour when he does not usually come to us. Abu Bakr said: May my father and mother be sacrificed for him, by

God he did not come at this hour except for a command. She said: So the Messenger of God, may God bless him and grant him peace, came and asked permission, and he gave him permission, so he entered. The Prophet, may God bless him and grant him peace, said to Abu Bakr: Go out from you. Abu Bakr said: They are your family, may my father be sacrificed for you, O Messenger of God. He said: Then I have been given permission to go out. Abu Bakr said: Are you the companions, may my father be sacrificed for you, O Messenger of God? The Messenger of God, may God bless him and grant him peace, said: Yes. Abu Bakr said: Then take one of these two mounts of mine, O Messenger of God. The Messenger of God said: For the price. Aisha, may God be pleased with her, said: So we prepared them with the utmost rigor, and we prepared for them a meal in a bag. Asma' bint Abu Bakr cut a piece of her belt and tied it to the mouth of the bag, and that is why she was called Dhat The two belts, she said: Then the Messenger of God, may God bless him and grant him peace, and Abu Bakr went to a cave in Mount Thawr, and they stayed there for three nights, and Abdullah bin Abu Bakr, a young, educated boy, would spend the night with them, and he would leave them at dawn and would be with the Quraysh in Mecca in the morning, as if he had spent the night there, and he would not hear anything that they were about to do except that he would remember it until he came to them with report of it when darkness fell, and Aamer bin Fuhayrah, the freed slave of Abu Bakr, would graze a gift of sheep for them, and he would let them rest for them when the hour of the evening had passed, and they would spend the night in a rusul, which was the milk of their gift and their food, until Aamer bin Fuhayrah would call to them at dawn, and he would do that every night of those three nights, and the Messenger of God, may God bless him and grant him peace, and Abu Bakr hired a man from Banu al-Dayl, and he was from Banu Abd bin Adi, a skilled guide, and the kharit is the skilled guide, he had immersed an alliance with the family of al-Aas bin Wa'il al-Sahmi, and he was of the religion of the infidels of Quraysh, so they trusted him, so they gave him their two camels and made an appointment with him in a cave. After three nights, Thor left with their two camels on the morning of the third, and Amer bin Fuhaira and the guide set out with them, and he took them on the coastal road.

Ibn Shihab said: Abd al-Rahman ibn Malik al-Mudlijji informed me, and he is the nephew of Suraqa ibn Malik ibn Ja'sham: His father informed him that he heard Suraqa ibn Malik ibn Ja'sham say: Messengers of the infidels of Quraysh came to us, offering blood money for the Messenger of God, may God bless him and grant him peace, and Abu Bakr, may God be pleased with him, for each one of them, for whoever killed or captured him. While I was sitting in a gathering of my people, Banu Mudlij, a man from them came and stood over us while we were sitting, and

said: O Suraqa, I have just seen black people on the coast, I think they are Muhammad and his companions. Suraqa said: So I knew that they were them, so I said to him: They are not them, but you saw so-and-so and so-and-so go before our eyes. Then I remained in the gathering for an hour, then I got up and entered the house, and I ordered my maid to go out with my horse, which was behind a hill, and to hold it back for me. I took my spear and went out with it from the back of the house, and I drew a line through the ground with its tip, and I lowered its top until I came to my horse, and I mounted it and pushed it to bring me closer until I was near them. My horse stumbled, so I fell off it. I stood up, reached into my quiver, took out arrows and cast lots with them as to whether they would harm me or not. Then the one I was forced to do came out. I mounted my horse and disobeyed the arrows. They drew near to me until I heard the recitation of the Messenger of God (may God bless him and grant him peace), and he was not turning around, while Abu Bakr was turning around a lot. My horse's hands sank into the ground until they reached my knees. I fell off it, then urged it on and it got up, but it could hardly take its hands out. When it had straightened up, there was a shining dust in the sky like smoke. I cast lots with the arrows and the one I was forced to do came out. I called out to them for safety, and they stopped. I mounted my horse until I came to them, and it occurred to me when I encountered what I encountered.

From the detention of them, the matter of the Prophet, may God bless him and grant him peace, will appear. So I said to him: Your people have set a blood money for you, and I have informed them of what the people want from them, and I have offered them provisions and goods, but they did not give me anything and did not ask me for anything except that they said: Hide from us. So I asked him to write me a letter of security, so he ordered Amer bin Fuhayrah to write on a piece of leather, then the Messenger of God, may God bless him and grant him peace, departed.

Ibn Shihab said: Urwah ibn al-Zubayr informed me that the Messenger of God, may God bless him and grant him peace, met al-Zubayr in a group of Muslims who were merchants returning from Syria. Al-Zubayr clothed the Messenger of God, may God bless him and grant him peace, and Abu Bakr in white clothes. The Muslims in Medina heard about the departure of the Messenger of God, may God bless him and grant him peace, from Mecca, so they would go out every morning to the lava field and wait for him until the heat of noon would bring them back. One day, they turned back after waiting for a long time. When they had returned to their homes, a Jewish man arrived on one of their rooftops to see something. He saw the Messenger of God, may God bless him and grant him peace, and his companions, white as a mirage. The Jew could not help but say at the top of his voice: O people of the Arabs, this is your grandfather whom you are waiting for. The Muslims rose up to greet him and met the Messenger of God, may God bless him and grant him peace, at the back of the lava field. He turned with them to the right until he descended with them to Banu Amr ibn Awf. That was on Monday of the month of Rabi' al-Awwal. Abu Bakr stood up for the people, and the Messenger of God, may God bless him and grant him peace, sat silently. Those of the

Ansar who had come from among those who had come began to The Messenger of God (peace and blessings of God be upon him) did not see Abu Bakr greet him until the sun had set on the Messenger of God (peace and blessings of God be upon him). Abu Bakr came and shaded him with his cloak, and the people recognized the Messenger of God (peace and blessings of God be upon him) at that time. The Messenger of God (peace and blessings of God be upon him) stayed with Bani Amr ibn Awf for about ten nights, and founded the mosque that was founded on piety. The Messenger of God (peace and blessings of God be upon him) prayed in it, then he mounted his mount and walked with the people until it knelt near the mosque of the Messenger of God (peace and blessings of God be upon him) in Medina. On that day, some Muslim men were praying in it. It was a date shed for Suhayl and Sahl, two orphan boys in the care of As'ad ibn Zurarah. The Messenger of God (peace and blessings of God be upon him) said when his mount knelt: This, God willing, is the home. Then the Messenger of God (peace and blessings of God be upon him) called the two boys and bargained with them for the shed so that he could make it a mosque. They said: Rather, we will plunder it for you, O Messenger of God. Then he built it as a mosque, and the Messenger of God (peace and blessings of God be upon him) began to carry bricks with them in its construction, saying while carrying the bricks:

This porter is not the porter of Khaybar. He is the most pious and pure of our Lord.

He says:

O God, the reward is the reward of the Hereafter, so have mercy on the Ansar and the Muhajireen.

It was represented by the house of a Muslim man who was not named to me.

Ibn Shihab said: We have not been informed in the hadiths that the Messenger of God, may God bless him and grant him peace, recited a complete verse of poetry other than these verses.

Al-Zuhri said: When the Messenger of God, may God bless him and grant him peace, and Abu Bakr entered the cave, God Almighty sent a pair of pigeons until they laid eggs at the bottom of the tunnel, and a spider until it wove a house. In the story, a dove grew at the mouth of the cave, and the Prophet, may God bless him and grant him peace, said: O God, blind their eyes from us. So the seekers began to strike right and left around the cave, saying: If they entered this cave, the pigeons' eggs would break and the spider's house would disintegrate.

The Almighty said: "Then God sent down His tranquility upon him." It was said: upon the Prophet, may God bless him and grant him peace. Ibn Abbas said: upon Abu Bakr, may God be pleased with him, because the Prophet, may God bless him and grant him peace, had tranquility before. **And supported him with soldiers you did not see**, and they were the angels who descended to turn the faces and eyes of the disbelievers away from seeing him. It was said: They cast terror into the hearts of the disbelievers until they returned. Mujahid and Al-Kalbi said: He aided him with

Surat al-Tawbah 9:40

Unless you aid him - God has already aided him when those who disbelieved had expelled him, the second of two, when they were in the cave and he said to his companion, "Do not grieve; indeed God is with us." So God sent down His tranquility upon him and supported him with soldiers you did not see and made the word of those who disbelieved the lowest, while the word of God - that is the highest. And God is Almighty, All-Wise.

the angels on the day of Badr. He informed us that He turned away the plot of the enemies from him in the cave, then He revealed his victory with the angels on the day of Badr.

And He has made the word of those who disbelieved the lowest, and their word is polytheism, and it is the lowest until the Day of Resurrection, **and the word of God is the highest**, until the Day of Resurrection. Ibn Abbas said: It is the statement, **There is no god but God**. It was said that the word of those who disbelieved is what they plotted against him to kill him, and the word of God is the promise of God that He will support him. And Yaqub read: **and the word of God** with the ta' in the accusative case as a conjunction, **and God is Exalted in Might and Wise**.

Tafsir al-Baidawi

40. "If you do not aid him, God has aided him." That is, if you do not aid him, God will aid him as He aided him: "When those who disbelieved expelled him, the second of two." And there was only one man with him, so the penalty was omitted and what is like evidence for it was established in its place, or if you do not aid him, God has made victory obligatory for him until He aided him at that time, so He will not let him down at any other time. And attributing the expulsion to the disbelievers is because their intention to expel or kill him caused God to give him permission to go out. And "the second of two" was read with a sukoon in the language of those who treat the defective as a shortened form in grammar and place it in the accusative case as a state. "When they were in the cave **is a substitute for** when He expelled him" as a substitute for some, since what is meant by it is a long period of time, and the cave is a hole in the top of Thawr, which is a mountain to the right of Mecca, an hour's journey away, and they stayed in it for three days. "When he says **is a substitute for** second **or an adverb for** second." **To his companion**, who was Abu Bakr, may God be pleased with him, **Do not be sad, God is with us**, with protection and assistance. It was narrated that the polytheists climbed up to the cave and Abu Bakr, may God be pleased with him, felt sorry for the Messenger of God, may God bless him and grant him peace, so the Messenger of God, may God bless him and grant him peace, said: **What do you think of two when God is their third?** So God blinded them from the cave, so they went around it and did not see him. It was said that when they entered the cave, God sent two doves that laid eggs at the bottom of it, and a spider that wove a web over it. **So God sent down His tranquility**, His security with which hearts are at peace. **Upon him**, upon the Prophet, may God bless him and grant him peace, or upon his companion, who is Al-Azhar, because he was disturbed. **And supported him with soldiers you did not see**, meaning the angels,

whom He sent down to guard him in the cave or to help him against the enemy on the day of Badr, the Confederates, and Hunayn. So the sentence is connected to His statement, **God aided him**. "And He made the word of those who disbelieved the lowest," meaning polytheism or the call to disbelief. **And the word of God is the highest**, meaning monotheism or the call to Islam, and the meaning is that He made that by freeing the Messenger, may God bless him and grant him peace, from the hands of the disbelievers to Medina, because it is the beginning for him, or By supporting him with the angels in this situation or by protecting and aiding him wherever he is. Jacob read **and the word of God** in the accusative case in apposition to the word **those who**, and the nominative case is more expressive because it contains the feeling that **the word of God** is high in itself, even if it surpasses others, so its superiority is not proven or taken into consideration, and therefore in the middle of the chapter, **and God is Exalted in Might and Wise** in His command and management.

Surat al-Tawbah 9:41

Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of God. That is better for you, if you only knew.

Tafsir al-Jalalayn

41 - **Go forth, whether light or heavy** active or inactive, and it was said strong and weak or rich and poor, and it was abrogated by the verse {There is no blame upon the weak} (and strive with your wealth and your lives in the cause of God. That is better for you, if you only knew) that it is better for you, so do not be sluggish.

Tafsir al-Suyuti

Go forth, whether you are light or heavy. The verse: Ibn Jarir narrated on the authority of Hadrami that he mentioned to him people who were, perhaps one of them would be ill or old and say, **I am a sinner**. So God revealed, **Go forth, whether you are light or heavy**.

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed regarding the meaning of (*lightness*) and (*heaviness*), which God commanded whoever has one of them to go out with Him.

Some of them said: The meaning of *lightness* that God meant in this place is youth, and the meaning of *heaviness* is old age.

Who said that?

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of a man, on the authority of Al-Hasan, regarding his statement: **Go forth, whether light or heavy**, he said: Old and young.

Ibn Wakee' told us, he said, Hafs told us, on the authority of Amr, on the authority of Al-Hasan, he said: Old men and young men.

... He said, Ibn Uyaynah told us, on the authority of Ali bin Zaid, on the authority of Anas, on the authority of Abu Talha: **Go forth, whether light or heavy**, he said: Old men and young men, I did not hear a single excuse from God!! So he went out to the Levant, and fought until he died.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Al-Mughirah bin Al-Nu'man, he said: There was a man from the Nakha' tribe, and he was an old, fat man. He wanted to go on a raid, but Sa'd bin Abi Waqqas prevented him, so he said: God says: **Go forth, whether light or heavy!** So Sa'd gave him permission. So the old man was killed, and after 'Umar asked about him, he said: What happened to the old man who seemed to be from Banu Hashim? They said: He was killed, O Commander of the Faithful!

Ibn Wakee' told us, he said, Yazid bin Harun told us, on the authority of Ismail, on the authority of Abu Saleh, he said: The young man and the old man.

... He said, Abu Osama told us, on the authority of Malik bin Mughol, on the authority of Ismail, on the authority of Ikrimah, who said: The young man and the old man.

... He said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak: Old men and young men.

... He said, Habawayh, Abu Yazid, told us, on the authority of Yaqub al-Qummi, on the authority of Ja'far ibn Hamid, on the authority of Bishr ibn Atiyah: old men and young men.

Al-Walid told us, he said, Ali bin Sahl told us, he said, Al-Walid bin Muslim told us, on the authority of Bakir bin Maruf, on the authority of Muqatil bin Hayyan, regarding his statement: **Go forth, whether light or heavy**, he said: young men and middle-aged men.

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: **Go forth, whether light or heavy**, he said: young and old, rich and poor.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said, Al-Hasan said: Old men and young men.

Saeed bin Amr told me, Baqiyah told us, Harez told us, Hubban bin Zaid Al-Sharabi told me: We set out with Safwan bin Amr, who was the governor of Homs before Al-Afsus, to Al-Jarajima. I met an old man with a heavy heart, his eyebrows had fallen over his eyes, from Damascus, on his mount, among those who had raided. So I turned to him and said: O uncle, God has excused you! He raised his eyebrows and said: O son of my brother, God has called us to mobilization, light and heavy. He whom God loves He tests, then He returns him and tests him. God only tests those of His servants who are grateful and patient, and that is because they worship none but God.

Ahmad bin Ishaq told us, Abu Ahmad told us, Ismail told us, on the authority of Abu Saleh: **Go forth, whether light or heavy**, he said: Every old man and young man.

Others said: This means: busy and not busy.

Who said that?

Ibn Bashar and Ibn Wakee' told us, they said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur, on the authority of al-Hakam, regarding his statement: **Go forth, whether light or heavy**, he said: busy and not busy.

Others said: Its meaning is: Go forth, rich and poor.

Who said that?

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of someone who mentioned it, on the authority of Abu Salih: **Go forth, whether light or heavy**, he said: rich and poor.

Others said: With us: activity and non-activity.

Who said that?

Muhammad bin Saad told me, he said, my father told

Surat al-Tawbah 9:41

Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of God. That is better for you, if you only knew.

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: **Go forth, whether light or heavy**, meaning: Go forth with energy and without energy.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Light and heavy**, he said: active and not active.

Others said: It means: riders and pedestrians.

Who said that?

Ali bin Sahl told us, Al-Walid told us, Abu Amr said: When the people set out for the paths of the Levant, they set out for them *lightly*, riding. And when the people set out for these coasts, they set out for them **lightly or heavily**, riding and walking.

Others said: The meaning of this is: someone with a farm and someone without a farm.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Go forth, whether light or heavy**, he said: **The heavy one** is the one who has property, so he is heavy and hates to lose his property and go out, and **the light one** is the one who has no property, so God said: **Go forth, whether light or heavy**.

Ibn Abd al-A'la told us, he said, al-Mu'tamir told us, on the authority of his father, he said: Al-Hadrami claimed that he mentioned that some people were thinking that one of them might be sick or old, and he would say: If I avoid it out of refusal, then I am sinful! So God revealed: **Go forth, whether light or heavy**.

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, he said, Ayoub told us, on the authority of Muhammad, he said: Ayoub witnessed Badr with the Messenger of God, may God bless him and grant him peace, and then he did not miss a single Muslim expedition except that he was in another, except for one year. And Ayoub used to say: **Go forth, whether light or heavy**, and I did not find myself except light or heavy.

Ali bin Sahl told us, Al-Walid bin Muslim told us, Harez bin Othman told us, on the authority of Rashid bin Saad, on the authority of someone who saw Al-Miqdad bin Al-Aswad, the knight of the Messenger of God, may God bless him and grant him peace, on a coffin of the money changers in Homs, and some of its bones were left over from it. So I said to him: God has excused you! He said: The Surah Al-Ba'uth has refused us, **March out, whether light or heavy**.

Saeed bin Amr Al-Sakuni told us, Baqiyah bin Al-Waleed told us, Harez told us, Abd Al-Rahman bin Maysarah told me, Abu Rashid Al-Habrani told me: I came upon Al-Miqdad bin Al-Aswad, the knight of the Messenger of God, may God bless him and grant him peace, sitting on one of the money changers' coffins in

Homs, some of its bones were left over, intending to go on a raid. So I said to him: God has excused you! He said: Surat Al-Buhuth refused us: **Go forth, whether light or heavy**.

Abu Ja'far said: The most correct of the sayings in this regard, in our view, is that it is said that God, the Most High, commanded the believers to set out to fight His enemies in His cause, whether light or heavy. The light may include anyone for whom setting out is easy due to his physical strength, his physical health and youth, and anyone who has money and is free from work, and is able to ride a camel and mount. The heavy may include anyone who is otherwise, such as the weak, sick and ill, the one who is financially insolvent, the one who is busy with a farm and earning a living, the one who has neither a camel nor a mount, and the elderly with children.

Since the *light* and *heavy* may be included in our description of the people with the attributes that we mentioned, and God, may He be glorified and exalted, did not single out one type over another in the Book, nor on the tongue of the Messenger, may God bless him and grant him peace, nor did He establish any evidence for its specificity, it must be said: God, may He be glorified and exalted, commanded the believers from among the companions of His Messenger to go forth to fight in His cause, light and heavy, with His Messenger, may God bless him and grant him peace, in every state of lightness and heaviness.

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of Saeed bin Masrouq, on the authority of Muslim bin Subaih, who said: The first thing to be revealed in *Bara'ah* was: **Go forth, whether light or heavy**.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Al-Dhaha, the same.

Al-Harith told us, Al-Qasim told us, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: The first thing that was revealed in *Bara'ah* was: **God has certainly helped you in many battlefields**. He said: He makes them aware of His help and prepares them for the Battle of Tabuk.

The statement in the interpretation of his saying: "And strive with your wealth and your lives in the cause of God. That is better for you, if you only knew."

Abu Ja'far said: God Almighty says to the believers in Him and His Messenger from the Companions of the Messenger of God, may God bless him and grant him peace: **Strive**, O believers, against the disbelievers, **with your wealth**, so spend it in struggling against them for the religion of God that He has prescribed for you, until they submit to you, so they enter it willingly or unwillingly, or pay you the jizyah with their hands, if they are People of the Book, or you kill them, **and yourselves**, meaning: and with yourselves, so fight them with your hands, God will disgrace them and grant you victory over them, **that is better for you**, meaning: What I command you to do of going forth in

the cause of God Almighty, light and heavy, and striving against His enemies with your wealth and yourselves, is better for you than being sluggish on the earth when you are called to action, and remaining there, and being content with a little of the enjoyment of worldly life in exchange for the Hereafter, if you are among the people of knowledge of the truth of what has been explained to you about the virtue of striving in the cause of God over sitting back from it.

Tafsir al-Qurtubi

It contains seven issues:

First: Sufyan narrated on the authority of Husayn ibn Abd al-Rahman on the authority of Abu Malik al-Ghifari who said: The first part of Surat Bara'ah to be revealed was: **Go forth, whether light or heavy**. Abu al-Dhaha also said the same. He said: Then the beginning and the end of it were revealed.

Second: The Almighty's saying: **Go forth, whether light or heavy**. It is in the accusative case as a state, and there are ten sayings about it: First: It is mentioned on the authority of Ibn Abbas: **Go forth in companies or** (An-Nisa': 71): scattered raiding parties. Second: It was also narrated on the authority of Ibn Abbas and Qatadah: active and inactive. Third: light: the rich, and heavy: the poor, said by Mujahid. Fourth: light: the young, and heavy: the old, said by Al-Hasan. Fifth: busy and not busy, said by Zaid bin Ali and Al-Hakam bin Utaybah. Sixth: heavy: the one who has children, and light: the one who has no children, said by Zaid bin Aslam. Seventh: heavy: the one who has an estate that he hates to abandon, and light: the one who has no estate, said by Ibn Zaid. Eighth: light: men, and heavy: horsemen, said by Al-Awza'i. Ninth: light: those who precede to war like the vanguard, which is the front of the army, and heavy: the entire army. The tenth: light: the brave, and heavy: the coward, narrated by Al-Naqqash. The correct meaning of the verse is that the people were ordered all at once, meaning go forth, whether the movement is easy or heavy for you. It was narrated that Ibn Umm Maktum came to the Messenger of God, may God bless him and grant him peace, and said to him:

Should I flee? He said: Yes, until God Almighty revealed: **There is no blame upon the blind** (al-Nur 24:61). These sayings are in the sense of an example of heaviness and lightness.

Third: There is a difference of opinion regarding this verse. Some say that it was abrogated by the words of God the Almighty: **There is no blame upon the weak or upon the ill** (al-Tawbah 9:91). It was also said that what abrogated it was His words: **Why should not a party from every division of them go forth** (al-Tawbah 9:122). The correct view is that it is not abrogated. Ibn Abbas narrated on the authority of Abu Talhah regarding the words of God the Almighty: **Go forth, whether light or heavy**, he said: young and old. God did not listen to anyone's excuse. So he went out to Ash-Sham and fought until he died, may God be pleased with him. Hammad narrated on the authority of Thabit and Ali bin Zaid on the authority of Anas that

Abu Talhah recited Surah Bara'ah and came to this verse: **Go forth, whether light or heavy**, so he said: O my son, prepare me, prepare me. His sons said: May God have mercy on you! I fought with the Prophet (peace and blessings of God be upon him) until he died, and with Abu Bakr until he died, and with Umar until he died, so we will fight on your behalf. He said: No, prepare me. He went on a sea expedition and died at sea. They could not find an island to bury him on for seven days, so they buried him there. He did not change, may God be pleased with him. At-Tabari narrated from someone who saw Al-Miqdad bin Al-Aswad in Homs on the coffin of a money changer, and some of his fat was left over from the coffin while he was preparing for the expedition. He was told: God has excused you. He said: Surat Al-Ba'uth came to us: **Go forth, whether light or heavy**. Al-Zuhri said: Saeed bin Al-Musayyab went out to the expedition and one of his eyes had gone. He was told: You are ill. He said: God has mobilized the light and the heavy. If I am not able to fight, the blacks will increase and the provisions will be preserved. It was narrated that some people saw a man during the expeditions of the Levant with his eyebrows over his eyes due to old age. He said to him: O uncle, God has excused you. He said: O my nephew, we have been commanded to go forth, whether light or heavy. Ibn Umm Maktum **may God be pleased with him** - whose name was Amr - said on the day of Uhud 11: I am a blind man, so hand me the standard, for if the standard-bearer is defeated, the army will be defeated, and I do not know who is aiming his sword at me, so I will not move. So Mus'ab ibn 'Umayr took the standard that day, as was explained in Al-Imran. For this reason and what was similar to it that was narrated from the Companions and the Followers, we said: Abrogation is not valid. And there may be a situation in which everyone must be mobilized, which is:

Fourth: If jihad becomes necessary due to the enemy's dominance over a region, or his presence in the heartland, then if that happens, then it is obligatory upon all the people of that country to set out and go out to it, light and heavy, young and old, each according to his ability, those who have a father without his permission and those who do not have a father. No one who is able to go out should stay behind, whether he is a fighter or a large number. If the people of that town are unable to confront their enemy, then it is obligatory upon those who are close to them and live near them to go out according to what is obligatory upon the people of that town, until they know that they have the ability to confront them and defend them. Likewise, everyone who knows that they are weak in the face of their enemy and knows that he can overtake them and can aid them, then it is obligatory upon him to go out to them, for all Muslims are one hand against everyone else, until the people of the region that the enemy has descended upon and occupied stand up to repel the enemy, then the obligation is dropped from the others. If the enemy approaches the land of Islam but does not enter it, then it is also obligatory upon them to go out to it, until the religion of God prevails, the integrity is protected, the domain is preserved, and the enemy is disgraced. There is no disagreement on this.

A second part of the duty of jihad - it is also obligatory

Surat al-Tawbah 9:41

Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of God. That is better for you, if you only knew.

for the Imam to send a group to attack the enemy once a year, he goes out with them himself, or sends someone he trusts to call them to Islam and encourage them, and to stop their harm and make the religion of God prevail over them, until they enter Islam or pay the jizyah willingly.

There is also a voluntary jihad, which is the Imam sending out a group after a group, sending out raiding parties at times of surprise and when there is a possibility of an opportunity, lying in wait for them by guarding them in a place of fear, and showing strength. If it is said: What should one do if everyone falls short, and it is:

Fifth: It was said to him: He should go to one prisoner and ransom him, because if he ransomes one, he has paid more for one person than he would have paid for the group, because if the rich divided the ransom of the prisoners, each one of them would not pay more than less than a dirham. And he should go on a raid himself if he is able, otherwise he should equip a raider. The Prophet, may God bless him and grant him peace, said:

Whoever equips a warrior has indeed fought, and whoever leaves behind a family of his own has indeed fought. Narrated by Sahih. This is because his position is not sufficient and his wealth is not sufficient.

Sixth: It was narrated that some kings made a covenant with the infidels that they would not hold a prisoner captive. A Muslim man entered their country and passed by a closed house. A woman called out to him, **I am a prisoner, so tell your friend about me.** When he met with him and asked him for food and they exchanged some talk, the report reached this tormented woman. He had hardly finished talking when the prince stood up and went out fighting immediately. He walked to the border until he brought out the prisoner and took control of the place, may God be pleased with him. Ibn al-Arabi mentioned him and said: The enemy descended upon us - may God break him - in the year 527 AH. He raided our lands and took our best people captive and entered our country in numbers that terrified the people. They were many, even if they did not reach what they had specified. So I said to the governor and his client: This is the enemy of God who has entered into polytheism and the net, so let there be a blessing among you, and let there be a movement from you to support the religion that is required of you. Let all the people go out to him until not one of them remains in all the regions and surround him, for he will inevitably perish if God makes it easy for you to do so. Sins prevailed, hearts trembled with transgressions, and every person became a fox who takes refuge with his neighbor even if he sees a plot against his neighbor. To God we belong and to Him we shall return. God is sufficient for us, and He is the best Disposer of affairs.

Seventh: The Almighty's saying: **And strive** is a command to strive, which is derived from effort, **with your wealth and your lives.** Abu Dawud narrated on the authority of Anas that the Messenger of God, may

God bless him and grant him peace, said:

Fight the polytheists with your wealth, your lives and your tongues. This is a description of the most perfect and beneficial jihad in the sight of God Almighty. He urged perfection of descriptions, and mentioned wealth first, as it is the first expenditure at the time of preparation. He arranged the matter as it is in itself.

Tafsir Ibn Kathir

Sufyan al-Thawri said on the authority of his father on the authority of Abu al-Dhaha Muslim bin Subaih: This verse, **Go forth, whether light or heavy**, was the first to be revealed in Surat Bara'ah. Mu'tamir bin Sulayman said on the authority of his father: A Hadrami claimed that it was mentioned to him that some people were thinking that one of them might be sick or old and he would say: I will not sin, so God revealed, **Go forth, whether light or heavy**, the verse. God Almighty commanded the general mobilization with the Messenger of God, may God bless him and grant him peace, in the year of the Battle of Tabuk to fight the enemies of God from the infidel Romans from the People of the Book, and He made it obligatory for the believers to go out with him in every situation, in ease and hardship, in difficulty and ease, so He said, **Go forth, whether light or heavy.**

Ali bin Zaid said on the authority of Anas on the authority of Abu Talha: "Old men and young men, God did not hear the excuse of anyone. Then he went out to the Levant and fought until he was killed." In another narration, Abu Talha recited Surah Bara'ah and came to this verse: **Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of God.** He said: "I see that our Lord has called us to battle, old and young. Prepare me, my son." His sons said: "May God have mercy on you. You fought with the Messenger of God, may God bless him and grant him peace, until he died, and with Abu Bakr until he died, and with Umar until he died, so we will fight on your behalf." But he refused and boarded the sea and died. They did not find an island to bury him on except after nine days, and he did not change, so they buried him on it. And thus it was narrated on the authority of Ibn Abbas, Ikrimah, Abu Salih, Al-Hasan Al-Basri, Suhayl bin Atiyah, Muqatil bin Hayyan, Al-Sha'bi, and Zaid bin Aslam that they said in the interpretation of this verse: **Go forth, whether light or heavy**, old men and young men. And so said Ikrimah, Ad-Dahhak, Muqatil bin Hayyan, and more than one. Mujahid said: young men." And the elderly, the rich, and the poor. Abu Saleh and others said the same. Al-Hakam bin Utaybah said: busy and not busy. Al-Awfi said on the authority of Ibn Abbas regarding the words of God Almighty: **March forth, whether light or heavy**, meaning, march forth with energy and without energy. Qatada said the same. Ibn Abi Nujayh said on the authority of Mujahid: **March forth, whether light or heavy**, they said: For among us are the heavy, the needy, the poor, the busy, and the one who has his affairs made easy. So

God revealed and refused to excuse them unless they march forth, **light or heavy**, meaning whatever they were. Al-Hasan bin Abi Al-Hasan Al-Basri also said: regarding hardship and ease. All of this is from the requirements of the generality in the verse. This is the choice of Ibn Jarir.

Imam Abu Amr Al-Awza'i said: If the mobilization was to the paths of the Romans, people would mobilize to them lightly and on horseback, and if the mobilization was to these coasts, they would mobilize to them lightly and heavily, on horseback and on foot. This is a detailed explanation of the issue. It has been narrated from Ibn Abbas, Muhammad bin Ka'b, Ata' Al-Khurasani and others that this verse was abrogated by the words of God Almighty: **Why should not a party from every division of them go forth?** We will discuss that later, God willing. Al-Suddi said: His words: **Go forth, whether light or heavy** mean rich or poor, strong or weak. A man came to him that day, they claimed that he was Al-Miqdad, and he was a great and fat man. He complained to him and asked him to give him permission, but he refused. So the verse was revealed that day: **Go forth, whether light or heavy**. When this verse was revealed, people were distressed, so God abrogated it and said: **There is no blame upon the weak or upon the ill or upon those who do not find what they can spend if they are sincere to God and His Messenger**.

Ibn Jarir said: Yaqub told me, Ibn Ulayyah told us, Ayoub told us, on the authority of Muhammad, who said: Abu Ayoub witnessed Badr with the Messenger of God, may God bless him and grant him peace, and then he did not stay away from any Muslim expedition except for one year. He said: Abu Ayoub used to say: God Almighty said: **Go forth, whether light or heavy**, and I do not find myself except light or heavy. Ibn Jarir said: Saeed bin Amr Al-Sakuni told me, Baqiyah told us, Jarir told us, Abd Al-Rahman bin Maysarah told us, Abu Rashid Al-Habrani told me: I came across Al-Miqdad bin Al-Aswad, the knight of the Messenger of God, may God bless him and grant him peace, sitting on a coffin of the money changers in Homs, and some of its bones had been removed from it, intending to go on a raid. I said to him: God has excused you. He said: Surat Al-Ba'uth came to us: **Go forth, whether light or heavy**. Ibn Jarir said: Hayyan bin Zaid Al-Sharabi told me: We went forth with Safwan bin Amr, who was the governor of Homs before Al-Afsus, to Al-Jarajima. I saw an old man, worried, with his eyebrows drooping over his eyes, from the people of Damascus, on his mount among those who had raided. I approached him and said: O uncle, God has excused you. He raised his eyebrows and said: O son of my brother, God has called us forth, whether light or heavy. Beware, whoever God loves, He tests him, then He returns him and keeps him. God only tests from among His servants those who are grateful, patient, and remember Him. None is worshipped except God, the Almighty. Then God, the Almighty, encouraged spending in His cause and sacrificing one's life to please Him and His Messenger, saying: "And strive with your wealth and your lives in the cause of God. That is best for you, if you only knew." That is, this is better for you in this world and the Hereafter, because you will spend little in spending, but God will give you the wealth of your enemy in this world, along with what

He has saved for you of honor in the Hereafter, as the Prophet, may God bless him and grant him peace, said: **God has guaranteed to the one who strives in His cause, if He takes him, that He will admit him to Paradise, or return him to his home with what he has earned of reward or spoils**. For this reason God, the Almighty, said: "Fighting has been prescribed for you, though you dislike it. But perhaps you dislike a thing and it is good for you; and perhaps you like a thing and it is bad for you. God knows, while you do not know." And of this type is what Imam Ahmad narrated: Muhammad ibn Abi Uday narrated to us, on the authority of Humayd, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said to a man: **Become Muslim**. He said: **I find myself reluctant**. He said: **Become Muslim, even if I am reluctant**.

Fath al-Qadir

Then when he threatened those who did not go forth with the Messenger, may God bless him and grant him peace, and gave him examples that he mentioned, he followed it with the decisive command, saying: 41- **Go forth, whether you are light or heavy**. That is, whether you are light or heavy. It was said that it means alone or together, and it was said that it means active or inactive, and it was said that it means the poor and the rich, and it was said that it means young men and old men, and it was said that it means men and knights, and it was said that it means those who have no children and those who have children, and it was said that it means those who precede except in war, like the vanguard, and those who lag behind, like the army, and other things were said. There is nothing to prevent the verse from being interpreted in all of these meanings, because the meaning of the verse is: **Go forth, whether the movement is easy for you or heavy**. It was said: This verse was abrogated by the Almighty's saying: **There is no blame upon the weak or upon the ill**, and it was said that the abrogating verse was His saying: **Why should not a party from every division of them go forth 3:100**. It was said that it is decisive and not abrogated, and excluding the blind and the lame by His saying: **There is no blame upon the blind or upon the lame** and excluding the weak and the ill by His saying: **There is no blame upon the weak or upon the ill** is a specification, not an abrogation, assuming that these are included under His saying: **Whether light or heavy**, and it appears that they are not included under the generality. His saying: **And strive with your wealth and your lives in the cause of God** contains the command to strive with your lives and wealth and makes it obligatory upon the servants, so the poor strive with themselves, and the rich with their wealth and themselves. Jihad is one of the most important and greatest obligations. It is a communal obligation, no matter how many people are fighting the enemy and repelling him. If only all the Muslims in a country or countries are fighting the enemy, then it is obligatory for them as an individual obligation. The reference in his saying: *That* to what came before regarding the command to mobilize and the command to jihad **is better for you** means a great good in itself, and better than calm and ease **if you only knew** that and knew the virtuous things and distinguished them from the lesser ones.

Surat al-Tawbah 9:41

Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of God.
That is better for you, if you only knew.

Tafsir al-Baghawi

41- The Almighty said: **Go forth, whether light or heavy.** Al-Hasan, Ad-Dahhak, Mujahid, Qatadah, and Ikrimah said: Young men and old men. And from Ibn Abbas: Active and not active. Atiyah Al-Awfi said: Riders and pedestrians. Abu Saleh said: Light of wealth, meaning poor, and heavy means rich. Ibn Zaid said: The heavy one is the one who has an estate, so he is heavy and hates to leave his estate, and the light one has no estate. It is narrated from Ibn Abbas that he said: Light are those who travel with wealth, and heavy are those who are in difficulty. And it was said: Light of weapons, meaning: little of it, and heavy means: much of it. Al-Hakam bin Utaybah said: Busy and not busy. And Marra Al-Hamadhani said: Healthy and sick. Yaman bin Rabab said: Single and married. It was said: Light from your entourage and followers, and heavy, having many of them. It was said: Light, hurrying out at the moment of hearing the trumpet, and heavy after taking it easy and preparing for it.

"And strive with your wealth and your lives in the cause of God. That is best for you, if you only knew." Al-Zuhri said: Saeed bin Al-Musayyab went out to fight and one of his eyes had gone, so it was said to him: You are ill and suffering from a disease. He said: God has called forth the light and the heavy, and if I am not able to fight, then the blacks will increase and the provisions will be preserved.

Ata Al-Khurasani said on the authority of Ibn Abbas: This verse was abrogated by His statement: **And it is not for the believers to go forth all together.** Al-Suddi said: When this verse was revealed, its importance became severe for the people, so God abrogated it and revealed: **There is no blame upon the weak or upon the ill** *verse*.

Tafsir al-Baidawi

41. "March out, whether light or heavy, due to its difficulty for you, or because your children are few or many, or riding or walking, or light or heavy weapons, or healthy or sick. Therefore, when Ibn Maktoom said to the Messenger of God, may God bless him and grant him peace: Should I march out, he said: *Yes*. Until the verse was revealed: "There is no blame upon the blind. And strive with your wealth and your lives in the cause of God" to the best of your ability, both or one of them. "That is better for you" than abandoning it. "If you should know" the good, you know that it is good, or if you know that it is good, then God Almighty's information about it is true, so hasten to it.

Surat al-Tawbah 9:42

If it had been a near opportunity and a short journey, they would have followed you, but the difficulty is too great for them. And they will swear by God, **If we had been able, we would have gone out with you.** They destroy themselves, and God knows that they are liars.

Tafsir al-Jalalayn

42 - And it was revealed about the hypocrites who stayed behind: *If* what you called them to **had been** a worldly pleasure *near* easy to obtain **and a straight journey** moderate **they would have followed you** seeking the spoils **but the distance** became too far for them so they stayed behind **and they will swear by God** when you return to them **if we were able** to go out **we would have gone out with you** they destroy themselves) with the false oath **and God knows that they are liars** in saying that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The Most High says to the Prophet, may God bless him and grant him peace, and a group of his companions had asked his permission to stay behind when he went out to Tabuk, and he gave them permission: If what you are calling those who stayed behind from you to do, and those who asked your permission to not go out with you to your campaign to which you have called them, were **a near gain**, meaning: present booty, **and a short journey**, meaning: and a nearby, easy place, **they would have followed you**, and gone out with you to them. But you called them to a distant place, and you burdened them with a journey that was difficult for them, because you urged them in a time of heat, and a time of scorching heat, and when there was a need for shelter, **and they will swear by God, if we were able, we would have gone out with you**, the Most High says: And these people who asked your permission to not go out with you will swear to you, O Muhammad, as an apology from them to you falsely, so that you accept their excuse from them, and give them permission to stay behind from you, lying by God, **if we were able, we would have gone out with you**. "He says: If we were able to go out with you, with the means, the vehicles, the appearance, and what a traveler and a fighter needs, and the health of the body and strength, we would go out with you to your enemy, **destroying themselves**, he says: they make it necessary for themselves, with their swearing by God as liars, to perish and be ruined, because they bring upon themselves the wrath of God, and earn themselves His painful punishment, **and God knows that they are liars**, in their swearing by God, **If we were able, we would have gone out with you**, because they were able to go out, with the means to do so, with what they had of money, which the fighter needs in his raid, and the traveler needs in his journey, and the health of the bodies and strength of the bodies.

And the people of interpretation said something similar to what we said about that.

Who said that?

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **If it were an immediate offer**, to his statement: **they would be liars**, that they could go out, but it was a delay from themselves and Satan, and a lack of interest in good.

Ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **If it were a close offer**, he said: It is the Battle of Tabuk.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And God knows that they are liars**, meaning: that they are capable.

Tafsir al-Qurtubi

When the Prophet (peace be upon him) returned from the Battle of Tabuk, God revealed the hypocrisy of some people. The word *present* means what is offered of worldly benefits. The meaning is **close spoils**. He informed about them that if they were invited to a spoil, they would follow him. **A present** is the predicate of *was*. "Nearby" is its description. "And a short journey" is in apposition to it. The name of "was" was omitted because the speech indicates it. The meaning is: If what was invited to was a short present and a short journey - that is, easy and with known routes - they would have followed you. This is a metaphor for the hypocrites, as we mentioned, because they are included in a group of those who were addressed with the call to arms. This is found in the speech of the Arabs, they mention the group and then use the omission referring back to some of it, as was said in the words of God the Almighty: "And there is not one of you but will pass over it" (Maryam 19:71) that it is the Resurrection. Then He, the Almighty, the Majestic, said: **Then We will save those who feared God and leave the wrongdoers therein on their knees**. (Maryam 19:72) meaning Hell. Similar in meaning to this verse from the Sunnah is the saying of the Prophet, peace be upon him:

If one of them knew that he would find a fat bone or two good arrows, he would attend the evening prayer. He says: If one of them knew that he would find something ready and quickly to take it, he would come to the mosque for its time. **But the distance was too far for them**. Abu Ubaidah and others narrated that the distance is a journey to a distant land. It is said: **A difficult distance**. What is meant by all of this is the Battle of Tabuk. Al-Kisa'i narrated that it is said: **A difficult distance and a difficult journey**. Al-Jawhari said: **A difficult journey** with the dammah is from clothing. **A difficult journey** also means a long journey, and they may have said it with the kasrah. A difficult journey is a splinter that breaks off a board or piece of wood. It is said about an angry person: he became angry and a splinter flew from him, with the kasrah. **And they will swear by God, 'If we were able,'** meaning if we had the means to travel and have money. **We would have**

Surat al-Tawbah 9:42

If it had been a near opportunity and a short journey, they would have followed you, but the difficulty is too great for them. And they will swear by God, "If we had been able, we would have gone out with you." They destroy themselves, and God knows that they are liars.

gone out with you, similar to it. **And Hajj to the House is a duty owed to God by those who can afford the expenses.** (Aal 'Imran: 97) The Prophet, may God bless him and grant him peace, explained it by saying: provisions and a mount, as has been mentioned previously. **They destroy themselves**, meaning with lies and hypocrisy. **And God knows that they are liars**, in their illness.

Tafsir Ibn Kathir

God Almighty says, rebuking those who stayed behind from the Prophet, may God bless him and grant him peace, in the Battle of Tabuk and stayed behind after asking his permission to do so, pretending that they had excuses, but they did not. He said: **If it had been a near gain**, Ibn Abbas said: a near booty, **and a short journey**, meaning also near, **they would have followed you**, meaning they would have come with you for that purpose, **but the distance was too far for them**, meaning the distance to Syria, **and they will swear by God**, meaning to you when you return to them, **if we were able, we would have gone out with you**, meaning if we had no excuses, we would have gone out with you. God Almighty said: **They destroy themselves, and God knows that they are liars.**

Fath al-Qadir

His saying: 42- "If it had been a near gain and a short journey, they would have followed you." Al-Zajaj said: If it had been the one being invited to, then it was omitted because of the indication of what preceded it, and the gain: what is offered of worldly benefits. The meaning: a near gain, not far. "And a short journey" is in apposition to what preceded it: meaning a journey that is intermediate between near and far, and everything that is intermediate between excess and deficiency is intended. "But the distance was too far for them." Abu Ubaidah and others said: The distance is the journey to a distant land, and it is said from it a difficult journey. Al-Jawhari said: The distance with the dammah is from clothing, and the distance also: the distant journey, and they may have said it with the kasrah, and what is meant by this is the Battle of Tabuk, as it was a distant and difficult journey. And Isa bin Omar read the verse **Ba'dat 'alayhim al-shaqqah** with a kasra on the 'ayn and the shin. **And they will swear by God** meaning those who stayed behind from the Battle of Tabuk while you are saying **If we were able, we would have gone out with you** meaning if we were able to go out and found what we needed there from what is necessary **we would have gone out with you**. This sentence is a master in place of the answer to the oath and the conditions. His saying **They will destroy themselves** is a substitute for his saying **They will swear** because whoever swears falsely has destroyed himself or it is a state: meaning destroying themselves and putting themselves in the position of destruction **And God knows that they are liars** in their

oath that they will swear to you.

Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Mujahid regarding his statement: **O you who have believed, what is [the matter] with you that when you are told to go forth...** 1:18, he said this when they were ordered to go forth for the Battle of Tabuk after the conquest, and when he ordered them to go forth in the summer when the palm trees were in bloom and the fruits were good and they desired shade and the way out was difficult for them, so God revealed: **Go forth, whether light or heavy.** Abu Dawud, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Sheikh, Al-Hakim **who authenticated it**, Ibn Mardawayh and Al-Bayhaqi in his Sunan narrated on the authority of Ibn Abbas regarding his statement: **If you do not go forth, He will punish you with a painful punishment.** He said: The Messenger of God (blessings and peace of God be upon him) called forth a tribe of the Arabs and they were reluctant to go forth, so God revealed this verse and withheld rain from them and that was their punishment. Ibn Abi Hatim narrated on the authority of Ikrimah who said: When the verse: **If you do not go forth, He will punish you with a painful punishment** was revealed, some people had stayed behind in the deserts who were teaching their people. The believers said: There are still some people in the deserts and they said: The people of the deserts have perished. So the verse: **And it is not for the believers to go forth all together** was revealed. Abu Dawud, Ibn Abi Hatim, An-Nahhas and Al-Bayhaqi in his Sunan narrated on the authority of Ibn Abbas regarding his statement: **If you do not go forth** the verse said: It was abrogated by **And it is not for the believers to go forth all together.** Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **If you do not aid him - God has aided him** he said: He mentioned what happened at the beginning of his affair when he was sent, saying: So I will do that to him, and I will aid him as I aided him then and he was the second of two. Abu Nu'aym and Al-Bayhaqi narrated in Al-Dala'il on the authority of Ibn Shihab and Urwah: They rode in every direction, meaning the polytheists, seeking the Prophet, may God bless him and grant him peace. They sent to the people of the waters, ordering them and assigning them a great load. They came to Thawr, the mountain in which was the cave and in which was the Prophet, may God bless him and grant him peace, until they climbed over it. The Messenger of God, may God bless him and grant him peace, and Abu Bakr heard their voices, so Abu Bakr became afraid and was overcome with worry and fear. Then the Messenger of God, may God bless him and grant him peace, said to him: **Do not be sad, for God is with us.** The Messenger of God, may God bless him and grant him peace, supplicated, and tranquility descended upon him from God, so God sent down His tranquility upon His Messenger and the believers, the verse. Ibn Shahin, Ibn Mardawayh, and Ibn Asakir narrated on the authority of Habshi ibn Junadah, who said: "Abu Bakr said: O Messenger of God, if one of the polytheists

were to raise his foot, he would see us. He said: O Abu Bakr, do not be sad, for God is with us." And Abd al-Razzaq and Ibn al-Mundhir narrated on the authority of al-Zuhri regarding his statement: **When they were in the cave**, he said: It is the cave in the mountain called Thawr. Ibn Abi Hatim, Abu al-Shaykh, Ibn Mardawayh, al-Bayhaqi in al-Dala'il, and Ibn Asakir in his history narrated on the authority of Ibn Abbas regarding his statement: **Then God sent down His tranquility upon him**, he said: Upon Abu Bakr, because the Prophet, may God bless him and grant him peace, was always tranquil. Ibn Mardawayh narrated on the authority of Anas, who said: "The Prophet, may God bless him and grant him peace, and Abu Bakr entered the cave of Hira', and Abu Bakr said to the Prophet, may God bless him and grant him peace: If one of them could see where he stepped, he would see me and you. So the Prophet, may God bless him and grant him peace, said: What do you think of two, with God as their third, O Abu Bakr? Indeed, God sent down His tranquility upon you and supported me with soldiers that they did not see." And al-Khatib narrated in his history on the authority of Habib ibn Abi Thabit, **Then God sent down His tranquility upon him**, he said: Upon Abu Bakr, as for the Prophet, may God bless him and grant him peace, tranquility was upon him. Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated on the authority of Ibn Abbas regarding his statement: **And He has made the word of those who disbelieve the lowest**, he said: It is associating partners with God. **And the word of God is the highest**, he said: There is no god but God. Al-Faryabi and Abu Al-Shaykh narrated on the authority of Abu Al-Dhaha, he said: The first part of Bara'ah that was revealed was: **Go forth, whether light or heavy**, then the beginning and the end of it were revealed. Ibn Abi Shaybah and Ibn Al-Mundhir narrated something similar on the authority of Abu Malik. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Light or heavy**, he said: Active and not active. Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Al-Hakam regarding the verse: Busy and not busy. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Hasan, he said: In hardship and ease. Ibn Al-Mundhir narrated on the authority of Zayd ibn Aslam, he said: Young men and middle-aged men. Ibn Abi Shaybah and Ibn Al-Mundhir narrated on the authority of Ikrimah, he said: Young men and old men. Ibn Abi Hatim and Abu Sheikh narrated on the authority of Mujahid who said: They said: Among us are the heavy-handed, the needy, the poor, and the busy. So God revealed: **Go forth, whether light or heavy**, and He refused to excuse them unless they went forth light or heavy, and for what they were doing. Ibn Abi Hatim and Abu Sheikh narrated on the authority of Al-Suddi who said: A man came who they claimed was Al-Miqdad, and he was a great and fat man. He complained to him and asked him to give him permission, but he refused. So this was revealed: **Go forth, whether light or heavy**. When this verse was revealed, the people were upset about it, so God abrogated it and said: **There is no blame upon the weak or upon the sick**, the verse. Ibn Jarir narrated on the authority of Ibn Abbas who said: It was said to the Messenger of God, may God bless him and grant him peace: Why don't you go to war against the yellow people so that you may capture the daughter of the

great Roman ruler? Two men said: O Messenger of God, you know that women are a trial, so do not tempt us with them, so give us permission. So he gave them permission, and when we set off, one of them said: It is only fat for the first eater. So the Messenger of God, may God bless him and grant him peace, set out and nothing was revealed to him about that. When he reached some of the way, the verse was revealed to him while he was on some of the hills: **If it had been a near gain and a short journey, they would have followed you**. And the verse was revealed to him: **God has pardoned you for giving them permission**. And the verse was revealed to him: **Only those ask your permission who do not believe in God and the Last Day**. And the verse was revealed to him: **Indeed, they are unclean, and their refuge is Hell as recompense for what they used to earn**. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Ibn Abbas: **If it had been a near gain**, he said: Near booty, **but the distance was too far for them**. He said: The journey. Abd ibn Humayd and Ibn al-Mundhir narrated on the authority of Qatadah regarding his statement: **And God knows that they are liars**, he said: They were able to go out, but it was a delay from themselves and a lack of interest in jihad.

Tafsir al-Baghawi

42-Then it was revealed about the hypocrites who stayed behind from the Battle of Tabuk:

If it had been an imminent offer, and the noun *was* is implied, meaning: if what you are calling them to were an imminent offer, meaning: an easy-to-reach booty, **and a short journey**, meaning: easy and near, **they would have followed you**, they would have gone out with you, **but the distance was too great for them**, meaning: the distance, and the distance is the long journey, because it is difficult for a person. It was said: the distance is the goal they are aiming for, **and they will swear by God, 'If we were able, we would have gone out with you,' destroying themselves**, meaning with a false oath, **and God knows that they are liars**, in their oaths and faith, because they were able.

Tafsir al-Baidawi

42. "If it were an offer" meaning if what they called for was a worldly benefit. "Close" easy to take. "And a moderate journey" moderate. "They would have followed you" they would have agreed with you. "But the distance was too far for them" meaning the distance that is traveled with difficulty. It was read with a kasra on the 'ayn and the sheen. "And they will swear by God" meaning those who stayed behind when you returned from Tabuk apologizing. "If we were able" they say or we had the ability to provide the equipment or the body. It was read "If we were able" with a damma on the waw likening it to the waw of the pronoun in His statement: "They purchased error We would have gone out with you" prevailed in place of the answers to the oath and the condition, and this is one of the miracles because it is a report of what happened before it happened. "They destroy themselves by

Surat al-Tawbah 9:42

If it had been a near opportunity and a short journey, they would have followed you, but the difficulty is too great for them. And they will swear by God, "If we had been able, we would have gone out with you." They destroy themselves, and God knows that they are liars.

causing themselves to be tormented, and it is a substitute for they will swear" because the false oath causes the soul to be destroyed or a state of its doer. "And God knows that they are liars" in that, because they were able to leave.

Surat al-Tawbah 9:43

God has pardoned you. Why did you give them permission until it became clear to you who were truthful and you knew the liars?

Tafsir al-Jalalayn

43 - And the Prophet, may God bless him and grant him peace, had given permission to a group of people to stay behind, based on his own effort, so he was rebuked and pardoned, to reassure his heart **May God pardon you for giving them permission** to stay behind, and why did you not leave them **until it becomes clear to you who are truthful** in the excuse **and you know the liars** in it.

Tafsir al-Suyuti

God Almighty said: God has pardoned you, the verse. Ibn Jarir narrated on the authority of Amr bin Maymun Al-Azdi, who said: The Messenger of God, may God bless him and grant him peace, did two things in which he was not commanded to do anything: his permission for the hypocrites and his taking ransom from the prisoners. Then God revealed: God has pardoned you, why did you give them permission?

Tafsir al-Tabari

Abu Ja'far said: This is a reproach from God Almighty: He reproached His Prophet, may God bless him and grant him peace, for allowing those of the hypocrites whom he had given permission to stay behind when he set out for Tabuk to fight the Romans.

The Most High says: **God has pardoned you**, O Muhammad, for what you did in giving permission to these hypocrites who asked your permission to not go out with you and to stay behind you, before you knew their truthfulness from their lies. **Why did you give them permission?** For what reason did you give them permission?

So that you may know who are truthful and who are liars, meaning: It was not appropriate for you to give them permission to stay behind when they said to you: **If we were able, we would have gone out with you**, until you knew who among them had an excuse for staying behind and who among them had no excuse. So your permission for whomever you gave permission to among them was based on your knowledge of his excuse, and you knew who was lying and who stayed behind out of hypocrisy and doubt in the religion of God.

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Amr told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **May God forgive you for giving them permission**. He said: People said: Ask the Messenger of God, may God bless him and grant him peace, for permission. If he gives you permission, then sit down.

If he does not give you permission, then sit down.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: "God has pardoned you. Why did you give them permission until it became clear to you who were truthful?" The verse, he rebuked him as you hear, then God revealed what is in Surat An-Nur, so He gave him permission to give them permission if he wished, so He said: **So if they ask your permission for any of their affairs, give permission to whomever you wish of them**. (al-Nur 24:62), so God made it a permission for that from that.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan bin Uyaynah told us, on the authority of Amr bin Dinar, on the authority of Amr bin Maymun Al-Awdi, he said: The Messenger of God, may God bless him and grant him peace, did two things for which he was not commanded to do anything: his permission for the hypocrites, and his taking of prisoners, so God revealed: **God has pardoned you for giving them permission**, the verse.

Ibn Wakee' told us, he said, Ubaid bin Sulayman told us, he said, I read to Saeed bin Abi Arubah, he said: This is how I heard it from Qatada, his statement: **God has pardoned you for giving them permission**, the verse, then God revealed after that in Surat al-Nur 24: **So if they ask your permission for any of their affairs, give permission to whomever you wish of them**, the verse, (al-Nur 24:62).

Saleh bin Mismar told us, he said, Nadr bin Shumayl told us, he said, Musa bin Sarwan told us, he said: I asked Muraq about his saying: **God has forgiven you**, he said: His Lord rebuked him.

Tafsir al-Qurtubi

The Almighty's saying: **May God forgive you for giving them permission**. It was said: It is the opening of a speech, as you say, **May God guide you, honor you, and have mercy on you!** It was such and such. According to this interpretation, it is appropriate to stop at his saying: **May God forgive you**, as narrated by Makki, Al-Mahdawi, and Al-Nahhas. And he informed him of the forgiveness before the sin, lest his heart fly with fear. It was said: The meaning is, God forgives you for what was your sin in giving them permission, so it is not appropriate to stop at his saying: **May God forgive you**, according to this estimation. Al-Mahdawi narrated it and Al-Nahhas chose it. Then it was said: There are two opinions regarding permission: The first - **Why did you give them permission** to go out with you, and in their going out without a number and a sincere intention, it is corruption. The second - **Why did you give them permission** to stay when they made excuses, mentioned by Al-Qushayri, who said: This is a gentle reproach, as he said: **May God forgive you**. And peace be upon him, he gave permission without any revelation that came down to him. Qatada and Umar ibn Maymun said: There were two things that the Prophet, may God bless him and grant him peace, did, but he was not commanded to do: his permission for a group of hypocrites to stay behind him, although he was not allowed to do anything except by revelation,

Surat al-Tawbah 9:43

God has pardoned you. Why did you give them permission until it became clear to you who were truthful and you knew the liars?

and his taking ransom from the prisoners, so God rebuked him as you hear. Some scholars said that he only left out the first, so God presented forgiveness to him rather than addressing him in the form of rebuke.

God the Almighty said: **Until it becomes clear to you who are truthful and you know the liars** meaning, so that it becomes clear to you who is truthful and who is a hypocrite. Ibn Abbas said: This is because the Messenger of God (blessings and peace of God be upon him) did not know the hypocrites at that time, but he only knew them after the revelation of Surat At-Tawbah. Mujahid said: These are people who said: We will ask permission to sit, if we are given permission we will sit, and if we are not given permission we will sit. Qatada said: This verse was abrogated by the statement in Surat al-Nur 24: **So when they ask your permission for some matter of theirs, give permission to whomever you wish among them** (al-Nur 24:62). An-Nahhas mentioned this in his book Ma'ani Al-Quran.

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Abu Hasin bin Sulayman al-Razi told us, Sufyan bin Uyaynah told us, on the authority of Misa'ar, on the authority of Awn, who said: Have you heard of a better reproach than this? A call for forgiveness before the reproach, so he said: **May God forgive you, why did you give them permission?** And Muwarriq al-'Ajli and others said the same. Qatada said: He reproached him as you hear, then He revealed what is in Surat An-Nur, giving him permission to give them permission if he wishes, so He said: **So when they ask your permission for some of their affairs, give permission to whomever you wish of them** (al-An'am 2:10). And this was also narrated on the authority of Ata' al-Khurasani. Mujahid said: This verse was revealed about some people who said: Ask permission from the Messenger of God, may God bless him and grant him peace, and if he gives you permission, then stay, and if he does not give you permission, then stay. For this reason, God Almighty said: **Until it becomes clear to you who are truthful** meaning in presenting excuses, **and you know who are lying**. God Almighty says: Why did you not leave them when they asked your permission and not give permission to any of them to stay, so that you could know who among them was truthful in showing your obedience from the liar? For they were determined to stay away from the war even if you did not give them permission to do so.

That is why God Almighty informed us that no one who believes in God and His Messenger asks His permission to sit back from fighting, so He said: **Those who believe in God and the Last Day do not ask your permission** that is, to sit back from fighting, **to strive with their wealth and their lives** because they see jihad as an act of devotion, and when He called them to it, they hastened and complied. "And God is Knowing of the righteous. Only those who have no excuse ask

your permission" that is, to sit back, **those who do not believe in God and the Last Day** that is, do not hope for God's reward in the Hereafter for their deeds, **and whose hearts doubt** that is, doubt the truth of what you have brought them, **so in their doubt they waver** that is, they are confused, they put one foot forward and the other back, and they have no firm footing in anything, so they are a confused and doomed people, neither to these nor to those. And he whom God sends astray, you will never find for him a way.

Fath al-Qadir

The question in 43- **May God forgive you, why did you give them permission?** is a denial from God Almighty to His Messenger, may God bless him and grant him peace, since he gave permission to those who asked him for permission to stay away before it was clear who among them was truthful in his excuse that he presented, and who was lying in it. And in the mention of his forgiveness for him, may God bless him and grant him peace, there is evidence that this permission issued by him was contrary to what was best, and in this there is a gentle rebuke from God, the Most High, and it was said that this is a rebuke to him, may God bless him and grant him peace, for giving permission to the hypocrites to go out with him, not for giving them permission to stay away from going out. The first is better, and God, the Most High, has given him permission in Surat An-Nur by saying: **So when they ask your permission for some of their affairs, give permission to whomever you wish among them**. It is possible to reconcile between the two verses by saying that the rebuke here is directed to the permission before verification until it is clear who is truthful from who is lying, and the permission there is directed to the permission after verification, and God knows best. It was said: His saying: **May God forgive you** is the opening of a speech, as you say: May God guide you, honor you, and have mercy on you. How did you do such and such? This is what Makki, An-Nahhas, and Al-Mahdawi narrated. According to this interpretation, it is good to stop at **May God forgive you**. According to the first interpretation, it is not good. Do not be afraid that the first interpretation is what is required by the wording according to the Arabic language, and there is no reason to take it out of its Arabic meaning. In the verse there is evidence of the permissibility of his, may God bless him and grant him peace, ijihad, and the issue is recorded in the principles. It also indicates the legitimacy of avoiding haste and being deceived by the appearances of things, and even in **until it becomes clear to you who are truthful** for the purpose, as if it was said: Why did you hasten to give them permission, and why not make it feminine until it becomes clear to you the truth of those who are truthful among them in the excuse they presented, and the lie of those who are lying among them in that?

Tafsir al-Baghawi

43- **May God forgive you.** Amr bin Maymun said: The Messenger of God, may God bless him and grant him peace, did two things that he was not commanded to do: his permission for the hypocrites, and his taking ransom from the prisoners of Badr, so God rebuked him as you hear.

Sufyan ibn Uyaynah said: Look at this kindness. He began with forgiveness before he reproached him for the sin.

It was said: God Almighty honored him and raised his status by opening the speech with supplication for him, as a man says to someone he is addressing if he is generous to him: May God forgive you for what you did to me? And may God be pleased with you, why didn't you visit me? It was said that its meaning is: May God continue to forgive you.

Why did you give them permission? That is, to stay behind you, **until it became clear to you who were truthful**, in their excuses, **and you knew who were lying**, in it, that is, you knew who had no excuse. Ibn Abbas, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, did not know the hypocrites on that day.

Tafsir al-Baidawi

43. **May God forgive you** is a metaphor for his mistake in giving permission, for forgiveness is one of the pioneers of His knowledge. **Why did you give them permission?** is a clarification of what was referred to as forgiveness and a reproach for it. The meaning is why did you give them permission to stay when they asked your permission and made excuses with lies? Why didn't you stop? **Until those who are truthful become clear to you** in the apology. **And you know the liars** in it. It was said that the Messenger of God, may God bless him and grant him peace, did two things that he was not commanded to do: taking the ransom and giving permission to the hypocrites, so God reproached him for them.

Surat al-Tawbah 9:44

Those who believe in God and the Last Day do not ask your permission to strive with their wealth and their lives. And God is Knowing of the righteous.

Surat al-Tawbah 9:44

Those who believe in God and the Last Day do not ask your permission to strive with their wealth and their lives. And God is Knowing of the righteous.

Tafsir al-Jalalayn

44 - **Those who believe in God and the Last Day do not ask your permission** to stay behind (to strive with their wealth and their lives. And God is Knowing of the righteous)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is an announcement from God to His Prophet, may God bless him and grant him peace, about the characteristics of al-Munafiqun 63: that among their signs by which they are known is their failure to fight in the way of God, by asking permission from the Messenger of God, may God bless him and grant him peace, to leave them going out with him if they are called upon with false excuses.

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: O Muhammad, do not give permission to anyone who asks your permission to stay behind when you go out to fight your enemy without an excuse, because no one asks your permission to do so except a hypocrite who does not believe in God and the Last Day. As for the one who believes in God and acknowledges His Oneness, the Resurrection, the Hereafter, reward and punishment, he will not ask your permission to abandon the fight and jihad against the enemies of God with his wealth and his life. **And God is Knowing of the righteous**, meaning: God is All-Knowing of the righteous. He says: God is All-Knowing of the one who fears Him, so he fears Him by performing His obligations, avoiding His disobedience, and hastening to obey Him in fighting His enemy and jihad against them with his wealth and his life, and other than that of His commands and prohibitions.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muntha told me, he said, Abu Salih told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: **Those who believe in God will not ask your permission**, this is a reproach to the hypocrites when they asked permission to stay away from jihad without an excuse, and God excused the believers and said: **They did not go until they had asked His permission** (al-Nur 24:62).

Tafsir al-Qurtubi

The Almighty says: **Those who believe in God and the Last Day do not ask your permission** meaning to stay or go out. Rather, if you command something, they rush to do it. So asking permission at that time was one of the signs of hypocrisy without an excuse.

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Abu Hasin bin Sulayman al-Razi told us, Sufyan bin Uyaynah told us, on the authority of Misa'ar, on the authority of Awn, who said: Have you heard of a better reproach than this? A call for forgiveness before the reproach, so he said: **May God forgive you, why did you give them permission?** And Muwarriq al-'Ajli and others said the same. Qatada said: He reproached him as you hear, then He revealed what is in Surat An-Nur, giving him permission to give them permission if he wishes, so He said: **So when they ask your permission for some of their affairs, give permission to whomever you wish of them** (al-An'am 2:10). And this was also narrated on the authority of Ata' al-Khurasani. Mujahid said: This verse was revealed about some people who said: Ask permission from the Messenger of God, may God bless him and grant him peace, and if he gives you permission, then stay, and if he does not give you permission, then stay. For this reason, God Almighty said: **Until it becomes clear to you who are truthful** meaning in presenting excuses, **and you know who are lying**. God Almighty says: Why did you not leave them when they asked your permission and not give permission to any of them to stay, so that you could know who among them was truthful in showing your obedience from the liar? For they were determined to stay away from the war even if you did not give them permission to do so.

That is why God Almighty informed us that no one who believes in God and His Messenger asks His permission to sit back from fighting, so He said: **Those who believe in God and the Last Day do not ask your permission** that is, to sit back from fighting, **to strive with their wealth and their lives** because they see jihad as an act of devotion, and when He called them to it, they hastened and complied. "And God is Knowing of the righteous. Only those who have no excuse ask your permission" that is, to sit back, **those who do not believe in God and the Last Day** that is, do not hope for God's reward in the Hereafter for their deeds, **and whose hearts doubt** that is, doubt the truth of what you have brought them, **so in their doubt they waver** that is, they are confused, they put one foot forward and the other back, and they have no firm footing in anything, so they are a confused and doomed people, neither to these nor to those. And he whom God sends astray, you will never find for him a way.

Fath al-Qadir

Then the Almighty mentioned that it was not the

custom of the believers to ask permission from the Messenger of God (peace and blessings of God be upon him) to stay away from jihad, rather it was their custom that if he (peace and blessings of God be upon him) gave permission to one of them to stay away, it would be difficult for him. So He said: 44- **Those who believe in God and the Last Day do not ask your permission to fight.** This is based on the fact that the meaning of the verse is that they should not fight, with the negation letter omitted. It was said that the meaning is: The believers do not ask your permission to stay behind out of dislike for jihad. It was said that the meaning of asking permission for something is dislike for it. As for what the apparent meaning of the wording requires, the meaning is: The believers do not ask your permission for jihad, rather it is their custom to rush to it without hesitation or anticipation of your permission, let alone asking your permission to stay behind. Al-Zajjaj said: **that they fight** is in the accusative case with an implied *in*: meaning that they fight. **And God is Knowing of the righteous**, and they are those who did not ask permission.

Tafsir al-Baghawi

44- **Those who believe in God and the Last Day do not ask your permission to fight with their wealth and their lives**, meaning: they do not ask your permission to stay behind, **and God is Knowing of the righteous**.

Tafsir al-Baidawi

44. **Those who believe in God and the Last Day do not ask your permission to fight with their wealth and their lives.** That is, it is not the custom of the believers to ask your permission to fight, for the sincere among them rush to it and do not hesitate to ask your permission to do so, let alone ask your permission to stay away from it, or ask your permission to stay away out of dislike for fighting. **And God is Knowing of the righteous.** This is a testimony to their righteousness and a promise to them of His reward.

Surat al-Tawbah 9:45

Only those ask your permission who do not believe in God and the Last Day and whose hearts are in doubt, so they are wavering in their doubt.

Surat al-Tawbah 9:45

Only those ask your permission who do not believe in God and the Last Day and whose hearts are in doubt, so they are wavering in their doubt.

Tafsir al-Jalalayn

45 - **Only those ask your permission** to stay behind **who do not believe in God and the Last Day and whose hearts are in doubt** doubt **about the religion** (so in their doubt they waver) are confused.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet, may God bless him and grant him peace: Only those who do not believe in God nor acknowledge His Oneness ask your permission to stay behind and abandon jihad with you, without a clear excuse, **and their hearts are in doubt**, meaning: their hearts doubt the truth of God's Oneness, and the reward of those who obey Him, and His punishment of those who disobey Him, **so in their doubt they waver**, meaning: they are confused in their doubt, and in the darkness of confusion they waver, not knowing right from wrong, so they act with insight. And this is the description of the hypocrites.

A group of scholars believed that these two verses were abrogated by the verse mentioned in Surat An-Nur.

Who said that?

Ibn Hamid told us, Yahya bin Wadh told us, on the authority of Al-Husayn, on the authority of Yazid, on the authority of Ikrimah and Al-Hasan Al-Basri, who said: His statement, **Those who believe in God do not ask your permission** to His statement, **So they are wavering in their doubt**, was abrogated by the verse in *al-Nur 24: The believers are only those who believe in God to Forgiving and Merciful* (al-Nur 24:62).

We have explained the abrogating and the abrogated, so there is no need to repeat it here.

Tafsir al-Qurtubi

That is why He said: **Only those ask your permission who do not believe in God and the Last Day and whose hearts are in doubt, so in their doubt they waver**. Abu Dawud narrated on the authority of Ibn Abbas who said: **Those who believe in God do not ask your permission** is abrogated by the one in *al-Nur 24: The believers are only those who have believed in God and His Messenger* - to His saying - *Forgiving and Merciful* (al-Nur 24:62) **to strive** in the accusative case with an

implied *in*, on the authority of Al-Zajjaj. It was said that the meaning is their dislike of striving, like His saying: **God makes clear to you, lest you go astray** (al-Nisa 4:176). **And their hearts are in doubt** doubted the religion. **So in their doubt they waver** meaning in their doubt they go and come back.

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Abu Hasin bin Sulayman al-Razi told us, Sufyan bin Uyaynah told us, on the authority of Misa'ar, on the authority of Awn, who said: Have you heard of a better reproach than this? A call for forgiveness before the reproach, so he said: **May God forgive you, why did you give them permission?** And Muwarriq al-'Ajl and others said the same. Qatada said: He reproached him as you hear, then He revealed what is in Surat An-Nur, giving him permission to give them permission if he wishes, so He said: **So when they ask your permission for some of their affairs, give permission to whomever you wish of them** (al-An'am 2:10). And this was also narrated on the authority of Ata' al-Khurasani. Mujahid said: This verse was revealed about some people who said: Ask permission from the Messenger of God, may God bless him and grant him peace, and if he gives you permission, then stay, and if he does not give you permission, then stay. For this reason, God Almighty said: **Until it becomes clear to you who are truthful** meaning in presenting excuses, **and you know who are lying**. God Almighty says: Why did you not leave them when they asked your permission and not give permission to any of them to stay, so that you could know who among them was truthful in showing your obedience from the liar? For they were determined to stay away from the war even if you did not give them permission to do so.

That is why God Almighty informed us that no one who believes in God and His Messenger asks His permission to sit back from fighting, so He said: **Those who believe in God and the Last Day do not ask your permission** that is, to sit back from fighting, **to strive with their wealth and their lives** because they see jihad as an act of devotion, and when He called them to it, they hastened and complied. "And God is Knowing of the righteous. Only those who have no excuse ask your permission" that is, to sit back, **those who do not believe in God and the Last Day** that is, do not hope for God's reward in the Hereafter for their deeds, **and whose hearts doubt** that is, doubt the truth of what you have brought them, **so in their doubt they waver** that is, they are confused, they put one foot forward and the other back, and they have no firm footing in anything, so they are a confused and doomed people, neither to these nor to those. And he whom God sends astray, you will never find for him a way.

Fath al-Qadir

45- **Only those who do not believe in God and the Last Day ask your permission** to sit out of jihad and stay

behind from it **are those who do not believe in God and the Last Day** and they are the hypocrites. Belief in God is mentioned first, then in the Last Day secondly in both places, because they are the motivators for jihad in the way of God. His statement: **And their hearts are in doubt** is in apposition to His statement: **Those who do not believe** and the past tense was used to indicate the realization of doubt in their hearts, which is suspicion. His statement: **So in their doubt they waver** means in their doubt that has settled in their hearts they are confused, and wavering is confusion. The meaning is: These who ask your permission are not believers, but rather doubters and confused, not guided to the right path, and they do not know the truth.

Tafsir al-Baghawi

45- **Only those ask your permission who do not believe in God and the Last Day and whose hearts are in doubt**, that is, doubted and hypocritical, **so in their doubt they waver**, confused.

Tafsir al-Baidawi

45. **Only those who do not believe in God and the Last Day ask your permission** to stay behind. **These are those who do not believe in God and the Last Day.** The specification of belief in God Almighty and the Last Day in both places is to indicate that the motive for jihad and the deterrent from it is faith and the promise of faith in them. **And their hearts are in doubt, so they are wavering in their doubt.** They are confused.

Surat al-Tawbah 9:46

And if they had intended to go out, they would have prepared for it some equipment, but God disliked their going out, so He made them lag behind, and it was said, "Stay with those who stay behind."

Surat al-Tawbah 9:46

And if they had intended to go out, they would have prepared for it some equipment, but God disliked their going out, so He made them lag behind, and it was said, **Stay with those who stay behind.**

Tafsir al-Jalalayn

46 - **And if they had intended to go out** with you **they would have prepared for it some equipment** equipment and provisions **but God disliked their going out** that is, He did not want them to go out **so He held them back** their laziness **and it was said** to them **Stay with those who stay behind** the sick, the women and the children, that is, God Almighty decreed that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: If these people who asked your permission, O Muhammad, to leave going out with you to fight your enemy, had wanted to go out with you, **they would have prepared for it**, meaning they would have prepared for going out, and they would have prepared for travel and the enemy, as they prepared for them, **but God disliked their going out**, meaning their going out for that purpose, **so He held them back**, meaning: the going out was so heavy on them that they found it easy to stay in their homes in opposition to you, and they found the travel and going out with you burdensome, so they left going out for that purpose, **and it was said, 'Sit with those who sit,'** meaning: sit with the sick and weak who do not find what they can spend, and with the women and children, and leave going out with the Messenger of God, may God bless him and grant him peace, and the mujahidin in the way of God.

God discouraged them from going out with His Messenger, may God bless him and grant him peace, and the believers in him, because He knew of their hypocrisy and deceit of Islam and its people, and that if they went out with them they would harm them and not benefit them. He mentioned that those who asked permission from the Messenger of God, may God bless him and grant him peace, to stay were: **(Abdullah bin Ubay bin Salul), (Al-Jadd bin Qais)**, and whoever was like them. Likewise:

Narrated Ibn Hamid, he said: Narrated to us Salamah, on the authority of Ibn Abi Ishaq, he said: Those who asked his permission, as far as I have been informed, were of noble people, among them: Abdullah bin Ubayy bin Salul, and Al-Jadd bin Qais, and they were nobles among their people, but God, knowing them, prevented them from going out with them and corrupting his army.

Tafsir al-Qurtubi

God the Almighty says: **And if they had intended to go forth, they would have prepared for it some equipment.** That is, if they had intended to fight, they would have prepared themselves as if they were travelling. Their failure to prepare is evidence of their intention to stay behind. **But God disliked their going forth**, that is, their going forth with you. **So He held them back**, that is, He kept them back from you and let them down. Because they said: If we are not given permission to stay, we will corrupt and incite against the believers. This is indicated by the fact that after it, **If they had gone forth with you, they would not have increased you except in confusion.** "And it was said, 'Sit with those who sit still.'" It was said: This is from what some of them said to each other. It was also said: This is from what the Prophet (peace and blessings of God be upon him) said, and this is the permission mentioned above. It was said: The Prophet (peace and blessings of God be upon him) said it in anger, so they took his literal wording and said: We have been given permission. It was also said: This is an expression of letting down, that is, God put sitting still in their hearts. The meaning of "with those who sit still" is with those who are disabled, the blind, the lame, the women, and the children.

Tafsir Ibn Kathir

God Almighty says: "And if they had intended to go out **meaning with you to the conquest** they would have made preparations for it **meaning they would have been ready for it** but God disliked their going out **meaning He disliked that they go out with you to some extent** so He held them back **meaning He delayed them** and it was said, 'Stay with those who stay behind'" meaning to some extent. Then God Almighty explained the reason for His dislike for their going out with the believers and said: "If they had gone out with you, they would not have increased you except in confusion **meaning because they are cowards and defeated** and they would have slid among you, seeking to cause you discord **meaning they would hasten to walk and travel among you with gossip, hatred and discord** and among you are those who listen to them" meaning they obey them and approve of their speech and words and seek their advice even if they do not know their condition, which leads to the occurrence of evil among the believers and great corruption. Mujahid, Zaid bin Aslam and Ibn Jarir said: **And among you are those who listen to them** meaning spies who hear the report for them and convey it to them. This does not remain specific to their going out with them, rather it is general in all situations, and the first meaning is more apparent in the appropriateness of the context, and Qatada and other commentators agreed with it.

Muhammad bin Ishaq said: Those who asked permission, as I have heard, were of noble people, including Abdullah bin Ubayy bin Salul and Al-Jadd bin Qais, and they were nobles among their people. But God, knowing them, discouraged them from going out with him and corrupting his army. There were people among his army who loved them and obeyed them in what they called them to because of their nobility among them. He said: **And among you are those who listen to them.** Then God Almighty informed about His complete knowledge, saying: **And God is Knowing of the wrongdoers.** So He informed that He knows what was and what will be and what would not have been if it had been, how it would have been. For this reason God Almighty said: **If they had gone out with you, they would not have increased you except in ruin.** So He informed about their condition, how it would have been if they had gone out, and despite this they did not go out, as God Almighty said: "And if they had been returned, they would have returned to what they were forbidden. And indeed, they are liars." God Almighty also said: "And if God had known any good in them, He would have made them hear. And if He had made them hear, they would have turned away while they were averse." God Almighty also said: "And if We had prescribed for them, 'Kill yourselves' or 'Leave your homes,' only a few of them would have done it. And if they had done what they were told, they would not have done it." If they had been admonished by it, it would have been better for them and a firmer confirmation. And then We would have given them from Ourselves a great reward. And We would have guided them to a straight path. And there are many verses on this.

Fath al-Qadir

His statement: 46- "And if they had intended to go out, they would have prepared for it some equipment." That is, if they were truthful in what they claim and tell you about, that they intended to fight with you, but they did not have the equipment for the fight that was needed, they would not have neglected to prepare and obtain the equipment before the time of the fight, as the believers prepare for it. So the meaning of this statement is that they did not intend to go out at all, nor did they prepare for the fight. The equipment is what the fighter needs of provisions, a mount, and weapons. His statement: **But God disliked their going out** means, but God disliked their going out, so they were discouraged from going out. So the meaning is: They did not go out, but were discouraged, because God's dislike of their going out necessitates their being discouraged from going out. Going out means that God prevented them from going out with you and let them down, because they said: If we are not given permission to sit, we will corrupt and incite against the believers. It was said that the meaning is: If they wanted to go out, they would have prepared for it, but they did not want it because God disliked it. His statement: **And it was said, 'Sit with those who sit'** It was said that the one who said it to them was Satan, with what he casts into them of whisperings. It was said that some of them said it to each other. It was said that the Messenger of God, may God bless him and grant him peace, said it out of anger with them. It was said that it is an expression of abandonment, meaning

that God put sitting in their hearts as an abandonment of them. The meaning of **with those who sit** is with those who are harmed, such as the blind, the sick, the women, and the children. It contains blame, disparagement, and disparagement of them that is not hidden.

Tafsir al-Baghawi

46- "And if they had intended to go out **to the conquest**, they would have prepared for it, **that is, they would have prepared for it** a set of equipment", equipment and strength from peace and arms, "but God disliked their going out, **their going out**, so He held them back, **He prevented them and detained them from going out**, and it was said, 'Sit', **in your homes**, with those who sit", meaning: with the sick and the chronically ill. It was also said: with the women and children. The Almighty's statement: "And it was said", that is, some of them said to one another: Sit. It was also said: He inspired in their hearts and inspired them with the reasons for their failure.

Tafsir al-Baidawi

46. "And if they had intended to go out, they would have prepared for it." For going out. "Prepared" is equipment. It was read "adda" without the taa' when adding, as in his saying:

The mixture was very good, so they withdrew and broke their promise to you.

He promised him with the kasra of the 'ayn with the addition and promised him with something else. **But God disliked their going out** is a correction of the meaning of his statement: **And if they had wanted to go out** as if he said they did not go out but were held back because God disliked their going out, meaning their getting up to go out. **So He held them back** is enough for them with cowardice and laziness. **And it was said, 'Sit with those who sit'** is a representation of God casting dislike of going out into their hearts, or the devil's whispering of the command to sit, or the narration of some of them saying to each other, or permission from the Messenger of God, peace be upon him, for them. And those who sit could mean those who are excused and others, and in both cases it is not without blame.

Surat al-Tawbah 9:47

If they had gone out with you, they would not have increased you except in confusion, and they would have spread among you, seeking to cause you discord. And among you are those who listen to them. And God is Knowing of the wrongdoers.

Surat al-Tawbah 9:47

If they had gone out with you, they would not have increased you except in confusion, and they would have spread among you, seeking to cause you discord. And among you are those who listen to them. And God is Knowing of the wrongdoers.

Tafsir al-Jalalayn

47 - **If they had gone forth with you, they would not have increased you except in confusion** corruption by discouraging the believers **and they would have spread gossip among you** that is, they would have hastened among you by spreading slander **seeking to cause discord among you** by sowing enmity **and among you are those who listen to them** what they say is an acceptance **and God is Knowing of the wrongdoers**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: If these hypocrites had come out among you, O believers, **they would have increased you only in chaos**, meaning: By coming out among you, they would have increased you only in corruption and harm, and for that reason I discouraged them from coming out with you.

We have explained the meaning of *al-Khabal* with its evidence previously.

And they will place themselves among you, meaning: And they will hasten their mounts to walk among you.

Its origin is from (**Idaa' al-Khail wa al-Rakab**), which means to speed up the journey. It is said of a camel when it speeds up its journey: (**The camel has put down, put down, put down and place**), and (**its owner has put it down**), if he strives with it and speeds it up, (**Yuwadaa Idaa'an**), and from this the rajaz poet said:

I wish I was a tree trunk in it, so I could hide and put it there

As for the origin of *al-Khalal*, it comes from *al-Khalal*, which is the gap between people, in rows and elsewhere. From this comes the saying of the Prophet, may God bless him and grant him peace: **Stand together in rows so that the devils do not get in between you, as if they were the children of Hadhramaut**.

As for his saying: **They seek to cause you discord**, the meaning of **they seek to cause you discord** is that they seek for you something with which to disturb you from your path in your campaign, by discouraging you from it.

It is said: (**I sought evil for him**), (**I sought good for him**) (**abghee bughaan**), if you sought it for him, meaning: (**I sought it for him**). Likewise (**'akmataka**), (**halabtaka**), meaning: (**I milked for you**), (**'akmat lak**), and if they mean: I helped you to seek and request it, they say: (**abgheeta kada**), (**ahalbakta**), (**'akmat lak**), meaning: I helped you with it.

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And they would have placed among you**, among you, **seek to cause you discord**, with that.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And they will place discord among you**, meaning: And they will place discord among you.

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: **And they would have placed themselves among you, seeking to cause you discord**, they would have made you slow. He said: Rafa'ah bin al-Tabut, Abdullah bin Ubayy bin Salul, and Aws bin Qayzi.

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, regarding his statement: **And they would have placed themselves among you**, he said: They would have hastened the alleys, **among you, seeking to cause you discord**, they would have slowed you down, Abdullah bin Nabtal, and Rafa'ah bin Tabut, and Abdullah bin Ubayy bin Salul.

... He said: Al-Husayn told us, he said: Abu Sufyan told me, on the authority of Muammar, on the authority of Qatada: **And they will hasten to place themselves among you**, he said: They will hasten to place themselves among you, seeking to cause you discord thereby.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement: **If they had gone out with you, they would not have increased you except in confusion**, he said: These are the hypocrites in the Battle of Tabuk. God consoled His Prophet, may God bless him and grant him peace, and the believers about them, so he said: What saddens you? If they had gone out with you, they would not have increased you except in confusion! They say: (**He has gathered against you, and he did and he did**), abandoning you, **and they would have placed themselves among you, seeking to cause you discord**, disbelief.

As for his saying: **And among you are those who listen to them**, the people of interpretation differed in their interpretation of it.

Some of them said: The meaning of this is: And among

you are those who listen to your speech, who convey it to you, and who are their eyes upon you.

Who said that?

Muhammad bin Amr told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And among you are those who listen to them**, who narrate your stories, spies who are not hypocrites.

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 among you are those who listen to them**, he said: Those who speak, are spies, other than the hypocrites.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And among you are those who listen to them**, they hear what they convey to your enemy.

Others said: Rather, the meaning of this is: And among you are those who listen to their words and obey them.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And among you are those who listen to them**, and among you are those who listen to their words.

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Those who asked permission, as far as I have been informed, were of noble character, among them Abdullah bin Ubayy bin Salul, and Al-Jadd bin Qais, and they were nobles among their people, but God, knowing about them, restrained them from going out with them and corrupting his army. And among his army were people who loved them and obeyed what they called them to, because of their noble character among them, so He said: **And among you are those who listen to them**.

Abu Jaafar said: According to this interpretation: Among you are people who hear and obey you. If they accompanied you, they would corrupt you by discouraging them from going with you.

As for the first interpretation, its meaning is: And among you are those who listen to you and hear your speech, so they convey it to you and deliver it to you, they are eyes upon you.

Abu Ja'far said: The most correct of the two interpretations in my opinion is the interpretation of those who said: Its meaning is: **(And among you are those who listen to your talk to them, who convey it from you, they are spies for them)**, because most of the speech of the Arabs in their saying: *(listening)*, is a description of the one described by it as listening to the talk, as God Almighty said in more than one place in His Book: **(listening to lies)** (al-Ma'idah 5:41), describing with that a people who hear lies from talk. But if they describe a man as listening to a man's generosity and his commands and prohibitions and accepting them from him and referring to him, then you are describing him as: **(listening to him and obedient)**, and you would hardly say: **(He is listening and obedient)**.

As for his statement: **And God is All-Knowing of the wrongdoers**, its meaning is: God is All-Knowing of those who direct their actions in ways other than their intended meanings, and put them in places other than their proper ones, and of those who ask permission from the Messenger of God, may God bless him and grant him peace, for an excuse, and of those who ask his permission out of doubt in Islam and hypocrisy, and of those who listen to the conversation of the believers in order to inform the hypocrites, and of those who listen to it in order to be pleased with what the believers are pleased with, and to be displeased with what displeases them. Nothing of the secrets and open secrets of His creation is hidden from Him.

We have explained the meaning of *injustice* in more than one place in this book, so there is no need to repeat it here.

Tafsir al-Qurtubi

The Almighty's saying: **If they had gone forth with you, they would not have increased you except in confusion** is a consolation for the believers for the hypocrites' failure to follow them. Confusion means corruption, backbiting, causing discord and rumors. This is an intermittent exception, meaning they did not increase your strength but sought confusion. It was said that the meaning is they would not increase you in what they waver in opinion except confusion, so the exception is not intermittent.

The Almighty says: **And they would have hastened to spread corruption among you**. The meaning is that they would have hastened to spread corruption among you. And spreading is the speed of movement. The rajaz poet said:

I wish I was a tree trunk in it, so I could hide and put it there

It is said: The camel ran when it ran, it runs quickly. And I put it down, I carried it on the enemy. It was said: Al-Idaa' is a pace like the trot. And the gap between two things, and the plural is Al-Khalal, meaning the gaps that are between the rows. That is, they put you in between by gossiping and spoiling the relationship between people. **They seek discord among you** is a second object. The meaning is they seek discord for you, meaning corruption and incitement. It is said: I sought him so-and-so, I helped him in seeking it. And I sought him so-and-so, I sought it for him. It was said: Discord here is polytheism. **And among you are those who listen to them** meaning they have spies who convey report from you to them. Qatada: And among you are those who accept their words and obey them. An-Nahhas: The first statement is more appropriate, because the most common of its two meanings is that the meaning of listening is hearing the speech, and similar to it is: **listeners to lies** (al-Ma'idah 5:42). And the second statement - it is hardly said about it except a listener, like a speaker.

Surat al-Tawbah 9:47

If they had gone out with you, they would not have increased you except in confusion, and they would have spread among you, seeking to cause you discord. And among you are those who listen to them. And God is Knowing of the wrongdoers.

Tafsir Ibn Kathir

God Almighty says: **And if they had intended to go out** meaning with you to the conquest **they would have made preparations for it** meaning they would have been ready for it **but God disliked their going out** meaning He disliked that they go out with you to some extent **so He held them back** meaning He delayed them **and it was said, 'Stay with those who stay behind'** meaning to some extent. Then God Almighty explained the reason for His dislike for their going out with the believers and said: **If they had gone out with you, they would not have increased you except in confusion** meaning because they are cowards and defeated **and they would have slid among you, seeking to cause you discord** meaning they would hasten to walk and travel among you with gossip, hatred and discord **and among you are those who listen to them** meaning they obey them and approve of their speech and words and seek their advice even if they do not know their condition, which leads to the occurrence of evil among the believers and great corruption. Mujahid, Zaid bin Aslam and Ibn Jarir said: **And among you are those who listen to them** meaning spies who hear the report for them and convey it to them. This does not remain specific to their going out with them, rather it is general in all situations, and the first meaning is more apparent in the appropriateness of the context, and Qatada and other commentators agreed with it.

Muhammad bin Ishaq said: Those who asked permission, as I have heard, were of noble people, including Abdullah bin Ubayy bin Salul and Al-Jadd bin Qais, and they were nobles among their people. But God, knowing them, discouraged them from going out with him and corrupting his army. There were people among his army who loved them and obeyed them in what they called them to because of their nobility among them. He said: **And among you are those who listen to them.** Then God Almighty informed about His complete knowledge, saying: **And God is Knowing of the wrongdoers.** So He informed that He knows what was and what will be and what would not have been if it had been, how it would have been. For this reason God Almighty said: **If they had gone out with you, they would not have increased you except in ruin.** So He informed about their condition, how it would have been if they had gone out, and despite this they did not go out, as God Almighty said: "And if they had been returned, they would have returned to what they were forbidden. And indeed, they are liars." God Almighty also said: "And if God had known any good in them, He would have made them hear. And if He had made them hear, they would have turned away while they were averse." God Almighty also said: "And if We had prescribed for them, 'Kill yourselves' or 'Leave your homes,' only a few of them would have done it. And if they had done what they were told, they would not have done it." If they had been admonished by it, it would have been better for them and a firmer confirmation. And then We would have given them from Ourselves a great reward. And We would have

guided them to a straight path. And there are many verses on this.

Fath al-Qadir

His statement: 47- **If they had gone out with you, they would have only increased you in confusion.** This is a consolation for the Messenger of God, may God bless him and grant him peace, and for the believers for the hypocrites' failure to return. And confusion: corruption, backbiting, causing discord and rumors. It was said that this exception is disconnected: that is, they did not increase your strength, but they sought confusion. And it was said that the meaning is: they will only increase you in what you hesitate about in opinion, confusion, so it is connected. And it was said that it is an exception from the most general of the general: that is, they would only increase you in confusion, so the exception is from the section of the connected, because confusion is among what something is true of. His statement: **And they would have placed themselves among you, seeking to cause you discord.** Idda': speed of movement, and from it is the saying of Waraqa ibn Nawfal:

I wish I was a tree trunk in it, so I could hide and put it there

It is said: **Awda'a al-Ba'eer** means to walk quickly. It is also said: *Ida'a* means to walk at a trot. *Khalal* is the gap between two things. The plural is *Khalal* meaning the gaps that are between the rows. The meaning is: They seek to cause corruption among you with what they invent of lies that include slander and gossip that lead to corruption between people. His statement: **They seek to cause you discord.** It is said: **I sought it for him.** And *Abghithu* means: I helped him in seeking it. The meaning is: They seek to cause discord among you with what they do of incitement and corruption. It is also said: **Discord here** means polytheism. The phrase **and among you are those who listen to them** is in the accusative case as a state: meaning, while the situation is that among you are those who listen to what they say of lies and transmit it to you, and are affected by that, the disagreement between you and the corruption of your brothers. **And God is Knowing of the wrongdoers** and what would happen from them if they went out with you, so His perfect wisdom required that they not go out with you, and He disliked their going out with you. Their situation if they went out with the Messenger of God, may God bless him and grant him peace, does not contradict what was mentioned previously of his rebuke for giving them permission to stay behind, because he hastened to give them permission, and he did not know from their conditions if they went out that they would do these actions, so the Messenger of God, may God bless him and grant him peace, was rebuked for his haste in giving them permission before he could tell who among them was truthful in his excuse and who was lying. For this reason, God, the Exalted, said in what follows in this surah: **But if God returns you to a party of them and they ask your permission to go out, say, 'You will**

never go out with me' [al-Fath], and He said in Surah al-Fath 48: **Those who stayed behind will say when you set out to take spoils** [al-Fath] until His saying: **Say you will not follow us.**

they put. And among you are those who listen to them weak who listen to their words and obey them, or slanderers who listen to your talk in order to convey it to them. **And God is Knowing of the wrongdoers** He knows their inner selves and what comes from them.

Tafsir al-Baghawi

47- **If they had come out with you**, that is because the Messenger of God, may God bless him and grant him peace, ordered them to fight in the Battle of Tabuk, so the Messenger of God, may God bless him and grant him peace, camped his army at Thaniyat al-Wada', and Abdullah bin Ubay camped at Dhi Jidda, below Thaniyat al-Wada', and he was not the smallest of the two armies, so when the Messenger of God, may God bless him and grant him peace, set out, Abdullah bin Ubay stayed behind with those who stayed behind from the hypocrites and the people of doubt, so God, the Most High, revealed consoling His Prophet, may God bless him and grant him peace: **If they had come out** meaning the hypocrites **with you** meaning with you, **they would not have increased you except in confusion** meaning: corruption and evil. The meaning of corruption is: causing cowardice and failure among the believers by exaggerating the matter, **and they would have hastened, in your midst**, among you by causing enmity and hatred among you by gossiping and spreading gossip from one to another. It was said: **they would have hastened in what would harm you..**

They seek to tempt you" means: they ask you for something to tempt us. They say: such and such has been gathered against you, and you will be defeated and your enemy will prevail over you, and so on. Al-Kalbi said: They seek to tempt you, meaning: shame and evil. Ad-Dahhak said: Fitnah is polytheism. It is said: I sought evil and good for him, I seek it for him, meaning I seek it for him.

And among you are those who listen to them. Mujahid said: Its meaning is that among you are those who love them and deliver to them what they hear from you, and they are the spies. Qatada said: Its meaning is that among you are those who obey them, meaning: they listen to their words and obey them.

And God is All-Knowing of the wrongdoers.

Tafsir al-Baidawi

47. "If they had gone out with you, they would not have increased you anything" by their going out. "Except corruption" corruption and evil. This does not entail that they would have had corruption even if they had gone out, because the increase is in consideration of the generality of the year from which the exception was made. For this reason, the exception was made discontinuous, but it is not so because it cannot be empty. "And they would have hastened their mounts among you with gossip and slander, or defeat and discouragement from the camel's putting if it hastens. **They seek to cause you discord** they want to tempt you by causing discord among you or terror in your hearts, and the sentence is a state of the pronoun in

Surat al-Tawbah 9:48

They had already sought discord before and had upset matters for you until the truth came and the command of God became apparent, while they were averse.

Surat al-Tawbah 9:48

They had already sought discord before and had upset matters for you until the truth came and the command of God became apparent, while they were averse.

Tafsir al-Jalalayn

48 - **They had sought** for you **discord before** when you first arrived in the city **and had upset matters for you** that is, they thought about plotting against you and invalidating your religion **until the truth** victory *came* and became apparent *about* the command of God) His religion **while they were averse** to it, so they entered into it openly.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: These hypocrites sought to cause discord for your companions, O Muhammad. They sought to turn them away from their religion, and they were keen to return them to disbelief by discouraging them from it, as Abdullah bin Abi Bakr did with your companions on the day of Uhud, when they turned away from you with those of his people who followed him. That was their seeking of what they had sought for the companions of the Messenger of God, may God bless him and grant him peace, of discord before. And by his saying: *before*, he means before this, **and they turned things upside down for you**, he says: and they circulated among you and inwardly the opinion of the one who sent you with the religion of God, by discouraging you, and denying what you bring to them and rejecting it from you, **until the truth came**, he says: until God's victory came, **and God's command appeared**, he says: and God's religion appeared, which He commanded and made obligatory for His creation, which is Islam, **while they were averse**, he says: and the hypocrites were averse to the appearance of God's command and His victory for you. And now, God will make you and His religion prevail over the disbelievers among the Romans and others who disbelieve in Him, and they are reluctant to do so.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And they turned matters upside down for you**, meaning: to make your companions abandon you and turn your matter back on you, **until the truth came and the command of God became apparent**.

He mentioned that this verse was revealed about a group of people who were named specifically.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Amr, on the authority of Al-Hasan, regarding his statement: **And they turned matters upside down for you**, he said: Among them are Abdullah bin Abi bin Salul, Abdullah bin Nabtal, the brother of Banu Amr bin Awf, Rifa'ah bin Rafi', and Zaid bin Al-Tabut Al-Qaynuqa'i.

Abdullah bin Ubayy's discouragement of his companions from the Messenger of God, may God bless him and grant him peace, in this raid was like the one who:

Ibn Humayd narrated to us, he said: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Al-Zuhri, Yazid bin Ruman, Abdullah bin Abi Bakr, Asim bin Umar bin Qatada, and others, each of them narrated what he had heard about the Battle of Tabuk, and some of the people narrated what others had not narrated, and all of their hadiths gathered in this hadith: "The Messenger of God, may God bless him and grant him peace, ordered his companions to prepare for the Battle of the Romans, and that was at a time of hardship for the people, intense heat, and drought in the land, and when the fruits were ripe and the shade was dear, so the people loved to stay in their fruits and shade, and hated to depart from it, given the state of the time they were in. The Messenger of God, may God bless him and grant him peace, rarely went out on a battle except that he referred to it and informed that he intended something other than the one he was facing, except for the Battle of Tabuk, for he made it clear to the people, due to the distance of the distance, the harshness of the time, and the large number of the enemy who faced him, so that the people would prepare for it with his preparation. So he ordered the people to wage jihad, and informed them that he intended the Romans. So the people prepared." Despite their hatred for that face, they greatly appreciated the mention of the Romans and their invasion.

Then the Messenger of God, may God bless him and grant him peace, set out on his journey, so he ordered the people to prepare and pack, and he urged the wealthy to spend and carry loads for the sake of God.

When the Messenger of God (*peace be upon him*) set out, he camped at Thaniyat al-Wada', and Abdullah bin Ubayy bin Abi Salul camped further down from him, parallel to Dhubab - a mountain in the cemetery below Thaniyat al-Wada' - and it was claimed that he was not the smaller of the two armies. When the Messenger of God (*peace be upon him*) set out, Abdullah bin Ubayy bin Ubayy stayed behind with those who stayed behind from the hypocrites and the suspicious. Abdullah bin Ubayy was the brother of Banu Awf bin al-Khazraj, Abdullah bin Nabtal was the brother of Banu Amr bin Awf, and Rifa'ah bin Zayd bin al-Tabut was the brother of Banu Qaynuqa'. They were among the great hypocrites, and they were among those who plotted against Islam and its people.

He said: And among them - according to what Ibn Hamid told us, he said, Salamah told us, on the

authority of Muhammad ibn Ishaq, on the authority of Amr ibn Ubayd, on the authority of al-Hasan al-Basri - God revealed: **They had sought discord before**, the verse.

Tafsir al-Qurtubi

The Almighty said: **They had sought discord before** meaning they sought to cause corruption and ruin before their affair became apparent, and the revelation came down regarding what they had concealed and what they would do. Ibn Jurayj said: He meant twelve hypocrites who stood at Thaniyat al-Wada' on the night of al-Aqabah to attack the Prophet, may God bless him and grant him peace. **And they turned matters upside down for you** meaning they diverted them and thought about invalidating what you had come for. **Until the truth came and the command of God became apparent** meaning His religion **while they were averse**.

Tafsir Ibn Kathir

The Almighty says, inciting His Prophet, peace be upon him, against al-Munafiqun 63: **They had sought discord before and had turned matters upside down for you**. That is, they had put their minds to work and their opinions to plot against you and your companions and to abandon your religion and extinguish it for a long time. That was when the Prophet, peace be upon him, first came to Medina, the Arabs shot him with one bow, and the Jews of Medina and its hypocrites fought him. Then, when God granted him victory on the day of Badr and made his word supreme, Abdullah bin Ubayy and his companions said: This is a matter that has been decided, so they entered Islam outwardly. Then, whenever God strengthened Islam and its people, that angered them and made them upset. That is why the Almighty said: **Until the truth came and the command of God appeared, while they were averse**.

Fath al-Qadir

His saying: 48- **They had sought discord before** meaning they had sought to cause corruption and chaos and to divide the word of the believers and to scatter them before this battle in which they stayed behind from you. As was said by Abdullah bin Ubay and others **But God refuses except to perfect His light, even though the disbelievers hate it**. His saying: **And they turned matters upside down for you** meaning they diverted them from one matter to another, and they plotted tricks and schemes for you, and from this is the saying of the Arabs **to turn a heart** if he is revolving around tricks and schemes, turning his mind around and pondering them. And it was read **and they turned** with the lightening **until the truth came** meaning to an end which is the coming of the truth, which is victory and support for you **and the command of God appeared** by honoring His religion and making known His law and subduing His enemies, and it was said: the truth is the Qur'an **and they were averse** meaning while the situation was that they were averse to the coming of the truth and the appearance of God's

command, but that was in spite of them.

Tafsir al-Baghawi

48- **They had sought discord before**, meaning: they sought to turn your companions away from the religion and return them to disbelief, and to discourage people from you before this day, as Abdullah bin Ubay did on the day of Uhud when he turned away from you with his companions. **And they turned things upside down for you**, and they stirred up opinions about you and invalidating your religion, by discouraging you and scattering your affairs, **until the truth came**, victory and triumph, **and the command of God appeared**, the religion of God, **while they were averse**.

Tafsir al-Baidawi

48. **They sought discord** to scatter your affair and disperse your companions. *Before* meaning the day of Uhud, for Ibn Abi and his companions, just as they had stayed behind from Tabuk after they had gone out with the Messenger of God, may God bless him and grant him peace, to Dhi Jeddah, below Thaniyat al-Wada', returned on the day of Uhud. **And they turned things upside down for you** and plotted against you tricks and schemes and circulated opinions to invalidate your affair. **Until the truth came** with divine victory and support. **And the command of God appeared** and His religion was exalted. **And they were averse** meaning in spite of themselves. The two verses are to console the Messenger of God, may God bless him and grant him peace, and the believers for their staying behind and to explain what God had discouraged them for and hated their going out for it and to tear down their veils and reveal their secrets and to remove their excuses in order to make up for what the Messenger of God, may God bless him and grant him peace, had missed by taking the initiative to give permission. For this reason, he was rebuked for it.

Surat al-Tawbah 9:49

And among them is he who says, "Give me leave and do not put me to trial." Unquestionably, into trial they have fallen. And indeed, Hell will encompass the disbelievers.

Surat al-Tawbah 9:49

And among them is he who says, **Give me leave and do not put me to trial**. Unquestionably, into trial they have fallen. And indeed, Hell will encompass the disbelievers.

Tafsir al-Jalalayn

49 - **And among them is he who says, Give me leave** to stay behind **and do not tempt me** and he is Al-Jadd bin Qais. The Prophet, may God bless him and grant him peace, said to him: **Would you like to fight the yellow people?** He said, **I am infatuated with women and I fear that if I see the yellow people, I will not be able to bear them and will be tempted.** God Almighty said, **Indeed, they have fallen into temptation**) by staying behind, and it was read as *fell* and indeed, **Hell will encompass the disbelievers** there is no escape for them from it.

Tafsir al-Suyuti

The Almighty said: And among them is he who says: Give me permission, the verse. At-Tabarani, Abu Nu'aym, and Ibn Mardawayh narrated on the authority of Ibn Abbas that when the Prophet, may God bless him and grant him peace, wanted to go out to the Battle of Tabuk, he said to Al-Jadd bin Qais: O Jadd bin Qais, what do you say about fighting the Banu Al-Asfar? He said: O Messenger of God, I am a man who has women, and when I see the women of the Banu Al-Asfar, I will be tempted, so give me permission and do not tempt me. So God revealed: And among them is he who says: Give me permission and do not tempt me. The verse. Ibn Abi Hatim and Ibn Mardawayh narrated from the hadith of Jabir bin Abdullah similarly. At-Tabarani narrated from another chain of transmission on the authority of Ibn Abbas that the Prophet, may God bless him and grant him peace, said: Go out to war and take the daughters of the Banu Al-Asfar as booty. Some of the hypocrites said: He will tempt you with women. So God revealed: And among them is he who says: Give me permission and do not tempt me.

Tafsir al-Tabari

Abu Jaafar said: It was mentioned that this verse was revealed about Al-Jadd bin Qais.

And He, the Most High, means by His saying: **And among them**, and among the hypocrites, **is he who says, 'Give me permission,'** stay, so that I will not go with you, **and do not tempt me**, meaning: and do not test me by making me see the women of the yellow people and their daughters, for I am infatuated with women, so I go out and sin by doing so.

Thus, the report of the people of interpretation became clear.

He mentioned the narration of that on the authority of

the one who said 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, regarding the statement of God: **Give me permission and do not tempt me**, he said: "The Messenger of God, may God bless him and grant him peace, said: 'Fight Tabuk, and take the daughters of the yellow ones and the women of the Romans as booty!' So the grandfather said: 'Give us permission, and do not tempt us with the women.'"

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, they said: The Messenger of God, may God bless him and grant him peace, said: **Go on a raid and you will take the daughters of the yellow ones as booty**, meaning the slave girls of the Romans, then he mentioned something similar.

... He said, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said, regarding his statement: **Give me permission and do not tempt me**, he said: He is Al-Jadd bin Qais, who said: The Ansar have learned that if I see women I will not be patient until I am tempted, but I will help you with my money.

Ibn Humayd narrated to us, he said, Salamah narrated to us, on the authority of Muhammad ibn Ishaq, on the authority of Al-Zuhri, Yazid ibn Ruman, Abdullah ibn Abi Bakr, Asim ibn Umar ibn Qatada and others, he said: "The Messenger of God, may God bless him and grant him peace, said one day while he was preparing to go to Al-Jadd ibn Qays, the brother of Banu Salamah: 'Would you like to fight the yellow ones this year, O Jadd?' He said: 'O Messenger of God, or give me permission and do not tempt me, for by God my people know that there is no man more amazed by women than I am, and I fear that if I see the women of Banu Al-Yasr I will not be able to resist them!' So the Messenger of God, may God bless him and grant him peace, turned away from him and said: 'I have given you permission!' This verse was revealed about Al-Jadd ibn Qays: 'And among them is he who says, "Give me permission and do not tempt me." ' The verse means: If he only feared temptation from the women of Banu Al-Yasr, but that was not the case, then the temptation that he fell into by staying away from the Messenger of God, may God bless him and grant him peace, and preferring himself over himself, is greater.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement: **And among them is he who says, 'Give me permission and do not put me to trial,'** he said: "He is a man from the hypocrites called Jadd ibn Qays. The Messenger of God, may God bless him and grant him peace, said to him: 'This year we will attack the yellow people and take from them concubines and slave girls.' He said: 'O Messenger of God, give me permission and do not put me to trial. If you do not give me permission, I will be put to trial and stay away!' The Messenger of God, may God bless him and grant him peace, became angry, and God said: 'Indeed, they

have fallen into trial. Indeed, Hell will encompass the disbelievers.” He was from Banu Salamah, so the Prophet, may God bless him and grant him peace, said to them: **Who is your master, O Banu Salamah?** They said: **Jadd ibn Qays, but he is a miserly coward!** The Prophet, may God bless him and grant him peace, said: **What disease is worse than miserliness? But your master is the white, curly-haired young man, Bishr ibn al-Bara' ibn Ma'rur.**

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And among them is he who says, 'Give me permission and do not put me to trial,'** he says: Give me permission and do not expel me. **Unquestionably, they have fallen into trial,** meaning: they have fallen into hardship.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: “And among them is he who says, ‘Give me leave and do not put me to trial,’ and do not make me sin. Unquestionably, they have fallen into sin.”

And His statement: **And indeed, Hell will encompass the disbelievers,** meaning: Indeed, the Fire will surround those who disbelieved in God, denied His signs, and belied His messengers, surrounding them and gathering them all together on the Day of Resurrection. He says: It is sufficient for Al-Jadd bin Qais and his likes among the hypocrites to be disgraced by its burning.

Tafsir al-Qurtubi

God the Almighty said: **And among them is he who says, 'Permit me'** from adhan yadhan. If you give an order, you add a broken hamza followed by a hamza, which is the fa of the verb, and two hamzas cannot come together, so you replace the second with a ya because of the kasra before it, so you say idhan. If you connect, the reason for combining two hamzas is removed, then you add a hamza, so you say: And among them is he who says idhan li. Warsh narrated from Nafi': And among them is he who says awdhan li, lightening the hamza. An-Nahhas said: It is said idhan lifulan then idhan lahu, the spelling of the first and second is the same with an alif and a ya before the dhal in writing. If you say idhan lifulan and idhan ghayrli, the second would be without a ya, and the same with the fa. The difference between thumma and waw is that thumma is stopped on and is separated, while waw and fa are not stopped on and are not separated. Muhammad ibn Ishaq said:

The Messenger of God, may God bless him and grant him peace, said to Al-Jadd bin Qais, the brother of Ibn Salamah, when he wanted to go out to Tabuk: O Jadd, would you like to fight the yellow people and take from them concubines and slave girls? Al-Jadd said: My people know that I am fond of women, and I fear that if I see the yellow people I will not be able to stay away from them, so do not tempt me and give me permission to stay and I will help you with my money. The Messenger of God, may God bless him and grant him peace, turned away from him and said: I have

given you permission. So this verse was revealed. That is, do not tempt me with the brightness of their faces. He had no fault except hypocrisy. Al-Mahdawi said: Al-Asfar was a man from Abyssinia who had daughters who were the most beautiful in their time, and he was in the land of the Romans. It was said that they were called that because the Abyssinians defeated the Romans, and daughters were born to them who took from the whiteness of the Romans and the blackness of the Abyssinians, so they were yellow for honey. Ibn Atiyyah said: In Ibn Ishaq's statement there is weakness. Al-Tabari attributed that the Messenger of God, may God bless him and grant him peace, said:

Go out and capture the daughters of the yellow ones.

Then his grandfather said to him: Give us permission and do not tempt us with women. This is a different approach from the first, and it is more like hypocrisy and hostility. When it was revealed, the Prophet, may God bless him and grant him peace, said to Banu Salamah - and al-Jadd ibn Qays was one of them:

Who is your master, O Banu Salamah? They said: **Jadd ibn Qays, but he is a miserly coward.** The Prophet, may God bless him and grant him peace, said: **What disease is more deadly than miserliness? Your master is the white young man, Bishr ibn al-Bara' ibn Ma'rur.** Hassan ibn Thabit al-Ansari said about him:

And Bishr bin Al-Baraa was blackened for his generosity, and Bishr bin Al-Baraa deserved to be blackened

If the delegation came to him, he would take his money and say, **Take it, I will be back tomorrow.**

“Indeed, they have fallen into temptation.” That is, they have fallen into sin and disobedience, which is hypocrisy and falling behind the Prophet, may God bless him and grant him peace. **And indeed, Hell will encompass the disbelievers.** That is, their path to the Fire. It surrounds them.

Tafsir Ibn Kathir

God the Almighty says: And among the hypocrites are those who say to you: O Muhammad, **Give me permission to stay and do not tempt me** by going out with you because of the female slaves from the Romans. God the Almighty says: **Indeed, they have fallen into temptation** meaning they have fallen into temptation by saying this as Muhammad ibn Ishaq said on the authority of Al-Zuhri, Yazid ibn Ruman, Abdullah ibn Abi Bakr, Asim ibn Qatadah and others said: The Messenger of God, may God bless him and grant him peace, said one day while he was preparing for Al-Jadd ibn Qays, the brother of Banu Salamah: **Would you like, O Jadd, to fight the yellow people?** He said: O Messenger of God, give me permission and do not tempt me, for by God my people know that there is no man more amazed by women than I am, and I fear that if I see the women of Banu Al-Yasr I will not be able to be patient without them. The Messenger of God (peace and blessings of God be upon him) turned away from him and said: **I have given you permission.**

Surat al-Tawbah 9:49

And among them is he who says, "Give me leave and do not put me to trial." Unquestionably, into trial they have fallen. And indeed, Hell will encompass the disbelievers.

This verse was revealed about Al-Jadd bin Qays: **And among them is he who says, 'Give me permission and do not put me to trial'** 1:17. That is, if he only feared the women of Banu Al-Yasr, but that was not the case, then the trial that fell upon him by his staying behind the Messenger of God (peace and blessings of God be upon him) and his desire for himself was greater than his own. And thus it was narrated from Ibn Abbas, Mujahid and others that it was revealed about Al-Jadd bin Qays, and this Al-Jadd bin Qays was one of the nobles of Banu Salamah. In the Sahih it is narrated that the Messenger of God (peace and blessings of God be upon him) said to them: **Who is your master, O Banu Salamah?** They said: Al-Jadd bin Qays, although we consider him stingy. The Messenger of God (peace and blessings of God be upon him) said: **What disease is worse than stinginess? But your master is the white, curly-haired young man, Bishr bin Al-Bara' bin Ma'rur.** And the Almighty's statement: **And Hell will surely encompass the disbelievers** means that they have no escape from it, no way out, and no way out.

Fath al-Qadir

49- **And among them** meaning the hypocrites **is he who says** to the Messenger of God, may God bless him and grant him peace, **Give me permission** to stay away from jihad **and do not tempt me** meaning do not cause me to fall into temptation: meaning sin if you do not give me permission and I stay away without your permission. It was said that its meaning is: Do not cause me to perish by going out. **Indeed, they have fallen into temptation** meaning they have fallen into temptation itself, which is the temptation of staying away from jihad and the false excuse. The meaning is that they thought that by going out or by not being given permission they would fall into temptation, and by this staying away they fell into the great temptation. The expression *falling* indicates that they have fallen into it as someone falling from the top to the bottom, and that is more severe than merely entering into temptation. Then He threatened them for that by saying: **And Hell will surely encompass the disbelievers** meaning it encompasses them from all sides, they will not find a way out of it, and they will not be able to get out of it under any circumstances.

Abdul Razzaq in Al-Musannaf and Ibn Jarir narrated on the authority of Amr bin Maymun who said: The Messenger of God (peace and blessings of God be upon him) did two things for which he was not commanded to do anything: his permission for the hypocrites and his taking of prisoners, so God revealed: "God has pardoned you. Why did you give them permission?" Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Awn bin Abdullah who said: Have you heard of a better reproach than this? He began with the pardon before the reproach, and said: "God has pardoned you. Why did you give them permission?" Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **God has pardoned you** and the verse, he

said: People said they asked the Messenger of God (peace and blessings of God be upon him) for permission, so if he gives you permission then stay, and if he does not give you permission then stay. An-Nahhas narrated in his Naskh on the authority of Ibn Abbas regarding his statement: "God has pardoned you. Why did you give them permission?" and the three verses, he said: It was abrogated by **But when they ask your permission for some of their affairs, give permission to whomever you wish of them.** Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and An-Nahhas in his Naskh narrated from him regarding his statement: **Those who believe in God will not ask your permission 2:100.** He said: This is an expression for the hypocrites when they asked permission to stay away from jihad without an excuse, and God excused the believers and said: **But when they ask your permission for some of their affairs, give permission to whomever you wish among them.** Abu Ubaid, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh and Al-Bayhaqi in his Sunan also narrated from him regarding his statement: **They will not ask your permission 2:100.** He said: It was abrogated by the verse in Surat al-Nur 24: **The believers are only those who have believed in God and His Messenger 2:100 to Indeed, God is Forgiving and Merciful.** So God made the Prophet (peace and blessings of God be upon him) the one with the highest views in that, whoever goes out to fight goes out to fight with virtue, and whoever stays back stays back without difficulty, God willing. Ibn Abi Hatim and Abu Al-Shaykh narrated from Ad-Dahhak regarding his statement: **But God disliked their going out,** he said: their going out. Ibn Abi Hatim narrated from Ibn Abbas regarding his statement: **So He held them back,** he said: He detained them. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Zayd regarding his statement: **If they had gone out with you, they would not have increased you except in confusion,** he said: These are the hypocrites in the Battle of Tabuk. Abd Al-Razzaq, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah regarding his statement: **And they would have placed their ranks among you,** he said: They would have hastened among you. Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **And they would have placed their ranks among you,** he said: They would have turned aside, **seek to cause you discord,** they would delay you, Abdullah bin Nabtal, Abdullah bin Ubayy bin Salul, Rifa'ah bin Tabut, and Aws bin Qayzi, **and among you are those who listen to them,** who narrate your hadiths to them, and are not hypocrites, and they are spies for the hypocrites. Ibn Al-Mundhir, Al-Tabarani, Ibn Mardawayh and Abu Nu'aym narrated in Al-Ma'rifah on the authority of Ibn Abbas, he said: When the Prophet, may God bless him and grant him peace, wanted to go out for the Battle of Tabuk, he said to Jadd bin Qays: O Jadd bin Qays, what do you say about fighting the Banu Al-Asfar? He said: O Messenger of God, I am a man who has women, and whenever I see the women of the yellow people, I will be tempted, so give me permission and do not tempt me. So God revealed: **And among them is he who says, 'Give me permission'** (al-Baqarah 2:170). Ibn Abi

Hatim and Ibn Mardawayh narrated something similar on the authority of Jabir ibn Abdullah. Ibn Mardawayh narrated something similar on the authority of Aisha. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And do not tempt me** he said: Do not expel me. **Unless they fall into temptation** meaning into expulsion. Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Qatadah regarding his statement: **And do not tempt me** he said: Do not make me sin. **Unless into temptation** he said: Unless into sin. The story of Tabuk is mentioned in the books of hadith and biographies, so we will not prolong its mention.

Day of Resurrection, or now because the encompassing of its causes by them is like its existence.

Tafsir al-Baghawi

49- The Almighty said: **And among them is he who says, 'Give me permission and do not put me to trial'**, this was revealed about Jadd bin Qays the hypocrite. When the Prophet, may God bless him and grant him peace, prepared for the Battle of Tabuk, he said: O Abu Wahb, would you like to fight the yellow people? Meaning the Romans, and take concubines and slave girls from them. Jadd said: O Messenger of God, my people know that I am a man who is fond of women, and I fear that if I see the daughters of the yellow people I will not be able to keep away from them. Give me permission to stay and do not put me to trial with them, and I will help you with what I have. Ibn Abbas said: Jadd bin Qays became ill and his only excuse was spending, so the Prophet, may God bless him and grant him peace, turned away from him and said: I give you permission. Then God Almighty revealed: **And among them** meaning the hypocrites **is he who says, 'Give me permission'** to stay behind **and do not put me to trial** with the daughters of the yellow people. Qatada said: Do not blame me: **Indeed, they have fallen into temptation**, meaning: they fell into polytheism and sin because of their hypocrisy and their opposition to the command of God and the command of His Messenger, **and indeed, Hell will encompass the disbelievers**, encompassing them and gathering them in it.

Tafsir al-Baidawi

49. **And among them is he who says, 'Give me permission'** to stay. **And do not tempt me** and do not make me fall into temptation, meaning into disobedience and failure to give me permission, and in it is an indication that he will inevitably stay behind whether he gives him permission or not, or into temptation due to the loss of money and children since there is no one to support them after me. Or into temptation with the women of the Romans, as it was narrated that Jadd bin Qais said: The Ansar have known that I am fond of women, so do not tempt me with the daughters of the yellow man, but I will help you with my money, so leave me. **Indeed, into temptation they have fallen** meaning that it is the temptation into which they have fallen, which is the temptation of failure or the appearance of hypocrisy, not what they have guarded against. **And indeed, Hell will encompass the disbelievers** gathering them on the

Surat al-Tawbah 9:50

If good befalls you, it distresses them, but if disaster befalls you, they say, "We took our precaution beforehand," and they turn away, rejoicing.

Surat al-Tawbah 9:50

If good befalls you, it distresses them, but if disaster befalls you, they say, **We took our precaution beforehand**, and they turn away, rejoicing.

Tafsir al-Jalalayn

50 - **If good befalls you** such as victory or spoils **it distresses them, but if a disaster befalls you** severe they say, **We took our decision with firmness when we lagged behind (before** before this sin **and they turn away while they are rejoicing** at what has befallen you.

Tafsir al-Suyuti

As for the Almighty's saying: **If good befalls you, it will distress them.** Ibn Abi Hatim narrated on the authority of Jabir Ibn Abdullah, who said: The hypocrites who stayed behind in Medina began to tell bad report about the Prophet, may God bless him and grant him peace, saying that Muhammad and his companions had exhausted themselves on their journey and perished. Then they heard that their hadith was denied and that the Prophet, may God bless him and grant him peace, and his companions were well, so that upset them. So God revealed: **If good befalls you, it will distress them.** The verse.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: O Muhammad, if you are pleased with God's opening of the land of the Romans to you in this raid of yours, Al-Jadd bin Qais and his peers and followers from the hypocrites will be upset. And if a calamity befalls you with the remnants of your army, Al-Jadd and his peers will say: **We have already taken our precautions by staying behind from Muhammad and abandoning his followers to his enemy, "before,** meaning before this calamity befalls him, **and they turn away while they are rejoicing,** meaning: and they turn away from Muhammad while they are rejoicing at the calamity that befell Muhammad and his companions, with the remnants of his companions and their defeat from him, and the killing of those of them who were killed.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **If good befalls you, it distresses them,** meaning: If good befalls you on your journey to Tabuk, **it distresses them,** he said: The grandfather and his companions.

Muhammad bin Amr told me, he said, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **We have already taken our matter before,** he warned us.

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **We have already taken our matter before,** he said: We have been warned.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **If good befalls you, it distresses them,** if it was a victory for the Muslims, it would be great for them and distress them.

Tafsir al-Qurtubi

The Almighty's saying: **If good befalls you, it distresses them** is a condition and a reward, and likewise **But if a disaster befalls you, they say, We had taken our precaution beforehand, and they turn away** is in apposition to it. The good is the spoils and victory. The disaster is defeat. The meaning of their saying: We took our precaution beforehand is that we took precautions for ourselves and were determined, so we did not go out to fight. And they turn away means from faith. **And they are happy,** meaning they are pleased with that.

Tafsir Ibn Kathir

The Blessed and Most High knows His Prophet, may God bless him and grant him peace, of the enmity of these people towards him, because no matter how much good he receives, that is, victory and triumph over the enemies, which pleases him and his companions, it displeases them. **And if disaster befalls you, they say, 'We took our precaution beforehand,'** meaning, we were cautious about following him before this. **And they turn away, rejoicing.** So God Almighty guided the Messenger of God, may God bless him and grant him peace, to answer them in this complete enmity, so He said: *Say*, meaning to them, **Nothing will ever happen to us except what God has decreed for us,** meaning, we are under His will and destiny. **He is our Protector,** meaning, our Master and our refuge. **And in God let the believers put their trust,** meaning, we put our trust in Him, and He is sufficient for us, and He is the best Disposer of affairs.

Fath al-Qadir

His saying: 50- **If good befalls you** meaning good for any reason that happened as indicated by its occurrence in the scope of the condition, and the same is said about the calamity, and the good and the calamity that occur in the battle are included as indicated by the context as a primary entry, so among what is true of good is booty and victory, and among what is true of calamity is disappointment and defeat, and this is mention of another type of the evil consciences of the hypocrites and the evil of their actions, and the report of the greatness of their enmity towards the Messenger of God, may God bless him

and grant him peace, and the believers, for the harm of good, and the joy of calamity from the greatness of what indicates that they have reached the limit in enmity, and the meaning of **they turn away** is that they returned to their families from the places of meeting and the places of speaking while they were happy with the calamity that befell the believers, and the meaning of their saying: **We have already taken our matter before** meaning we took precautions for ourselves and took firmness, so we did not go out to fight as the believers went out until what befell them befell them From the calamity.

Tafsir al-Baghawi

50- **If good befalls you**, victory and spoils, **it distresses them**, saddens them, meaning: the hypocrites, **but if a disaster befalls you**, killing and defeat, "they say, 'We have taken our decision,' we warned, meaning: we took firm action in sitting back from the invasion, "before," meaning: before this disaster, **and they turn away**, and retreat, **while they are rejoicing**, happy with the disaster that has befallen you.

Tafsir al-Baidawi

50. **If you are afflicted** in some of your battles. *Good* victory and booty. **It will make them sad** because of their excessive envy. **And if you are afflicted** in some of them. *Calamity* a fracture or hardship as happened on the day of Uhud. **They will say, 'We have taken our command beforehand'** They boasted about their departure and praised their opinion in staying behind. **And they turn away** from the one who spoke about it and their gathering for it, or from the Messenger, may God bless him and grant him peace. **And they are happy** delighted.

Surat al-Tawbah 9:51

Say, "Nothing will ever happen to us except what God has decreed for us. He is our protector, and in God let the believers put their trust."

Surat al-Tawbah 9:51

Say, "Nothing will ever happen to us except what God has decreed for us. He is our protector, and in God let the believers put their trust."

Tafsir al-Jalalayn

51 - *Say* to them **Nothing will happen to us except what God has decreed for us** an occurrence **He is our protector** our supporter and the one who takes care of our affairs **and in God let the believers put their trust**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, educating His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad, to these hypocrites who stayed behind you, **Nothing will happen to us**, O you who doubt their religion, **except what God has decreed for us**, in the Preserved Tablet, and decreed for us. **He is our Protector**, meaning: He is our helper against His enemies. **And in God let the believers put their trust**, meaning: And in God let the believers put their trust, for if they put their trust in Him, and do not hope for victory from anyone other than Him, and do not fear anything other than Him, He will suffice them in their affairs, and grant them victory over those who wronged and plotted against them.

Tafsir al-Qurtubi

The Almighty said: **Say, 'Nothing will ever happen to us except what God has decreed for us.'** It was said: In the Preserved Tablet. It was also said: What He informed us of in the Book of Who I am. Either we are victorious, and victory is a good thing for us, or we are killed, and martyrdom is a greater good thing for us. The meaning is that everything is by fate and destiny. It was mentioned in Al-A'raf that knowledge, destiny, and the Book are the same. **He is our Master** means our Supporter. And trust is entrusting the matter to Him. The majority read *yasabana* with the accusative of *lan*. Abu Ubaidah narrated that some Arabs use it with certainty. Talhah ibn Masraf read **hal yasabana**. It was narrated from A'yan, the judge of Rayy, that he read **Say, 'Nothing will ever happen to us except what God has decreed for us'** with a doubled *nun*. This is a mistake, as the *nun* does not emphasize what was a predicate. If this was in Talhah's reading, it would have been permissible. God the Almighty said: **Will his plot ever remove that which enrages him?** (al-Hajj 22:15).

Tafsir Ibn Kathir

The Blessed and Most High knows His Prophet, may God bless him and grant him peace, of the enmity of these people towards him, because no matter how much good he receives, that is, victory and triumph over the enemies, which pleases him and his companions, it displeases them. **And if disaster befalls you, they say, 'We took our precaution beforehand,'** meaning, we were cautious about following him before this. **And they turn away, rejoicing.** So God Almighty guided the Messenger of God, may God bless him and grant him peace, to answer them in this complete enmity, so He said: *Say*, meaning to them, **Nothing will ever happen to us except what God has decreed for us**, meaning, we are under His will and destiny. **He is our Protector**, meaning, our Master and our refuge. **And in God let the believers put their trust**, meaning, we put our trust in Him, and He is sufficient for us, and He is the best Disposer of affairs.

Fath al-Qadir

Then when they said this statement, God ordered His Messenger, may God bless him and grant him peace, to respond to them by saying: 51- **Nothing will happen to us except what God has decreed for us** meaning in the Preserved Tablet, or in His Book revealed to us. The benefit of this response is that if a person knows that what God has decreed will happen, and that everything that befalls him of good or evil is by the decree and judgment of God, then calamities will become easy for him, and he will not find the bitterness of the gloating of enemies and the schadenfreude of envy. **He is our Master** meaning He is our Supporter and the One who makes the outcome for us and makes His religion prevail over all religions. Trusting in God means entrusting matters to Him, and the meaning is that it is the right of the believers to make their trust specific to God, the Exalted, and not to trust in anyone else. Talhah ibn Masraf read *yusibna* with a shaddah on the ya'. A'yun Qadi al-Rayy read *yusibna* with a shaddah on the noon, which is a mistake because the report is not confirmed, and it was responded with something like the saying of God, the Exalted: **Will His plan remove that which enrages him?** Al-Zajaj said: Its meaning is that nothing will happen to us except what God has chosen for us of victory over you or martyrdom.

Tafsir al-Baghawi

51- *Say* to them, O Muhammad, **Nothing will ever happen to us except what God has decreed for us**, that is, against us in the Preserved Tablet. **He is our Master**, our Supporter and Preserver. Al-Kalbi said: He is more deserving of us than we are of ourselves in death and life. **And in God let the believers put their trust.**

Tafsir al-Baidawi

51. "Say: Nothing will ever happen to us except what God has decreed for us" except what we have secured by affirming and obligating it of victory, or martyrdom, or what has been written for us in the Preserved Tablet, which does not change with your agreement or opposition. And it was read **hal yasibna** and it is from fa'il not from fa'l because it is from the daughters of waw, as they say saba al-sham yasub and its derivation is from as-sawb because something happens as it was intended. And it was said that as-sawb is from **huwa mawlana** "he is our supporter and the one in charge of our affairs. and upon God let the believers put their trust" because their right is not to put their trust in anyone other than Him.

Surat al-Tawbah 9:52

Say, "Do you await for us anything but one of two good things? We await for you that God will afflict you with a punishment from Himself or by our hands. So await; indeed, we are with you awaiting."

Surat al-Tawbah 9:52

Say, "Do you await for us anything but one of two good things? We await for you that God will afflict you with a punishment from Himself or by our hands. So await; indeed, we are with you awaiting."

Tafsir al-Jalalayn

52 - (Say: Do you wait for us except one of the two good outcomes while we are waiting for God to afflict you with a punishment from Himself or by our hands?) by a calamity from the sky **or by our hands**. So wait for us for that **for we are with you, waiting**.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad, to these hypocrites whose characteristics I have described to you and whose situation I have made clear to you: Do you expect from us anything but one of two things that are better than the others? Either victory over the enemy and a conquest for us by our defeating them, in which there is reward, spoils, and safety, or killing us by our enemy, in which there is martyrdom, winning Paradise, and salvation from the Fire. Both of these are things that we love and do not hate. **And we are waiting for you that God will afflict you with a punishment from Himself**, meaning: And we are waiting for God to afflict you with a punishment from Himself that will destroy you, **or by our hands**, so that we will kill you, **Then wait, for we are with you waiting**, meaning: So wait, for we are with you waiting to see what God will do with us, and to what the matter of each group of us and you will come to.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Do you await for us anything but one of the two best things?** He said: Conquest or martyrdom. And he said another time: He said: Killing, so it is martyrdom and life and provision. Or He will disgrace you by our hands.

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: **Do you await for us anything but one of two good things?** He said: He is killed in it, life and provision, or he is victorious, in

which case God will give him a great reward. It is like His statement: **And whoever fights in the way of God to and is killed or victorious, then We will give him a great reward** (al-Ma'idah 5:74).

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Except one of the two good things**, he said: Killing in the way of God, and triumphing over His enemies.

... He said, Muhammad bin Bakr told us, on the authority of Ibn Jurayj, who said: It was reported to me on the authority of Mujahid, who said: Killing in the way of God, and appearing.

Muhammad bin Amr told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **One of the two good things**: being killed in the way of God, and being victorious over the enemies of God.

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, something similar. Ibn Jurayj said, Ibn Abbas said: **With a punishment from Him**, meaning death, **or by Our hands**, he said: killing.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Do you await for us anything but one of the two best things?** except victory or being killed in the way of God, **And we await for you that God will afflict you with a punishment from Him or at our hands**, meaning killing.

Tafsir al-Qurtubi

The Almighty says: "Say: Do you wait for us?" The Kufians assimilate the lam into the ta'. As for the lam of the definite article, it is not permissible except to assimilate, as God the Almighty said: **The repentant** (al-Tawbah 9:112) due to the frequency of the lam of the definite article in their speech. And assimilation is not permissible in His statement: "Say: Come" (Al-An'am: 151) because qul is a weak word, so they did not combine two defects on it. And awaiting is waiting. It is said: tarabbas bi al-ta'am, meaning he waited for it until the price increases. And al-husna is the feminine of al-ahsan. The singular of al-husnayyin is husna, and the plural of al-husna, and it is not permissible to pronounce it except as a definite article. It is not said: I saw a woman who is husna. What is meant by al-husnayyin is booty and martyrdom, according to Ibn Abbas, Mujahid and others. The word is an interrogative and the meaning is a rebuke. **And we are waiting for you that God will afflict you with a punishment from Him** meaning a punishment that will destroy you, as He afflicted the nations before you. **Or by our hands** meaning we are given permission to fight you. **Then wait** is a threat and warning. That is, wait for the appointments of Satan, for we are waiting for the

appointments of God.

Tafsir Ibn Kathir

God Almighty says: *Say* to them, O Muhammad, **Do you await for us** that is, do you await for us **anything but one of the two best things** martyrdom or victory over you, as Ibn Abbas, Mujahid, Qatadah and others said. **And we await for you** that is, await for you **that God may afflict you with a punishment from Himself or by our hands** that is, we await for you this or that, either **that God may afflict you with a punishment from Himself or by our hands** by captivity or killing. **Then await, for we are with you, awaiting.** And God Almighty says: "Say: Spend willingly or unwillingly" that is, whatever you spend, willingly or unwillingly, "it will not be accepted from you. Indeed, you were a people of evildoers." Then God Almighty informed about the reason for that, which is that it will not be accepted from them **except that they disbelieved in God and His Messenger** that is, deeds are only valid through faith. **And they do not come to prayer except while they are lazy** that is, they do not have a correct intention or desire for the work. **And they do not spend any spending except while they are reluctant.** The Truthful and Trustworthy, may God bless him and grant him peace, said that God does not get tired until you get tired, and that God is good and accepts only that which is good. For this reason, God does not accept any spending or work from these people, because He only accepts from the righteous.

Fath al-Qadir

According to this statement, his saying: 52- "Say: Do you await for us anything but one of the two best things?" is a repetition for the purpose of emphasis, and the first is more appropriate so that each of the two answers that God Almighty commanded His Messenger to answer them with is useful for a benefit other than the benefit of the other, and establishing is better than emphasis, and the meaning of **Do you await for us anything but one of the two best things?** is do you await for us anything but one of the two good qualities: either victory or martyrdom, and both of them are good for us, and good is the feminine of better, and the meaning of the question is rebuke and reprimand **and we await for you** one of the two evils for you: either **that God will afflict you with a punishment from Himself** meaning a calamity descending from the sky and He will destroy you with His punishment, *or* with a punishment for you **by our hands** meaning that God will make us prevail over you by killing, capturing, looting, and capturing. The letter fa in fatarabasu is eloquent, and the imperative is for threatening, as in His statement: **Taste, for you are the mighty, the generous.** That is, wait for us for what we have mentioned of our end, for we are waiting with you for what will be your end, and then you will see what pleases us and displeases you. Al-Bazzi and Ibn Falih read **hal tarbasuun** with a pronounced lam and a doubled ta. The Kufians read it by assimilating the lam into the ta. The rest read it with a pronounced lam and a soft ta.

Tafsir al-Baghawi

52- "Say: Do you await for us, O hypocrites, anything but one of the two best things?" Either victory and spoils or martyrdom and forgiveness. We narrated on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, who said: "God has guaranteed to whoever strives in His cause, and nothing drives him out of his home except striving in His cause and believing in His word: that He will admit him to Paradise, or return him to the home from which he left with whatever reward or spoils he has attained."

The Almighty's statement, **And We are waiting for you**, is one of two evils: either: **that God will afflict you with a punishment from Himself**, so He destroys you as He destroyed the previous nations, **or by our hands**, meaning: by the hands of the believers if you reveal what is in your hearts, **so wait, for we are waiting with you.** Al-Hasan said: So wait for the promises of Satan, for we are waiting for the promises of God to make His religion manifest and to eradicate those who oppose it.

Tafsir al-Baidawi

52. "Say: Do you await for us?" **Except one of the two good outcomes?** "Except one of the two good outcomes, Victory and martyrdom. And we await for you **also one of the two evils** that God will afflict you with a punishment from Himself by a calamity from the sky. *or* by our hands" *or* by a punishment by our hands, which is killing for disbelief. "Then await **what is our outcome?** Indeed, we are with you awaiting" what is your outcome.

Surat al-Tawbah 9:53

Say, "Spend willingly or unwillingly; it will never be accepted from you. Indeed, you were a people of wickedness."

Surat al-Tawbah 9:53

Say, "Spend willingly or unwillingly; it will never be accepted from you. Indeed, you were a people of wickedness."

Tafsir al-Jalalayn

53 - (Say: Spend) in obedience to God (willingly or unwillingly. He will not accept from you) what you have spent **for you are a people of immorality**. The command here means report.

Tafsir al-Suyuti

The Almighty said: Say, *Spend*. The verse. Ibn Jarir narrated on the authority of Ibn Abbas who said: Al-Jadd bin Qais said: When I see women, I cannot be patient until I am tempted, but I will help you with my money. He said: So, regarding it, the verse was revealed: Spend willingly or unwillingly, it will not be accepted from you. He said: Regarding his saying, I will help you with my money.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad, to these hypocrites: Spend your money however you wish on this journey of yours and others, and in whatever condition you wish, willingly or unwillingly, for if you spend it, God will not accept your expenditures from you, and you are in doubt about your religion, and ignorant of the prophethood of your Prophet, and poorly aware of God's reward and punishment, **Indeed, you were a people of transgressors**, meaning: outside of faith in your Lord.

His statement, **Spend willingly or unwillingly**, is taken as a command, and its meaning is a reward. The Arabs do that in places where it is appropriate to use *in* which means reward, as God Almighty said, **Whether you ask forgiveness for them or do not ask forgiveness for them** (al-Tawbah 9:80). It is in the form of a command, and its meaning is a reward. From this is the saying of the poet:

Treat us well or badly, we are not to be blamed or criticized if you offend us.

Likewise, his saying: **Spend willingly or unwillingly**, means: If you spend willingly or unwillingly, it will not be accepted from you.

It was said: This verse was revealed about Al-Jadd bin Qais, when he said to the Prophet, may God bless him and grant him peace, when the Prophet, may God bless him and grant him peace, offered him to go out with him to conquer al-Rum 30: **(This is my money, with which I will help you)**.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said, Al-Jadd bin Qais said: When I see women, I cannot be

patient until I am tempted, but I will help you with my money! He said: So it was revealed about him: **Whether you spend willingly or unwillingly, it will never be accepted from you**, he said: Because of his saying **(I will help you with my money)**.

Tafsir al-Qurtubi

It has four issues:

First: Ibn Abbas said: It was revealed about Al-Jadd bin Qais when he said: Give me permission to sit down, and this is what I have to help you with. The word *spend* is a command, and its meaning is a condition and a reward. This is how the Arabs use it in such cases, they use *or*, as the poet said:

Treat us well or badly, we are not to be blamed or criticized if you are harsh.

The meaning is whether you did wrong or good, we are as you know. The meaning of the verse is: whether you spend willingly or unwillingly, it will not be accepted from you. Then the Almighty explained why it will not be accepted from them, saying: **And nothing prevented their expenditures from being accepted from them except that they disbelieved in God and His Messenger**. So in this there is the clearest evidence, which is:

Second: If the actions of the disbeliever are righteous, such as maintaining kinship ties, mending the brokenhearted, and helping the needy, he will not be rewarded for them or benefit from them in the Hereafter, but he will be fed with them in this world. The evidence for this is what Muslim narrated on the authority of Aisha **may God be pleased with her**, who said: I said, O Messenger of God, Ibn Jud'an used to maintain kinship ties and feed the poor during the pre-Islamic period. Will that benefit him? He said: It will not benefit him, for he never said, **O Lord, forgive my sin on the Day of Judgment**. Anas narrated that the Messenger of God (blessings and peace of God be upon him) said: "God does not wrong a believer for a good deed he is given in this world and is rewarded for it in the Hereafter. As for the disbeliever, he is fed with the good deeds he did for God in this world, until when he reaches the Hereafter, he will have no good deed for which he can be rewarded." This is the text. Then it was said: Is it necessary, by virtue of this true promise, that the unbeliever be fed and given for his good deeds in this world, or is that restricted to the will of God mentioned in His saying: **We hasten for him therein whatever We will for whomever We intend** (al-Isra' 17:18)? This is the correct of the two opinions, and God knows best. Calling what the unbeliever does a good deed is only according to the unbeliever's opinion, otherwise it is not a valid act of worship from him, due to the lack of its validating condition, which is faith. Or it is called a good deed because it outwardly resembles the image of the believer's good deed. There are also two opinions.

Third: If it is said: Muslim narrated on the authority of Hakim bin Hizam that he said to the Messenger of God, may God bless him and grant him peace: O Messenger of God, do you think that there is a reward for the things that I used to do in the pre-Islamic era, such as charity, freeing slaves, or maintaining family ties? The Messenger of God, may God bless him and grant him peace, said: I have become Muslim, despite the good I have already done. We say: His statement: I have become Muslim, despite the good I have already done, appears to contradict the fundamental principles, because it is not valid for a disbeliever to draw near to God Almighty and be rewarded for his obedience, because one of the conditions of the one drawing near to God is that he should know the one to whom he is drawing near, so if the condition is not met, the validity of the condition is negated. So the meaning of the hadith is: You acquired beautiful characteristics in the pre-Islamic era that gave you beautiful habits in Islam. That is because Hakim, may God be pleased with him, lived for one hundred and twenty years, sixty in Islam and sixty in the pre-Islamic era, so he freed one hundred slaves in the pre-Islamic era and carried one hundred camels? And he did the same in Islam. This is clear. It has been said: It is not far-fetched in God's generosity to reward him for doing that with Islam, just as He forgives him for the sins he committed while he was a disbeliever. Rather, he is not rewarded for the one who did not convert to Islam or repent, and died a disbeliever. This is the apparent meaning of the hadith. And it is correct, God willing. The absence of a condition of faith in the absence of reward for the good he does, then converts to Islam and dies a Muslim, is not a mental condition that does not change. And God is too generous to waste his work if his Islam is good. Al-Harbi interpreted the hadith in this sense and said: I converted to Islam on the basis of what I have done before, meaning whatever good you have done before, that is for you. Just as you say: I converted to Islam on the basis of a thousand dirhams, meaning on the basis that I will keep them for myself. And God knows best.

Fourth - If it is said: Muslim narrated "on the authority of Al-Abbas 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." It was said to him: It is not far-fetched that the disbeliever will be relieved of some of the punishment because of the good he did, but with the addition of intercession, as came in the case of Abu Talib. As for others, the revelation informed us in His saying: **So the intercession of intercessors will not benefit them** (al-Muddaththir 74:48). And He said, informing us about the disbelievers: **So we have no intercessors * Nor a close friend** (Ash-Shu'ara: 101). Muslim narrated "on the authority of Abu Sa'id Al-Khudri that the Messenger of God, may God bless him and grant him peace, mentioned his uncle Abu Talib in his presence and said: Perhaps my intercession will benefit him on the Day of Resurrection, so he will be placed in the shallows of the Fire up to his ankles, and his brain will boil from it." From the hadith of Al-Abbas - may God be pleased with him - **And were it not for me, he would have been in the lowest level of the Fire.**

God Almighty says: **Indeed, you were a wicked people,** meaning disbelievers.

Tafsir Ibn Kathir

God Almighty says: *Say* to them, O Muhammad, **Do you await for us** that is, do you await for us **anything but one of the two best things** martyrdom or victory over you, as Ibn Abbas, Mujahid, Qatadah and others said. **And we await for you** that is, await for you **that God may afflict you with a punishment from Himself or by our hands** that is, we await for you this or that, either **that God may afflict you with a punishment from Himself or by our hands** by captivity or killing. **Then await, for we are with you, awaiting.** And God Almighty says: "Say: Spend willingly or unwillingly" that is, whatever you spend, willingly or unwillingly, "it will not be accepted from you. Indeed, you were a people of evildoers." Then God Almighty informed about the reason for that, which is that it will not be accepted from them **except that they disbelieved in God and His Messenger** that is, deeds are only valid through faith. **And they do not come to prayer except while they are lazy** that is, they do not have a correct intention or desire for the work. **And they do not spend any spending except while they are reluctant.** The Truthful and Trustworthy, may God bless him and grant him peace, said that God does not get tired until you get tired, and that God is good and accepts only that which is good. For this reason, God does not accept any spending or work from these people, because He only accepts from the righteous.

Fath al-Qadir

His saying: 53- "Say: Spend willingly or unwillingly, it will never be accepted from you." This command means condition and reward, because God Almighty does not command them to do what He will not accept from them. The meaning is: If you spend willingly or unwillingly, it will not be accepted from you. It was said that it is a command in the sense of report: that is, if you spend willingly or unwillingly, it will not be accepted from you. It is like his saying: **Ask forgiveness for them or do not ask forgiveness for them.** In it is the indication of the equality of the two matters in not being accepted, and the accusative of willingly or unwillingly is in the state, so they are two sources in the position of the two derivatives: that is, spend willingly without the command of God and His Messenger or unwillingly by the command of them. The matter from them was called compulsion because they are hypocrites who do not obey the command, so they were with their command that they do not obey like those who are forced to spend, or obedient without compulsion from your leaders or forced by them, and the phrase **Indeed, you were a wicked people** is an explanation for not accepting their spending. And wickedness: rebellion and insolence, and it was previously explained linguistically and legally.

Tafsir al-Baghawi

53- "Say: Spend willingly or unwillingly," a command with the meaning of condition and reward, meaning: if you spend willingly or unwillingly. It was revealed

Surat al-Tawbah 9:53

Say, "Spend willingly or unwillingly; it will never be accepted from you. Indeed, you were a people of wickedness."

about the grandfather of Qais when he asked permission to stay, he said: I will help you with my money, he said: if you spend willingly or unwillingly **it will not be accepted from you, for you**, meaning: because you, **were a people of immorality**.

Tafsir al-Baidawi

53. "Say: Spend willingly or unwillingly, it will never be accepted from you." A command in the sense of a statement, meaning that your spending will not be accepted from you whether you spend willingly or unwillingly. Its benefit is to exaggerate the equality of the two spendings in not being accepted, as if they were ordered to be tested and spend and see if it will be accepted from them. This is the answer to the statement of Jad bin Qais, **And I will help you with my wealth**. The denial of acceptance has two possible meanings: that it will not be taken from them and that they will not be rewarded for it. His statement, **Indeed, you were a people of wickedness**, is an explanation for it by way of resumption, and what follows is an explanation and confirmation of it.

Surat al-Tawbah 9:54

And nothing prevented their expenditures from being accepted from them except that they disbelieved in God and in His Messenger and they do not come to prayer except while they are lazy and they do not spend except while they are reluctant.

Tafsir al-Jalalayn

54 - **And what prevented their expenditures from being accepted from them** with the letter ya and the letter ta **except that they** is the subject, and that taqbal is the object **disbelieved in God and in His Messenger and did not come to prayer except while they were lazy sluggish and did not spend except while they were reluctant** the expenditure because they considered it a loss

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: What prevented these hypocrites, O Muhammad, from accepting their expenses that they spent on their travel with you, and on other paths, except that they disbelieved in God and His Messenger.

The first *an* is in the accusative case, and the second is in the nominative case, because the meaning of the statement is: What prevented the acceptance of their expenditures is their disbelief in God. **And they do not come to prayer except while they are lazy**, meaning: They do not come to it except reluctantly. However, they do not hope for a reward for performing it, nor do they fear punishment for abandoning it. Rather, they perform it out of fear for themselves for abandoning it from the believers. So if they feel secure from them, they do not perform it. **And they do not spend**, meaning: They do not spend anything from their money, **except while they are reluctant**, that they spend it in the way in which they spend it, which strengthens Islam and its people.

Tafsir al-Qurtubi

It has three issues:

The first - the Almighty's saying: **And nothing prevented their expenditures from being accepted from them except that they** The first *an* is in the accusative case, and the second is in the nominative case. The meaning is: And nothing prevented their expenditures from being accepted from them except their disbelief. The Kufians read *anhu* with a *ya* because expenditures and spending are one and the same.

Second: The Almighty's saying: **And they do not come to prayer except lazily**. Ibn Abbas said: If he is in a group, he prays, and if he is alone, he does not pray. He is the one who does not hope for reward for prayer,

nor fear punishment for abandoning it. So hypocrisy inevitably leads to laziness in worship. We have already discussed all of this in the chapter on women. We have already mentioned the hadith of Al-Ala' there, with emphasis. Praise be to God.

Third: The Almighty's saying: **And they do not spend except reluctantly**, because they consider it a loss and withholding it a gain. If this is the case, then it is not accepted and there is no reward for it, according to what was mentioned above.

Tafsir Ibn Kathir

God Almighty says: *Say* to them, O Muhammad, **Do you await for us** that is, do you await for us **anything but one of the two best things** martyrdom or victory over you, as Ibn Abbas, Mujahid, Qatadah and others said. **And we await for you** that is, await for you **that God may afflict you with a punishment from Himself or by our hands** that is, we await for you this or that, either **that God may afflict you with a punishment from Himself or by our hands** by captivity or killing. **Then await, for we are with you, awaiting**. And God Almighty says: "Say: Spend willingly or unwillingly" that is, whatever you spend, willingly or unwillingly, "it will not be accepted from you. Indeed, you were a people of evildoers." Then God Almighty informed about the reason for that, which is that it will not be accepted from them **except that they disbelieved in God and His Messenger** that is, deeds are only valid through faith. **And they do not come to prayer except while they are lazy** that is, they do not have a correct intention or desire for the work. **And they do not spend any spending except while they are reluctant**. The Truthful and Trustworthy, may God bless him and grant him peace, said that God does not get tired until you get tired, and that God is good and accepts only that which is good. For this reason, God does not accept any spending or work from these people, because He only accepts from the righteous.

Fath al-Qadir

Then the Almighty explained the reason that prevented their expenditures from being accepted, saying: 54- **And nothing prevented their expenditures from being accepted from them except that they disbelieved in God and His Messenger**. That is, their disbelief in God and His Messenger made the reason that prevented acceptance three things: The first: disbelief, the second: that they do not pray under any circumstances except in a state of laziness and sluggishness, because they do not hope for reward nor fear punishment, so their prayer is nothing but hypocrisy to people and showing off Islam, which they conceal is contrary to, and the third: that they do not spend their money except unwillingly, and they do not spend it willingly because they consider spending it as putting it in a waste due to their lack of faith in what God and His Messenger promised.

Surat al-Tawbah 9:54

And nothing prevented their expenditures from being accepted from them except that they disbelieved in God and in His Messenger and they do not come to prayer except while they are lazy and they do not spend except while they are reluctant.

Tafsir al-Baghawi

54- **And what prevented them from being accepted from them?** Hamzah and Al-Kisa'i read: *accept* with a ya' because the verb came before it, and the rest read it with a ta' because the verb is attributed to a feminine plural which is expenditures, so you are the verb to know that the subject is feminine, **their expenditures**, their charity, **except that they disbelieved in God and His Messenger**, meaning: what prevented their expenditures from being accepted is their disbelief, **and they do not come to prayer except while they are lazy**, sluggish because they do not hope for a reward for performing it, and they do not fear punishment for abandoning it. If it is said: How is laziness in prayer condemned when they do not pray at all? It is said: The condemnation is directed at the disbelief that leads to laziness, because disbelief causes laziness, and faith is energizing, **and they do not spend except while they are reluctant**, because they consider it a loss and its prevention a gain.

Tafsir al-Baidawi

54. **And nothing prevented their expenditures from being accepted from them except that they disbelieved in God and His Messenger.** That is, nothing prevented their expenditures from being accepted except their disbelief. Hamzah and Al-Kisa'i read **an yaqbal** with a ya' because the feminine of expenditures is not real. It was read *yaqbal* on the basis that the action is for God. **And they do not come to prayer except while they are lazy.** Slowly. **And they do not spend except while they are reluctant.** Because they do not hope for reward for them nor do they fear punishment for abandoning them.

Surat al-Tawbah 9:55

So do not let their wealth or their children impress you. God only intends to punish them thereby in worldly life and that their souls should depart while they are disbelievers.

Tafsir al-Jalalayn

55 - **So let not their wealth or their children impress you** meaning, do not approve of Our blessings upon them, for they are a lure **God only intends to punish them** meaning, to punish them **with them in the life of this world** with the hardship and calamities they encounter in collecting it **and that their souls depart** come out **while they are disbelievers** so He punishes them in the Hereafter with the most severe punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed in the interpretation of that.

Some of them said: Its meaning is: O Muhammad, do not be impressed by the wealth of these hypocrites or their children in this worldly life. God only wants to punish them with it in the Hereafter. He said: The meaning of that is to bring it forward, and it is delayed.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **So do not let their wealth or their children impress you**, he said: This is one of the old sayings, he says: Do not let their wealth or their children impress you in this worldly life, God only wants to punish them with them in the Hereafter.

Al-Muthanna told us, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: God only wants to punish them with it in the Hereafter.

Others said: Rather, the meaning of this is: God only wants to punish them with it in this worldly life, because of the obligations He imposed on them in it.

Who said that?

It was narrated on the authority of Al-Musayyab bin Sharik, on the authority of Salman Al-Ansari, on the authority of Al-Hasan: **God only wants to punish them with it in the life of this world**, he said: By taking zakat and spending in the way of God.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **God only intends to punish them with them in the life of this world**, with the calamities in it, it is a punishment for them and it is a reward for the believers.

Abu Ja'far said: The more correct of the two

interpretations in this regard, in our view, is the interpretation that we mentioned from Al-Hasan. Because that is the apparent meaning of the revelation, so diverting its interpretation to what its apparent meaning indicates is more appropriate than diverting it to an inner meaning that does not indicate its correctness.

Rather, he directed that to the presentation, while it is delayed, because he did not know of a way to direct God's punishment of the hypocrites with their wealth and children in this worldly life, and he said: How can He punish them with that in this world while they are happy in it? And he went away from directing it to the fact that it is a great punishment for him, obligating him to do what God has obligated him to do in it of his rights and obligations, since he was obligating it and it was taken from him while he was not in a good mood, nor hoping for a reward from God, nor from taking from him praise or thanks, out of boredom with it and hatred.

As for his saying: **And their souls will depart while they are disbelievers**, it means that their souls will depart, and they will die in their disbelief in God and their denial of the prophethood of the Prophet of God, Muhammad, may God bless him and grant him peace.

It is said: **(So-and-so's soul was ruined, and was ruined)**, so whoever says **(was ruined)** says: **(was ruined)**, and whoever says **(was ruined)** says: **(was ruined)**, **(was ruined)**, and from it it is said: **(So-and-so was ruined in front of the people, was ruined)** if he preceded them and went ahead of them. And it is said: **(falsehood was ruined)** if it went away and was destroyed.

Tafsir al-Qurtubi

That is, do not approve of what We have given them and do not incline towards it, for it is a lure. **God only intends to punish them thereby**. Al-Hasan said: The meaning is by giving zakat and spending in the way of God. This is the choice of Al-Tabari. Ibn Abbas and Qatadah said: There is an inversion in the speech, and the meaning is do not be impressed by their wealth or their children in this worldly life, for God only intends to punish them with it in the Hereafter. This is the opinion of most Arab scholars, as mentioned by Al-Nahhas. It was said: He punishes them by the fatigue of gathering. According to this interpretation and the opinion of Al-Hasan, there is no inversion in it, and it is good. It was said: The meaning is do not be impressed by their wealth or their children, for God only intends to punish them with it in this world because they are hypocrites, so they spend reluctantly and are punished for what they spend. **And their souls will perish while they are disbelievers**. This is a text indicating that God intends for them to die as disbelievers, and the decree has preceded that.

Tafsir Ibn Kathir

God the Almighty says to His Messenger, may God

Surat al-Tawbah 9:55

So do not let their wealth or their children impress you. God only intends to punish them thereby in worldly life and that their souls should depart while they are disbelievers.

bless him and grant him peace, **So let not their wealth or their children impress you**, as He the Almighty said, "And do not strain your eyes toward that by which We have given enjoyment to [some] categories of them - the splendor of the life of this world - by which We test them. But the provision of your Lord is better and more lasting." And He said, **Do they think that what We provide them with of wealth and children * We hasten for them in good things? Rather, they do not perceive.** And His statement, **God only desires to punish them with it in the life of this world**, Al-Hasan Al-Basri said about its zakat and spending from it in the way of God. Qatada said: This is from the advanced and deferred, its meaning is: So let not their wealth or their children impress you in the life of this world. God only desires to punish them with it in the Hereafter. Ibn Jarir chose the statement of Al-Hasan, which is the strong and good statement. And His statement, **And their souls will depart while they are disbelievers**, means that He desires to cause them to die when He causes them to die in disbelief, so that this will be more painful for them and more severe for their punishment. We seek refuge in God from that. This is a way of luring them into what they are in.

Fath al-Qadir

His saying: 55- **So do not let their wealth or their children impress you**. Admiration for something means being pleased with it, amazed by its beauty. It was said that it is with a kind of pride and belief that nothing else is equal to it. The meaning is: Do not admire the wealth and children they have. **God only wants to punish them with them in the life of this world**. With what happens to them of grief and sadness when the Muslims seize it and take it by force from their hands, even though it is the adornment of their lives and the delight of their eyes. Likewise, in the Hereafter, He punishes them with the punishment of the Fire because of their lack of gratitude to their Lord who gave it to them, and their abandonment of what is required of them in terms of zakat, and giving charity with what is right to give charity. It was said that there is an order in the speech, and the meaning is: Do not let their wealth or their children impress you in the life of this world. God only wants to punish them with them in the Hereafter because they are hypocrites, so they spend unwillingly and are punished for what they spend. His saying: **And their souls will perish while they are disbelievers**. Perishing means coming out with difficulty. The meaning is that God wants their souls to perish and their spirits to leave while they are disbelievers due to their refusal to accept what the prophets brought and what the messengers were sent with, and their determination to disbelieve and their persistence in misguidance.

Tafsir al-Baghawi

55- **So do not let their wealth or their children impress you**. Impressiveness is being pleased with what one is amazed by. He says: Do not be pleased with what We

have bestowed upon them of wealth and children, because if the servant is tempted by God, God will increase his wealth and children. **God only intends to punish them with them in the life of this world**. If it is said: What punishment in wealth and children when they enjoy them in the life of this world?

It was said: Mujahid and Qatada said: There is an inversion in the verse, meaning: Do not let their wealth or their children impress you in this worldly life. God only wants to punish them with them in the Hereafter.

It was said: Torture through calamities that befall money and children.

Al-Hasan said: He torments them with it in this world by taking zakat from it and spending in the way of God. It was also said: He torments them with the fatigue of collecting it, the fear of preserving it, the hatred of spending it, and the regret of leaving it with someone who does not praise him. Then he is presented to a king who does not excuse him. **And their souls will perish**, meaning: they will go out, **while they are disbelievers**, meaning: they will die in disbelief.

Tafsir al-Baidawi

55. **So let not their wealth or their children impress you**, for that is a lure and a calamity for them, as He said. **God only intends to punish them with them in the life of this world**, because of what they struggle to collect and preserve it from the troubles and what they see in it of hardships and calamities. **And their souls depart while they are disbelievers**, so they die as disbelievers, exploiting the enjoyment without considering the consequences, so that is a lure for them. The root of *destroying* is exiting with difficulty.

Surat al-Tawbah 9:56

And they swear by God that they are of you, but they are not of you. Rather, they are a people who are fearful.

Tafsir al-Jalalayn

56 - **And they swear by God that they are of you** meaning believers **but they are not of you, but they are a people who fear** they fear that you will treat them like the polytheists, so they swear out of fear.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And these hypocrites swear to you, O believers, by God, falsely and wrongfully, out of fear of you: **Indeed, they are of you** in religion and faith. God Almighty says, belying them: **And they are not of you**, meaning: They are not of your religion and faith, rather they are people of doubt and hypocrisy, **but they are a people who are afraid**, meaning: But they are a people who fear you, so out of fear of you they say with their tongues: **(Indeed, we are of you)**, so that they may feel safe among you and not be killed.

Tafsir al-Qurtubi

And they swear by God that they are of you. He explained that one of the characteristics of the hypocrites is swearing that they are believers. Similar to this is **When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God.'** (al-Munafiqun 63:1) the verse. The difference is fear, meaning that they fear revealing what they are and being killed.

Tafsir Ibn Kathir

God the Almighty informs His Prophet, may God bless him and grant him peace, about their anxiety, fear, division and panic that they **swear by God that they are of you** a firm oath **but they are not of you** that is, in reality **but they are a people who are afraid** that is, He is the One who made them swear **if they could find a refuge** that is, a fortress in which to fortify themselves and a place of protection in which to guard themselves **or caves** which are in the mountains **or an entrance** which is a passage in the ground and a tunnel. This was said in the three by Ibn Abbas, Mujahid and Qatadah **they would turn back to it while they were rushing** that is, they would hasten to leave you because they are only mixing with you out of hatred, not love, and they wish that they did not mix with you. However, necessity has its rulings, and for this reason they remain in worry, sadness and grief because Islam and its people are still in glory, victory and elevation.

For this reason, whenever the Muslims are happy, it makes them sad, so they wish that they did not mix with the believers. For this reason, He said **if they could find a refuge or caves or an entrance, they would turn back to it while they were rushing** They run wild.

Fath al-Qadir

Then God Almighty mentioned another type of the ugliness of the hypocrites, saying: 56- **And they swear by God that they are of you** meaning that they are of your group in the religion of Islam and submission to the Messenger of God, may God bless him and grant him peace, and to the Book of God Almighty **but they are not of you** in that only in their outward appearances and not in their inward selves **but they are a people who fear** meaning that they fear that what happened to the polytheists of killing and captivity will happen to them, so they show you Islam out of caution from them, not out of truth.

Tafsir al-Baghawi

56- **And they swear by God that they are of you**, meaning: of your religion, **but they are not of you, but they are a people who are afraid**, who fear to reveal what they are upon.

Tafsir al-Baidawi

56. **And they swear by God that they are of you** that they are of the Muslims. **And they are not of you** because of the disbelief in their hearts. **But they are a people who fear** they fear that you will do to them what you do to the polytheists, so they show Islam out of caution.

Surat al-Tawbah 9:57

If they could find a refuge or caves or a place to enter, they would turn to it, rushing headlong.

Surat al-Tawbah 9:57

If they could find a refuge or caves or a place to enter, they would turn to it, rushing headlong.

Tafsir al-Jalalayn

57 - **If they could find a refuge** to which they could resort **or caves** catacombs **or an entrance** a place to enter **they would turn to it, rushing** they would rush to enter it and leave you in a haste that nothing can stop, like the horses' hordes.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: If these hypocrites could find **a refuge**, meaning: a fortress in which they could be squeezed, or a stronghold in which they could be detained, **or caves**.

They are caves in the mountains, the singular of which is *maghārah*, and it is a *mufal*, from **gharār al-rajūl fī al-shay'**, **yaghwār fih**, if he entered, and from this it is said, **gharāt al-ayn**, if it enters the pupil.

Or an entrance means: a passage in the ground into which they enter.

He said, **Or an entrance**, because it is from **enter, enter**.

His saying: **They turned back to him**, meaning: they turned back to him, fleeing from you, **while they were running**, meaning: while they were speeding up their pace.

It was said: *Al-Jamah* is a walk between two walks, and from it is the saying of Muhalhil:

I have been so wild in their blood that I have seen their nobles extinguished.

God described them with this description because they stood among the companions of the Messenger of God (may God's peace and blessings be upon him) in their disbelief, hypocrisy, and enmity towards them and their belief in God and His Messenger, because they were among their people and clan, in their homes and with their wealth, and they were not able to abandon that and separate from it. So they treated the people with hypocrisy, and defended themselves, their wealth, and their children with disbelief and the claim of belief, while in their souls there was hatred for the Messenger of God (may God's peace and blessings be upon him) and the people of belief in him and enmity towards them. So God said, describing them with what was in their hearts: **If only they could find a refuge or caves Al-An'am 2:17**.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **If they could find a refuge**, "refuge" means a place of protection in the mountains, and **cave holes** means caves in the mountains. And his statement: **or an entrance**, and *entrance* means a passageway.

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, regarding his statement: **If they could find a refuge or caves or a place of entrance, they would turn to it, rushing headlong into it**. "Refuge" means a place of protection. **Or caves** means two caverns. **Or a place of entrance** means going into the earth, which is a tunnel in the earth, which is a passageway.

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: **If they could find a refuge or caves or a place of entrance**, he said: A place of protection to which they could flee from you.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **If they could find a refuge or caves or a place of entry**, he said: A place of protection for them, they would flee to it from you. Ibn Abbas said: His statement: **If they could find a refuge**, a place of protection, **or caves**, he said: caverns, **or a place of entry**, he said: a tunnel in the ground.

Bishr told us, he said, Yazid told us, on the authority of Saeed, on the authority of Qatada, **If they could find a refuge or caves or an entrance**, he says: **If they could find a refuge**, fortresses, **or caves**, dens, **or an entrance**, flocks, **they would turn to it, rushing headlong into it**.

Tafsir al-Qurtubi

The Almighty said: **If they could find refuge** This is how the pause is. And in the script with two alifs: the first is a hamza, and the second is a replacement for the tanween, and this is how I saw part of it. And refuge is the fortress, according to Qatada and others. Ibn Abbas: the amulet, and they are the same. It is said: I sought refuge in him, he sought refuge **with the movement** and refuge and I sought refuge in him have the same meaning. And the place is also refuge and refuge. And seeking refuge is compulsion. And I forced him to do something, I compelled him to it. And I sought refuge in my affair to God, I entrusted it. And Amr ibn Laja' al-Tamimi the poet, according to al-Jawhari. **Or caves** is the plural of cave, from ghar yaghir. Al-Akhfash said: And it is permissible for it to be from aghar yaghir, as the poet said:

Praise be to God, good evening and good morning

Ibn Abbas said: Caves are caves and tunnels, and they are the places where one hides, and from this comes the cave of water and the cave of the spring. **Or**

entrance is a passive participle from the entrance, meaning a path in which we hide by entering, and he repeated it because of the difference in pronunciation. An-Nahas said: The original is madakhil. The *taa* was changed to *dal*, because the *dal* is abandoned and the *taa* is voiced and they are from the same point of articulation. It was said: The original is mutadakhil on mutafa'il, as in Abi's reading: aw mutadakhilan, and its meaning is entering after entering, meaning people who enter with them. Al-Mahdawi: mutadakhilan from tadakhul like tafa'ala if he takes the trouble to enter. And from Abi also: mandakhilan from indakhul, and it is anomalous, because its triliteral is not accepted by Sibawayh and his companions. Al-Hasan, Ibn Abi Ishaq and Ibn Muhaisin read: aw madakhilan with a fatha on the meem and a sukoon on the dal. Al-Zajaj said: It is read aw madakhilan with a damma on the meem and a sukoon on the dal. The first is from dakhala yadhuqul. The second is from adhaqa yadhuqul. Thus is the source, place and time, as Sibawayh recited:

Ibn Hammam cave on the Khath'ama neighborhood

It was narrated on the authority of Qatada, Isa and Al-A'mash, or Madkhal, with emphasis on the dal and kha. The majority use emphasis on the dal alone, meaning a place where they put themselves. So these are six readings. **They turned back to it** means they returned to it. **While they were running fast** means they were hurrying, nothing could stop their faces. From the word *jamah* **the horse ran fast** if the bridle could not stop it. The poet said:

Swimming wildly and bringing it like a commotion of burning palm fronds

Meaning: If they found any of these mentioned things, they would have quickly fled to it, escaping from the Muslims.

Tafsir Ibn Kathir

God the Almighty informs His Prophet, may God bless him and grant him peace, about their anxiety, fear, division and panic that they **swear by God that they are of you** a firm oath **but they are not of you** that is, in reality **but they are a people who are afraid** that is, He is the One who made them swear **if they could find a refuge** that is, a fortress in which to fortify themselves and a place of protection in which to guard themselves **or caves** which are in the mountains **or an entrance** which is a passage in the ground and a tunnel. This was said in the three by Ibn Abbas, Mujahid and Qatadah **they would turn back to it while they were rushing** that is, they would hasten to leave you because they are only mixing with you out of hatred, not love, and they wish that they did not mix with you. However, necessity has its rulings, and for this reason they remain in worry, sadness and grief because Islam and its people are still in glory, victory and elevation. For this reason, whenever the Muslims are happy, it makes them sad, so they wish that they did not mix with the believers. For this reason, He said **if they could find a refuge or caves or an entrance, they would turn back to it while they were rushing** They run wild.

Fath al-Qadir

57- **If they find a refuge** to which they can resort and protect themselves from you, from a fortress or other **or caves** plural of cave, from cave of yaghir. Al-Akhfash said: It is possible that it is from aghar yaghir, and caves: caves and tunnels, and they are the places in which one hides, and from it the cave of water and the cave of the spring, and the meaning is: If they find places to disappear in their persons fleeing from you **or an entrance** from the entrance: meaning a place they enter from the places that are not caves. Al-Nahas said: The original of it is mutadakhil, the *ta* was changed to a *dal*, and it was said that its original is muddakhil. Abi read mutadakhil and it was narrated from him that he read mandakhil with a nun. Al-Hasan, Ibn Abi Ishaq, and Ibn Muhaisin read aw madkhal with a fathah on the mim and a sukoon on the dal. Al-Zajaj said: It is read aw madkhal with a damma on the mim and a sukoon on the dal. The rest read it with emphasis on the dal and a damma on the meem, **they turned to him** meaning they sought refuge in him and put themselves in him. **And** the condition is that **and they are rushing** meaning they are rushing so fast that nothing can stop them, from the word *jamah* of the horse: if the bridle does not stop it, and from this the poet said:

Glory be to God, and bring it like a commotion of burning palm fronds

Meaning: If they found any of these mentioned things, they would have quickly fled to it, escaping from the Muslims.

Ibn Abi Hatim narrated on the authority of Jabir ibn Abdullah who said: The hypocrites who stayed behind in Madinah began to tell bad report about the Prophet, peace and blessings of God be upon him, saying: Muhammad and his companions had exhausted themselves in their journey and perished. Then they heard that their hadith was being denied and that the Prophet, peace and blessings of God be upon him, and his companions were well, so they were upset by that, so God revealed: **If good befalls you, it distresses them** (al-Baqarah 2:17). Sunayd and Ibn Jarir narrated on the authority of Ibn Abbas: **If good befalls you, it distresses them** means: If good befalls you in your journey, this Battle of Tabuk, it distresses them. He said: Al-Jadd and his companions, meaning Al-Jadd ibn Qays. Abu Al-Shaykh narrated on the authority of Al-Suddi: "Say: Nothing will ever happen to us except what God has decreed for us" He said: Except what God has decreed for us. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: **Do you await for us anything but one of the two best things?** He said: Victory or martyrdom. Ibn Al-Mundhir narrated on the authority of Ibn Jurayj regarding his statement: **Or by our hands** He said: Killing with swords. Ibn Jarir narrated on the authority of Ibn Abbas who said: Al-Jadd bin Qais said: When I see women, I cannot be patient until I am tempted, but I help you with my money. He said: It is about him that the verse was revealed: "Say: Spend willingly or unwillingly" 1:13. Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatadah regarding his statement: **So let not their wealth impress you** he said: This is from the old sayings, he

Surat al-Tawbah 9:57

If they could find a refuge or caves or a place to enter, they would turn to it, rushing headlong.

says: Do not let their wealth or children impress you in this worldly life, God only wants to punish them with it in the Hereafter. Ibn Al-Mundhir narrated on the authority of Ibn Abbas who said: God only wants to punish them with it in the Hereafter. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement: **And their souls depart while they are disbelievers** he said: Their souls depart in this worldly life **and they are disbelievers** he said: This is a verse in which there is an inversion. Abu Hatim and Abu Al-Shaykh narrated on the authority of Ad-Dahhak regarding his statement: **So let not their wealth impress you** he said: Do not be deceived **and they depart** he said: Their souls depart, he said: In this world while they are disbelievers. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Sheikh narrated on the authority of Ibn Abbas regarding his statement: **If they could find a refuge** 3:10, he said: A refuge is a safe place in the mountains, and caves are caverns, and an entrance is a passage. Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Al-Suddi: **And they rush headlong** 3:10, he said: They hurry.

Tafsir al-Baghawi

57- **If they find a refuge**, a fortress, a stronghold, and a stronghold. Ata' said: An escape. It was also said: A people who feel safe in them. **Or caves**, a cavern in the mountains, the plural of cave, which is the place where one sinks, i.e. hides. Ata' said: catacombs. **Or an entrance**, a place to enter into, and its origin is: madtakhil mufta'il, from adkhala yakhul. Mujahid said: Mahrazan. Qatada said: Sarban. Al-Kalbi said: A tunnel in the ground like the tunnel of a jerboa. Al-Hasan said: A face they enter in opposition to the Messenger of God, may God bless him and grant him peace. It was read: *madkhal* with a fatha on the m and a light dal, and Ya'qub read it likewise, **they turned back to it**, they turned back to it fleeing from you, **while they rush**, they hasten in refusal and aversion, nothing turning their faces away. The meaning of the verse is: If they find a way out from you and an escape, they would leave you.

Tafsir al-Baidawi

57. **If they find a refuge** a fortress to which they can resort **or caves** jealously. **Or an entrance** a tunnel in which they can dig, derived from the verb **to enter**. Jacob read **an entrance** from the verb **to enter**. It was also read **an entrance** meaning a place in which they can enter themselves. *Mandakhilan* is derived from *tadakhalu* and *indakhul*. **Lawlu ilayhi** means they would rush towards it. **And they are running fast** they are running fast, nothing can stop them like a runaway horse. It was also read *Yajmuzon* and from it is the verb *al-Jamaazah*.

Surat al-Tawbah 9:58

And among them are those who criticize you concerning the charities. If they are given from them, they are pleased; but if they are not given from them, at once they become angry.

Tafsir al-Jalalayn

58 - **And among them are those who criticize you** criticize you *regarding* the division (of the alms. If they are given from it, they are pleased; but if they are not given from it, at once they become angry.)

Tafsir al-Suyuti

The Almighty said: And among them are those who oblige you in charity, the verse. Al-Bukhari narrated on the authority of Abu Saeed Al-Khudri, who said: While the Messenger of God, may God bless him and grant him peace, was distributing, Dhu Al-Khuwaysira came to him and said: Be just. He said: Woe to you, who will be just if I am not just? So the verse was revealed: And among them are those who oblige you in charity, the verse. Ibn Abi Hatim narrated something similar on the authority of Jabir.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Among the hypocrites whose description I have described to you, O Muhammad, in these verses, **is he who criticizes you concerning the charity**, meaning: he finds fault with you in the matter of it, and criticizes you for it.

It is said: **So-and-so slandered so-and-so, slanders him, and slanders him** if he criticizes him and pinches him, and likewise *hamza* **backbiting him**, and from it it is said: **So-and-so is a slanderer and backbiter**, and from it the saying of Ru'bah:

I brought my neck and my eyes closer together in the shadow of my false and misleading era

And from it the other said:

If I find you showing me a smile even when I am absent, then you are the one who criticizes and backbites.

If they are given from it, they will be satisfied, meaning: It is not their fault in their finding fault with you and their slandering you because of it, but their anger is for themselves. If you give them from it what pleases them, they will be satisfied with you, but if you do not give them from it, they will be angry with you and criticize you.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And among them are those who criticize you concerning the charities**, he said: They criticize you.

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, regarding his statement: **And among them are those who criticize you concerning the charities**, meaning they question you and ask you. Ibn Jurayj said: And Dawud ibn Abi Asim informed me, he said: Charity was brought to the Prophet, may God bless him and grant him peace, and he distributed it here and there until it was gone. He said: A man from the Ansar saw him and said: This is not justice! So this verse was revealed.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And among them are those who criticize you concerning the charities**, meaning: And among them are those who criticize you concerning the charities. "And it was mentioned to us that a man from the desert, who had recently met a Bedouin, came to the Prophet of God, may God bless him and grant him peace, while he was distributing gold and silver, and said: O Muhammad, by God, if God has commanded you to be just, you have not been just! So the Prophet of God, may God bless him and grant him peace, said: Woe to you! Who will be just with you after me? Then the Prophet of God, may God bless him and grant him peace, said: Beware of this man and his likes, for my nation will be like this man, they recite the Qur'an but it does not go beyond their collarbones, so if they go out, kill them, then if they go out, kill them, then if they go out, kill them." And it was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: **By the One in Whose Hand is my soul, I will not give you anything nor will I withhold it from you, I am only a treasurer.**

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And among them is he who criticizes you concerning the charities**, he said: He criticizes.

... He said, Muhammad bin Thawr narrated to us, on the authority of Muammar, on the authority of Al-Zuhri, on the authority of Abu Salamah bin Abd Al-Rahman, on the authority of Abu Saeed, who said: "While the Messenger of God, may God bless him and grant him peace, was distributing, Ibn Dhi Al-Khuwaisira Al-Tamimi came to him and said: Be just, O Messenger of God! He said: Woe to you, who will be just if I am not just! Umar bin Al-Khattab said: O Messenger of God, give me permission to strike off his head! He said: Leave him, for he has companions, one of whom would consider his prayer insignificant compared to their prayer, and his fasting insignificant compared to their fasting. They will pass through the religion as an arrow passes through its target. He looks at its point and sees nothing, then he looks at its head and finds nothing, then he looks at its blade and finds nothing. The dung and blood have already passed. Their sign is a black man, one of his hands - or he said: his hands - like a woman's breast - or like a piece of cloth that is dripping - they will emerge at a time of hiatus among the people." He said: Then the verse was revealed: **And among them are those who criticize you concerning the charities**. Abu Saeed said: I bear witness that I heard this from the Messenger of God, may God bless him and grant him peace. I bear

Surat al-Tawbah 9:58

And among them are those who criticize you concerning the charities. If they are given from them, they are pleased; but if they are not given from them, at once they become angry.

witness that when Ali, may God have mercy on him, killed them, the man was brought with the description that the Messenger of God, may God bless him and grant him peace, described.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: "And among them are those who criticize you concerning the charities. If they are given from them, they are pleased; but if they are not given from them, at once they become angry," he said: These are the hypocrites. They said: By God, Muhammad only gives it to whom he loves, and he does not give it to anyone except his own desires! So God informed His Prophet, and informed them that it came from God, and that this is a command from God, not from Muhammad: **The charities are only for the poor**, the verse.

Tafsir al-Qurtubi

The Almighty said: **And among them is he who slanders you concerning the charities** meaning he criticizes you, on the authority of Qatada. Al-Hasan: He finds fault with you. Mujahid said: He finds fault with you and asks you. Al-Nahhas: The opinion of the linguists is the opinion of Qatada and Al-Hasan. It is said: Lamazah yalmazah if he finds fault with him. Lamzah in the language is a fault in secret. Al-Jawhari said: Lamzah is a fault, and its origin is a gesture with the eye and the like, and Lamzah yalmazah and yalmazah and it was read with them **And among them is he who slanders you concerning the charities**. A man is a lamaz and lamzah meaning a faultfinder. It is also said: Lamzah yalmazah if he pushed him and hit him. The hamzah is like the lamzah. The hamzah and the hammaz are the faultfinders, and the hamzah is like it. It is said: a man is a hamzah and a woman is also a hamzah. And hamzah means pushing him and hitting him. Then it was said: slander is to the face, and slander is behind the back. God described a group of hypocrites who criticized the Prophet, may God bless him and grant him peace, for distributing charity, and claimed that they were poor so he would give them some. Abu Saeed Al-Khudri said:

"While the Messenger of God (may God bless him and grant him peace) was distributing wealth, Harqoos ibn Zuhair - the origin of the Khawarij - who was called Dhu al-Huwaysira al-Tamimi came to him and said: 'Be just, O Messenger of God.' He said: 'Woe to you! Who will be just if I am not just?' Then the verse was revealed." A sahih hadith narrated by Muslim with the same meaning. "At that point, 'Umar ibn al-Khattab **may God be pleased with him** said: 'Leave me, O Messenger of God, so I can kill this hypocrite.' He said: 'God forbid that people should say that I kill my companions. This man and his companions recite the Qur'an, but it does not go near their throats. They pass through it as an arrow passes through its target.'"

Tafsir Ibn Kathir

God the Almighty says: **And among them** meaning among the hypocrites **is he who criticizes you** meaning he finds fault with you *regarding* the division **of the alms** if you distribute them and accuses you of that, and they are the accused and the dissolute, and with this they do not deny for the sake of religion, but they deny for the sake of their own interests, and for this reason **if they are given from it, they are pleased, but if they are not given from it, then at once they become angry** meaning they become angry for the sake of themselves. Ibn Jurayj said: Dawud bin Abi Asim told me that the Prophet, may God bless him and grant him peace, was brought some alms and he distributed it here and there until it was gone. He said, and behind him was a man from the Ansar, so he said: This is not justice, so this verse was revealed. Qatada said about His statement: **And among them is he who criticizes you concerning the alms** meaning: And among them is he who criticizes you concerning the alms, and it was mentioned to us that a man from the desert who had recently met a Bedouin woman came to the Prophet, may God bless him and grant him peace, while he was distributing gold and silver, and he said, **O Muhammad, by God, if God has commanded you to be just, you have not been just**. Then the Prophet of God, may God bless him and grant him peace, said: **Woe to you! Who will be just towards you after me?** Then the Prophet of God, may God bless him and grant him peace, said: "Beware of this man and his likes, for among my nation are those like him who recite the Qur'an, but it does not go beyond their collarbones. So if they go out, kill them. Then if they go out, kill them. Then if they go out, kill them." And it was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "By the One in Whose hand is my soul, I will not give you anything, nor will I withhold it from you. I am only a treasurer."

What Qatada mentioned is similar to what the two sheikhs narrated from the hadith of Az-Zuhri on the authority of Abu Salamah on the authority of Abu Saeed in the story of Dhu Al-Khuwaysira, whose name was Harqoos, when he objected to the Prophet, may God bless him and grant him peace, when he divided the spoils of Hunayn, so he said to him: Be just, for you have not been just. He said: **You have failed and lost if I am not just**. Then the Messenger of God, may God bless him and grant him peace, said when he saw him standing behind his back: "From the offspring of this man will emerge a people whom one of you will consider insignificant in comparison to his prayer and his fasting in comparison to their fasting. They will depart from the religion as an arrow departs from its target. So wherever you encounter them, kill them, for they are the worst of those killed under the sky." He mentioned the rest of the hadith, then God Almighty said, alerting them to what is better for them than that, saying: "And if they had been satisfied with what God and His Messenger have given them and had said, 'Sufficient for us is God. God will give us of His bounty, and [so will] His Messenger. Indeed, we are desirous toward God.'" This noble verse contains great etiquette

and a noble secret, as it made contentment with what God and His Messenger have given one and trust in God alone, and He is His saying: **And they said, 'God is sufficient for us,'** and also the desire to turn to God alone for success in obeying the Messenger, may God bless him and grant him peace, and complying with his commands, abandoning his prohibitions, believing his report, and following his footsteps.

Fath al-Qadir

His saying: 58- **And among them is he who slanders you.** This is a mention of another type of their ugliness. It is said: *Yalmazhu* if he finds fault with him.

Al-Jawhari said: *Lamz* means fault, and its origin is pointing with the eye and the like. He slandered him, *yalmazhu*, *yalmazhu*, and a man is a *lamaz*, and *lamza*: meaning a faultfinder. Al-Zajjaj said: I slandered a man, *lamzahu*, and *lamzahu*, with a *kasra* or *damma* on the meem: if I found fault with him, and so is his *hamza*. The meaning of the verse: And among the hypocrites is he who finds fault with you in regard to charity: meaning in distributing and dividing it. It was narrated from Mujahid that he said: The meaning of *Yalmazuk* is **He begs you and asks you**, and the opinion of the linguists is the first as Al-Nahhas said. And it was read *Yalmazuk* with a *damma* on the meem, and *Yalmazuk* with a *kasra* and with emphasis. The majority read it with a *kasra* and a lightened **if they are given from it** meaning from the charity as much as they want **they are satisfied** with what happened from the Messenger of God, may God bless him and grant him peace, and they do not criticize him, because they have no goal except the debris of this world, and they have nothing to do with religion. **and if they are not given from it** meaning from the charity what they want and ask for **then they are angry** meaning if they are not given, then the anger will suddenly come upon them. The benefit of the sudden *if* is that the condition is sudden for the reward and attacks it. The sudden *if* has taken the place of the *fa* of the reward.

Tafsir al-Baghawi

58- The Almighty's saying, **And among them are those who criticize you concerning the charities**, the verse is about Dhu al-Khuwaysira al-Tamimi, whose name is Hawqus bin Zuhair, the origin of the Khawarij.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman told us, Shuaib told us on the authority of Al-Zuhri, Abu Salamah bin Abdul Rahman told me that Abu Saeed Al-Khudri, may God be pleased with him, said: "While we were with the Messenger of God, may God bless him and grant him peace, and he was distributing a portion among us, Dhu Al-Khuwaisira, a man from Banu Tamim, came to him and said: O Messenger of God, be just. He said: Woe to you! Who will be just if I am not just? I have failed and lost if I am not just. Umar, may God be pleased with him, said: O Messenger of God, give me permission to strike off his head. He said to him: Leave him, for he has companions who would make your prayer insignificant compared to their

prayer and your fasting insignificant compared to their fasting. They recite the Qur'an, but it does not go beyond their collarbones. They pass through the religion as an arrow passes through the target. He looks at its point but finds nothing in it, then he looks at its hilt but finds nothing in it, then he looks at its point, which is its fulcrum, but finds nothing in it, then he looks at its fulcrum, which is its spear, but finds nothing in it, then he looks at its fulcrum." There is nothing in it. The dung and blood preceded their sign: a black man, one of his arms like a woman's breast, or like a piece of cloth that flows. They will emerge at a time when the people are divided." Abu Saeed said: I bear witness that I heard this hadith from the Messenger of God, may God bless him and grant him peace, and I bear witness that Ali ibn Abi Talib, may God be pleased with him, fought them and I was with him. So he ordered that man to be sought, and he was found, and he was brought until I looked at him with the description that the Messenger of God, may God bless him and grant him peace, had given him.

Al-Kalbi said: A man / from the hypocrites called Abu Al-Jawaz said to the Messenger of God, may God bless him and grant him peace: You did not divide equally, so God revealed: **And among them are those who criticize you concerning the charities** meaning: they find fault with you in your order and distribution of them and criticize you for them. It is said: *Lamazah* and *Hamza*, meaning: they criticize him, meaning that the hypocrites used to say that Muhammad only gives to those he loves. And Yaqub read *Yalmazak* where it was: *Yalmazak*, meaning: *Yaruzak*, meaning: he tests you. **If they are given from it, they are pleased; but if they are not given from it, at once they are angry**, it was said that if they are given a lot, they are happy, and if they are given a little, they are angry.

Tafsir al-Baidawi

58. **And among them is he who slanders you** criticizes you. And the Qur'an says *yalmazak* with the *dammah* and Ibn Kathir *yalmazak*. **In the charity** in its division. **If they are given from it, they are pleased, but if they are not given from it, at once they are angry.** It was said that it was revealed about Abu al-Jawaz the hypocrite, who said: Do you not see that your companion only distributes your charity among the shepherds of the sheep and claims that he is just. And it was said about Ibn Dhi al-Khuwaysira, the leader of the Khawarij, "The Messenger of God, may God bless him and grant him peace, was dividing the spoils of Hunayn, so he softened the hearts of the people of Mecca by providing them with the spoils, so he said: Be just, O Messenger of God. He said: **Woe to you, if I am not just, then who will be just?**" And *if* is for surprise, a substitute for the conditional *fa*.

Surat al-Tawbah 9:59

And if only they had been satisfied with what God and His Messenger gave them and had said, "Sufficient for us is God. God will give us of His bounty, and [so will] His Messenger. Indeed, we are desirous toward God."

Surat al-Tawbah 9:59

And if only they had been satisfied with what God and His Messenger gave them and had said, "Sufficient for us is God. God will give us of His bounty, and [so will] His Messenger. Indeed, we are desirous toward God."

Tafsir al-Jalalayn

59 - **And if they had been satisfied with what God and His Messenger had given them** of spoils and the like (and had said, "Sufficient for us is God. God will give us from His bounty and so will His Messenger" of other spoils that will suffice us (indeed, we are desirous of God) that He should enrich us, and the answer to **if only** would have been better for them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: If only those who criticize you, O Muhammad, regarding the charity, were satisfied with what God and His Messenger gave them of gifts and what He apportioned to them of shares, **and said, 'God is sufficient for us,'** meaning: and they said: God is sufficient for us, **God will give us of His bounty and so will His Messenger,** meaning: God will give us from the bounty of His treasures and His Messenger from charity and other things, **Indeed, we are desirous of God,** meaning: and they said: We are desirous of God that He may expand upon us from His bounty, so that we may be independent of charity and other things from people's connections and need for them.

Tafsir al-Qurtubi

The Almighty's saying: **And if they had been satisfied with what God had given them,** the answer to *if* is omitted, the meaning being that it would have been better for them.

Tafsir Ibn Kathir

God the Almighty says: **And among them** meaning among the hypocrites **is he who criticizes you** meaning he finds fault with you *regarding* the division of **the alms** if you distribute them and accuses you of that, and they are the accused and the dissolute, and with this they do not deny for the sake of religion, but they deny for the sake of their own interests, and for this reason **if they are given from it, they are pleased, but if they are not given from it, then at once they become angry** meaning they become angry for the sake of

themselves. Ibn Jurayj said: Dawud bin Abi Asim told me that the Prophet, may God bless him and grant him peace, was brought some alms and he distributed it here and there until it was gone. He said, and behind him was a man from the Ansar, so he said: This is not justice, so this verse was revealed. Qatada said about His statement: **And among them is he who criticizes you concerning the alms** meaning: And among them is he who criticizes you concerning the alms, and it was mentioned to us that a man from the desert who had recently met a Bedouin woman came to the Prophet, may God bless him and grant him peace, while he was distributing gold and silver, and he said, **O Muhammad, by God, if God has commanded you to be just, you have not been just.** Then the Prophet of God, may God bless him and grant him peace, said: **Woe to you! Who will be just towards you after me?** Then the Prophet of God, may God bless him and grant him peace, said: "Beware of this man and his likes, for among my nation are those like him who recite the Qur'an, but it does not go beyond their collarbones. So if they go out, kill them. Then if they go out, kill them. Then if they go out, kill them." And it was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "By the One in Whose hand is my soul, I will not give you anything, nor will I withhold it from you. I am only a treasurer."

What Qatada mentioned is similar to what the two sheikhs narrated from the hadith of Az-Zuhri on the authority of Abu Salamah on the authority of Abu Saeed in the story of Dhu Al-Khuwaysira, whose name was Harqoos, when he objected to the Prophet, may God bless him and grant him peace, when he divided the spoils of Hunayn, so he said to him: Be just, for you have not been just. He said: **You have failed and lost if I am not just.** Then the Messenger of God, may God bless him and grant him peace, said when he saw him standing behind his back: "From the offspring of this man will emerge a people whom one of you will consider insignificant in comparison to his prayer and his fasting in comparison to their fasting. They will depart from the religion as an arrow departs from its target. So wherever you encounter them, kill them, for they are the worst of those killed under the sky." He mentioned the rest of the hadith, then God Almighty said, alerting them to what is better for them than that, saying: "And if they had been satisfied with what God and His Messenger have given them and had said, 'Sufficient for us is God. God will give us of His bounty, and [so will] His Messenger. Indeed, we are desirous toward God.'" This noble verse contains great etiquette and a noble secret, as it made contentment with what God and His Messenger have given one and trust in God alone, and He is His saying: **And they said, 'God is sufficient for us,'** and also the desire to turn to God alone for success in obeying the Messenger, may God bless him and grant him peace, and complying with his commands, abandoning his prohibitions, believing his report, and following his footsteps.

Fath al-Qadir

59- **And if they had been satisfied with what God and His Messenger gave them** meaning what God imposed on them and what the Messenger of God, may God bless him and grant him peace, gave them of charity. The answer to *if* is omitted: meaning it would have been better for them, for in what He gave them there is immediate and deferred good. **And they said, 'God is sufficient for us; God will give us from His bounty, and so will His Messenger.'** That is, they said this statement when the Messenger of God, may God bless him and grant him peace, gave them what was theirs: meaning God is sufficient for us, He will give us from His bounty and His Messenger will give us after this what we hope for and expect. **Indeed, we are desirous toward God** that He will give us from His bounty what we hope for.

Tafsir al-Baghawi

59- **And if they had been satisfied with what God and His Messenger gave them**, meaning: they had been content with what God and His Messenger had apportioned for them, **and had said, 'God is sufficient for us,'** meaning: God is sufficient for us, **God will give us from His bounty, and so will His Messenger**, what we need, **Indeed, we are desirous toward God**, that He would expand upon us from His bounty, so that we would not need charity or other people's money. The answer to *if* is omitted, meaning: it would have been better for them and more beneficial to them.

Tafsir al-Baidawi

59. **And if they had been satisfied with what God and His Messenger gave them** what the Messenger gave them of spoils or charity, and God was mentioned for glorification and to draw attention to the fact that what the Messenger, peace and blessings be upon him, did was by His command. **And they said, 'God is sufficient for us'** His bounty is sufficient for us **God will give us from His bounty** charity or other spoils **and His Messenger** He will give us more than what He has given us. **Indeed, we are desirous towards God** that He enrich us from His bounty, and the entire verse is within the scope of the condition, and the answer is with an omitted word, the meaning of which is **better for them** then He explained the expenditures of the charity to correct and confirm what the Messenger, peace and blessings be upon him, did, so he said:

Surat al-Tawbah 9:60

Alms are only for the poor and the needy and those employed to collect them and those whose hearts are to be reconciled and to free captives and those in debt and in the cause of God and for the wayfarer - an obligation imposed by God. And God is Knowing and Wise.

Surat al-Tawbah 9:60

Alms are only for the poor and the needy and those employed to collect them and those whose hearts are to be reconciled and to free captives and those in debt and in the cause of God and for the wayfarer - an obligation imposed by God. And God is Knowing and Wise.

Tafsir al-Jalalayn

60 - **The alms** Zakat is only for the poor) who do not find what is sufficient for them **and the needy** who do not find what is sufficient for them **and those employed to collect it** i.e. the alms from the collector, the distributor, the scribe and the gatherer **and those whose hearts are to be reconciled** to convert to Islam or to establish their Islam or to convert their peers or to defend the Muslims. The first and last are not given today according to Al-Shafi'i, may God be pleased with him, due to the glory of Islam, unlike the others, who are given according to the most correct opinion **and for the release of slaves** i.e. those who are freed **and the debtors** those who are in debt if they borrowed for a reason other than disobedience or repented and they do not have the means to repay or to reconcile the matter even if they are rich **and in the cause of God** i.e. those who are engaged in jihad and do not have the means to reconcile even if they are rich **and for the wayfarer** who is stranded on his journey **an obligation** made accusative by his action that is estimated **from God, and God is Knowing** of His creation *Wise* in His creation, so it is not permissible to spend it for anyone other than these nor to prevent a category. If he finds it, the imam divides it among them equally, and he has the right to prefer some individuals of the category over others. The lam indicates the obligation to include all of its individuals, but it is not obligatory for the owner of the money if he divides it due to his difficulty. Rather, it is sufficient to give three of each category, and it is not sufficient to give less than that, as the plural form indicates. The Sunnah clarified that the condition of the one given from it is Islam and that he not be a Hashemite or a Mutalibi.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Charity is only for the poor and the needy, and those whom God Almighty has named.

Then the people of interpretation differed regarding the description of **the poor** and **the needy**.

Some of them said: **The poor** means the needy person who refrains from asking, and **the destitute** means the needy person who asks.

Who said that?

Ibn Wakee' told us, he said, Jarir told us, on the authority of Ash'ath, on the authority of Al-Hasan: **Charity is only for the poor and the needy**. He said: **The poor is the one who sits in his house, and the needy is the one who strives**.

Al-Muntha told me, he said, Abdullah told us, he said, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Zakat is only for the poor and the needy**, he said: **The needy** are those who go around, and **the needy** are the poor Muslims.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Jarir ibn Hazim, he said, a man told me, on the authority of Jabir ibn Zayd: that he was asked about **the poor**, he said: **The poor** are those who are self-sufficient, and **the needy** are those who ask.

Ahmad bin Ishaq told us, Abu Ahmad told us, Muqal bin Ubaid God al-Jazari told us: I asked al-Zuhri about his statement: **Zakat is only for the poor**, he said: Those who are in their homes and do not ask, and **the needy**, those who go out and ask.

Al-Harith told us, Al-Qasim told us, Yahya bin Saeed told us, on the authority of Abdul-Warith bin Saeed, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: **The poor person is the one who does not ask, and the needy person is the one who asks**.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Zakat is only for the poor and the needy**, he said: **The poor** are those who do not ask people, people of need, and **the needy** are those who ask people.

Al-Harith told us, he said, Abdul Aziz told me, he said, Abdul Warith told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: **The poor** are those who do not ask, and **the needy** are those who ask.

Others said: **The poor person is the one in need, and the needy person is the one who is healthy**.

Who said that?

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Zakat is only for the poor and the needy**. He said: **The poor** is the one who is suffering from a disease, and **the needy** is the healthy person in need.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Zakat is only for the poor and the needy**. As for **the poor**, he is the one who has a time limit, and as for **the needy**, he is the one who does not have a time limit.

Others said: **The poor** are the poor immigrants, and **the needy** are those Muslims who did not immigrate

and are in need.

Who said that?

Al-Harith told us, he said, Abdul Aziz told us, he said, Jarir bin Hazim told us, on the authority of Ali bin Al-Hakam, on the authority of Al-Dahhak bin Muzahim: **Zakat is only for the poor**, he said: the poor immigrants, and the *needy*, those who did not immigrate.

... He said, Abdul Aziz told us, Sufyan told us, on the authority of Mansur, on the authority of Ibrahim: **(The alms are only for the poor emigrants)**, Sufyan said: He means: And the Bedouins are not given anything from it.

Ibn Wakee' told us: My father told me, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim, who said: It was said: Charity is only for the poor immigrants.

... He said, Jarir told us, on the authority of Mansour, on the authority of Ibrahim, who said: She used to give charity to the poor immigrants and in the way of God.

Ibn Hamid told us, he said, Yaqub told us, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, and Sa'id ibn Abd al-Rahman ibn Abza, they said: There were some people from the emigrants, one of whom had a house, a wife, a slave, and a camel, on which he would perform Hajj and fight, so God attributed to them that they were poor, and He gave them a share in the zakat.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Mansur, on the authority of Ibrahim, who said: Charity is only for the poor immigrants and in the way of God.

Others said: **The poor** means the one who has little income.

Who said that?

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, he said, Ibn Awn told us, on the authority of Muhammad, he said: Umar said: The poor person is not the one who has no money, but the poor person is the one who is not accustomed to earning. Yaqub said: Ibn Ulayyah said: (*Akhlaq*) means the distorted, according to us.

Ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ayyub, on the authority of Ibn Sirin: That Umar ibn al-Khattab, may God have mercy on him, said: The poor person is not the one who has no money, but the poor person is the one who is inclined to earn. And some of them said: **(The poor person)** is from the Muslims, and **(the poor person)** is from the People of the Book.

Who said that?

Al-Harith told me, he said, Abdul Aziz told us, he said, Omar bin Nafi' told us, he said: I heard Ikrimah regarding his statement: **Zakat is only for the poor and the needy**, he said: Do not say to the poor Muslims *poor*, rather *poor* means the poor people of the Book.

Abu Ja'far said: The most correct of these sayings is the saying of the one who said: **The poor** is the one

who is poor and in need, and despite his need he refrains from asking people and being humble to them, in this context, and **the needy** is the one who is in need and is humble to people by asking them.

We said that this is the case, even though the two groups were only given for poverty and need, not for humiliation and begging, because of the consensus of all scholars that the *poor* is only given from the obligatory charity for poverty, and that the meaning of *poverty* among the Arabs is humiliation, as God the Most High said: **And humiliation and destitution were imposed upon them** (al-Baqarah 2:61), meaning by that: disgrace and humiliation, not poverty. So since God the Most High has classified those to whom He has divided from the obligatory charity into a portion based on poverty, and made them into two categories, it is known that each category of them is different from the other. Since this is the case, there is no doubt that the one to whom it is divided by the name of **the poor** is not the one to whom it is divided by the name of poverty and *poverty*. The poor person who is given that by the name of the absolute poor is the one in whom there is no poverty, and the one who is given by the name of poverty and destitution is the one who combines poverty with his poverty, which is humiliation in asking and begging.

The interpretation of the statement, since that was its meaning: Charity is only for the poor: the abstinent among them who do not ask, and the humble among them who ask.

It was narrated from the Messenger of God, may God bless him and grant him peace, in a manner similar to what we have said about that.

Al-Qasim told us, Al-Hussein told us, Ismail bin Jaafar told me, on the authority of Sharik bin Abi Namir, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "The poor person is not the one who is refused a morsel or two, or a date or two. Rather, the poor person is the one who is too modest to do so. Read, if you wish, 'They do not ask people insistently' (al-Baqarah 2:273)."

The meaning of his saying, may God bless him and grant him peace: **The poor person is only the one who is self-sufficient**, is in the manner in which people have come to call the poor *poor*, not in detailing the poor person from the needy person.

What indicates that this is the case is his, may God bless him and grant him peace, quoting God's statement: Read, if you wish, **They do not ask people insistently** (al-Baqarah 2:273), and that is in describing the one whom He began mentioning and describing as poor, saying: "For the poor who are restricted in the cause of God, unable to move about in the land. The ignorant think them rich because of their self-restraint. You will recognize them by their mark. They do not ask people insistently" (al-Baqarah 2:273).

His saying: **And those who work on it**, they are the ones who work to collect it from its people and give it to those who deserve it. They are given that through work, whether they are rich or poor.

And the people of interpretation said the same as we

Surat al-Tawbah 9:60

Alms are only for the poor and the needy and those employed to collect them and those whose hearts are to be reconciled and to free captives and those in debt and in the cause of God and for the wayfarer - an obligation imposed by God. And God is Knowing and Wise.

said about that.

Who said that?

Ahmad bin Ishaq told us, Abu Ahmad told us, Maqal bin Ubaid God told us: I asked Al-Zuhri about **those who work on it**, and he said: The messengers.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And those who work on it**, he said: Its collectors, those who collect it and strive in it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And those who work on it**, meaning those who work on it.

Then the people of interpretation differed about the amount that the worker is given from that.

Some of them said: He should be given the price.

Who said that?

Ibn Wakee' told us, he said, Hamid bin Abdul Rahman told us, on the authority of Hassan bin Saleh, on the authority of Juwaybir, on the authority of Ad-Dahhak, who said: Those who work on it are entitled to an eighth of the charity.

It was narrated on the authority of Muslim bin Khalid, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **and those who work on it**, he said: The workers eat from the eighth share.

Others said: Rather, he is given according to his work.

Who said that?

Al-Qasim narrated, Al-Hussein narrated, Abdul-Wahhab bin Ata' narrated, on the authority of Al-Akhdar bin Ajlan, who said: Ata' bin Zuhair Al-Amiri narrated, on the authority of his father: That he met Abdullah bin Amr bin Al-Aas and asked him about charity: What kind of wealth is it? He said: The wealth of the lame, the one-eyed, the blind, and everyone who is stranded. So he said to him: The workers have a right, and so do the mujahideen! He said: The mujahideen are a people for whom it is permissible, and those who work on it are according to their work. Then he said: Charity is not permissible for the rich, nor for the one who has a healthy heart.

Yunus told me: Ibn Wahb told us: Ibn Zayd said: It is for the worker on it if he works according to what is right. Neither Umar, may God have mercy on him, nor those people gave the worker the price. Rather, they imposed it according to the extent of his work.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Ash'ath, on the authority of Al-Hasan: **And those who work on it**, he said: The workers were given.

Abu Jaafar said: The most correct of the sayings on this matter is the saying of the one who said: The worker is given according to the extent of his work and the wage of his peers.

We said: This is more correct, because God, the Most High, did not divide the charity of wealth among the eight categories into eight shares, but rather He knew that the charity would not go beyond these eight categories to others. Since this is the case, as we will explain later, and as we have explained in another place, it is known that whoever is given a right from it, is given according to the effort of the giver in it. If this is the case, and the worker is given according to his work, not according to the need that is removed by the gift, it is known that what he was given from it is only compensation for his effort and work, and that it is only the amount he deserves as compensation for his work that is not removed by the gift, but is removed by dismissal.

As for **those whose hearts are to be reconciled**, they are people who used to reconcile with Islam those who were not right to support it, in order to reform themselves and their clan, such as Abu Sufyan ibn Harb, Uyaynah ibn Badr, Al-Aqra' ibn Habis, and their counterparts from the tribal leaders.

And the people of interpretation said something similar to what we said about that.

Who said that?

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, regarding his statement: **and those whose hearts are to be reconciled**, they were people who used to come to the Messenger of God, may God bless him and grant him peace, and they had become Muslims. The Messenger of God, may God bless him and grant him peace, used to give them charity, and if he gave them charity and they gained something good from it, they would say: This is a good religion! But if it was otherwise, they would criticize him and abandon him.

Ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Yahya ibn Abi Katheer: Those whose hearts were to be reconciled from Banu Umayyah were: Abu Sufyan ibn Harb, from Banu Makhzum: al-Harith ibn Hisham, and Abd al-Rahman ibn Yarbu', from Banu Jumah: Safwan ibn Umayyah, from Banu Amir ibn Lu'ayy: Suhayl ibn Amr, and Huwaytib ibn Abd al-Uzza, from Banu Asad ibn Abd al-Uzza: Hakim ibn Hizam, from Banu Hashim: Sufyan ibn al-Harith ibn Abd al-Muttalib, from Banu Fazarah: Uyaynah ibn Hisn ibn Badr, from Banu Tamim: al-Aqra' ibn Habis, from Banu Nasr: Malik ibn Awf, from Banu Salim: al-Abbas ibn Mirdas, and from Thaqeef: al-Ala' ibn Haritha. The Prophet, may God bless him and grant him peace, gave each man of them one hundred camels, except Abd al-Rahman ibn Yarbu' and Huwaytib ibn Abd al-Uzza, for he gave each man fifty.

Muhammad ibn Amr told us, Abu Asim told us, Isa told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Al-Zuhri, who said:

Safwan ibn Umayya said: The Messenger of God, may God bless him and grant him peace, gave to me, and he was the most hated of people to me, and he continued to give to me until he was the most beloved of people to me.

Muhammad bin Amr told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: There were people whom he used to win over with gifts, Uyaynah bin Badr and those who were with him.

Ibn Wakee' told us, he said, Abd al-Samad ibn Abd al-Warith told us, on the authority of Hammad ibn Salamah, on the authority of Yunus, on the authority of al-Hasan: **And those whose hearts are to be reconciled**, those who are to be reconciled to Islam.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: As for **those whose hearts are to be reconciled**, they are people from among the Bedouins and others, whom the Prophet of God, may God bless him and grant him peace, used to reconcile with gifts so that they would believe.

Ahmad bin Ishaq told us, Abu Ahmad told us, Muqal bin Ubaid God told us, I asked Al-Zuhri about his statement: **and those whose hearts are to be reconciled**, so he said: Whoever converts to Islam from among the Jews or Christians. I said: Even if he is rich? He said: Even if he is rich.

Al-Harith told me, he said, Abdul Aziz told us, he said, Maqal bin Ubaid God Al-Jazari told us, on the authority of Al-Zuhri: **And those whose hearts are to be reconciled**, he said: He is a Jew or a Christian.

Then the scholars differed about the existence of the conciliator today or not, and whether someone today is given charity for conciliating people to Islam?

Some of them said: The conciliation of hearts has become invalid today, and no one has a share in the obligatory charity except for those who need it, in the way of God, or who work on it.

Who said that?

Ibn Wakee' told us, he said, Jarir told us, on the authority of Ash'ath, on the authority of Al-Hasan: **And those whose hearts are to be reconciled**, he said: As for **those whose hearts are to be reconciled**, it is not today.

Ahmad told us, Abu Ahmad told us, Israel told us, on the authority of Jabir, on the authority of Amer, who said: There are no people today whose hearts are to be reconciled. They were only during the time of the Messenger of God, may God bless him and grant him peace.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Abd al-Rahman ibn Yahya told us, on the authority of Habbab ibn Abi Jabalah, who said: Umar ibn al-Khattab, may God be pleased with him, said, and Uyaynah ibn Hisn came to him: **The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve** (al-Kahf 18:29), meaning: Today is not a day to reconcile.

Al-Harith told me, he said, Abdul Aziz told us, he said,

Mubarak told us, on the authority of Al-Hasan, he said: Today is not a day to reconcile.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Amer, he said: The hearts of those who were to be reconciled were only during the time of the Prophet, may God bless him and grant him peace, but when Abu Bakr, may God have mercy on him, took office, the bribes were cut off.

Others said: **Those whose hearts are to be reconciled**, in every age, and their right to charity.

Who said that?

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of Jabir, on the authority of Abu Jaafar, who said: Among the people today are those whose hearts are to be reconciled.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Abu Jaafar, the same.

Abu Ja'far said: The correct statement in this regard, in my opinion, is that God made charity in two meanings: one of them is to fill the need of the Muslims, and the other is to aid and strengthen Islam. Whatever aids Islam and strengthens its causes is given to the rich and the poor, because it is not given to those who are given it because of their need for it, but rather it is given to them as aid for the religion. This is like what is given to those who are given for jihad in the way of God, for it is given to those who are rich or poor, for the sake of conquest, not to fill their need. Likewise, those whose hearts are to be reconciled are given it even if they are rich, in order to improve their situation by giving them the matter of Islam and seeking to strengthen and support it. The Prophet, may God bless him and grant him peace, gave to those whose hearts are to be reconciled, after God had granted them conquests, and Islam had spread and its people had become strong. So there is no argument for someone who argues by saying: **(No one can be reconciled to Islam today, because its people are prevented by the large number of those who wanted them)**, and the Prophet, may God bless him and grant him peace, gave to those whom he gave from them in the situation described.

As for his saying: **and in the necks**, the people of interpretation differed regarding its meaning.

Some of them, and they are the majority, said: They are the slaves who are being freed, and they are given from it to free their slaves.

Who said that?

Ibn Hamid narrated to us, he said: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Al-Hasan Ibn Dinar, on the authority of Al-Husayn: That a freed slave stood up to Musa Al-Ash'ari, may God have mercy on him, while he was delivering a sermon to the people on Friday, and said: O Emir, urge the people against me! So Abu Musa urged him against him, and the people threw a turban, a sheet, and a ring at him, until they threw a great deal of black. When Abu Musa saw what was thrown at him, he said:

Surat al-Tawbah 9:60

Alms are only for the poor and the needy and those employed to collect them and those whose hearts are to be reconciled and to free captives and those in debt and in the cause of God and for the wayfarer - an obligation imposed by God. And God is Knowing and Wise.

Gather it! So it was gathered, then he ordered it to be sold. He gave the freed slave his freed slave's rights, then he gave the surplus for the slaves, and he did not return it to the people, and he said: The people were only given for the slaves.

Ahmad bin Ishaq told us, Abu Ahmad told us, Muqal bin Ubaid God told us, I asked Al-Zuhri about his statement: **And for the slaves**, he said: The freed slaves.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And for the slaves**, he said: The slaves who are being freed.

Ibn Wakee' told us, he said, Sahl bin Yusuf told us, on the authority of Amr, on the authority of Al-Hasan: **And in the slaves**, he said: They are the freed slaves.

It was narrated on the authority of Ibn Abbas that he said: There is nothing wrong with freeing a slave from zakat.

Abu Ja'far said: The correct statement in this regard, in my opinion, is the statement of those who said: **He meant by the slaves, in this case, the freed slaves**, because of the consensus of the evidence on that, for God made zakat a right that is obligatory upon the one upon whom He made it obligatory from his wealth, and he pays it from it, and no benefit of worldly goods returns to him from it, nor is there any compensation for it. And the one who frees a slave from it, the loyalty of the one who freed him returns to him, and that is a benefit that returns to him from it.

As for the **indebted ones**, those who borrowed money not for the sake of disobeying God, and then could not find anything to pay off their debts in terms of property or honour.

And what we said about that was said by the people of interpretation.

Who said that?

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Uthman bin Al-Aswad, on the authority of Mujahid, who said: **Those who are in debt** are those whose house is burned down, or whose property is lost in a flood, and whose dependents are in debt. This is one of those who are in debt.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Uthman bin al-Aswad, on the authority of Mujahid, regarding his statement: **and the debtors**, he said: Whoever's house burned down, his money was taken away by a flood, and he owed money to his family.

Ahmad told us, he said, Israel told us, on the authority of Jabir, on the authority of Abu Ja'far, who said: **Those in debt** are those who borrow money without extravagance. The imam should pay it on their behalf from the public treasury.

...He said, Abu Ahmad told us, he said, Maqal bin

Ubaid God told us, he said: Al-Zuhri asked us about **those in debt**, he said: Those who are in debt.

... He said, Maqal told us, on the authority of Abdul Karim, who said, a servant of Umar ibn Abdul Aziz who served him for twenty years told me: Umar ibn Abdul Aziz wrote: That the debtors be given - Ahmad said: I think most of the time: from the alms.

... He said, Abu Ahmad told us, Sufyan told us, on the authority of Jabir, on the authority of Abu Ja'far, who said: **Those in debt** are those who borrow money for a non-extravagance purpose.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: As for **those in debt**, they are people who are drowned in debt, but not due to poverty, extravagance, or corruption.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **The debtor** is the one who is in debt.

Ibn Wakee' told us, Yahya bin Yaman told us, on the authority of Uthman bin Al-Aswad, on the authority of Mujahid: **And the debtors**, he said: He is the one whose wealth is lost by a flood or fire, and whose dependents are in debt.

... He said, my father told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Abu Ja'far, who said: The one who borrows for a non-corrupt purpose.

... He said, my father told me, on the authority of Israel, on the authority of Jabir, on the authority of Abu Ja'far, who said: **Those in debt** are those who borrow money without corruption. The imam should pay it on their behalf.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Uthman bin al-Aswad, on the authority of Mujahid: They are people who have been burdened with debts without corruption or extravagance, so God has given them a share in this verse.

As for his saying: **And in the way of God**, he means: and in spending in support of God's religion, His path, and His law that He has legislated for His servants, by fighting His enemies, and that is the conquest of the infidels.

And what we said about that was said by the people of interpretation.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And in the way of God**, he said: The one who fights in the way of God.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, he said: The Prophet, may God bless him and grant him peace, said: "Charity is not permissible for a rich person except for five: a man who worked on it, or a man who bought it

with his money, or in the way of God, or a wayfarer, or a man who had a neighbor to whom he gave charity and he gave it to him as a gift."

... He said, my father told us, on the authority of Ibn Abi Laila, on the authority of Atiyah, on the authority of Abu Saeed Al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: "Charity is not permissible for a rich person, except for three: in the way of God, or a wayfarer, or a man who had a neighbor and gave him charity, so he gave it to him."

As for his saying: **And the wayfarer**, he is the traveler who passes from one country to another.

And **the path** is the road, and the one who strikes it is called **the wayfarer**, because he sticks to it, as the poet said:

I am the son of war, you raised me as a child until I grew up and became mature for my own good.

The Arabs do the same, they call the intransitive noun for something by which it is known: **his son**.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of Jabir, on the authority of Abu Ja'far, he said: **The wayfarer** is the one who travels from one land to another.

Ahmad bin Ishaq told us, Abu Ahmad told us, Mandil told us, on the authority of Laith, on the authority of Mujahid: **And the wayfarer**, he said: The wayfarer has a right to zakat even if he is rich, if he is cut off from it.

Ahmad told us, Abu Ahmad told us, Muqal bin Ubaid God told us: I asked Al-Zuhri about **the wayfarer**. He said: A wayfarer comes to me in need. I said: What if he is rich? He said: What if he is rich.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And the wayfarer**, the guest, he was given a right in it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **The wayfarer** is the traveler, whoever he is, rich or poor, if his expenses are lost or damaged, or something happens to them, or he does not have anything with him, then his right is obligatory.

Ahmad told us, Abu Ahmad told us, Hisham told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, that he said: Concerning the rich man who travels and is in need during his journey, he said: He takes from the zakat.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Abu Jaafar, who said: **The wayfarer** is the one who travels from one land to another.

And His statement: **A duty from God**, He, the Most High, says: A portion that God has divided for them, and He has made it obligatory for them from the wealth of those who have wealth. **And God is Knowing**, of the interests of His creation in what He has imposed for them, and in other than that, nothing is hidden from

Him. So with His knowledge of the obligation of what He has imposed of charity, and what is in it of interest, *Wise*, in His management of His creation, no defect enters into His management.

Scholars differed on how to divide the alms mentioned by God in this verse. Is there a right to each of the eight categories in it, or is it up to the owner of the money and the one who is in charge of dividing it, so that he can give all of it to whomever he wants from the eight categories?

Most scholars said: The one in charge can divide it and put it in any of the eight categories he wants. God named the eight categories in the verse to inform His creation that charity does not go from these eight categories to others, not to require it to be divided among the eight categories that He mentioned.

Who said that?

Ibn Hamid told us, he said, Harun told us, on the authority of Al-Hajjaj bin Artah, on the authority of Al-Munhal bin Amr, on the authority of Zur bin Hubaish, on the authority of Hudhayfah, regarding his statement: **Zakat is only for the poor and the needy and those who collect it**, he said: If you wish, you can make it into one category, or two categories, or three.

Ibn Wakee' told us, he said, Abu Mu'awiyah told us, on the authority of Al-Hajjaj, on the authority of Al-Munhal, on the authority of Zur, on the authority of Hudhayfah, who said: If you put it in one category, it will suffice for you.

... He said: Jarir told us, on the authority of Laith, on the authority of Ata', on the authority of Umar: **Charity is only for the poor**. He said: Whichever category you give from this, it will suffice you.

... He said: Ibn Numayr told us, on the authority of Abdul Muttalib, on the authority of Ata': **Zakat is only for the poor**, the verse. He said: If you were to put it in one of these categories, it would suffice you. And if you were to look at a poor Muslim household that was self-sufficient and help them with it, that would be more pleasing to me.

... He said: Jarir told us, on the authority of Ata', on the authority of Saeed bin Jubair: **Charity is only for the poor and the needy, and those who collect it**, "and the wayfarer," so whichever of these categories you give it to, it will suffice you.

... He said, Imran bin Uyaynah told us, on the authority of Ata', on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, the same.

... He said, Jarir told us, on the authority of Mughirah, on the authority of Ibrahim: **Zakat is only for the poor and the needy and those who collect it**. He said: This is only something I know, so whichever of these categories you give it to will suffice for you.

... He said, my father told us, on the authority of Shu'bah, on the authority of Al-Hakam, on the authority of Ibrahim: **Alms are only for the poor**. He said: Whichever of these categories you put it in, it will suffice you.

... He said, my father told us, on the authority of Sufyan,

Surat al-Tawbah 9:60

Alms are only for the poor and the needy and those employed to collect them and those whose hearts are to be reconciled and to free captives and those in debt and in the cause of God and for the wayfarer - an obligation imposed by God. And God is Knowing and Wise.

on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, who said: If you put it in one category of what God has named, it will suffice you.

... He said, my father told us, on the authority of Abu Ja'far al-Razi, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-'Aliyah, who said: If you put it in one category of what God has named, it will suffice you.

... He said, Khalid bin Hayyan Abu Yazid told us, on the authority of Jaafar bin Burqan, on the authority of Maimun bin Mihran: **Charity is only for the poor.** He said: If you give it to one category of these, it will suffice for you.

... He said, Muhammad bin Bishr told us, on the authority of Masoud, on the authority of Ata', on the authority of Saeed bin Jubair: **Zakat is only for the poor and the needy**, the verse. He said: I know who its people are.

... He said, Hafs told us, on the authority of Laith, on the authority of Ata', on the authority of Umar: that he used to take the obligatory charity and put it in one category.

Some of the later scholars used to say: If the owner of the wealth is in charge of dividing it, he must divide it into six categories, because those whose hearts he wants to reconcile have gone, and the share of the workers is nullified by his dividing it. He claims that it is not sufficient for him to give less than three people from each category. He used to say: If the imam is in charge of dividing it, he must divide it into seven categories, and nothing else is sufficient for him.

Tafsir al-Qurtubi

It contains thirty issues:

First: The Almighty's saying: **Zakat is only for the poor.** God Almighty has given some people wealth over others as a blessing from Him upon them, and He has made their gratitude for that by giving a share to those who have no wealth, on His behalf, the Almighty, in what He included in His saying: **And there is no creature on earth but that upon God is its provision.** (Hud 11:6)

Second: The Almighty's saying: **For the poor** clarifies the recipients of the charity and the place, so that it does not go beyond them, then the choice is up to whom to divide it. This is the saying of Malik, Abu Hanifa and their companions. Just as it is said: The saddle is for the beast and the door is for the house. Al-Shafi'i said: The lam is the lam of ownership, like when you say: The money is for Zaid, Amr and Bakr, so there must be equality between the two mentioned. Al-Shafi'i and his companions said: This is as if he bequeathed it to specific categories or to specific people. They argued with his wording that it requires restricting the charity to the eight categories, and they

supported this with Al-Bukhari: "The hadith of Ziyad bin Al-Harith Al-Sada'i, who said: I came to the Messenger of God, may God bless him and grant him peace, while he was sending an army to my people, so I said: O Messenger of God, hold back your army, for I am yours with their Islam and obedience, and I wrote to my people and their Islam and obedience came. The Messenger of God, may God bless him and grant him peace, said: O brother of Sada', the one obeyed by his people. I said: Rather, God has bestowed His favor upon them and guided them. He said: Then a man came to him asking him about charity, and the Messenger of God, may God bless him and grant him peace, said to him: God was not pleased with the ruling of a prophet or anyone else in charity until He divided it into eight parts, so if you are one of those parts, I will give you." Narrated by Abu Dawud and Al-Daraqutni. The wording is from Al-Daraqutni. It was narrated from Zaid Al-Abidin that he said: God, the Most High, knew the amount of zakat to be paid and what would suffice for these categories, and He made it a right for all of them, so whoever prevents them from that is unjust to them and their provision. Our scholars adhered to the words of God Almighty: **If you disclose your charitable expenditures, they are good, but if you conceal them and give them to the poor, it is better for you** (al-Baqarah 2:271). Whenever charity is mentioned in the Qur'an, it is an obligatory charity. The Prophet, may God bless him and grant him peace, said:

I have been commanded to take alms from your rich and give them to your poor. This is a text mentioning one of the eight categories in the Qur'an and Sunnah, and it is the opinion of Umar ibn al-Khattab, Ali, Ibn Abbas, and Hudhayfah. A group of the Tabi'un said the same. They said: It is permissible to give it to the eight categories, and to whichever category it is given, it is permissible. Al-Munhal ibn Amr narrated on the authority of Zur ibn Hubaish on the authority of Hudhayfah regarding his statement: **Alms are only for the poor and the needy**, he said: God only mentioned these alms so that you would know, and whichever category you give them to, it will suffice you. Saeed ibn Jubayr narrated on the authority of Ibn Abbas: **Alms are only for the poor and the needy**, he said: Whichever category you give them to, it will suffice you. This is the opinion of al-Hasan, Ibrahim, and others. Al-Kaya al-Tabari said: Malik even claimed consensus on this.

I said: He means the consensus of the Companions, for it is not known that they disagreed with what Abu Omar said, and God knows best. Ibn al-Arabi: What we have made a criterion between us and them is that the nation agreed that if each category was given its share, it would not be necessary to generalize it, so the generalization of categories is the same. And God knows best.

Third: Linguists and jurists differed on the difference between the poor and the needy in nine opinions. Yaqub bin Al-Sikkat, Al-Qatabi and Yunus bin Habib

went to the view that the poor is in a better situation than the needy. They said: The poor is the one who has some of what is sufficient for him and sustains him, and the needy is the one who has nothing, and they argued with the saying of Al-Ra'i:

As for the poor man whose milk was according to the children, he was not left with a slave.

This was the opinion of some linguists and hadith scholars, including Abu Hanifa and Judge Abdul Wahhab. Al-Wafaq is the agreement between two things, like the union. It is said: **Habatuhu wafaqa 'alayhi wa 'ayyalih** meaning that it has milk sufficient for them, with no surplus, according to Al-Jawhari. Others said the opposite, making the poor person better off than the needy. They cited as evidence the words of God the Almighty: **As for the ship, it belonged to poor people working at sea** (al-Kahf 18:79). So He informed that they had a ship from the ships of the sea. And it may be worth a sum of money. They supported this with what was narrated from the Prophet (peace and blessings of God be upon him) that he sought refuge from poverty. It was narrated from him that he said: **O God, let me live as a poor person and let me die as a poor person**. If the poor person was in a worse state than the poor person, then the two reports would contradict each other, as it is impossible for him to seek refuge from poverty and then ask for something worse off than it, and God answered his prayer and took him while he had money from what God had bestowed upon him, but he did not have enough to cover his expenses, and that is why he mortgaged his armor. They said: As for the shepherd's house, there is no proof in it, because it was only mentioned that the poor man had a milking cow in a certain condition. They said: The meaning of the poor man in the speech of the Arabs is the destitute whose back has been torn from his back due to extreme poverty, and there is no condition more severe than this. And God has informed us about them in His saying: **They are not able to move about in the land** (al-Baqarah 2:273). And they cited as evidence the saying of the poet:

When Labad saw the light, he flew up and raised his flag like a helpless pauper.

That is, he could not fly, so he became like someone whose backbone had been severed and stuck to the ground. This was the opinion of Al-Asma'i and others, and Al-Tahawi narrated it from the Kufians. It is one of the two opinions of Al-Shafi'i and most of his companions. Al-Shafi'i has another opinion: that the poor and the needy are the same, there is no difference between them in meaning even if they differ in name, and this is the third opinion. This is the opinion of Ibn Al-Qasim and the rest of the companions of Malik, and Abu Yusuf said the same.

I said: The apparent meaning of the wording indicates that the needy is not the poor, and that they are two categories, except that one category is in greater need than the other. From this perspective, the statement of those who make them one category is close, and God knows best. There is no proof in the statement of those who use as proof the statement of God the Almighty:

As for the ship, it belonged to poor people (al-Kahf 18:79). Because it is possible that it was rented to them, just as it is said: This is the house of so-and-so if

he lives in it, even if it belongs to someone else. God the Almighty said in describing the people of Hell: **And for them are maces of iron** (al-Hajj 22:21), so He attributed it to them. God the Almighty also said: **And do not give your property to the foolish** (An-Nisa': 5). And the Prophet (blessings and peace of God be upon him) said:

Once he sold a slave and he had money. It is very common for something to be attributed to him but not to him. From this is their saying: the door of the house, the saddle of the animal, the saddle of the horse, and the like. It is permissible to call them poor people as a sign of mercy and sympathy, as someone who is tested by a calamity or is driven into a disaster is called poor. In the hadith:

Poor people of Hell and the poet said:

Poor people of love, even their graves are covered with the dust of humiliation among the graves.

As for what he interpreted from his saying, peace be upon him: **O God, let me live poor**, the hadith narrated by Anas, it is not like that. Rather, the meaning here is: humility before God in which there is no arrogance, pride, haughtiness, arrogance, or evil. Abu al-Atahiya did well when he said:

If you want the most honorable person in the nation, look at a king dressed as a pauper.

He who has great desire for God and he is fit for this world and for religion

He is not a questioner, because the Prophet, may God bless him and grant him peace, disliked asking questions and forbade them, and he said about a black woman who refused to move out of the way for him.

Leave her, for she is a tyrant. As for the Almighty's saying: **For the poor who are restricted in the cause of God, unable to move about in the land**, it is not impossible that they have something. And God knows best. And what the companions of Malik and al-Shafi'i went to, that they are equal, is good. Close to it is what Malik said in the book of Ibn Sahnoon, he said: The poor is the needy who is self-sufficient, and the destitute is the beggar, and it was narrated from Ibn Abbas and al-Zuhri said it, and Ibn Sha'ban chose it and it is the fourth opinion. And a fifth opinion - Muhammad ibn Maslama said: The poor is the one who has a home and a servant to someone lower than that. And the destitute is the one who has no money.

I said: This statement is the opposite of what was proven in Sahih Muslim on the authority of Abdullah bin Amr, and a man asked him and said: Are we not from the poor immigrants? Abdullah said to him: Do you have a wife to whom you can take refuge? He said: Yes. He said: Do you have a home to live in? He said: Yes. He said: Then you are from the rich. He said: Then I have a servant. He said: Then you are from the kings. A sixth statement - narrated on the authority of Ibn Abbas who said: The poor are from the immigrants, and the needy are from the Bedouins who did not immigrate, and Ad-Dahhak said it. A seventh statement - which is that the needy is the one who is humble and submissive even if he does not ask. And the poor is the one who endures and accepts

Surat al-Tawbah 9:60

Alms are only for the poor and the needy and those employed to collect them and those whose hearts are to be reconciled and to free captives and those in debt and in the cause of God and for the wayfarer - an obligation imposed by God. And God is Knowing and Wise.

something secretly and does not humble himself, said Ubaidullah bin Al-Hasan. An eighth statement was said by Mujahid, Ikrimah and Az-Zuhri - the poor are the wanderers, and the poor are the poor Muslims. A ninth statement was also said by Ikrimah - that the poor are the poor Muslims, and the needy are the poor People of the Book. And it will come.

Fourth: The benefit of the disagreement over the poor and needy, whether they are one category or more, appears in the case of someone who bequeaths a third of his wealth to so-and-so and to the poor and needy. So whoever says they are one category says: So-and-so gets half of the third and the poor and needy get half of the second third. And whoever says they are two categories, the third is divided between them into thirds.

Fifth: Scholars have differed on the limit of poverty in which it is permissible to take - after the consensus of most of the scholars who have memorized it - that whoever has a house and a servant that he cannot do without may take from the zakat, and the giver may give to him. Malik used to say: If there is no surplus in the price of the house and the servant from what he needs from them, then it is permissible for him to take, otherwise it is not permissible, as mentioned by Ibn al-Mundhir. Al-Nakha'i and al-Thawri said the same as Malik. Abu Hanifa said: Whoever has twenty dinars or two hundred dirhams should not take from the zakat. The nisab was considered based on the saying of the Prophet (peace be upon him): **I was commanded to take charity from your rich and give it to your poor.** This is clear, and al-Mughirah narrated it from Malik. Al-Thawri, Ahmad, Ishaq and others said: Whoever has fifty dirhams or its equivalent in gold should not take, and he should not be given more than fifty dirhams from it unless he is in debt, as stated by Ahmad and Ishaq. The evidence for this statement is what al-Daraqutni narrated from Abdullah ibn Mas'ud from the Prophet (peace be upon him), who said:

Charity is not permissible for a man who has fifty dirhams. In its chain of transmission is Abd al-Rahman ibn Ishaq, who is weak, and from him is Bakr ibn Khunais, who is also weak. Hakim ibn Jubayr narrated it on the authority of Muhammad ibn Abd al-Rahman ibn Yazid, on the authority of his father, on the authority of Abdullah, on the authority of the Prophet, may God bless him and grant him peace, similarly, and he said: Fifty dirhams. Hakim ibn Jubayr is weak, and Shu'bah and others abandoned it. This was stated by al-Daraqutni, may God have mercy on him. Abu Omar said: This hadith is attributed to Hakim ibn Jubayr, and he is rejected. It was narrated on the authority of Ali and Abdullah, who said: Charity is not permissible for a man who has fifty dirhams or their value in gold. This was mentioned by al-Daraqutni. Al-Hasan al-Basri said: He who has forty dirhams should not take it. Al-Waqidi narrated it on the authority of Malik. The evidence for this statement is what al-Daraqutni narrated on the authority of Abdullah ibn Mas'ud, who said: I heard the Prophet, may God

bless him and grant him peace, say:

"Whoever asks people for something while he is rich will come on the Day of Resurrection with bruises and scratches on his face. It was said, 'O Messenger of God, what is his wealth?' He said, 'Forty dirhams.'" And in the hadith of Malik, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasa', on the authority of a man from Banu Asad, the Prophet, may God bless him and grant him peace, said:

Whoever among you asks while he has an ounce or its equivalent, he has asked insistently. An ounce is forty dirhams. The well-known report from Malik is what Al-Qasim narrated from him that he was asked: Is zakat given to someone who has forty dirhams? He said: Yes. Abu Omar said: It is possible that the first is someone who is strong enough to earn and manage his affairs well. The second is weak enough to earn, or someone who has children. And God knows best. Al-Shafi'i and Abu Thawr said: Whoever is strong enough to earn and work, with a strong body and good management, to the point that he is independent of people, then giving him charity is forbidden. He cited as evidence the hadith of the Prophet, may God bless him and grant him peace:

Charity is not permissible for the rich or the wealthy. Narrated by Abdullah bin Omar, and included by Abu Dawood, Al-Tirmidhi, and Al-Daraqutni. Jabir narrated that he said:

"A charity came to the Messenger of God (peace and blessings of God be upon him) and the people took it from him. He said: It is not suitable for the rich, the healthy, or the worker." Narrated by Ad-Daraqutni. Abu Dawud narrated: "On the authority of Ubaydullah bin Adi bin Al-Khayyar, who said: Two men informed me that they came to the Prophet (peace and blessings of God be upon him) during the Farewell Pilgrimage while he was distributing the charity and asked him for some of it. He looked up and down and saw that we were both strong. He said: If you wish, I will give it to you. There is no share in it for the rich or the strong, earning person." Because he had become rich through his earnings, just as others are rich with their money, so each of them became independent of asking. Ibn Khuwayzmand said the same, and he narrated it from the school of thought. This should not be relied upon, because the Prophet (peace and blessings of God be upon him) used to give it to the poor, and its being suspended over time is invalid. Abu 'Eisa At-Tirmidhi said in his Jami': If a man is strong and in need and has nothing, and he gives him charity, it is sufficient for the one giving charity according to the scholars. The interpretation of the hadith according to some scholars is based on the issue. Al-Kaya al-Tabari said: The apparent meaning indicates that this is permissible, because he is poor despite his strength and physical health. Abu Hanifa and his companions said the same. Ubaydullah ibn al-Hasan said: Whoever does not have enough to sustain him for a year should be given zakat. His evidence is what Ibn Shihab narrated on the authority of Malik ibn Aws ibn al-Hadathan on the

authority of Umar ibn al-Khattab that the Messenger of God, may God bless him and grant him peace, used to save from what God had bestowed upon him a year's sustenance, then he would spend what was beyond that on grazing animals and weapons, in accordance with the words of God, the Most High: **And He found you poor and made you rich** (al-Duha 93:8). Some scholars said: Everyone can take from the zakat what he needs. Some people said: Whoever has dinner for a night is rich. This was narrated on the authority of Ali. They used as evidence the hadith of Ali on the authority of the Prophet, may God bless him and grant him peace, that he said:

Whoever asks a question out of apparent wealth will gain a great deal of Hellfire. They said: **O Messenger of God, what is apparent wealth?** He said: **A night's dinner.** Narrated by Al-Daraqutni, who said: In its chain of transmission is Amr ibn Khalid, who is rejected. Narrated by Abu Dawud on the authority of Sahl ibn Al-Hanzaliyyah on the authority of the Prophet, may God bless him and grant him peace, and in it:

Whoever asks while he has enough to satisfy him, he only asks for more from the Fire. Al-Nufaili said in another place: **From the embers of Hellfire.** They said: O Messenger of God, what will satisfy him? Al-Nufaili said in another place: What is the wealth that does not require asking? He said: The amount that will feed him breakfast and dinner. Al-Nufaili said in another place: That he has enough to eat for a day and a night, or a night and a day.

I said: This is what came in explaining the poverty in which taking is permissible. The general term *poor* does not mean that it is specific to Muslims without the People of the Covenant, but the hadiths have agreed that alms are taken from the rich Muslims and given to their poor. Ikrimah said: The poor are the poor Muslims, and the needy are the poor of the People of the Book. Abu Bakr Al-Eisa said: Omar bin Al-Khattab saw a blind dhimmi thrown at the gate of the city, so Omar said to him: What is the matter with you? He said: They hired me for this jizya, until when my sight went away, they left me and I have no one to return anything to me. Omar said: Then you are not fair, so he ordered that he be given his food and what would be good for him. Then he said: This is one of those about whom God Almighty said: **Zakat is only for the poor and the needy** (Al-Anfal 2:10). They are the people of the Book at the time. When God Almighty said: **Zakat is only for the poor and the needy** *verse*, and compared the sentence with the sentence, which is the sentence of charity, with the sentence of the disbursement, the Prophet, may God bless him and grant him peace, explained that, so "he said to Muadh when he sent him to the right: Tell them that God has imposed upon them charity, which is taken from their rich and given to their poor." So the people of each country were given the zakat of their country. Abu Dawud narrated:

"Ziyad or some of the princes sent Imran bin Husayn to collect the alms tax. When he returned, he said to Imran: Where is the money? He said: You sent me for the money! We took it from where we used to take it during the time of the Messenger of God, may God bless him and grant him peace, and we put it where we used to put it during the time of the Messenger of God,

may God bless him and grant him peace."

Ad-Daraqutni and At-Tirmidhi narrated on the authority of Awn bin Abi Juhayfah on the authority of his father who said: The tax collector of the Prophet, may God bless him and grant him peace, came to us and took the alms tax from our rich and distributed it to our poor. I was an orphan boy and he gave me a camel from it. At-Tirmidhi said: There is a good hadith on this topic on the authority of Ibn Abbas.

Sixth - Scholars have differed regarding the transfer of zakat from its place, with three opinions: It is not to be transferred, as stated by Sahnoon and Ibn al-Qasim, and this is the correct opinion based on what we have mentioned. Ibn al-Qasim also said: If some of it is transferred due to necessity, I see it as correct. It was narrated from Sahnoon that he said: If the imam is informed that there is a great need in some country, it is permissible for him to transfer some of the charity due to someone else to it, because if need arises, it must be given precedence over someone who is not in need.

"A Muslim is a brother to a Muslim. He does not hand him over or wrong him." The second opinion: It is transferred. Malik also said this. The evidence for this opinion is what was narrated that Muadh said to the people of Yemen: Bring me a fifth or not, so that I may take it from you instead of corn and barley in zakat, for it is easier for you and more beneficial for the emigrants in Madinah. It was narrated by Al-Daraqutni and others. The fifth is a common word, and here it refers to a garment five cubits long. It is said that it was named thus because the first one to do it was a king of the kings of Yemen, as Ibn Faris mentioned in Al-Mujmal and Al-Jawhari also. There are two proofs in this hadith: The first is what we mentioned about transferring the zakat from Yemen to Madinah, so the Prophet (peace and blessings of God be upon him) would take charge of distributing it. This is supported by the Almighty's saying: **Zakat is only for the poor**, and He did not differentiate between the poor of one country and the poor of another. And God knows best. The second is taking the value in zakat. There are different narrations from Malik about taking the value in zakat, as he permitted it once and prohibited it another time, so the basis for the permissibility - which is the opinion of Abu Hanifa - is this hadith. It was proven in Sahih Al-Bukhari from the hadith of Anas on the authority of the Prophet, may God bless him and grant him peace:

Whoever has a camel whose zakat is a young camel, but he does not have a young camel, but he has a haqqah, then it is taken from him as much as we can of two sheep or twenty dirhams. The hadith. And the Prophet, may God bless him and grant him peace, said:

Make them independent of asking on this day, meaning the day of Eid al-Fitr. Rather, he meant that they should be independent of what satisfies their needs, so anything that satisfies their needs is permissible. God the Almighty said: **Take from their wealth a charity** (al-Tawbah 9:103) and did not specify anything from anything. According to Abu Hanifa, one should not pay a house instead of zakat, such as if he owes five dirhams and he houses a poor person in it

Surat al-Tawbah 9:60

Alms are only for the poor and the needy and those employed to collect them and those whose hearts are to be reconciled and to free captives and those in debt and in the cause of God and for the wayfarer - an obligation imposed by God. And God is Knowing and Wise.

for a month, because that is not permissible. He said: Because housing is not wealth.

The reason for his statement: **The guardian is not sufficient** - which is the apparent meaning of the doctrine - is because the Prophet, may God bless him and grant him peace, said:

For five camels, a sheep, and for forty sheep, a sheep. So he specified the sheep, so if he does not do it, he has not done what was commanded, and if he does not do what was commanded, then the command remains upon him.

The third statement: The share of the poor and needy is divided in the place, and the rest of the shares are transferred according to the Imam's discretion. The first statement is more correct. And God knows best.

Seventh: Is the place of the money considered at the time the year is complete and the charity is distributed in it, or the place of the owner since he is the one addressed? There are two opinions. Abu Abdullah Muhammad bin Khuwayzmandad chose the second in his rulings. He said: Because the person is the one addressed to give it, so the money becomes dependent on him, so the ruling on it must be according to the addressee. Like the wayfarer, who may be rich in his country but poor in another country, so the ruling is for him where he is.

Question: There are different narrations from Malik regarding someone who gave to a poor Muslim and then it became clear later that he gave to a slave, an infidel, or a rich person. He said once: It is sufficient for him, and once: It is not sufficient for him. The reason for its permissibility - and it is the most correct - is what Muslim narrated on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, who said:

A man said: **I will give charity tonight.** So he went out with his charity and put it in the hand of an adulteress. In the morning they were talking about giving charity tonight to an adulteress. He said: "O God, praise be to You for an adulteress. I will give charity." So he went out with his charity and put it in the hand of a rich man. In the morning they were talking about giving charity to a rich man. He said: "O God, praise be to You for a rich man. I will give charity." So he went out with his charity and put it in the hand of a thief. In the morning they were talking about giving charity to a thief. He said: **O God, praise be to You for an adulteress, a rich man, and a thief.** So he was brought and it was said to him: "As for your charity, it has been accepted. As for the adulteress, perhaps she will abstain from her adultery with it, and perhaps the rich man will take heed and spend from what God has given him, and perhaps the thief will abstain from stealing with it." It was narrated that "A man took out the zakat of his wealth and gave it to his father. When morning came, he learned about that and asked the Prophet, may God bless him and grant him peace, who said to him: "The reward for your zakat and the reward for maintaining family ties have

been written for you, so you have two rewards." In terms of meaning, it permitted him to exert effort in what he gave. If he makes an effort and gives to someone he thinks is worthy of it, then he has done what is required of him.

The reason for his statement: It does not suffice. He did not put it in its rightful place, so it is similar to intentional killing. And because intentional killing and error in guaranteeing money are the same, it is necessary that he guarantee what he destroyed for the poor until he delivers it to them.

Eighth: If he pays the zakat when it is due and it is lost without negligence, he is not liable, because he is an agent for the poor. If he pays it after a period of time and it is lost, he is liable, because he delayed it from its due date and it became his responsibility, so he is liable. And God knows best.

Ninth: If the Imam is fair in taking and spending, it is not permissible for the owner to take charge of spending himself on the mature or otherwise. It has been said that the zakat on the mature is on its owners. Ibn Al-Majishun said: This is if the spending is for the poor and needy in particular. If it is necessary to spend it on other categories, then no one should distribute it to them except the Imam. There are many branches of this chapter, and these are the most important of them.

Tenth - The Almighty's saying: **And those who work on it** means the messengers and collectors whom the Imam sends to collect the zakat by appointing someone to do so. Al-Bukhari narrated on the authority of Abu Hamid Al-Sa'idi who said:

The Messenger of God (peace and blessings of God be upon him) employed a man from the tribe of Asad, called Ibn al-Lutbiyyah, to collect the alms of Banu Salim. When he came, he calculated his account. The scholars differed about the amount they should take, and there are three opinions: Mujahid and al-Shafi'i said: It is the eighth. Ibn 'Umar and Malik said: They should be given the equivalent of their work as wages, which is the opinion of Abu Hanifa and his companions. They said: Because he has devoted himself to the benefit of the poor, so his sustenance and the sustenance of his helpers are from their money, like a woman who devotes herself to the benefit of her husband, her expenses and the expenses of her followers, whether a servant or two, are on her husband. They are not measured by the price, rather, the sustenance is considered, whether it is an eighth or more, like the judge's salary. The sustenance of the helpers is not considered in our time, because it is pure extravagance. The third opinion: They should be given from the public treasury. Ibn al-'Arabi said: This is a correct opinion from Malik ibn Anas, narrated by Ibn Abi Uways and Dawud ibn Sa'id ibn Zaynab, and it is weak in evidence, because God, the Exalted, has explicitly informed us of their share in it, so how can they differ from it based on induction and investigation? The correct opinion is to make an independent judgment about the amount of the wage, because The

statement regarding the enumeration of categories was only for the place, not for the beneficiary, as mentioned above.

They differed about the worker if he was a Hashemite, so Abu Hanifa forbade him because of his saying, peace be upon him:

Charity is not permissible for the family of Muhammad, it is only the filth of the people. This is charity in one respect, because it is part of charity, so it is included in charity in every respect, as an honor and to purify the kinship of the Messenger of God, may God bless him and grant him peace, from the filth of the people. Malik and Al-Shafi'i permitted his work, and he is given the wage for his work, because the Prophet, may God bless him and grant him peace, sent Ali bin Abi Talib as a tax collector, and he sent him as a worker to Yemen to collect zakat, and he appointed a group of Banu Hashim and appointed the caliphs after him as well. And because he was hired for permissible work, it is necessary that the Hashimite and others be equal in it, considering all other industries. The Hanafis said: The hadith of Ali does not state that he was obligated to receive charity, but if he was obligated to receive something else, it is permissible. It was narrated from Malik.

Eleventh - The Almighty's statement: **and those who work on it** indicates that everything that is from the communal obligations such as the messenger, the writer, the sharer, the tithe-giver, and others, the one who performs it is permitted to take wages for it. This includes the imamate, for although the prayer is directed to all of creation, if some of them precede them from the communal obligations, then there is no doubt that it is permissible to take wages for it. This is the origin of the chapter, and the Prophet, may God bless him and grant him peace, referred to it when he said:

Whatever I leave behind after the expenses of my wives and the maintenance of my workers is charity, said Ibn al-Arabi.

Twelfth - The Almighty said: **And those whose hearts are to be reconciled.** There is no mention of those whose hearts are to be reconciled in the revelation except in the section on charity. They are people who were in the early days of Islam and who were outwardly Muslim. They were reconciled by giving them a share of charity due to their weak faith. Al-Zuhri said: Those whose hearts are to be reconciled are those who converted to Islam from a Jew or a Christian, even if he was rich. Some of the later scholars said: Their description is disputed. It was said: They are a group of disbelievers who bite to reconcile them to Islam. They did not convert to Islam by force or the sword, but rather converted to Islam by giving and kindness. It was said: They are people who converted to Islam outwardly but their hearts were not certain, so they give so that Islam would take root in their hearts. It was said: They are a group of the great polytheists who have followers and give so that their followers would be reconciled to Islam. He said: These statements are similar, and the intention of all of them is to give to those whose Islam cannot be truly taken root except by giving, so it is as if it is a type of jihad. The polytheists are of three types: a type that returns

by establishing proof. A type by force. A type by kindness. The Imam who oversees the Muslims uses with each group what he sees as a reason for its salvation and deliverance from disbelief. In Sahih Muslim, from the hadith of Anas, the Messenger of God, may God bless him and grant him peace, said - I mean to the Ansar:

I give to men who have recently converted from disbelief, so that I may win them over. The hadith. Ibn Ishaq said:

He gave them so that he could win them over and win over their people. They were nobles, so he gave Abu Sufyan ibn Harb one hundred camels, and he gave his son one hundred camels, and he gave Hakim ibn Hizam one hundred camels, and he gave Al-Harith ibn Hisham one hundred camels, and he gave Suhayl ibn Amr one hundred camels, and he gave Huwaytib ibn Abd Al-Uzza one hundred camels, and he gave Safwan ibn Umayya one hundred camels. He also gave Malik ibn Awf and Al-Ala ibn Jariyah. He said: These are the people with the hundreds. He gave men from Quraysh less than one hundred, including Mukhramah ibn Nawfal Al-Zuhri, Umair ibn Wahb Al-Jumahi, and Hisham ibn Amr Al-Amri. Ibn Ishaq said: I do not know what he gave them. He gave Saeed ibn Yarbu' fifty camels, and he gave Abbas ibn Murdas As-Sulami a few camels, but he was dissatisfied with them. So he said about that:

It was a plunder that I saved early on the dowry in Al-Ajra'

And I wake people up to sleep, when people are asleep, I do not sleep

So my plunder and the plunder of the slaves became between Uayyannah and Al-Aqra'

I was in the war, but I did not give anything and I did not prevent anything.

Except for the ones I gave him the number of his four legs

There was no fortress or prison that surpassed Mardas in the assembly.

I was not lower than either of them, and whoever is lowered today will not be raised.

The Messenger of God (*peace be upon him*) said: **Go and cut off his tongue for me.** So they gave it to him until he was satisfied, and that was how his tongue was cut off. Abu Omar said: Among those whose hearts were to be reconciled was mentioned Nadir bin Al-Harith bin Alqamah bin Kalda, the brother of Nadir bin Al-Harith who was killed by patience at Badr. Others mentioned that he was among those who migrated to Abyssinia, so if he was one of them, then it is impossible that he was among those whose hearts were to be reconciled. Whoever migrated to the land of Abyssinia was among the first emigrants, those whose faith was firmly rooted in their hearts and fought for it, and not among those who could be reconciled. Abu Omar said: The Messenger of God (*peace be upon him*) appointed Malik bin Awf bin Saad bin Yarbu' Al-Nasri over those of his people from the tribes of Qais who had converted to Islam, and he ordered him

Surat al-Tawbah 9:60

Alms are only for the poor and the needy and those employed to collect them and those whose hearts are to be reconciled and to free captives and those in debt and in the cause of God and for the wayfarer - an obligation imposed by God. And God is Knowing and Wise.

to attack Thaqeef, so he did so and made things difficult for them. His Islam and the Islam of those whose hearts were to be reconciled were good, except for Uyaynah bin Hisn, for he was not forgotten. The rest of those who are to be reconciled are distinguished, among them is the good and distinguished one who is united by his virtue, such as Al-Harith ibn Hisham, Hakim ibn Hizam, Ikrimah ibn Abi Jahl, and Suhayl ibn Amr, and among them are those who are less than these. And God has given preference to the prophets and all of His believing servants, some of them over others, and He knows them best. Malik said: It has reached me that Hakim ibn Hizam took out what the Prophet, may God bless him and grant him peace, had given him for those whose hearts were to be reconciled, and he gave it in charity after that.

I said: Hakim bin Hizam and Huwaytib bin Abdul Uzza each lived for one hundred and twenty years, sixty in Islam and sixty in the pre-Islamic era. I heard our Imam, Sheikh, and Hafiz Abu Muhammad Abdul Azim say: Two people from the Companions lived for sixty years in the pre-Islamic era and sixty years in Islam, and they died in Madinah in the year fifty-four. One of them was Hakim bin Hizam, and he was born inside the Kaaba thirteen years before the Year of the Elephant. The second was Hassan bin Thabit bin Al-Mundhir bin Haram Al-Ansari. This was also mentioned by Abu Omar and Uthman Al-Shahrazuri in his book, Knowing the Types of Hadith Science, and they did not mention anyone else. Huwaytib was mentioned by Abu Al-Faraj Al-Jawzi in his book, Al-Wafa fi Sharaf Al-Mustafa. Abu Omar mentioned him in his book, The Companions, that he witnessed Islam when he was sixty years old, and he died when he was one hundred and twenty years old. He also mentioned Humn bin Awf, the brother of Abdul Rahman bin Awf, that he lived for sixty years in Islam and sixty years in the pre-Islamic era. Muawiyah and his father Abu Sufyan bin Harb were counted among those whose hearts were to be reconciled. As for Muawiyah, it is far-fetched that he was one of them. How could he be one of them when the Prophet, may God bless him and grant him peace, entrusted him with God's revelation, its recitation, and his mixing of it himself? As for his situation during the days of Abu Bakr, it is more famous and more apparent than this. As for his father, there is no doubt that he was one of them. There is a difference in their number, and in summary, all of them were believers and there was no disbeliever among them, as mentioned above. And God knows best and is wisest.

Thirteenth - The scholars differed about their remaining. Omar, Al-Hassan, Al-Shaabi and others said: This category was cut off with the glory and appearance of Islam. This is well-known from the Maliki school of thought and the people of opinion. Some Hanafi scholars said: When God glorified Islam and its people and cut off the roots of the infidels - may God curse them - the Companions, may God be pleased with them all, agreed during the caliphate of

Abu Bakr, may God be pleased with him, that their share should be dropped. A group of scholars said: They will remain, because the Imam may need to win over Islam. Omar only cut them off because he saw the glory of the religion. Yunus said: I asked Al-Zuhri about them and he said: I do not know of any abrogation in that. Abu Jaafar Al-Nahhas said: This ruling is established regarding them. If someone needs to win over Islam and fears that he will harm the Muslims, or it is hoped that his Islam will improve after he is given to him, then he should be given from the charity. Judge Abdul-Wahhab said: If they are needed at some times, they should be given from the charity. Judge Ibn Al-Arabi said: What I have is that if Islam is strong, they should be removed, and if they are needed, they should be given their share as the Messenger of God, may God bless him and grant him peace, used to give them, because in the Sahih:

Islam began as something strange and will return to being strange.

Fourteenth - If we conclude that their share is not returned to them, then it is returned to the rest of the categories or what the Imam sees fit. Al-Zuhri said: Half of their share is given to the mosque builders. This is what shows you that the eight categories are not entitled to equal status, and if they were entitled, their share would be dropped with their dropping and would not be returned to others, just as if he made a will for specific people and one of them died, his share would not be returned to the rest of them. And God knows best.

Fifteenth - The Almighty said: **And for freeing slaves** meaning for freeing slaves, as stated by Ibn Abbas and Ibn Omar, and it is the doctrine of Malik and others. It is permissible for the Imam to buy slaves from the money of charity and free them on behalf of the Muslims, and their loyalty will be to the group of Muslims. If the person who pays zakat buys them and frees them, it is permissible. This is the conclusion of the Maliki doctrine, and it was narrated from Ibn Abbas and Al-Hasan, and it was stated by Ahmad, Ishaq, and Abu Ubaid. Abu Thawr said: The person who pays zakat should not buy a soul from it and free it by virtue of loyalty, and this is the opinion of Al-Shafi'i and the people of opinion and a narration from Malik. The first is correct, because God the Almighty said: **And for freeing slaves**, so if the slaves have a share of charity, he may buy a slave and free it. There is no disagreement among the people of knowledge that a man may buy a horse and ride it in the way of God. So if he is able to buy a horse with the full amount from zakat, it is permissible for him to buy a slave with the full amount, there is no difference between that. And God knows best.

Sixteenth - The Almighty's saying: **And for the necks** is the basis for loyalty. Malik said: It is the neck that is freed and its loyalty is to the Muslims, and likewise if the imam frees it.

The Prophet, may God bless him and grant him peace,

forbade the sale of loyalty and its gift. He, peace be upon him, said:

"Loyalty is a bond like the bond of kinship. It cannot be sold or given away." And he, peace be upon him, said:

Loyalty is to the one who freed. Women do not inherit anything from the loyalty, as the Prophet, peace be upon him, said:

Women do not inherit anything from the wala' except what they free or free those whom they freed. The Prophet, may God bless him and grant him peace, inherited half from the daughter of Hamza from her freed slave and half from his daughter. If the freed slave leaves male and female children, the wala' goes to the males of his children and not the females. This is the consensus of the Companions, may God be pleased with them. The wala' is only inherited by pure agnatic kinship, and women are not agnatic kinship, so they do not inherit anything from the wala', so understand and you will inherit.

Seventeenth - There is a difference of opinion as to whether the freed slave is to be helped by it, and it was said: No. This was narrated from Malik, because when God the Almighty mentioned the slave, it indicated that He meant complete emancipation. As for the freed slave, he is included in the word of the debtors due to the debt of the writing, so he is not included in the slaves. And God knows best. It was narrated from Malik from the narration of the Medinans and Ziyad from him: that the freed slave is to be helped by it at the end of his writing due to what he emancipates. And this is the majority of scholars in interpreting the statement of God the Almighty: **And for the slaves.** Ibn Wahb, Al-Shafi'i, Al-Layth, Al-Nakha'i and others said the same. Ali bin Musa Al-Qummi Al-Hanafi narrated in his rulings: that they agreed that the freed slave is meant. They differed regarding the emancipation of slaves. Al-Kaya Al-Tabari said and mentioned a clear reason for preventing this, saying: Emancipation is the annulment of ownership and not the transfer of ownership, and what is given to the freed slave is ownership, and it is the right of charity that it is not valid unless ownership is given in it. This is strengthened by the fact that if zakat is paid on behalf of the debtor in his debt without his order, it is not valid because he did not own it, so it is more appropriate that it is not valid in emancipation. He mentioned that in emancipation, loyalty is drawn to herself, and this does not happen when it is paid to a slave who has been paid a contract. He mentioned that if the price of a slave is paid to a slave, the slave does not own him, but if he pays it to his master, then emancipation has become his property. If he pays it after the purchase and emancipation, then he has paid a debt, and this does not count towards zakat.

I said: A hadith has been reported that clearly states the meaning of what we mentioned about the permissibility of freeing a slave and helping a freed slave together. It was narrated by Al-Daraqutni on the authority of Al-Baraa' who said:

A man came to the Prophet, may God bless him and grant him peace, and said: Guide me to an act that will bring me closer to Paradise and distance me from Hell. He said: If I have shortened the sermon, then the

question has become obsolete: freeing a soul and freeing a slave. He said: O Messenger of God, are they not the same? He said: No. Freeing a soul means that you free it alone, and freeing a slave means that you help with its price. And he mentioned the hadith.

Eighteenth - They differed about freeing the captives from it. Asbagh said: It is not permissible. This is the opinion of Ibn Al-Qasim. Ibn Habib said: It is permissible, because it is a slave owned by the ownership of slavery, so it goes from slavery to emancipation, and that is more deserving and more appropriate than freeing the slaves that are in our hands, because if freeing a Muslim from the slavery of a Muslim is an act of worship and permissible than charity, then it is more deserving and more appropriate that it be in freeing a Muslim from the slavery and humiliation of an infidel.

Nineteenth - The Almighty said: **And the debtors** are those who are burdened with debt and cannot pay it back, and there is no disagreement about this. Except for the one who calls to prayer foolishly, for he will not be given from it or from anything else unless he repents. And he who has money and a debt that surrounds him with money to pay off his debt will be given from it. If he has no money and a debt, then he is poor and in debt, so he will be given according to both descriptions. Muslim narrated on the authority of Abu Saeed Al-Khudri, who said:

"A man was struck by a calamity during the time of the Messenger of God, may God bless him and grant him peace, in the fruits he bought, and his debts increased. The Messenger of God, may God bless him and grant him peace, said: Give him charity. The people gave him charity, but it was not enough to pay off his debt. So the Messenger of God, may God bless him and grant him peace, said to his creditors: Take what you find, and you have nothing but that."

Twenty- It is permissible for someone who is likely to be righteous and virtuous to be given from charity what he can bear if it is obligatory upon him, even if he is rich, if that would be depriving him of his money, like a debtor. This is the opinion of al-Shafi'i and his companions, Ahmad ibn Hanbal and others. Those who hold this opinion have cited as evidence the hadith of Qubaysah ibn Mukhariq, who said:

"I took on a burden and came to the Prophet, may God bless him and grant him peace, to ask him about it. He said: 'Stay until the charity comes to us, and we will order it for you.' Then he said: 'O Qubaysah, begging is not permissible except for one of three: A man who took on a burden, so begging is permissible for him until he obtains it, then he stops; a man who is afflicted with a need that has overwhelmed his wealth, so begging is permissible for him until he obtains a livelihood - or he said, a full livelihood - and a man who is afflicted with poverty until three wise men from his people stand up and say: 'Poverty has afflicted so begging is permissible for him until he obtains a livelihood - or he said, a full livelihood - so begging other than them, O Qubaysah, is ill-gotten gain that its owner eats ill-gotten.' " So his saying: 'Then he stops' is evidence that he is rich, because the poor person is not required to stop. And God knows best. It was narrated from him, may God bless him and grant him

Surat al-Tawbah 9:60

Alms are only for the poor and the needy and those employed to collect them and those whose hearts are to be reconciled and to free captives and those in debt and in the cause of God and for the wayfarer - an obligation imposed by God. And God is Knowing and Wise.

peace, that he said:

"Begging is not permissible except for one of three: one who is extremely poor, one who has a terrible debt, or one who has a painful blood money." It was narrated from him, peace be upon him: **Charity is not permissible for a rich person except for the five.** The hadith will come.

Twenty-one - They differed as to whether the debt of the deceased should be paid from it or not. Abu Hanifa said: The debt of the deceased should not be paid from charity. This is the opinion of Ibn Al-Mawaz. Abu Hanifa said: And it should not be given to someone who owes expiation or anything similar from the rights of God Almighty. Rather, the debtor is the one who owes a debt and is imprisoned for it. Our scholars and others said: The debt of the deceased should be paid from it because he is one of the debtors. The Prophet, may God bless him and grant him peace, said:

"I have more right over every believer than he has over himself. Whoever leaves behind wealth, it is for his family, and whoever leaves behind debt or loss, it is up to me and upon me."

Twenty-second - The Almighty said: **And in the way of God** and they are the warriors and the place of ribat, they are given what they spend in their war, whether they are rich or poor. This is the opinion of most scholars, and it is the conclusion of the school of Malik, may God have mercy on him. Ibn Omar said: The pilgrims and the worshippers. It is reported from Ahmad and Ishaq, may God have mercy on them, that they said: The way of God is Hajj. In Bukhari: It is mentioned from Abu Las: The Prophet, may God bless him and grant him peace, carried us on the camels of charity for Hajj. It is mentioned from Ibn Abbas: He frees from the zakat of his money and gives for Hajj. Abu Muhammad Abdul Ghani Al-Hafiz narrated: Muhammad bin Muhammad Al-Khayash narrated to us, Abu Ghassan Malik bin Yahya narrated to us, Yazid bin Harun narrated to us, Mahdi bin Maymun narrated to us, from Muhammad bin Abi Yaqub, from Abdul Rahman bin Abi Naam, whose nickname is Abu Al-Hakam, who said: I was sitting with Abdullah bin Omar when a woman came to him and said to him: O Abu Abdul Rahman, my husband has bequeathed his money for the way of God. Ibn Omar said: So it is as he said, in the way of God. I said to him: What you asked about has only increased her sorrow. He said: So what do you command me, O son of Abi? Yes, I command her to give it to these armies who go out and spread corruption in the land and block the way! He said: I said: So what do you command her? He said: I command her to give it to righteous people, to the pilgrims to the Sacred House of God. They are the delegation of the Most Gracious. They are the delegation of the Most Gracious. They are the delegation of the Most Gracious. They are not like the delegation of Satan. He said it three times. I said: O Abu Abd al-Rahman, and what is the delegation of Satan? He said: People who enter upon these leaders and spread gossip to them, and spread lies among the

Muslims, so they are rewarded and given gifts.

Muhammad ibn Abd al-Hakam said: And from the charity is given for the mounts and weapons and what is needed of war equipment, and to keep the enemy away from the estate, because it is all from the path of conquest and its benefit. The Prophet, may God bless him and grant him peace, gave one hundred camels in the incident of Sahl ibn Abi Hathmah to extinguish the rebellion.

I said: Abu Dawud narrated this hadith on the authority of Bashir bin Yasar, that a man from the Ansar called Sahl bin Abi Hathmah told him.

"The Messenger of God (peace be upon him) paid him a hundred camels of charity, meaning the blood money of the Ansari who was killed in Khaybar." Isa bin Dinar said: Charity is permissible for a warrior in the cause of God, who is in need during his battle and whose wealth and delegation are absent from him. He said: It is not permissible for a warrior who has his own wealth with him, but it is permissible for one whose wealth is absent from him. This is the view of al-Shafi'i, Ahmad, Ishaq and the majority of scholars. Abu Hanifa and his two companions said: The warrior is not given anything unless he is poor and stranded. This is an addition to the text, and in his view, an addition to the text is abrogation, and abrogation can only be by the Qur'an or a mutawatir report, and that is absent here. Rather, in the authentic Sunnah there is the opposite of that from his (peace be upon him) saying:

"Charity is not permissible for a rich person except for five: a fighter in the cause of God, or a worker for it, or a debtor, or a man who bought it with his own money, or a man who has a poor neighbor and gives charity to the poor person, and the poor person gives a gift to the rich person." Narrated by Malik in a mural form on the authority of Zayd ibn Aslam on the authority of Ata ibn Yasar. And Ma'mar narrated it on the authority of Zayd ibn Aslam on the authority of Ata ibn Yasar on the authority of Abu Sa'id al-Khudri on the authority of the Prophet, may God bless him and grant him peace. So this hadith explains the meaning of the verse, and that it is permissible for some of the rich to take it, and explains the statement of the Prophet, may God bless him and grant him peace:

Charity is not permissible for the rich or the one who has a sound financial position, because his statement is general and not general, as evidenced by the five rich mentioned. Ibn al-Qasim used to say: It is not permissible for the rich to take from charity what will help him in jihad and spend it in the way of God, but it is only permissible for the poor. He said: Likewise, it is not permissible for the debtor to take from charity what will protect his wealth and pay off his debt, even if he is independent of it. He said: If the fighter is in need of charity during his raid and he is wealthy and has money that is absent from him, he does not take anything from charity and borrows, and when he reaches his country, he pays it from his money. All of this was mentioned by Ibn Habib from Ibn al-Qasim, and he claimed that Ibn Nafi' and others disagreed

with him on that. Abu Zaid and others narrated from Ibn al-Qasim that he said: The fighter is given from zakat even if he has enough money with him during his raids and he is wealthy in his country. This is the correct view, based on the apparent meaning of the hadith: **Charity is not permissible for the rich except for five.** Ibn Wahb narrated from Malik that it is given to the fighters and the places of ribat, whether they are poor or wealthy.

Twenty-third - The Almighty's saying: **And the wayfarer.** The way is the road, and the traveler is attributed to it because he is constantly on it and passes through it, as the poet said:

If you ask me about love, then I am love, the son of love, the brother of love, and its father.

What is meant is that the one who has lost all means of support while traveling from his country, his hometown, and his wealth, is given from it even if he is rich in his country, and he is not obligated to occupy his conscience with a loan. Malik said in the book of Ibn Sahnoon: If he finds someone to lend him, he is not given. The first is more correct, because he is not obligated to be under the favor of anyone, and he has found the favor of God Almighty. If he has what makes him rich, then there are two narrations regarding the permissibility of taking it for him because he is a wayfarer: The well-known is that he is not given, and if he takes it, he is not obligated to return it when he reaches his country or expel it.

Twenty-fourth: If he comes and claims one of the attributes, will his statement be accepted or not and will he be told to prove what he says? As for religion, he must prove it, and as for the rest of the attributes, the apparent situation testifies in his favor and is sufficient in them. The evidence for that is two authentic hadiths narrated by the people of authenticity, and it is the apparent meaning of the Qur'an. Muslim narrated on the authority of Jarir who said: We were with the Prophet, may God bless him and grant him peace, in the middle of the day. He said: Then came to him a group of barefoot, naked people, wearing leopard prints or cloaks, and carrying swords, most of them from Mudar, in fact all of them from Mudar. The face of the Messenger of God, may God bless him and grant him peace, became red when he saw their poverty. So he entered and then came out and ordered Bilal to call the adhan and the iqamah and prayed. Then he delivered a sermon and said: **O mankind, fear your Lord, who created you** (An-Nisa': 1) and the verse in al-Hashr 59: **And let a soul look to what it has put forth for tomorrow** (al-Hashr 59:18). A man gave in charity from his dinar, from his dirham, from his garment, from a sa' of wheat - until he said - even half a date. He said: Then came a man from the Ansar with a bag that was almost too big for him, rather it was too big for him. He said: Then the people followed one another until I saw two piles of food and clothing, until I saw the face of the Messenger of God, may God bless him and grant him peace, beaming as if it were gilded. The Messenger of God, may God bless him and grant him peace, said: And he (peace be upon him) said: "Whoever establishes a good practice in Islam will have its reward and the reward of those who act upon it after him, without that detracting from their reward in

the slightest. And whoever establishes a bad practice in Islam will bear its burden and the burden of those who act upon it after him, without that detracting from their burden in the slightest." So the Prophet (peace be upon him) was satisfied with their apparent condition and urged them to give charity, and he did not ask them for proof, nor did he investigate whether they had money or not. Similar to it is the hadith of a leper, a bald man, and a blind man, narrated by Muslim and others. This is its wording: On the authority of Abu Hurayrah, that he heard the Messenger of God (peace be upon him) say:

"There were three among the Children of Israel: a leper, a bald man, and a blind man. God wanted to test them, so He sent an angel to them. He came to the leper and said, 'What would you like best?' He said, 'Good color and good skin, and that which people have made unclean of me will go away.' He rubbed him and his uncleanness went away and he was given a good color and good skin. He said, 'Which wealth would you like best?' He said, 'Camels' - or he said, 'cows' - Isaac was uncertain - except that the leper or the bald man said, 'camels' and the other said, 'cows'. He said, 'So he was given a ten-year-old female camel.' He said, 'May God bless you in it.' He came to the bald man and said, 'What would you like best?' He said, 'Good hair, and that which people have made unclean of me will go away.' He rubbed him and that went away. He said, 'So he was given good hair.' He said, 'Which wealth would you like best?' He said, 'Cows'. He was given a pregnant cow. He said, 'May God bless you in it.' He came to the blind man and said, 'What would you like best?' He said, 'For God to restore my sight so that I may see people through him.' He rubbed him and God restored his sight. He said, 'Which wealth would you like best?' He said, 'Sheep.' He was given a male ewe, and these two produced offspring and this one gave birth. So this one had a valley of camels, this one had a valley of cows, and this one had a valley of The sheep. He said: Then he came to the leper in his form and appearance. A poor man said: My ropes have been cut off in my journey. I have no means today except by God. I ask you by Him who gave you a beautiful color, beautiful skin, and wealth for a camel to support me on my journey. He said: The rights are many. He said to him: It is as if I know you. Weren't you a leper whom people despised and a poor man whom God gave you? He said: I inherited this wealth from my grandfather. He said: If you are lying, may God make you what you were. He said: And he came to the bald man in his form and said to him the same as he said to this one and replied to him the same as he replied to this one. He said: If you are lying, may God make you what you were. He said: And he came to the blind man in his form and appearance and a poor man and a wayfarer said: My ropes have been cut off in my journey. I have no means today except by God. I ask you by Him who restored your sight to you for a sheep to support me on my journey. He said: I was blind. God restored my sight to me, so take what you want and leave what you want. By God, I will not burden you today with anything that I took for God. He said: Keep your wealth. If you are tested, He is pleased with you. And he was angry with your two companions." And in this is the clearest evidence that whoever claims that he has children or other things in

Surat al-Tawbah 9:60

Alms are only for the poor and the needy and those employed to collect them and those whose hearts are to be reconciled and to free captives and those in debt and in the cause of God and for the wayfarer - an obligation imposed by God. And God is Knowing and Wise.

addition to his poverty is not to be exposed, contrary to the one who said that he is to be exposed if he is able, because in the hadith, a poor man and a wayfarer said, **I ask you for a sheep**, and he was not required to prove the journey. As for the one who is being freed from slavery, he is required to prove the writing because slavery is the origin until freedom is proven.

Twenty-fifth - It is not permissible to give zakat to those whose expenses are obligatory, namely the parents, children and wife. If the imam gives a man's charity to his son, father and wife, it is permissible. However, he may not take it himself, because it removes an obligation from him. Abu Hanifa said: It is not permissible to give it to his son's son or daughter's son, nor to his freed slave, nor to his freed slave, nor to the mother of his child, nor to a slave who has been freed half of his slave's wealth, because he is commanded to give and distribute it to God Almighty through the hand of the poor, and the benefits of the property are shared between him and these people, and for this reason the testimony of some of them for others is not accepted. He said: The freed slave is a slave as long as he owes a dirham, and perhaps he becomes unable to do so, so the earnings become his. According to Abu Hanifa, the freed slave is like the freed slave. According to his two companions Abu Yusuf and Muhammad, he is like a free man who has a debt, so it is permissible to pay it to him.

Twenty-sixth: If he gives it to those for whom he is not obligated to support, then there is a difference of opinion regarding it. Some of them permit it and some of them dislike it. Malik said: Fear of praise. And Mutraf narrated that he said: I saw Malik giving his zakat to his relatives. And Al-Waqidi said: Malik said: The best people to whom you can put your zakat are your relatives whom you do not support. And the Prophet (peace and blessings of God be upon him) said to the wife of Abdullah bin Masoud: You will have two rewards, the reward of kinship and the reward of charity. And they differed regarding a woman giving her zakat to her husband. It was reported from Ibn Habib that he used to help support her with what she gave him. Abu Hanifa said: It is not permissible, and his two companions disagreed with him and said: It is permissible. And this is the most correct view, as it was proven:

"Zainab, the wife of Abdullah, came to the Messenger of God (peace be upon him) and said: I want to give charity on behalf of my husband. Will he reward me? He (peace be upon him) said: Yes, you will have two rewards: the reward of charity and the reward of kinship." The absolute charity is zakat, and because the husband does not have to spend on her, he is like a stranger. Abu Hanifa argued that the benefits of the property are shared between them, so the testimony of one of them on behalf of the other is not accepted. The hadith is to be understood as voluntary. Al-Shafi'i, Abu Thawr, and Ashhab permitted that, if he does not spend it on her for what is required of her, but rather he spends what he takes from her on his own

expenses and clothing, and he spends on her from his own money.

Twenty-seventh - They also differed regarding the amount given. The debtor is given the amount of his debt, and the poor and needy are given what is sufficient for them and their dependents. There is a difference of opinion regarding the permissibility of giving the nisab or less than it, based on the previous difference of opinion regarding the limit of poverty at which taking is permissible. Ali bin Ziyad and Ibn Nafi' narrated: There is no limit for that, but it is up to the discretion of the governor. The poor may be few and the charity may be many, so the poor may be given a year's sustenance. Al-Mughira narrated: He is given less than the nisab but it does not reach it. Some of the later scholars said: If there are two zakats in the country, cash and crops, he should take what reaches the other. Ibn al-Arabi said: What I see is that he should be given the nisab, and if there are two zakats in the country or more, the purpose is to enrich the poor until he becomes rich. If he takes that, and the other zakat is present and he has enough for him, someone else should take it.

I said: This is the doctrine of the people of opinion regarding giving the nisab. Abu Hanifa disliked it although it was permissible, and Abu Yusuf permitted it. He said: Because some of it is due to his need and is occupied with the present, so the surplus from his present need is less than two hundred. If he gives him more than two hundred dirhams in total, the surplus from his present need is the amount of two hundred, so it is not permissible. Among the later Hanafis, there are those who said: This is if he does not have dependents and his dependents are not in debt. If he has a debt, there is no problem in giving him two hundred dirhams or more, an amount that if it were to pay off his debt, would remain for him less than two hundred. If he is a dependent, there is no problem in giving him an amount that if it were distributed among his dependents, each one of them would receive less than two hundred, because giving him charity in the sense of giving him charity and his dependents. This is a good statement.

Twenty-eighth - Know that the Almighty's saying: **for the poor** is absolute and does not contain any conditions or restrictions. Rather, it indicates the permissibility of spending on all the poor, whether they are from Banu Hashim or others. However, the Sunnah came with conditions in mind: Among them is that they should not be from Banu Hashim and that they should not be among those whose expenses the giver of charity is obligated to pay. There is no disagreement about this. A third condition is that he should not be able to earn a living, because he, peace be upon him, said:

Charity is not permissible for the rich or the one who has a good reputation. This has been stated above. There is no disagreement among Muslim scholars that obligatory charity is not permissible for the Prophet, may God bless him and grant him peace, nor for Banu

Hashim, nor for their clients. It has been narrated on the authority of Abu Yusuf that it is permissible for a Hashimite to give charity to another Hashimite, as reported by al-Kaya al-Tabari. Some scholars have deviated and said that no charity is forbidden to the clients of Banu Hashim. This is contrary to what is proven from the Prophet, may God bless him and grant him peace, who said to his client Abu Rafi': **The client of the people is one of them.**

Twenty-ninth - They differed about the permissibility of voluntary charity for Banu Hashim. The majority of scholars agree - and it is correct - that voluntary charity is permissible for Banu Hashim and their clients, because Ali, Abbas and Fatimah, may God be pleased with them, gave charity and endowed endowments to a group of Banu Hashim, and their endowed charity is well-known and famous. Ibn al-Majishun, Mutraf, Asbagh and Ibn Habib said: Banu Hashim are not given from the obligatory charity or from the voluntary charity. Ibn al-Qasim said: Banu Hashim are given from the voluntary charity. Ibn al-Qasim said: The hadith that was narrated from the Prophet, may God bless him and grant him peace:

Charity is not permissible for the family of Muhammad.

This is only in zakat, not in voluntary charity. Ibn Khuwayz Mandad chose this opinion, and Abu Yusuf and Muhammad said the same. Ibn al-Qasim said: Their clients are given from the two charities. Malik said in al-Wadiha: The family of Muhammad is not given from voluntary charity. Ibn al-Qasim said - he was asked, meaning Malik - what about their clients? He said: I do not know what a client is. So I argued with him with the words of the Prophet, peace be upon him: **The client of a people from among them.** He said: He said:

The nephew of the people is one of them. Asbagh said: This is in terms of righteousness and sanctity.

Al-Muwfiyyah Thirty - The Almighty's saying: **A duty from God** is in the accusative case as a source according to Sibawayh. That is, God has made charity a duty. And it is permissible to put it in the nominative case as a definite noun according to Al-Kisa'i, that is, they are a duty. Al-Zajaj said: I do not know that it was read in this way.

I said: Ibrahim bin Abi Ubla read it as a noun, making it a predicate, just as you say: Zaid is only outside.

Tafsir Ibn Kathir

When God the Almighty mentioned the objection of the ignorant hypocrites to the Prophet, may God bless him and grant him peace, and their slander of him regarding the division of the charity, God the Almighty explained that He is the One who divided it and ruled over it and took charge of its matter Himself and did not entrust its division to anyone other than Him, so He divided it for these mentioned people as narrated by Imam Abu Dawud in his Sunan from the hadith of Abd al-Rahman ibn Ziyad ibn An'am, and in it there is weakness, on the authority of Ziyad ibn Na'im, on the authority of Ziyad ibn al-Harith al-Sada'i, may God be pleased with him, who said: I came to the Prophet, may God bless him and grant him peace, and pledged

allegiance to him, then a man came and said: Give me some of the charity, so he said to him: "God was not pleased with the ruling of a prophet or anyone else regarding charity until He ruled over it, so He divided it into eight categories. If you are one of those categories, I will give you." The scholars differed regarding these eight categories: Is it necessary to pay all of them or to what is possible from them? There are two opinions **one of them** that it is necessary, and this is the opinion of al-Shafi'i and a group.

The second is that it is not necessary to cover all of them, but it is permissible to pay them to one of them and give all of the charity if the rest are present. This is the opinion of Malik and a group of the early and later generations, including Omar, Hudhayfah, Ibn Abbas, Abu Al-Aaliyah, Saeed bin Jubair, and Maymun bin Mihran. Ibn Jarir said: This is the opinion of a general group of scholars. Based on this, the categories were mentioned here to clarify the recipient, not to make it necessary to cover all of the giving. There are reasons for argument and objection, and God knows best. The poor were mentioned here before the rest because they are more in need than others, according to the well-known opinion, and because of their extreme poverty and need. According to Abu Hanifa, the needy are in a worse state than the pauper, and this is as Ahmad said. Ibn Jarir said: Yaqub told me, Ibn Ulayyah told us, Ibn Awn told us, on the authority of Muhammad, who said: Umar, may God be pleased with him, said: The poor is not the one who has no money, but the poor is the one who is not good at earning. Ibn Ulayyah said: The one who is not good at earning, according to us, and the majority are against him. It was narrated on the authority of Ibn Abbas, Mujahid, Al-Hasan Al-Basri, and Ibn Zayd. Ibn Jarir and others chose that the poor person is the one who is self-sufficient and does not ask people for anything, and the needy person is the one who asks, wanders around, and follows people. Qatada said: The poor person is the one who has a disease, and the needy person is the one who is healthy. Al-Thawri said on the authority of Mansur on the authority of Ibrahim: They are the poor immigrants. Sufyan al-Thawri said: It means that the Bedouins are not given anything from it. And this was narrated on the authority of Saeed bin Jubair and Saeed bin Abd al-Rahman bin Abza.

Ikrimah said: Do not call the poor Muslims *poor*. The poor are the People of the Book. Let us mention hadiths related to each of the eight categories. As for the poor, it was narrated on the authority of Ibn Umar who said: The Messenger of God, may God bless him and grant him peace, said: **Charity is not permissible for the rich or for the one who has a strong means of livelihood.** Narrated by Ahmad, Abu Dawud and al-Tirmidhi. Ahmad, al-Nasa'i and Ibn Majah also narrated on the authority of Abu Hurayrah something similar. On the authority of Ubaydullah ibn 'Adi ibn al-Khayyar that two men told him that they came to the Prophet, may God bless him and grant him peace, asking him for charity. He looked at them and saw that they were strong. He said: "If you wish, I will give you something. But consider whether it is for the rich or for the strong, able-bodied person." Narrated by Ahmad, Abu Dawud and al-Nasa'i with a strong chain of transmission. Ibn Abi Hatim said in the Book of al-Jarh wa'l-Ta'dil: Abu Bakr al-'Absi said: 'Umar, may God be

Surat al-Tawbah 9:60

Alms are only for the poor and the needy and those employed to collect them and those whose hearts are to be reconciled and to free captives and those in debt and in the cause of God and for the wayfarer - an obligation imposed by God. And God is Knowing and Wise.

pleased with him, recited: **Zakat is only for the poor.** He said: They are the People of the Book. 'Umar ibn Nafi' narrated on his authority: I heard my father say that. I said: This is a very strange statement, assuming the chain of transmission is sound. Even if Abu Hatim did not state that this Abu Bakr was unknown, he is considered unknown. As for the needy, it was narrated 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: **The needy is not like this.** The one who goes around to the people and is turned away with a morsel or two, or a date or two. They said: Who is the poor, O Messenger of God? He said: The one who does not find enough wealth to make him independent, and no one notices him so that he can give him charity and does not ask people for anything. Narrated by Al-Bukhari and Muslim. As for those who work on it, they are the tax collectors and messengers who deserve a share from him for that, and it is not permissible for them to be from the relatives of the Messenger of God, may God bless him and grant him peace, to whom charity is forbidden, as is proven in Sahih Muslim on the authority of Abdul Muttalib bin Rabi'ah bin Al-Harith, that he and Al-Fadl bin Al-Abbas went out to ask the Messenger of God, may God bless him and grant him peace, to employ them in collecting charity, so he said: **Charity is not permissible for Muhammad or the family of Muhammad, rather it is the filth of the people.** As for those whose hearts are to be reconciled, some of them are given something to convert to Islam, as the Prophet, may God bless him and grant him peace, gave Safwan ibn Umayya some of the spoils of Hunayn, even though he had been a polytheist. He said: **He kept giving me something until he became the most beloved of people to me after he had been the most hated of people to me,** as Imam Ahmad said: Zakariya ibn Adi told us, Ibn al-Mubarak told us, on the authority of Yunus, on the authority of al-Zuhri, on the authority of Sa'id ibn al-Musayyab, on the authority of Safwan ibn Umayya, who said: "The Messenger of God, may God bless him and grant him peace, gave me something on the day of Hunayn, even though he was the most hated of people to me. He kept giving me something until he became the most beloved of people to me." Muslim and al-Tirmidhi narrated it from the hadith of Yunus, on the authority of al-Zuhri, with it. Some of them are given something to improve their Islam and strengthen their hearts, as he also gave a group of the most prominent and prominent freed slaves a hundred camels on the day of Hunayn, and he said: **I give to a man, and others are more beloved to me than him, for fear that God will throw him on his face into the fire of Hell.** In the two Sahihs, on the authority of Abu Sa'id, that 'Ali sent to the Prophet, may God bless him and grant him peace, a gold coin in its soil from Yemen, and he divided it among four men: Al-Aqra' ibn Habis, 'Uyaynah ibn Badr, 'Alqamah ibn 'Ulatha, and Zayd al-Khair, and he said, **I will win them over.** Some of them will be given what is hoped will be the conversion of their peers to Islam, and some of them will be given to collect alms from those

closest to them, or to protect the Muslims from harm from the outskirts of the country. The place for the details of this is in the books of branches, and God knows best.

Are those who were reconciled to Islam given a gift after the Prophet (peace and blessings of God be upon him)? There is a difference of opinion on this. It was narrated from 'Umar, 'Amir, al-Sha'bi and a group that they are not given a gift after him because God has honored Islam and its people and empowered them in the lands and humbled the necks of the servants for them. Others said that they are given a gift because he (peace and blessings of God be upon him) gave it to them after the conquest of Mecca and the defeat of Hawazin, and this is something that may be needed and given to them. As for the slaves, it was narrated from al-Hasan al-Basri, Muqatil ibn Hayyan, 'Umar ibn 'Abd al-'Aziz, Sa'id ibn Jubayr, al-Nakha'i, al-Zuhri and Ibn Zayd that they are those who were freed from slavery. Something similar was narrated from Abu Musa al-Ash'ari, and it is the opinion of al-Shafi'i and al-Layth **may God be pleased with them both.**

Ibn Abbas and Al-Hasan said: There is nothing wrong with freeing a slave from zakat, and this is the doctrine of Ahmad, Malik and Ishaq, meaning that slaves are more general than giving or buying a slave and freeing it independently. Many hadiths have been narrated about the reward for freeing and freeing a slave, and that God frees for each limb of a slave a limb of its freedman, even the vagina for the vagina. This is only because the reward is of the same kind as the deed: **And you are not recompensed except for what you used to do.** And on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "There are three who have a right to God's help: the one who fights in the cause of God, the one who is freed from slavery who wants to pay it off, and the one who marries who wants to remain chaste." Narrated by Imam Ahmad and the people of Sunan except Abu Dawud. In Al-Musnad, on the authority of Al-Bara' bin Azib, he said: A man came and said: O Messenger of God, guide me to a deed that will bring me closer to Paradise and distance me from Hellfire? He said: **Freeing a soul and freeing a slave.** He said: O Messenger of God, are they not the same? He said: **No, freeing a soul means that you free it alone, and freeing a slave means that you help with its price.** As for those in debt, they are divided into categories. Among them: the one who took on a burden or guaranteed a debt and it became binding on him, so he was deprived of his money or was in debt in paying his debt or in a sin, then he repented. These are the ones to whom it is paid. The basis for this matter is the hadith of Qubaysah ibn Mukhariq al-Hilali, who said: I took on a burden, so I came to the Messenger of God, may God bless him and grant him peace, to ask him about it. He said: **Stay until the charity comes to us, so we can order it for you.** He said: Then he said: "O Qubaysah, begging is not permissible except for one of three: a man who took on a burden, so begging is

permissible for him until he obtains it and then stops; a man who was afflicted with a calamity that swept away his wealth, so begging is permissible for him until he obtains a livelihood - or he said, a repayment of a livelihood - and a man who was afflicted with poverty until three wise men from his people's relatives stood up and said, 'So-and-so has been afflicted with poverty, so begging is permissible for him until he obtains a livelihood - or he said, a repayment of a livelihood -' so what? Other than that, it is ill-gotten gain that its owner consumes as ill-gotten gain." Narrated by Muslim. On the authority of Abu Sa'id, he said: A man was afflicted during the time of the Messenger of God, may God bless him and grant him peace, with fruits that he had bought, and his debts increased. The Prophet, may God bless him and grant him peace, said: **Give him charity.** The people gave him charity, but that did not cover his debt. The Prophet, may God bless him and grant him peace, said to his creditors: **Take what you find, and you have nothing but that.** Narrated by Muslim.

Imam Ahmad said: Abd al-Samad told us, Sadaqah ibn Musa told us, on the authority of Abu Imran al-Jawni, on the authority of Qais ibn Yazid, on the authority of the judge of Egypt, on the authority of Abd al-Rahman ibn Abi Bakr, who said: The Messenger of God, may God bless him and grant him peace, said: "God will call upon the one who has a debt on the Day of Resurrection until he is made to stand before Him and say: O son of Adam, why did you take this debt and why did you waste the rights of the people? He will say: O Lord, You know that I took it and did not eat or drink or waste it, but either burning or stealing or wasting came at my hands. God will say: My servant has spoken the truth, I am more deserving of paying it off on your behalf today. So he calls upon God for something and He places it on the scale of his balance, so his good deeds outweigh his bad deeds, and he enters Paradise by the grace and mercy of God." As for those who are in the way of God, among them are the warriors who have no right to the register, and according to Imam Ahmad, al-Hasan, and Ishaq, Hajj is from the way of God, and so is the wayfarer, who is the traveler who passes through a country and does not have anything to help him on his journey, so he is given from the charity what is sufficient for him to reach his country even if he has money, and this is the ruling for those who want to... He sets out on a journey from his country and does not have anything with him. He is given enough zakat money to cover his expenses for his outing and return. The evidence for this is the verse and what Imam Abu Dawud and Ibn Majah narrated from the hadith of Muammar on the authority of Zaid bin Aslam on the authority of Ata bin Yasar on the authority of Abu Saeed, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Charity is not permissible for a rich person except for five: the one who collects it, or a man who bought it with his own money, or a debtor, or a fighter in the cause of God, or a poor person who receives charity from it and gives it to a rich person." Al-Sufyan and Al-Sufyan narrated it on the authority of Zaid bin Aslam on the authority of Ata' as a mural, and Abu Dawud narrated on the authority of Atiyah Al-Awfi on the authority of Abu Saeed Al-Khudri, who said: The

Messenger of God, may God bless him and grant him peace, said: **Charity is not permissible for a rich person except in the cause of God, or a wayfarer, or a poor neighbor who gives you a gift or invites you.** His statement: **An obligation from God** means a ruling determined by God's determination, imposition, and division. **And God is Knowing and Wise** means He knows the outward and inward aspects of things and the interests of His servants. *Wise* in what He says, does, legislates, and rules. There is no god but Him and no Lord but Him.

Fath al-Qadir

His saying: 60- **The alms are only for the poor.** When the hypocrites criticized the Messenger of God, may God bless him and grant him peace, regarding the distribution of the alms, God explained to them its destination, in order to prevent their slander and to put an end to their troublemaking. *Only* is one of the forms of restriction, and the definition of alms is for the type: that is, the type of these alms is limited to these mentioned categories and does not go beyond them, rather it is for them and not for others.

Scholars have differed as to whether it is obligatory to divide the charity into these eight categories, or is it permissible to give it to some and not others, according to what the imam or the charity giver sees fit? Al-Shafi'i and a group of scholars held the former view, while Malik and Abu Hanifah held the latter view, and this is what 'Umar, Hudhayfah, Ibn 'Abbas, Abu al-'Aliyah, Sa'id ibn Jubayr, and Maymun ibn Mihran said. Ibn Jarir said, and this is the view of most scholars: The first scholars cited as evidence the restriction in the verse and the hadith of Ziyad ibn al-Harith al-Sada'i, as narrated by Abu Dawud and al-Daraqutni, who said: I came to the Prophet, may God bless him and grant him peace, and pledged allegiance to him. Then a man came and said: Give me some of the charity. He said to him: "God was not pleased with the ruling of a prophet or anyone else regarding charity until he ruled on it and divided it into eight categories. If you are one of those categories, I will give you." The others responded that the restriction in the verse is only to clarify the spending and the recipient, not to make it obligatory to include all categories, and that the chain of transmission of the hadith includes 'Abd al-Rahman ibn Ziyad ibn An'am al-Ifriqi, who is weak. What supports what others have said is the saying of God the Almighty: **If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you.** Charity refers to what is obligatory as well as what is recommended. It was authentically reported that the Prophet (peace and blessings of God be upon him) said: **I have been commanded to take charity from your rich and give it to your poor.** Malik claimed consensus on the other statement. Ibn Abd al-Barr said: He means the consensus of the Companions, as he does not know of any of them who disagreed with him. His statement: **for the poor** He mentioned them first because they are more in need than the rest, according to the well-known view, due to their extreme poverty and need.

Scholars have differed on the difference between the

Surat al-Tawbah 9:60

Alms are only for the poor and the needy and those employed to collect them and those whose hearts are to be reconciled and to free captives and those in debt and in the cause of God and for the wayfarer - an obligation imposed by God. And God is Knowing and Wise.

poor and the needy. Yaqub ibn al-Sikkit, al-Qutaibi and Yunus ibn Habib said: The poor are in a better situation than the needy. They said: Because the poor are the ones who have some of what is sufficient for them and sustains them, and the needy are the ones who have nothing. This was the opinion of some of the scholars of jurisprudence, including Abu Hanifa. Others said the opposite, and they made the needy in a better situation than the poor, and they cited as evidence the words of God the Almighty: **As for the ship, it belonged to the needy.** He informed that they had a ship from the ships of the sea, and it may be worth a sum of money. This is supported by the Prophet's seeking refuge from poverty with his saying: **O God, let me live as a poor person and let me die as a poor person.** This is what al-Asma'i and other linguists believed, and al-Tahawi narrated it from the Kufians. It is one of the two opinions of al-Shafi'i and most of his companions. Some people said: The poor and the needy are the same, there is no difference between them. This is one of the two opinions of al-Shafi'i, and this was the opinion of Ibn al-Qasim and the rest of the companions of Malik, and Abu Yusuf said the same. Some people said: The poor is the needy who is self-sufficient, and the needy is the beggar. Al-Azhari said this, and Ibn Shaban chose it, and it was narrated on the authority of Ibn Abbas. Other statements have been said, but the abundance of them does not provide any significant benefit. The best explanation of the nature of the needy is what was proven from the Messenger of God, may God bless him and grant him peace, in Al-Bukhari.

Muslim and others narrated from Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: **The poor person is not the one who goes around among the people and is turned away with a morsel or two, or a date or two.** They said: **Who is the poor person, O Messenger of God?** He said: **The one who does not find enough wealth to make him independent, and no one notices him so that he can be given charity, and he does not ask people for anything.** His saying: **and those who work on it** means the messengers and collectors whom the Imam sends to collect the zakat, for they deserve a share of it.

There is a difference of opinion about the amount they take from it. It was said that it is an eighth. This was narrated from Mujahid and Al-Shafi'i. It was also said that it is according to the wages they do, this was narrated from Abu Hanifa and his companions. It was also said that they are given from the House of God according to their wages, this was narrated from Malik. There is no basis for this, for God has informed us that they have a share of the charity, so how can they be prevented from it and given from something else? They differed as to whether it is permissible for the worker to be Hashemite or not? Some people forbade it, while others permitted it. They said that he is given from something other than charity. His saying: **And those whose hearts are to be reconciled** are a people who were in the early days of Islam. It was said: They are the infidels whom the Prophet, may God bless him

and grant him peace, used to reconcile so that they would convert to Islam. They did not enter Islam by force or the sword, but rather by gifts. It was also said: They are a people who converted to Islam outwardly but did not convert to Islam well, so the Messenger of God, may God bless him and grant him peace, used to reconcile them by gifts. It was also said: They are those Jews and Christians who converted to Islam. It was also said: They are a group of the great polytheists who had followers to whom the Prophet, may God bless him and grant him peace, gave gifts so that they would reconcile their followers to Islam. The Prophet, may God bless him and grant him peace, gave gifts to a group of those who converted to Islam outwardly, such as Abu Sufyan ibn Harb, Al-Harith ibn Hisham, Suhayl ibn Amr, and Huwaytib ibn Abd al-Uzza. He gave each one of them one hundred camels to reconcile them with that, and he gave others who were less than them.

Scholars differed as to whether the share of those whose hearts were to be reconciled remained after the emergence of Islam or not. Omar, Al-Hasan and Al-Shaabi said: This category was cut off with the glory and emergence of Islam. This is well-known from the Maliki school of thought and the people of opinion. Some Hanafis claimed that the companions unanimously agreed on this. A group of scholars said: Their share remains because the imam may need to reconcile people to Islam, and Omar cut them off because he saw the glory of the religion. Yunus said: I asked Al-Zuhri about them and he said: I do not know of its abrogation. According to the first opinion, their share returns to all other categories. His statement: **And in slaves** means in freeing slaves by buying slaves and then freeing them. This was narrated from Ibn Abbas and Ibn Omar, and Malik, Ahmad ibn Hanbal, Ishaq and Abu Ubaid said the same. Al-Hasan Al-Basri, Muqatil bin Hayyan, Omar bin Abdul Aziz, Saeed bin Jubair, Al-Nakha'i, Al-Zuhri and Ibn Zayd said: They are the freed slaves who suffer from the charity on the money of the contract. This is the opinion of Al-Shafi'i and the people of opinion and a narration from Malik. It is better to interpret what is in the verse according to both opinions, because the slaves are believed to buy and free a slave, and to help the freed slave with the money of the contract. His statement: **and the debtors** are those who are burdened with debts and cannot pay them. There is no disagreement on this except for the one who is in debt out of foolishness, then he is not given from it or from anything else unless he repents. The Prophet (peace and blessings of God be upon him) helped from charity those who bear a burden and guided us to help them from it. His statement: **and in the way of God** is the fighters and the guards who are given from the charity what they spend in their fighting and guarding, even if they are rich. This is the opinion of most scholars. Ibn Omar said: They are the pilgrims and those performing Umrah. It was narrated from Ahmad and Ishaq that they considered Hajj to be from the way of God. Abu Hanifa and his two companions said: The fighter is not given unless he is poor and cut off from it. His saying:

And the wayfarer is the traveler, and the way is the road, and the traveler is attributed to it because he is constantly on it, and what is meant is the one who has lost all means of transportation while traveling from his country and his place of residence, then he is given from it even if he is rich in his country, and even if he finds someone to lend him. Malik said: If he finds someone to lend him, then he is not given. His saying: **An obligation from God** is a confirmed source, because his saying: **Zakat is only for the poor** means: God has imposed zakaah on them. The meaning is: That zakaah is limited to these categories is a binding ruling that God has imposed on His servants and has forbidden them from exceeding it. **And God is Knowing** of the conditions of His servants, *Wise* in His actions. It was said: An obligation is erected by an implied verb: that is, God imposed that as an obligation. It was said in Al-Kashshaf: If you say, why did He change from lam to fi in the last four? I said: To indicate that they are more firmly established in their entitlement to charity than those previously mentioned. It was said: The point of the just is that the money is given to the first four categories so that they can dispose of it as they wish, and in the last four categories the money is not given to them, rather it is given to the needs considered in the characteristics for which they are entitled to the share of zakat. This is what was said.

Al-Bukhari, Al-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Abu Sa'id Al-Khudri who said: "While the Messenger of God (peace and blessings of God be upon him) was distributing, Ibn Dhi Al-Khuwaysira At-Taymi came to him and said: Be just, O Messenger of God. He said: Woe to you! Who will be just if I am not just? 'Umar Ibn Al-Khattab said: Give me permission to strike off his head. The Prophet (peace and blessings of God be upon him) said: Leave him, for he has companions whom one of you will consider insignificant compared to their prayer, and whom one of you will consider insignificant compared to their fasting. They will depart from the religion as an arrow departs from its target." The hadith continued until he said: "And about them was revealed the verse: 'And among them is he who criticizes you concerning the charities.'" Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **And among them is he who criticizes you**, he said: He asks you for something and begs you. Ibn Al-Mundhir narrated on the authority of Qatadah who said: He will slander you. Ibn Mardawayh narrated on the authority of Ibn Masoud who said: "When the Prophet (peace and blessings of God be upon him) divided the spoils of Hunayn, I heard a man saying: 'This is a division that was not intended for God.' So I went to the Prophet (peace and blessings of God be upon him) and mentioned that to him. He said: 'May God have mercy on Moses, he was harmed more than this and he was patient.' Then the verse was revealed: 'And among them are those who criticize you concerning the charities.'" Ibn Mardawayh narrated on the authority of Ibn Abbas who said: This verse abrogated every charities in the Qur'an: 'The charities are only for the poor' 10:18. Ibn al-Mundhir narrated something similar on the authority of Ibn Jurayj. Ibn Abi Shaybah, Ibn Jarir, and Abu al-Shaykh narrated on the authority of Hudhayfah regarding His

statement: 'The charities are only for the poor' 10:18, he said: 'If you wish, you can make it for one of the eight categories that God has named, or two or three categories.' Ibn Abi Shaybah narrated something similar on the authority of Abu al-'Aliyah, al-Hasan, 'Ata', Ibrahim, and Sa'id ibn Jubayr. Ibn al-Mundhir and al-Nahhas narrated on the authority of Ibn Abbas who said: 'The poor are the poor Muslims and the needy who go about.'" Abd al-Razzaq, Ibn al-Mundhir, Ibn Abi Hatim, al-Nahhas and Abu al-Shaykh narrated on the authority of Qatada who said: The poor person who is in distress, and the needy person who is not in distress. Ibn Abi Shaybah narrated on the authority of Umar regarding his statement: **Zakat is only for the poor**, he said: They are the People of the Book. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And those who work on it**, he said: The seekers and givers of charity. Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **And those whose hearts are to be reconciled**, he said: They are people who used to come to the Messenger of God (blessings and peace of God be upon him) and have become Muslims, and he used to give them some charity. If he gave them charity and they gained something good from it, they would say: This is a good religion. But if it was otherwise, they would criticize him and abandon him. Al-Bukhari, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Abu Saeed who said: "Ali ibn Abi Talib sent a gold coin to the Prophet (peace and blessings of God be upon him) from Yemen, and he divided it among four of those who were to be reconciled: Al-Aqra' ibn Habis Al-Hanthali, Alqamah ibn Alathah Al-Amiri, Uyaynah ibn Badr Al-Fazari, and Zayd Al-Khail Al-Ta'i. The Quraysh and the Ansar said: He will divide it among the leaders of Najd and leave us? The Prophet (peace and blessings of God be upon him) said: I am only trying to reconcile them." Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Zuhri that he was asked about those whose hearts were to be reconciled. He said: Whoever converts to Islam from a Jew or a Christian. I said: Even if he is wealthy? He said: Even if he is wealthy. These narrated on the authority of Abu Ja'far who said: Today, those whose hearts are not to be reconciled. These also narrated on the authority of Al-Sha'bi something similar. Ibn Abi Hatim narrated on the authority of Muqatil regarding his statement: **and for the slaves**, he said: They are those who were freed from slavery. Ibn Al-Mundhir narrated something similar on the authority of Al-Nakha'i. It was also narrated on the authority of Omar bin Abdullah that he said: The share of slaves is two halves: one half for each slave who claims to be a Muslim, and the other half is used to buy slaves from those who prayed and fasted and who had converted to Islam before, male and female, who are freed for God. Ibn Abi Shaybah, Abu Ubayd and Ibn Al-Mundhir narrated on the authority of Ibn Abbas that he saw no harm in a man giving from his zakat for Hajj and freeing a slave from it. Ibn Abi Shaybah narrated on the authority of Al-Zuhri that he was asked about the debtors, he said: the people of debt. Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Abu Ja'far regarding his statement: **and the debtors** he said: he is the one who is asked about blood money or a calamity that befalls

Surat al-Tawbah 9:60

Alms are only for the poor and the needy and those employed to collect them and those whose hearts are to be reconciled and to free captives and those in debt and in the cause of God and for the wayfarer - an obligation imposed by God. And God is Knowing and Wise.

him, **and in the cause of God** he said: they are the fighters, **and the wayfarer** he said: the one who is stranded, he is given an amount that reaches him. Ibn Abi Hatim narrated on the authority of Ibn Abbas that he said: the wayfarer is the poor guest who stays with the Muslims. Ibn Abi Shaybah, Abu Dawud, Ibn Majah, Ibn Al-Mundhir and Ibn Mardawayh narrated on the authority of Abu Sa' id Al-Khudri that he said: The Messenger of God (peace and blessings of God be upon him) said: "Charity is not permissible for a rich person except for five: the one who collects it, the man who buys it with his own money, the one who is in debt, the one who fights in the cause of God, or a poor person who receives charity and gives some of it to a rich person." Ibn Abi Shaybah, Abu Dawud and Al-Tirmidhi narrated on the authority of Abdullah bin Umar that the Prophet (peace and blessings of God be upon him) said: **Charity is not permissible for the rich or the one who has a strong livelihood.** Ahmad narrated on the authority of a man from Banu Hilal who said: I heard the Messenger of God (peace and blessings of God be upon him) mention something similar. Ibn Abi Shaybah, Abu Dawud and Al-Nasa'i narrated on the authority of Abdullah bin 'Adi bin Al-Khayyar who said: "Two men told me that they came to the Messenger of God (peace and blessings of God be upon him) during the Farewell Pilgrimage while he was distributing the charity and asked him for some of it. He looked up and down at us and saw that we were strong. He said: If you wish, I will give it to you, but the rich or the strong who can earn a living have no share in it."

Tafsir al-Baghawi

60- The Almighty said: **Zakat is only for the poor and the needy** the verse, God Almighty explained in this verse the people who have a share in the charity and divided it into eight categories. It was narrated on the authority of Ziyad bin Al-Harith Al-Sada'i who said: I came to the Messenger of God, may God bless him and grant him peace, and pledged allegiance to him, then a man came to him and said: Give me some of the charity, so the Messenger of God, may God bless him and grant him peace, said to him: **God was not satisfied with the ruling of a prophet or anyone else regarding charity until he ruled on it and divided it into eight parts, so if you are one of those parts, I will give you your right.**

God Almighty says: **For the poor and the needy.** So he took the types of charity: the poor, and the second: the needy.

Scholars differed regarding the description of the poor and needy. Ibn Abbas, Al-Hasan, Mujahid, Qatadah, Ikrimah, and Al-Zuhri said: The poor is the one who does not ask, and the needy is the one who asks.

Ibn Omar said: He is not poor who collects dirham after dirham and date after date, but he who purifies

himself and his clothes and is not able to do anything, the ignorant thinks them rich because of their abstinence.

Qatadah said: The poor person is the needy person, and the destitute person is the healthy person in need.

It was narrated on the authority of Ikrimah that he said: The poor are from the Muslims, and the needy are from the People of the Book.

Al-Shafi'i said: The poor person is the one who has neither wealth nor a profession that would be of any use to him, whether for a period of time or otherwise. The needy person is the one who has wealth or a profession that does not make him rich, whether he is a beggar or not. The needy person is in a better state than the poor person, because God Almighty said: **As for the ship, it belonged to poor people** (al-Kahf 18:79), confirming that they own it along with the name of being poor.

And according to the opinion of the al-Nas 114:the poor person is better off than the needy person.

Al-Qatibi said: The poor person is the one who has the means to live, and the needy person is the one who has nothing.

It was said: The poor person is the one who has a home and a servant, and the needy person is the one who has no property. They said: Everyone who is in need of something is in need of it even if he is rich and does not need anyone else. God Almighty said: **You are those in need of God** (Ghafir 40:15). The needy person is the one who is in need of everything. Do you not see how He urged us to feed him and made the food of expiation for him? There is no need greater than the need to satisfy hunger.

Ibrahim Al-Nakha'i said: The poor are the immigrants, and the needy are those Muslims who did not immigrate.

In short: poverty and destitution are two expressions of need and weakness of condition. The poor person is the needy person whose back has been broken by need, and the destitute person is the one whose soul has become weak and still, unable to move in search of sustenance.

Abdul Wahhab bin Muhammad Al-Khatib told us, Abdul Aziz bin Ahmad Al-Khalal told us, Abu Al-Abbas Al-Asamm told us, Al-Rabi' told us, Al-Shafi'i told us, Sufyan bin Uyaynah told us, on the authority of Hisham, meaning Ibn Urwah, on the authority of his father, on the authority of Ubaidullah bin Adi bin Al-Khayar: that two men told him that they came to the Messenger of God and asked him about charity, so he went up to them and pointed, and said: **If you wish, I will give it to you, and there is no share in it for the rich or the one who has the strength to earn.**

They differed on the limit of wealth that prevents taking charity. The majority said: Its limit is that he has enough to suffice him and his family for a year, and

this is the opinion of Malik and Al-Shafi'i.

The proponents of opinion said: Its limit is that he owns two hundred dirhams.

Some people said: Whoever has fifty dirhams, it is not permissible for him to give charity, based on what we narrated on the authority of Abdullah bin Masoud who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever asks people while he has enough to satisfy him, he will come on the Day of Resurrection with scratches, wounds, or marks on his face from his begging. It was said: O Messenger of God, what will satisfy him? He said: Fifty dirhams or their value in gold." This is the opinion of Al-Thawri, Ibn Al-Mubarak, Ahmad, and Ishaq. They said: It is not permissible for a man to be given more than fifty dirhams from zakat. It was said: Forty dirhams, based on what was narrated that the Prophet, may God bless him and grant him peace, said: **Whoever asks while he has an ounce or its equivalent, has asked persistently.**

God Almighty says: **And those who work on it.** They are the messengers who are responsible for collecting the alms from those who are entitled to them and putting them in their proper place. They are given from the alms money, whether they are poor or rich, and they are given a reward similar to their work.

Ad-Dahhak and Mujahid said: They are entitled to one-eighth of the charity.

And those whose hearts are to be reconciled. The fourth category of those who are entitled to charity are those whose hearts are to be reconciled. They are divided into two categories: Muslims and infidels. As for the Muslims, they are divided into two categories: those who entered Islam but had weak intentions, so the Prophet (peace and blessings of God be upon him) would give to them to win their hearts over, as he gave to Umayyah bin Badr, Al-Aqra' ibn Habis, and Al-Abbas ibn Mirdas. Or they converted to Islam but had strong intentions, and they were noble people like Adi ibn Hatim and Al-Zubayr ibn Badr. So he would give to them to win their people over and to encourage others like them to convert to Islam. It is permissible for the Imam to give them from the fifth of the spoils of war, and the Prophet (peace and blessings of God be upon him) would give them from that and not from the charity.

The second category of those who reconcile Muslims: is when a group of Muslims are facing a group of infidels in a remote location, and the Muslim armies cannot reach them except with great expense, and they are not fighting jihad, either because of the weakness of their intention or the weakness of their condition. So it is permissible for the Imam to give them from the share of the fighters from the charity money. And it was said: from the share of those who reconcile. And among them are a group of people facing a group of those who refuse to pay zakat, and they take zakat from them and carry it to the Imam, so the Imam gives them from the share of those who reconcile from the charity money. And it was said: from the share of the path of God.

It was narrated that Adi bin Hatim came to Abu Bakr Al-Siddiq with three hundred camels from the alms of

his people, and Abu Bakr gave him thirty camels from them.

As for the infidels among those to be reconciled: they are those whose evil is feared, or whose Islam is hoped for, so the Imam wants to give this one as a precaution against his evil, or to give that one to encourage him to Islam. The Prophet, may God bless him and grant him peace, used to give them from the fifth of the fifth, as he gave to Safwan ibn Umayya when he saw his inclination towards Islam. As for today, God has honored Islam, praise be to Him, and has made it independent of men being reconciled to it, so no polytheist is given as a means of reconciling them under any circumstances. Many of the people of knowledge have said this, that those to be reconciled are cut off and their share is invalid. This was narrated from Ikrimah, and it is the opinion of al-Sha'bi, and it is also said by Malik, al-Thawri, the People of Opinion, and Ishaq ibn Rahawayh.

Some people said: Their share is fixed. This is narrated on the authority of Al-Hasan, and it is the saying of Al-Zuhri, Abu Jaafar Muhammad bin Ali, and Abu Thawr. Ahmad said: They are given if the Muslims need it.

God the Almighty said: **And for the freeing of slaves.** The fifth category: They are the slaves, and they are those who have been freed from the contract of manumission. They have a share of the zakat. This is the opinion of most of the jurists, and it was stated by Saeed bin Jubair, Al-Nakha'i, Al-Zuhri, Al-Layth bin Sa'd, and Al-Shafi'i. A group said: Slaves are bought with the share of the slaves and then freed. This is the opinion of Al-Hasan, and it was stated by Malik, Ahmad, and Ishaq.

The Almighty says: **And those in debt.** The sixth category is: those in debt, and they are divided into two categories: a category that has indebted themselves for something other than disobedience to God, so they are given from the charity if they do not have enough money to pay off their debts, but if they have enough money to pay off their debts, then they are not given anything. A category that has indebted for something good and to reconcile people, so they are given from the charity money what they can use to pay off their debts, even if they are rich.

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik ibn Zayd ibn Aslam, on the authority of 'Ata' ibn Yasar, that the Messenger of God, may God bless him and grant him peace, said: "Charity is not permissible for a rich person except for five: for a fighter in the cause of God, or for a debtor, or for a man who bought it with his money, or for a man who has a poor neighbor and gives charity to the poor and the poor person gives a gift to the rich person, or for a worker who collects it."

It was narrated by Muammar on the authority of Zaid bin Aslam on the authority of Ata bin Yasar on the authority of Abu Saeed Al-Khudri on the authority of the Prophet, may God bless him and grant him peace, with a connected meaning.

As for the one whose debt is based on disobedience, it

Surat al-Tawbah 9:60

Alms are only for the poor and the needy and those employed to collect them and those whose hearts are to be reconciled and to free captives and those in debt and in the cause of God and for the wayfarer - an obligation imposed by God. And God is Knowing and Wise.

will not be paid to him.

And the Almighty's saying: **And in the way of God**, he meant by it: the warriors, so they have a share of the charity, which they are given if they want to go out to the battle, and whatever they need to help them with the matter of the battle from: expenses, clothing, weapons, and provisions, even if they are rich, and nothing of it is given to them during the Hajj according to most scholars.

Some people said: It is permissible to spend a share in the way of God on Hajj. This is narrated on the authority of Ibn Abbas, and it is the opinion of Al-Hasan, Ahmad, and Ishaq.

God Almighty says: **And the wayfarer**. The eighth category: They are the wayfarers. So whoever wants to travel in a permissible way and does not have what it takes to cover the distance, he is given from the charity in proportion to what he needs to cover that distance, whether he has money in the country to which he is traveling or not.

Qatada said: The wayfarer is the guest.

The jurists of the fortune teller said: The wayfarer is the stranded pilgrim.

The Almighty says: **An obligation** meaning: obligatory **from God**. It is an accusative of separation, and it was said: as a source, meaning: God imposed these things as an obligation. **And God is Knowing and Wise**.

Jurists differed on how to divide charity, and on the permissibility of spending it on certain categories:

A group of people said that it is not permissible to spend it all on some of them while there are other categories, and this is the opinion of Ikrimah, and Al-Shafi'i said the same. He said: The zakat of each category of his money must be divided among the six categories present, whose shares are fixed equally, because the share of the one who reconciles is dropped, and the share of the worker if he divides it by himself, then the share of each category of them is not permissible to spend it on less than three of them if there are three or more of them, so if there is a difference between those three, it is permissible, and if there is only one of some categories, the share of that category is spent on him as long as it does not exceed the limit of entitlement, and if his need ends and there is something left, he returns it to the rest.

A group of people said that if all of it is given to one of these categories, or to one person, it is permissible. God Almighty named these eight categories to inform them that charity does not go beyond these categories, not to require it to be divided among them all. This is the opinion of Omar and Ibn Abbas, and Saeed bin Jubair and Ata' said the same. Sufyan al-Thawri and the people of opinion agreed with it, and Ahmad said the same. He said: It is permissible to give it to one category, but dividing it is better.

Ibrahim said: If the money is a lot and can be divided,

divide it among the categories. If it is a little, it is permissible to put it in one category.

Malik said: He should investigate the place of need among them and give priority to the first and foremost of those with a good relationship and need. If he sees that the good relationship is more among the poor in one year, he should give priority to them. If he sees it in another category in one year, he should transfer it to them.

And whoever is given something from the charity, it does not exceed the amount of his entitlement, so the poor does not exceed the amount of his wealth, and if he attains the lowest level of wealth, he is not given anything after that, and if he is a professional but does not find the tools of his trade: he is given the amount with which he obtains the tools of his trade, and the worker is not given more than the wage of his knowledge, and the slave is given the amount with which he is freed. And for the debtor according to the amount of his debt, and for the warrior according to the amount of his expenses for going and returning and staying in his battle and what he needs of horse and weapons, and for the wayfarer according to the amount of his arrival at his destination or his money.

They differed about transferring the charity from the country of the money to another place, while there are those who deserve it there: Most of the scholars disliked it, because Abu Uthman Saeed bin Ismail Al-Dhabi informed us, Abu Muhammad Abdul-Jabbar bin Muhammad Al-Jarrahi informed us, Abu Al-Abbas Muhammad bin Ahmad Al-Mahboubi informed us, Abu Isa Al-Tirmidhi informed us, Abu Kurayb informed us, Waki' informed us, Zakariya bin Ishaq Al-Makki informed us, Yahya bin Abdullah bin Al-Sayfi informed us on the authority of Abu Ma'bad on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, sent Muadh to Yemen and said: "You are going to a people of the Book, so call them to testify that there is no god but God and that Muhammad is the Messenger of God. If they obey you in that, then inform them that God has imposed on them five prayers during the day and night. If they obey in that, then inform them that God has imposed on them charity to be taken from their rich and given to their poor. If they obey in that, then beware of the best of their wealth, and beware of the supplication of the oppressed, for there is no veil between it and God."

This indicates that it is a charity from the rich of each people that is given to the poor of that people.

They agreed that if he was transferred from one country to another, he should pay it with dislike, and the obligation is dropped from his responsibility, except for what was narrated on the authority of Omar bin Abdul Aziz, may God be pleased with him, that he returned a charity that was carried from Khorasan to the Levant to its place in Khorasan.

Tafsir al-Baidawi

60. **Zakat is only for the poor and the needy** meaning zakat is for these people and not for others, and this is evidence that what is meant by slander is slandering them in the division of zakat and not the spoils of war. The poor person is the one who has no money or earnings and is in need of poverty as if his poverty has afflicted him. The needy person is the one who has money or earnings that are not enough for him from stillness as if inability has made him still, and this is indicated by the saying of God Almighty: **As for the ship, it was for the needy** and that the Prophet, may God bless him and grant him peace, used to ask for poverty and seek refuge from poverty. It was said the opposite, based on the Almighty's saying: **A poor man covered with dust.** "And those who work on it" those who strive to obtain and collect it. **And those whose hearts are to be reconciled** are people who have converted to Islam but whose intentions are weak, so their hearts are renewed, or nobles who may be required to give them and take care of their peers' conversion to Islam. The Messenger of God, may God bless him and grant him peace, gave to Uaynah ibn Hisn, Al-Aqra' ibn Habis, and Al-Abbas ibn Mirdas for this reason. It was said that they were nobles who were to be reconciled to Islam, because the Prophet, may God bless him and grant him peace, used to give to them. The most correct view is that he used to give them from the fifth of the fifth that was his special wealth, and he counted among them those whose hearts he would reconcile with something from it to fight the infidels and those who withheld the zakat. It was said that the share of those who were to be reconciled was to increase the number of Muslims, but when God made it victorious and increased its people, it was dropped. **And in the slaves** is for spending in freeing slaves by helping the slave with something from it to pay the stars.

It was said that the slaves should be bought and freed, and Malik and Ahmad said the same, or that the prisoners should be ransomed.

The change from *lam* to *fi* indicates that the entitlement is for the party and not for the slaves. It was said to indicate that they are more entitled to it. **And the debtors** and those who are indebted to themselves, not for disobedience and not for extravagance, if they cannot pay, or to reconcile people even if they are rich, "according to the saying of the Prophet, may God bless him and grant him peace, "Charity is not permissible for a rich person except for five: for a fighter in the cause of God, or for a debtor, or for a man who bought it with his money, or for a man who has a poor neighbor and he gives charity to the poor person, so the poor person gives a gift to the rich person, or for a worker on it." **And in the cause of God** and for spending in jihad by spending on volunteers and buying mounts and weapons. It was said that in the construction of bridges and factories, **and the wayfarer** is the traveler who is cut off from his wealth. **A duty from God** is a source for what the noble verse indicated, i.e. God imposed on them the obligatory charity, or a state of the pronoun implied in **for the poor**. It was read in the nominative case on that **a duty**. "And God is Knowing and Wise" places things in their places, and the apparent meaning of the verse

requires specifying the entitlement to zakat to the eight categories and the obligation to spend it on each category found among them and to take into account equality between them as a matter of partnership. Al-Shafi'i, may God be pleased with him, went to this, and from Umar, Hudhayfah, Ibn Abbas, and others from the Companions and Followers, may God be pleased with them all, the permissibility of spending it on one category, and the three imams said this and some of our companions chose it, and my sheikh and my father, may God have mercy on them, used to issue fatwas on it, that the verse is a clarification that charity does not come from them, not an obligation to divide it among them.

Surat al-Tawbah 9:61

And among them are those who annoy the Prophet and say, "He is an ear." Say, "An ear of good for you. He believes in God and believes in the believers and is a mercy to those who believe among you." And those who annoy the Messenger of God - for them is a painful punishment.

Surat al-Tawbah 9:61

And among them are those who annoy the Prophet and say, **He is an ear**. Say, "An ear of good for you. He believes in God and believes in the believers and is a mercy to those who believe among you." And those who annoy the Messenger of God - for them is a painful punishment.

Tafsir al-Jalalayn

61 - **And among them** meaning the hypocrites **are those who harm the Prophet** by criticizing him and transmitting his hadith **and say** when they are forbidden from doing so lest it reach him **He is an ear** meaning he hears everything that is said and accepts it, so if we swear to him that we did not tell the truth *Say* He is **an ear** a listener **of good for you** not a listener of evil **who believes in God and believes truthfully for the believers** in what they told him, not for others, and the lam is added to differentiate between the faith of submission and other than it **and mercy** in the nominative case in apposition to ear and in the genitive case in apposition to good **for those who believe among you, and those who harm the Messenger of God will have a painful punishment**

Tafsir al-Suyuti

The Almighty said: And among them are those who harm the Prophet, the verse. Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: Nabtal bin Al-Harith used to come to the Messenger of God, may God bless him and grant him peace, and sit with him, listening to him and conveying his speech to the hypocrites. Then God revealed: And among them are those who harm the Prophet, the verse.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Among these hypocrites are a group who harm the Messenger of God, may God bless him and grant him peace, and criticize him, **and they say, 'He is an ear,'** a listener, who hears what everyone says, so he accepts it and believes it.

It is from their saying: **(A man of ear)**, like (*Fa'lah*), if he is quick to listen and accept, as it is said: **(He is certain, and certain)** if he is certain of everything that happened. Its origin is from **(Adhanah lahu ya'dhan)**, if he listened to him. And from it is the hadith from the Prophet, may God bless him and grant him peace: **God has not given ear to anything as He has given ear to a prophet who chants the Qur'an**, and from it is the saying of Adi bin Zaid:

O heart, be comforted by my concern, for my concern is in hearing and ears.

It was mentioned that this verse was revealed about Nabtal bin Al-Harith.

Ibn Humayd told us, Salamah told us, on the authority of Ibn Ishaq, who said: God mentioned their deception - meaning the hypocrites - and their harm to the Prophet, may God bless him and grant him peace, and said: **And among them are those who harm the Prophet and say, 'He is an ear,'** *verse*. The one who said that statement, as far as I have heard, was Nabtal ibn al-Harith, the brother of Banu Amr ibn Awf, and this verse was revealed about him, because he said: **Muhammad is only an ear! Whoever tells him something, he believes it!** God says: **Say, 'He is an ear of good for you,'** meaning: he hears good and believes it.

There is a difference in the reading of his saying: **Say, 'It is a good omen for you.'**

The majority of the reciters of the regions read this: "Say: 'It is a good ear for you,'" by adding **the ear** to **the good**, meaning: Say to them, O Muhammad: It is a good ear, not an evil ear.

It was reported on the authority of Al-Hasan Al-Basri that he read it as: "Say: 'Aa'ishah khair lakum' (Say: "Aa'ishah is better for you"), with the tanween of *aa'ishah* (Say: **Aa'ishah is better for you**), and *aa'ishah* becomes its predicate, meaning: Say: Who among you, O hypocrites, will hear what you say and believe you, if Muhammad is as you have described him, that if you come to him and deny what he has mentioned about you of your harming him and your faults towards him, he will hear from you and believe you, that is better for you than that he should lie to you and not accept from you what you say. Then he denied them and said: Rather, it is not accepted except from the believers, **who believes in God and believes in the believers**.

Abu Ja'far said: The correct reading in my opinion is the reading of the one who read: **Say, 'It is a good ear for you,'** by adding **the ear** to **the good**, meaning: Say, 'It is a good ear for you, not an evil ear.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told me, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And among them are those who annoy the Prophet and say, 'He is an ear,'** meaning, he hears from everyone.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And among them are those who harm the Prophet and say, 'He is only an ear,'** he said: They used to say: **(Muhammad is only an ear, he does not narrate anything from us, but he is only an ear who hears what is said to him)**.

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And they say, 'He is an**

ear. We say whatever we want and swear, and he believes us.

Muhammad bin Amr told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **He is the one who gives permission**, he said: They say: **We say whatever we want, then we swear to him and he believes us.**

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, something similar.

As for his saying: **He believes in God**, he is saying: He believes in God alone, with no partner for Him. And his saying: **And believes in the believers**, he is saying: And he believes in the believers, not the disbelievers nor the hypocrites.

This is a denial from God to the hypocrites who said: **Muhammad listened!** God Almighty says: Muhammad, may God bless him and grant him peace, is only a good listener, who believes in God and what came from Him, and believes in the believers, not the hypocrites and disbelievers in God.

It was said: **And He believes in the believers**, meaning: And He believes in the believers, because the Arabs say, as we have been told about them: **(I believed in him, and I believed him)**, meaning: I believed him, just as it was said: **He has given you some of what you are hastening**, (al-Naml 27:72), meaning: He has given you some, and just as He said: **For those who fear their Lord** (al-A'raf 7:154), meaning: For those who fear their Lord.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Abdullah told me, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **He believes in God and believes in the believers**, meaning: He believes in God and believes in the believers.

As for his saying: **And a mercy to those of you who believe**, the readings differed in its reading:

So the majority of the people of the countries read it as: **And a mercy to those who believe**, meaning: Say, **It is a good ear for you**, and it is a mercy to those of you who believe. So he raised *mercy*, in conjunction with *ear*.

Some Kufians read: *mercy*, in apposition to *good*, with the interpretation: Say, **goodness is your ear**, and **mercy is your ear**.

Abu Ja'far said: The more correct of the two readings in this regard, in my opinion, is the reading of the one who reads it: **And mercy**, in the nominative case, in apposition to **the ear**, meaning: And it is a mercy for those among you who believe. And God made it a mercy for those who followed it and were guided by its guidance, and believed in what it brought from their Lord, because God saved them from misguidance through it, and caused them to inherit His gardens through following it.

The statement in the interpretation of his saying: **And those who harm the Messenger of God will have a painful punishment.**

Abu Ja'far said: God Almighty says: For these hypocrites who criticize the Messenger of God, may God bless him and grant him peace, and say: **He is an ear**, and their likes among those who deny him, and who speak falsehood and slander about him, there is a painful punishment from God for them in the fire of Hell.

Tafsir al-Qurtubi

God the Almighty made it clear that among the hypocrites there were those who would spread their tongues to harm the Prophet (peace and blessings of God be upon him) and would say: If he reproaches me, I will swear to him that I did not say that, so he would accept it, for he is a listening ear. Al-Jawhari said: A man is called an ear if he listens to what everyone says, whether it is one person or a group. Ali bin Abi Talhah narrated on the authority of Ibn Abbas regarding the words of God the Almighty: **He is an ear**, he said: He listens and accepts. This verse was revealed about Atab bin Qushair, who said: Muhammad is an ear that accepts everything that is said to him. It was said: He is Nabtal bin Al-Harith, as Ibn Ishaq said. Nabtal was a large man with disheveled hair and beard, dark-skinned, red-eyed, dark-skinned, and deformed in appearance. He is the one about whom the Prophet (peace and blessings of God be upon him) said:

Whoever wants to look at the devil, let him look at Nabtal ibn al-Harith. As-Saf'ah with **dammah**:

blackness mixed with redness. According to al-Jawhari, a man is asfa', and it is read with dammah and sukoon on the dhal. **Say, 'Adhan khair lakum'** means he is an ear of goodness, not an ear of evil, meaning he hears goodness and does not hear evil. Al-Hasan and Asim read Qul 'Adhan khair lakum with the nominative and tanween, in the narration of Abu Bakr. The rest read it with the addition, and Hamzah and Rahmah with the genitive. The rest read it with the nominative in apposition to Adhan, and the meaning is: Say, he is an ear of goodness and he is mercy, meaning he is a listener of goodness, not a listener of evil, meaning he is a listener of what he loves to hear, and he is mercy. And whoever lowers it, then it is in apposition to Khair. An-Nahhas said: This is far-fetched according to the Arabs, because there is a distance between the two nouns, and this is ugly in the genitive. Al-Mahdawi: And whoever makes mercy a genitive, then it is in apposition to Khair, and the meaning is a listener of goodness and a listener of mercy, because mercy is from goodness. And it is not correct to connect mercy to the believers, because the meaning is to believe in God and to believe in the believers, so the lam is redundant according to the Kufians. And similar to it is **they fear their Lord** (al-A'raf 7:154) meaning they fear their Lord. Abu Ali said: Like His statement **He has followed you** (al-Naml 27:72), and according to Al-Mubarrad it is related to a source indicated by the verb, the meaning is: his belief for the believers, meaning his confirmation for the believers, not for the

Surat al-Tawbah 9:61

And among them are those who annoy the Prophet and say, "He is an ear." Say, "An ear of good for you. He believes in God and believes in the believers and is a mercy to those who believe among you." And those who annoy the Messenger of God - for them is a painful punishment.

disbelievers. Or it could be carried on the meaning, because the meaning of believe is to confirm, so it is transitive with the preposition lam as it is transitive in His statement: **Confirming what was before it** (al-Baqarah 2:97).

Tafsir Ibn Kathir

God the Almighty says: Among the hypocrites are people who harm the Messenger of God (peace be upon him) by speaking ill of him, and they say, **He is an ear**, meaning whoever says something to him, he believes it, and whoever talks to him, he believes it, so if we go to him and swear to him, we believe him. Its meaning was narrated from Ibn Abbas, Mujahid, and Qatadah. God the Almighty says: **Say, 'He is an ear of goodness for you,'** meaning he is an ear of goodness, he knows the truthful from the liar, **He believes in God and believes the believers**, meaning he believes the believers, **and a mercy to those who believe among you**, meaning he is an argument against the disbelievers, and for this reason He said, **And those who harm the Messenger of God will have a painful punishment**.

Fath al-Qadir

His saying: 61- **And among them** This is another type of what God narrated of the scandals and ugliness of the hypocrites, and that is that they used to say to the Prophet, may God bless him and grant him peace, in a way of slander and blame, **He is an ear**. Al-Jawhari said: It is said that a man is an ear if he hears what everyone hears, whether it is one person or a group, and their intentions are the same, may God make them retarded. If they hurt the Prophet and spread their tongues against him, and he hears of that, they apologize to him and he accepts that from them, because he hears everything that is said to him and believes it. The Arabs called the one who hears what is said to him an ear as an exaggeration, because they called him the organ that is the instrument of hearing, so that his entirety is as if he is a hearing ear. Similar to that is their saying to the observer an eye. Their hurting him is their saying: **He is an ear**, because they attributed to him that he believes everything that is said to him and does not differentiate between the true and the false, being deceived by his patience with them and his pardon of their crimes, out of generosity, patience, and overlooking. Then God answered their saying, and said: **Say, 'An ear is better for you,'** in addition to the reading of the majority. Al-Hasan read it with the tanween, and so did Asim in the narration of Abu Bakr from him, as if it was said: Yes, he is an ear, but yes, an ear because he is an ear that is better for you, and he is not an ear for anything else, like their saying a man of truth, meaning goodness and righteousness. The meaning is that he hears good but does not hear evil. Adhan was read with a sukoon on the dhal and a damma on it, then it was explained that

it is an ear of good by saying: **He believes in God and believes in the believers** meaning he believes in God and believes in the believers because he knows that their faith is pure, so the lam in **for the believers** is for emphasis, as the Kufians said, or it is related to a deleted source, as al-Mubarrad said. The majority read **and mercy** in the nominative case in apposition to Adhan. Hamzah read it in the genitive case in apposition to good. The meaning according to the first reading is that it is an ear of good and that it is a mercy for the believers, and according to the second reading it is that it is an ear of good and an ear of mercy. An-Nahhas said: This is far-fetched according to the Arabs, meaning the genitive reading because there is a distance between the two nouns, and this is ugly in the genitive case. Meaning: The Prophet (peace and blessings of God be upon him) gave permission for the hypocrites to be good and *mercy* for them, as he did not reveal their secrets or disgrace them. It is as if he said: He is permission as you said, but it is permission for good for those who do not have permission for evil. So he accepted their statement about him, except that he interpreted it as praise and commendation for him, even though they intended by it to criticize and criticize his intelligence. The meaning of **for those among you who believe** is those who showed faith even if they were not true believers. **And those who harm the Messenger of God** (peace and blessings of God be upon him) with what was mentioned above of their saying: He is permission. And similar things that are true to be considered harm to the Messenger of God (peace and blessings of God be upon him). **For them is a painful punishment**, meaning severe pain. Ibn Abi Ubla read **and mercy for the believers** in the accusative case as a reason for an omitted reason: meaning and mercy for you, He gives you permission.

Tafsir al-Baghawi

61- **And among them are those who harm the Prophet and say, 'He is an ear.'** This verse was revealed about a group of hypocrites who were harming the Prophet, may God bless him and grant him peace, and saying what was not appropriate. Some of them said: Do not do that, for we fear that what you are saying will reach him and he will harm us.

Al-Jalas bin Suwaid said: Rather, we will say whatever we want, then we will go to him and deny what we said, and swear, and he will believe us in what we say. Muhammad is an ear, meaning: the ear of his listener. It is said: So-and-so is an ear and an ear, on the weight of his action, if he hears everything that is said to him and accepts it. Its origin is from the word *adhan* which means: he listened. It was said: he is an ear, meaning: he has a listening ear.

Muhammad ibn Ishaq ibn Yasar said: It was revealed about a hypocrite called Nabtal ibn al-Harith. He was a man with disheveled hair, red eyes, dark cheeks, and a deformed appearance. The Prophet, may God bless

him and grant him peace, said: **Whoever wants to look at the devil, let him look at Nabtal ibn al-Harith.** He used to tell the hypocrites about the Prophet's speech, may God bless him and grant him peace. It was said to him: Do not do that. He said: Muhammad is only an ear, so whoever tells him something, he believes it. So we say whatever we want, then we go to him and swear by God and he believes us. Then God Almighty revealed this verse.

God the Almighty said: "Say: A good ear for you." The general public read it with the addition, meaning: a good and righteous listener for you, not a bad and corrupt listener. Al-A'mash and Al-Barjani read on the authority of Abu Bakr: **A good ear for you**, with both nominative and tanween, meaning: that he hears from you and believes you is better for you than that he lies to you and does not accept your words. Then he denied them and said: **He believes in God**, meaning: no, rather he believes in God, **and believes the believers**, meaning: he believes the believers and accepts them, not the hypocrites. It is said: I trusted him and I trusted him, meaning I believed him. **And mercy**, Hamza read: **and mercy** in the accusative case, meaning a good ear for you, and a mercy ear. The others read: **and mercy** in the nominative case, meaning: it is a good ear, and it is mercy **for those among you who believe**, because it was the reason for the believers' belief: **And those who harm the Messenger of God will have a painful punishment.**

And those who harm the Messenger of God will have a painful punishment by harming him.

Tafsir al-Baidawi

61. **And among them are those who harm the Prophet and say he is an ear** He hears everything that is said to him and believes it, he was called the wound for exaggeration as if from his excessive listening⁹ his whole body became the instrument of hearing just as the spy was called an eye for that, or a verb was derived for him from the verb adhaan if he listened like a nose and paralysis. It was narrated that they said Muhammad is an ear, he hears us and we say what we want then we come to him and he believes us in what we say. **Say an ear of goodness for you** confirming for them that he is an ear but not in the way they were criticized for, rather from the point of view that he hears goodness and accepts it, then he explained that by saying: **He believes in God** he believes in him because of the evidence that he has established. **And he believes in the believers** and he believes them because he knows of their sincerity, and the lam is added to differentiate between belief in belief because it means submission and belief in security. **And mercy** meaning it is mercy. **For those of you who believe** for those who show faith such that He accepts it and does not reveal its secret. It is a warning that He does not accept your words out of ignorance of your situation, but rather out of gentleness and mercy towards you. Hamza read **and mercy** in the accusative case in apposition to *good*. It was said in the accusative case, as the cause of an action indicated by **good permission** meaning He gives you permission out of mercy. Nafi' read **good permission** with a light emphasis in both of them. **Good permission** was read so that *good* is an attribute of it or a second predicate.

Surat al-Tawbah 9:62

They swear to you by God to please you, but God and His Messenger have more right that they should please Him, if they are believers.

Surat al-Tawbah 9:62

They swear to you by God to please you, but God and His Messenger have more right that they should please Him, if they are believers.

Tafsir al-Jalalayn

62 - **They swear to you by God** O believers, regarding what has reached you about them of the harm they have done to the Messenger, that they did not come to him **to please you, but God and His Messenger are more deserving that they please Him** with obedience **if they are truly believers** and the unification of the pronoun is due to the connection between the two satisfactions, and the report of God or His Messenger is omitted.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the believers in Him and His Messenger, may God bless him and grant him peace: These hypocrites swear to you, O believers, by God, to please you regarding what you have heard about them harming the Messenger of God, may God bless him and grant him peace, and their mention of him by slander and criticizing him, and their secret agreement with the people of disbelief against you, by God and false oaths: that they did not do that, and that they are on your religion, and with you against those who oppose you, seeking thereby your pleasure. God Almighty says: **And God and His Messenger are more deserving that they should please Him**, by repentance and turning back from what they said and concealed, **if they are believers**, meaning: if they believe in the Oneness of God, acknowledging His promise and His threat.

And the people of interpretation said something similar to what we said about that.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **They swear to you by God to please you**, the verse, he mentioned to us that a hypocrite said: By God, these are the best and most noble of us, and even if what Muhammad says is true, they are worse than donkeys! A Muslim man heard him and said: By God, what Muhammad says is true, and you are worse than a donkey! The man went to the Prophet of God, may God bless him and grant him peace, and he sent for the man and called him and said to him: What made you say what you said? He began to curse and swear by God that he had not said that. The Muslim man began to say: O God, the truthful one is true and the liar is a liar! So God revealed concerning that: **They swear to you by God to please you, but God and His**

Messenger have more right that they should please Him, if they are believers.

Tafsir al-Qurtubi

It has three issues:

First: It was narrated that a group of hypocrites gathered, among them Al-Jalas bin Suwaid and Wadiah bin Thabit, and among them was a young man from the Ansar called Aamer bin Qais. They belittled him and spoke and said: If what Muhammad says is true, then we are worse than donkeys. The young man became angry and said: By God, what he says is true and you are worse than donkeys. The Prophet, may God bless him and grant him peace, was informed of what they said, and they swore that Aamer was lying. Aamer said: They are the liars, and he swore to that effect and said: O God, do not separate us until the truth of the truthful one is proven and the lie of the liar is proven. Then God revealed this verse, which says: **They swear to you by God to please you.**

Second: The Almighty's saying: **And God and His Messenger are more deserving that they should be pleased with Him.** It is a subject and a predicate. Sibawayh's school of thought is that the meaning is: And God is more deserving that they should be pleased with Him and His Messenger is more deserving that they should be pleased with Him, then it was deleted, as some of them said:

We are satisfied with what we have and you are satisfied with what you have, but the opinion differs

Muhammad bin Yazid said: There is nothing omitted in the speech, and the meaning is, and God is more deserving that they should be pleased with Him and His Messenger, on the basis of precedence and delay. Al-Farra' said: The meaning is, and His Messenger is more deserving that they should be pleased with Him, and God is the opening of a speech, as you say: What God and you willed. Al-Nahhas said: The statement of Sibawayh is more appropriate, because it has been authenticated from the Prophet, may God bless him and grant him peace, that he forbade saying:

What God wills and you will, and nothing can be advanced or delayed, and its meaning is correct.

I said: It was said that God Almighty made His pleasure in His pleasure. Don't you see that He said: **Whoever obeys the Messenger has obeyed God** (An-Nisa': 80). And whenever Ar-Rabi' bin Khaitham passed by this verse, he would stop and then say: A letter and any letter, He has delegated it to him, so he does not command us except with good.

Third: Our scholars said: This verse includes the acceptance of the oath of the one taking the oath, even if the one to whom the oath is taken is not obligated to consent. The oath is a right of the claimant. It includes that the oath should be by God Almighty, as mentioned above. The Prophet, may God bless him

and grant him peace, said:

Whoever swears, let him swear by God or remain silent, and whoever swears to Him, let him tell the truth. The discussion of oaths and the exceptions thereto has already been completed in Al-Ma'idah.

Tafsir Ibn Kathir

Qatada said about the words of God Almighty: **They swear to you by God to please you** the verse. He said: It was mentioned to us that a man from the hypocrites said: By God, these are the best and most noble of us, even if what Muhammad says is true, they are worse than donkeys. He said: A man from the Muslims heard him and said: By God, what Muhammad says is true, and you are worse than a donkey. He said: The man went to the Prophet, may God bless him and grant him peace, and told him. He sent for the man and called him and said: **What made you say what you said?** He began to curse and swear by God that he did not say that, and the Muslim man began to say: O God, make the truthful one true and the liar a liar. So God revealed the verse. And the Almighty's saying: **Do they not know that whoever opposes God and His Messenger** the verse, meaning, have they not realized and known that whoever opposes God Almighty, meaning, opposes Him, fights Him, and contradicts Him, and is within the limits of God and His Messenger, **then for him is the fire of Hell, wherein he will abide eternally** meaning, humiliated and tormented, **that is the great disgrace** meaning, and this is the great humiliation and great misery.

Fath al-Qadir

Then he mentioned that one of the ugly things about hypocrites is their willingness to swear false oaths, so he said: 62- **They swear to you by God to please you**, and the address is to the believers. This is because the hypocrites were in private slandering the believers and the Prophet, may God bless him and grant him peace. When this reached the Messenger of God and the believers, the hypocrites came and swore that they did not say what was reported about them, intending with these false oaths to please the Messenger of God and the believers with him. God denied this about them and said: **And God and His Messenger are more deserving that they should please Him.** That is, they are more deserving of that than pleasing the believers with false oaths, for if they had feared God and believed in Him and abandoned hypocrisy, that would have been more appropriate for them. The singular pronoun in **please Him** is either to magnify the divine presence by singling it out in mention, or because there is no difference between pleasing God and pleasing His Messenger, so pleasing God is pleasing His Messenger, or what is meant is: God is more deserving that they should please Him and so is His Messenger, as Sibawayh said, and An-Nahhas preferred it, or because the pronoun is used in the place of a demonstrative pronoun, so it refers to one and multiple, or the pronoun refers to the one mentioned, and it applies to both. Al-Farra' said: The meaning is that His Messenger is more deserving that

they should be pleased with Him. God is the opening of a sentence, just as you say, **Whatever God wills and you will.** This sentence, I mean, **And God and His Messenger are more deserving that they should be pleased with Him** is in the accusative case as a state, and the answer to **If they are believers** is omitted: meaning, if they are believers, then let them please God and His Messenger.

Tafsir al-Baghawi

62- **They swear to you by God to please you.** Qatada and Al-Suddi said: A group of hypocrites gathered, among them Al-Jalas bin Suwaid and Wadi'ah bin Thabit, and they attacked the Prophet, may God bless him and grant him peace, and said: If what Muhammad says is true, then we are worse than donkeys. They had a young boy from the Ansar called Amir bin Qais, so they belittled him and said this statement. The young boy became angry and said: By God, what Muhammad says is true and you are worse than donkeys. Then he came to the Prophet, may God bless him and grant him peace, and informed him. He called them and the Messenger of God, may God bless him and grant him peace, asked them, and they swore that Amir was a liar. Amir swore that they were liars, so the Prophet, may God bless them and grant them peace, believed them. Amir began to supplicate and say: O God, make the truthful one true and the liar a liar. Then God, the Most High, revealed this verse.

Muqatil and Al-Kalbi said: It was revealed about a group of hypocrites who stayed behind from the Battle of Tabuk. When the Messenger of God, may God bless him and grant him peace, returned, they came to him to apologize and swear, so God Almighty revealed this verse: **They swear to you by God to please you, but God and His Messenger have more right that they should please Him, if they are believers.**

Tafsir al-Baidawi

62. **They swear to you by God** regarding your excuses for what they said or did not say. **To please you** so that you may be pleased with them. The address is to the believers. **And God and His Messenger are more deserving that they should please Him** more deserving of being pleased with through obedience and agreement, and the unification of the conscience is due to the two being pleased or because the speech is about harming the Messenger, may God bless him and grant him peace, and pleasing him, or because the estimate is that God is more deserving that the Messenger be pleased with Him as well. **If they are believers** truly.

Surat al-Tawbah 9:63

Do they not know that whoever opposes God and His Messenger will have the fire of Hell to abide therein? That is the great disgrace.

Surat al-Tawbah 9:63

Do they not know that whoever opposes God and His Messenger will have the fire of Hell to abide therein? That is the great disgrace.

Tafsir al-Jalalayn

63 - **Do they not know that** that is, the matter **whoever opposes** contradicts **God and His Messenger - for him is the fire of Hell** as a recompense **to abide therein - that is the great disgrace**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Didn't these hypocrites who swear falsely to God to please the believers, while they persist in hypocrisy, know that whoever fights God and His Messenger, and opposes them and opposes them by opposing them, **then for him is the fire of Hell**, in the Hereafter, **to abide therein**, meaning: remaining therein and residing forever? **That is the great disgrace**, meaning: his remaining in the fire of Hell and his abiding therein is great humiliation and disgrace.

The reading was: *Fan*, with the opening of the alif of *an*, meaning: Did they not know that whoever opposes God and His Messenger will have the fire of Hell, and the operation of *ya'lamu* in it, as if they made the second *an* repeated on the first, and relied on it, since the report was with it without the first.

Some of the grammarians of Basra chose the kasra in this, over the beginning, because of the entry of the letter *fa* in it, and its entry in it, according to him, is evidence that it is the answer to the consequence, and that if it was an answer to the consequence, the choice in it would be the beginning.

Abu Jaafar said: The reading that I do not approve of other than it is opening the alif in both letters, I mean the first and second *an*, because that is the reading of the regions, and for the reason that I mentioned regarding the Arabic language.

Tafsir al-Qurtubi

The Almighty said: **Did they not know?** meaning the hypocrites. Ibn Hormuz and Al-Hasan read **they learned** with the ta' as a direct address. *That* is in the accusative case as **they learned**, and the ha' is a metaphor for the hadith. **Who is arguing with God?** is in the nominative case as a subject. Arguing is the occurrence of this person in a certain limit and that person in a certain limit, like quarreling. It is said: So-and-so arguing with so-and-so means he became

in a limit other than his limit. **Then for him is the fire of Hell**. It is said: What comes after the fa' in the condition is a subject, so it should have been *then* with the kasra of the hamza. Al-Khalil and Sibawayh permitted **then for him is the fire of Hell** with the kasra. Sibawayh said: It is good and he recited:

And my knowledge of the waters of Asdam, the camels of challenge have not ceased to be on the way of the vanguards

And if my mounts become bored with its atmosphere, then I am unruly in my share of the matter

However, the reading of the general public is fa'an with the opening of the hamza. Al-Khalil and Sibawayh also said: the second an is a replacement for the first. Al-Mubarrad claimed that this statement is rejected, and that what Al-Jarmi said is correct, he said: the second an is repeated for emphasis because the speech is long, and similar to it is **And they, in the Hereafter, are the greatest losers** (al-Naml 27:5). And also **So the consequence of them is that they will be in the Fire, abiding eternally therein** (al-Hashr 59:17). Al-Akhfash said: The meaning is that the Fire is obligatory for him. Al-Mubarrad denied it and said: This is a mistake because the open shaddah an is not used as a beginning and the predicate is implied. Ali bin Sulayman said: The meaning is that it is obligatory for him to have the Fire of Hell, because the second an is the predicate of a deleted beginning. It was said: The estimate is that for him is that he has the Fire of Hell. *Fan* is raised by the stability of the implication of the genitive between the fa' and an.

Tafsir Ibn Kathir

Qatada said about the words of God Almighty: **They swear to you by God to please you** the verse. He said: It was mentioned to us that a man from the hypocrites said: By God, these are the best and most noble of us, even if what Muhammad says is true, they are worse than donkeys. He said: A man from the Muslims heard him and said: By God, what Muhammad says is true, and you are worse than a donkey. He said: The man went to the Prophet, may God bless him and grant him peace, and told him. He sent for the man and called him and said: **What made you say what you said?** He began to curse and swear by God that he did not say that, and the Muslim man began to say: O God, make the truthful one true and the liar a liar. So God revealed the verse. And the Almighty's saying: **Do they not know that whoever opposes God and His Messenger** the verse, meaning, have they not realized and known that whoever opposes God Almighty, meaning, opposes Him, fights Him, and contradicts Him, and is within the limits of God and His Messenger, **then for him is the fire of Hell, wherein he will abide eternally** meaning, humiliated and tormented, **that is the great disgrace** meaning, and this is the great humiliation and great misery.

Fath al-Qadir

His saying: 63- **Do they not know that whoever opposes God and His Messenger, then for him is the fire of Hell?** Al-Hasan and Ibn Hormuz read **Have you not learned** with the upper syllable. The rest read with the lower syllable: and the opposition is the occurrence of this in a limit, and that in a limit like the quarrel: it is said that someone opposed someone else: meaning he became in the limit of someone else's limit **then for him is the fire of Hell**. The majority read with the opening of the hamza as the predicate of a deleted subject: meaning it is true that for him is the fire of Hell. Al-Khalil and Sibawayh said: The second *an* is replaced by the first, and Al-Mubarrad claimed that this statement is rejected, and that what Al-Jarmi said is correct: the second *an* is repeated for emphasis because the speech is long. Al-Akhfash said: The meaning is that the fire is obligatory for him, and Al-Mubarrad denied it and said: This is a mistake because the open, shaddah *an* does not begin with it and the predicate is implied. It was read with the kasrah of the hamza. Sibawayh said: It is a good reading, and he recited:

If my mounts become bored with its atmosphere, then I am unruly in my share of the matter.

The accusative case of Khalid is in the state of the state, and the reference in his saying: *that* is to what was mentioned of the punishment, and it is the subject and its predicate is **the great disgrace**, meaning the disgrace that reaches the point that no one else can reach, which is humiliation and disgrace.

Tafsir al-Baghawi

63- **Do they not know that whoever opposes God and His Messenger?** opposes God and His Messenger, that they are on the same side as God and His Messenger, "for him is the fire of Hell, wherein he will abide eternally. That is the great disgrace." That is, the great scandal.

Tafsir al-Baidawi

63. **Have they not known that** the matter is and it was read with the letter taa. **Whoever opposes God and His Messenger** is quarreling, a reciprocal of the word *hadd*. "For him is the fire of Hell, wherein he will abide eternally **in the deletion of the report, meaning that it is true that he has or on the repetition of that for emphasis, and it is possible that it is conjoined with that and the answer is deleted, its estimate is that whoever opposes God and His Messenger will perish, and it was read then**" with the kasra. "That is the great disgrace" meaning eternal destruction.

Surat al-Tawbah 9:64

The hypocrites fear that a surah will be revealed about them informing them of what is in their hearts. Say, "Mock on; indeed, God will bring out that which you fear."

Surat al-Tawbah 9:64

The hypocrites fear that a surah will be revealed about them informing them of what is in their hearts. Say, **Mock on; indeed, God will bring out that which you fear.**

Tafsir al-Jalalayn

64 - **The hypocrites are warned** fear **that a Surah will be sent down upon them** that is, the believers **informing them of what is in their hearts** of hypocrisy, while they still mock. (Say: Mock, for God will bring out) reveal **what you fear** of your hypocrisy.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: The hypocrites fear that a surah will be revealed about them, **informing them of what is in their hearts**, meaning: revealing to the believers what is in their hearts.

It was said: God revealed this verse to the Messenger of God, may God bless him and grant him peace, because when the hypocrites criticized the Messenger of God, may God bless him and grant him peace, and mentioned something about his affair and the affair of the Muslims, they said: **(Perhaps God will not divulge our secret!)**, so God said to His Prophet Muhammad, may God bless him and grant him peace: Tell them: *Mock*, threatening them and warning them: **Indeed, God will bring out what you fear.**

And the people of interpretation said something similar to what we said about that.

Who said that?

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: **The hypocrites fear that a surah will be revealed to them.** He said: They say the saying among themselves, then they say: **Perhaps God will not reveal our secret to us.**

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: We were pleased with this.

As for his saying: **Indeed, God will bring out that which you fear**, he means by it: God will make manifest upon you, O hypocrites, that which you feared to make manifest, so God made that manifest upon them and disgraced them, so this surah was called: *Al-Fadihah*.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: This surah was called *Al-Fadihah*, exposing the hypocrites.

Tafsir al-Qurtubi

It has three issues:

First: The Almighty's statement: **The hypocrites should beware** is a statement, not a command. What indicates that it is a statement is that what follows it is **Indeed, God will bring out that which you fear** because they disbelieved out of stubbornness. Al-Suddi said: Some of the hypocrites said: By God, I wish I had come forward and flogged a hundred people so that nothing would be revealed concerning us that would disgrace us. So the verse was revealed: *Beware* meaning be on your guard. Al-Zajaj said: Its meaning is to beware, so it is a command, just as one says: He does that.

Second: The Almighty's saying: **that you may descend upon them** "that" is in the accusative case, meaning from **that you may descend**. And it is permissible, according to Sibawayh, for it to be in the genitive case by deleting *from* and it is permissible for it to be in the accusative case as the object of **to warn**, because Sibawayh permitted: **I warned Zayd**, and he recited:

Beware of things that do not harm you and be safe from things that do not save you from fate.

Al-Mubarrad did not permit it, because caution is something in form. The meaning of **upon them** is **upon the believers** is a *Surah* concerning the hypocrites, informing them of their shameful deeds, faults, and shortcomings. That is why it was called *Al-Fadihah*, "Al-Muthira," and *Al-Mubathara*, as mentioned at the beginning of the Surah. Al-Hasan said: The Muslims used to call this Surah *Al-Haffara* because it excavated what was in the hearts of the hypocrites and revealed it.

Third: The Almighty's saying: "Say: 'Mock!'" This is a command of threat and intimidation. **Indeed, God will bring out** meaning, reveal **what you fear**. Its manifestation. Ibn Abbas said: God revealed the names of the hypocrites, and they were seventy men, then He abrogated those names from the Qur'an out of His compassion and mercy, because their children were Muslims and people would taunt one another. So, based on this, God fulfilled His promise to reveal that when He said: **Indeed, God will bring out what you fear.** It was said: God's bringing out is that He informed His Prophet, peace be upon him, of their conditions and names, not that they were revealed in the Qur'an. God, the Almighty, said: **And you will surely recognize them by the tone of their speech** (Muhammad 47:30), which is a type of inspiration. And among the hypocrites were those who hesitated and were not certain of the denial of Muhammad, peace be upon him, or his truthfulness. And among them were those who knew his truthfulness but were stubborn.

Tafsir Ibn Kathir

Mujahid said: They say the saying among themselves

and then they say: Perhaps God will not reveal this secret of ours to us. This verse is similar to the Almighty's saying: "And when they come to you, they greet you with that with which God has not greeted you and they say to themselves: Why does God not punish us for what we say? Hell is sufficient for them, which they will burn, and wretched is the destination." And he said about this verse: "Say: Scoff! Indeed, God will bring forth that which you fear." That is, God will send down to His Messenger that which will disgrace you and make clear to him your situation, like the Almighty's saying: "Or do those in whose hearts is disease think that God will not bring forth their hatred? 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 verse. For this reason, Qatada said: This exposing surah was called the Exposing the Hypocrites.

Fath al-Qadir

His saying: 64- **The hypocrites are afraid that a surah will be sent down to them.** It was said: It is a piece of report and not a command. Al-Zajaj said: Its meaning is to beware. So the meaning according to the first opinion is that the hypocrites were afraid that the Qur'an would be sent down to them. According to the second opinion: It is the command for them to beware of that. And **that it will be sent down** is in the accusative case: that is, from being sent down. It is permissible according to Sibawayh's opinion that it be in the genitive case based on the estimation of *from* and its application. It is permissible for the accusative to be on the two objects. Sibawayh permitted **I warned Zayd** and recited:

Beware of things that do not harm you and be safe from things that do not save you from fate.

And the object of the object is prevented from being accusative. The meaning of **upon them** is upon the believers in the matter of the hypocrites, on the condition that the pronoun refers to the believers, and it is better for the pronoun to refer to al-Munafiqun 63: that is, in their matter **informs them** meaning the hypocrites **of what is in their hearts** of what they conceal in addition to what they show, and even though they know what is in their hearts, the meaning of the Surah informing them is to inform them that the believers have known what is in their hearts, then God commanded His Messenger to respond to them, so He said: **Say, 'Mock on, for God will bring out what you fear'** is a threatening command: that is, do the mocking, for God will bring out what you fear from appearing until the believers know about it, either by sending down a Surah, or by informing His Messenger of that or something like that.

Tafsir al-Baghawi

64- **The hypocrites are afraid**, that is, the hypocrites fear, **that a Surah will be sent down upon them**, that is, sent down upon the believers, **that will inform them of what is in their hearts**, that is, of what is in the hearts of the hypocrites of envy and enmity toward the believers, which they used to say among themselves and keep

secret and fear the disgrace of the revelation of the Qur'an concerning them.

Qatada said: This surah is called Al-Fadihah, Al-Mubtatherah, and Al-Muthirah. It exposes their shame and faults.

Abdullah bin Abbas, may God be pleased with them both, said: God Almighty revealed the mention of seventy hypocrites by their names and the names of their fathers, then He abrogated the mention of the names as a mercy to the believers, so that they would not reproach one another, because their children were believers.

Say, **Mock, but God will bring out what you fear.**

Ibn Kaysan said: "This verse was revealed about twelve hypocrites who stood in front of the Messenger of God, may God bless him and grant him peace, at Al-Aqaba when he returned from the Battle of Tabuk, in order to kill him when he ascended it. They had with them a Muslim man whose affair they concealed from them, and they disguised themselves from him on a dark night. Gabriel informed the Messenger of God, may God bless him and grant him peace, of what they had planned, and ordered him to send to them someone who would strike the faces of their camels, with Ammar ibn Yasir leading the Messenger of God, may God bless him and grant him peace, and Hudhayfah driving him. He said to Hudhayfah: Who do you recognize from the people? He said: I do not recognize any of them. The Messenger of God, may God bless him and grant him peace, said: They are so-and-so and so-and-so, until he counted them all. Hudhayfah said: Why don't you send to them and kill them? He said: I hate for the Arabs to say that when he defeated his companions he came to kill them. Rather, God will suffice us against them with Al-Dabilah."

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Isa told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Muhammad bin Al-Muthanna told us, Muhammad bin Jaafar told us, Shu'bah told us, on the authority of Qatadah, on the authority of Abu Nadrah, on the authority of Qais bin Ubadah, who said: We said to Ammar, "Have you seen your fighting? Have you seen it? For an opinion may be right or wrong, or is it a covenant that the Messenger of God, may God bless him and grant him peace, made to you?" He said: The Messenger of God, may God bless him and grant him peace, did not make a covenant with us that he did not make with all people. He said: The Messenger of God, may God bless him and grant him peace, said: "In my nation - Shu'bah said, and I think he said: Hudhayfah told me, he said: In my nation - there are twelve hypocrites who will not enter Paradise, nor will they smell its fragrance, until a camel passes through the eye of a needle. Eight of them will be sufficient for them, a lamp of fire will appear on their shoulders until it emerges from their chests."

Tafsir al-Baidawi

64. **The hypocrites are afraid that a surah will be revealed to them** to the believers. **It will inform them of**

Surat al-Tawbah 9:64

The hypocrites fear that a surah will be revealed about them informing them of what is in their hearts. Say, "Mock on; indeed, God will bring out that which you fear."

what is in their hearts and tear away their veils. It is possible that the pronouns refer to the hypocrites, for what is revealed to them is like what is revealed to them in that it is recited and used as evidence against them. This indicates their hesitation in their disbelief as well, and that they were not certain about anything concerning the matter of the Messenger, may God bless him and grant him peace. It was said that it is report of the sense of a command. It was said that they were saying it among themselves in mockery of His statement: **Say, 'Mock on! God will bring forth.'**

Showing or revealing. **What you fear** means what you fear from the revelation of the surah to you, or what you fear from revealing your faults.

Surat al-Tawbah 9:65

And if you ask them, they will surely say, **We were only conversing and joking**. Say, **Was it at God, His verses, and His Messenger that you were mocking?**

Tafsir al-Jalalayn

65 - **And if the oath I am you ask them** about their mockery of you and the Qur'an while they were walking with you to Tabuk **they will surely say** apologetically **We were only conversing and joking** in the conversation to pass the way and we did not intend that *Say* to them **Was it at God and His verses and His Messenger that you were mocking**

Tafsir al-Suyuti

God Almighty said: And if you ask them for the signs, Ibn Abi Hatim narrated on the authority of Ibn Omar, he said: A man said in the Battle of Tabuk in a gathering one day, **We have not seen the likes of the Qur'an of these people, nor do they have more greedy bellies, nor more lying tongues, nor more cowardly in combat than them.** A man said to him, "You have lied, but you are a hypocrite. I will inform the Messenger of God, may God bless him and grant him peace." That reached the Messenger of God, may God bless him and grant him peace, and the Qur'an was revealed. Ibn Omar said: "I saw him clinging to the camel's saddlebag, may God bless him and grant him peace, and the stones were hitting him, and he was saying, 'O Messenger of God, we were only joking and playing,' and the Messenger of God, may God bless him and grant him peace, was saying, 'O Father of God, His signs, and His Messenger, you were mocking.'" Then he narrated from another chain of transmission on the authority of Ibn Omar something similar, and he named this man Abdullah bin Ubayy. He narrated on the authority of Ka'b bin Malik, Makhshi bin Himyar said: "I would like to sue on the condition that each man among you be struck one hundred times, so that you may be saved from having the Qur'an revealed about us." That reached the Prophet, may God bless him and grant him peace, and they came apologizing, so God revealed, **Do not apologize**, the verse, and that was what God pardoned. On his authority, Makhshi Ibn Himyar called himself Abd al-Rahman and asked God to kill him as a martyr, so that his killing would not be known. So he was killed on the day of Yamamah, and his killing was not known, nor who killed him.

Ibn Jarir narrated on the authority of Qatada that some of the hypocrites said during the Battle of Tabuk, "This man hopes to conquer the palaces and fortresses of Syria. No way." So God informed His Prophet, may God bless him and grant him peace, of that, so he came to them and said, **You said such and such**. They said, **We were only joking and playing**. So this was revealed.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And if you ask, O Muhammad, these hypocrites about

what they said of falsehood and lies, they will surely say to you: We only said that in jest, and we were engaging in a conversation in jest and mockery! God says to Muhammad, may God bless him and grant him peace: Say, O Muhammad, was it God and the verses of His Book and His Messenger that you were mocking?

Ibn Ishaq used to say: The one who said this statement, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: The one who said this statement, as far as I have been informed, was Wadi'ah ibn Thabit, the brother of Banu Umayyah ibn Zayd, from Banu Amr ibn Awf.

Ali bin Dawud narrated, Abdullah bin Saleh narrated, Al-Layth narrated, Hisham bin Saad narrated, on the authority of Zaid bin Aslam: A hypocrite said to Awf bin Malik during the Battle of Tabuk: What is the matter with these reciters of ours? We have the most greedy stomachs, the most lying tongues, and the most cowardly when fighting! Awf said to him: But you are a hypocrite! I will tell the Messenger of God (peace and blessings of God be upon him). So Awf went to the Messenger of God (peace and blessings of God be upon him) to tell him, but he found that the Qur'an had preceded him. Zaid said: Abdullah bin Umar said: Then I looked at him clinging to the saddle of the Messenger of God's (peace and blessings of God be upon him) camel, and the stones were hitting him, saying: **We were only babbling and playing!** The Prophet (peace and blessings of God be upon him) said to him: **Was it at God, His verses, and His Messenger that you were mocking?** He did not say anything more.

Yunus told me, he said, Ibn Wahb told us, he said, Hisham bin Saad told me, on the authority of Zaid bin Aslam, on the authority of Abdullah bin Omar, he said: A man said in a gathering during the Battle of Tabuk: We have never seen anyone like these reciters of ours, more greedy in stomachs, more lying in tongues, and more cowardly in combat! A man in the gathering said: You have lied, but you are a hypocrite! I will tell the Messenger of God (peace and blessings of God be upon him)! This reached the Prophet (peace and blessings of God be upon him) and the Qur'an was revealed. Abdullah bin Omar said: I saw him clinging to the saddle of the Messenger of God's (peace and blessings of God be upon him) camel, and stones were hitting him, and he was saying: **O Messenger of God, we were only idly talking and joking!** And the Messenger of God (peace and blessings of God be upon him) was saying: "Was it at God, His verses, and His Messenger that you were mocking? Make no excuses. You have disbelieved after your belief."

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, he said, Ayoub told us, on the authority of Ikrimah, regarding his statement: **And if you ask them, they will surely say, 'We were only conversing and joking'** until his statement: **that they were criminals**, he said: So there was a man whom God, if He wills, He pardoned, saying: "O God, I hear a verse that I am concerned with, which makes the skins shudder and the hearts tremble. O God, make my death a killing in Your cause, so that no one will say, 'I was washed, I was shrouded,

Surat al-Tawbah 9:65

And if you ask them, they will surely say, "We were only conversing and joking." Say, "Was it at God, His verses, and His Messenger that you were mocking?"

I was buried." He said: So he was killed on the day of Yamamah, and there was no one among the Muslims who did not find someone else.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And if you ask them, they will surely say, 'We were only conversing and joking,'** the verse, he said: "While the Messenger of God, may God bless him and grant him peace, was on his way to Tabuk, and before him were some hypocrites, they said: 'This man hopes to conquer the palaces and fortresses of Syria! Far from it, far from it!' So God informed His Prophet, may God bless him and grant him peace, of that, and the Prophet of God, may God bless him and grant him peace, said: 'Hold back the caravan for me!' So he came to them and said: 'You said such and such, you said such and such.' They said: 'O Prophet of God, we were only conversing and joking,' so God, the Blessed and Exalted, revealed about them what you hear."

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And if you ask them, they will surely say, 'We were only conversing and joking,'** He said: "While the Prophet, may God bless him and grant him peace, was on the Tabuk expedition, and a group of hypocrites were walking in front of him, they said: 'He thinks that he will conquer the palaces and fortresses of the Romans!' So God informed His Prophet, may God bless him and grant him peace, of what they had said, and he said: 'Bring these people to me!' So he called them and said: 'You said such and such!' So they swore: 'We were only conversing and joking!'"

Al-Harith told us, he said, Abdul Aziz told us, he said, Abu Ma'shar told us, on the authority of Muhammad bin Ka'b and others, they said: "A man from the hypocrites said: I do not see these reciters of ours except that they are the most greedy in their bellies, the most lying in their tongues, and the most cowardly in the encounter! So that was reported to the Messenger of God, may God bless him and grant him peace, so he came to the Messenger of God, may God bless him and grant him peace, while he had departed and mounted his camel, and he said: O Messenger of God, we were only joking and playing! So he said: "Was it at God and His verses and His Messenger that you were mocking?" until his saying: *criminals*, and his feet were being blown away by stones, and the Messenger of God, may God bless him and grant him peace, did not pay attention to him, and he was clinging to the Messenger of God's rope, may God bless him and grant him peace."

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: **We were only joking and playing,** he said: A man from the hypocrites said: **(Muhammad tells us that so-and-so's she-camel is in such-and-such a valley, on such-and-such a day! How does he know what the unseen is?)**

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, something similar.

Tafsir al-Qurtubi

It has three issues:

First: This verse was revealed during the Battle of Tabuk. Al-Tabari and others said on the authority of Qatada:

"While the Prophet (peace be upon him) was marching in the Battle of Tabuk, and a group of hypocrites were walking in front of him, they said: Look, this one is conquering the palaces of Ash-Sham and taking the fortresses of the yellow people! So God, the Exalted, showed him what was in their hearts and what they were talking about, so he said: Detain the group for me - then he came to them and said - You said such and such, so they swore: We were only joking and playing, meaning we were not serious." At-Tabari mentioned on the authority of Abdullah bin Omar that he said: I saw the one who said this statement, Wadi'ah bin Thabit, clinging to the saddle of the she-camel of the Messenger of God (peace be upon him), walking with the stones hitting him and he was saying: We were only joking and playing. And the Prophet (peace be upon him) said: **Was it God, His verses, and His Messenger that you were mocking?** Al-Naqqash mentioned that the one who was hanging on was Abdullah bin Abi Salul. Al-Qushayri also mentioned on the authority of Ibn Omar. Ibn Atiyyah said: This is a mistake, because he did not witness Tabuk. Al-Qushayri said: It was said that the Prophet (peace be upon him) said this to Wadi'ah bin Thabit, who was one of the hypocrites and was in the Battle of Tabuk. Wading: entering water, then it was used for any entry that involves pollution and harm.

Second: Judge Abu Bakr Ibn Al-Arabi said: What they said was either serious or joking, and in any case it is kufr, because joking about kufr is kufr, and there is no disagreement about it among the nation. Verification is the brother of knowledge and truth, and joking is the brother of falsehood and ignorance. Our scholars said: Look at His statement: **Do you take us in jest?** He said: **I seek refuge in God from being among the ignorant.** (al-Baqarah 2:67)

Third: Scholars differed regarding joking in all other rulings such as selling, marriage and divorce, with three opinions: It is not binding absolutely. It is binding absolutely. The distinction between selling and other things. It is binding in marriage and divorce, and this is the opinion of Al-Shafi'i regarding divorce as one opinion. It is not binding in selling. Malik said in the book of Muhammad: The marriage of a joker is binding. Abu Zaid said on the authority of Ibn Al-Qasim in Al-Utbiyyah: It is not binding. Ali bin Ziyad said: It is annulled before and after. Al-Shafi'i has two opinions regarding the sale of a joker. Likewise, the two opinions are derived from the opinion of our scholars. Ibn Al-Mundhir narrated the consensus that the

seriousness of divorce and its joking are the same. Some of our later companions said: If they agree on joking in marriage and selling, it is not binding, and if they disagree, seriousness prevails over joking. Abu Dawud, Al-Tirmidhi and Al-Darqutni narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said:

"There are three things which are serious even if done in jest: marriage, divorce, and taking back a wife." Al-Tirmidhi said: A good and rare hadith. This is what the scholars among the Companions of the Prophet (peace and blessings of God be upon him) and others acted upon.

I said: This is how it is in the hadith and the return. In the Muwatta' of Malik, on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, he said: There are three things in which there is no play: marriage, divorce, and manumission. And this was narrated on the authority of Ali bin Abi Talib, Abdullah bin Masoud, and Abu Al-Darda, all of them said: There are three things in which there is no play and no return, and the one who plays in them is serious: marriage, divorce, and manumission. And on the authority of Saeed bin Al-Musayyab, on the authority of Omar, he said: Four things are permissible for everyone: manumission, divorce, marriage, and vows. And on the authority of Al-Dahhak, he said: There are three things in which there is no play: marriage, divorce, and vows.

Tafsir Ibn Kathir

Abu Ma'shar Al-Madani said: On the authority of Muhammad bin Ka'b Al-Qurazi and others, they said: A hypocrite man said: I do not see these readers of ours except that we are the most greedy in bellies, the most lying in tongues, and the most cowardly in the encounter. So that was reported to the Messenger of God, may God bless him and grant him peace. So he came to the Messenger of God, may God bless him and grant him peace, while he had departed and mounted his camel, and said: O Messenger of God, we were only joking and playing. So he said: "Was it at God and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved after your belief. If We pardon one party of you, We will punish another party because they were criminals." And his feet were scorching the stones, and the Messenger of God, may God bless him and grant him peace, did not pay any attention to him, as he was clinging to the rope of the Messenger of God, may God bless him and grant him peace. Abdullah bin Wahb said: Hisham bin Saad told me, on the authority of Zaid bin Aslam, on the authority of Abdullah bin Omar, who said: A man said in a gathering during the Battle of Tabuk: I have never seen anyone like our reciters, more greedy in stomachs, more lying in tongues, or more cowardly in combat. A man in the mosque said: You have lied, but you are a hypocrite. I will tell the Messenger of God (peace and blessings of God be upon him). That reached the Messenger of God (peace and blessings of God be upon him), and the Qur'an was revealed. Abdullah bin Omar said: I saw him clinging to the saddle of the Messenger of God's

(peace and blessings of God be upon him) camel, and stones were hitting him, and he was saying: O Messenger of God, we were only joking and playing, and the Messenger of God (peace and blessings of God be upon him) was saying: **Was it at God, His verses, and His Messenger that you were mocking?** Al-Layth narrated it in a similar manner on the authority of Hisham bin Saeed.

Ibn Ishaq said: He was from a group of hypocrites, including Wadi'ah ibn Thabit, the brother of Banu Umayyah ibn Zayd ibn Amr ibn Awf, and a man from Ashja', an ally of Banu Salamah, called Makhshi ibn Himyar. They were travelling with the Messenger of God, may God bless him and grant him peace, as he was heading to Tabuk. Some of them said to one another: Do you think that fighting the yellow people is like fighting the Arabs with one another? By God, tomorrow we will be bound together in ropes, to frighten and intimidate the believers. Makhshi bin Himyar said: By God, I would like to sue so that each man of us is flogged a hundred lashes, and we are unlikely to have the Qur'an revealed about us for what you said. The Messenger of God, may God bless him and grant him peace, said, as I have heard, to Ammar bin Yasir: "Catch up with the people, for they have been burned. Ask them what they said. If they deny it, say: Yes, you said such and such." So Ammar went to them and said that to them. They came to the Messenger of God, may God bless him and grant him peace, to apologize to him. Wadi'ah bin Thabit said, while the Messenger of God was standing on his mount, and he kept saying, holding onto its reins: O Messenger of God, we were only joking and playing. Makhshi bin Himyar said: O Messenger of God, my name and my father's name were with me. The one who was pardoned in this verse was Makhshi bin Himyar. He called himself Abd al-Rahman and asked God to be killed as a martyr whose whereabouts were not known. He was killed on the day of Yamamah and no trace of him was found.

Qatada said: **And if you ask them, they will surely say, 'We were only conversing and joking.'** He said: While the Prophet, may God bless him and grant him peace, was on the Tabuk expedition and a group of hypocrites were walking before him, they said: "He thinks that he will conquer the palaces and fortresses of the Romans. Never! Never!" So God informed His Prophet, may God bless him and grant him peace, of what they had said, so Ali said about these people, so he called them and said, **You said such and such.** They swore that we were only conversing and joking. Ikrimah said in his interpretation of this verse: There was a man whom God, if He wills, He will pardon, saying, "O God, I hear a verse that I mean, which makes the skin shudder and the heart tremble. O God, make my death a killing in Your cause, so that no one will say, 'I was washed, I was shrouded, I was buried.'" He said: Then he was killed on the day of Yamamah, and there was not one of the Muslims who did not find someone else. And His saying: "Do not make excuses. You have disbelieved after your belief," meaning this statement that you mocked. **If We pardon one group of you, We will punish another group,** meaning that not all of you will be pardoned, and some of you must be punished. **Because they were criminals,** meaning criminals with this wicked, wrong statement.

Surat al-Tawbah 9:65

And if you ask them, they will surely say, "We were only conversing and joking." Say, "Was it at God, His verses, and His Messenger that you were mocking?"

Fath al-Qadir

His statement: 65- **And if you ask them, they will surely say, 'We were only conversing and joking.'** That is, if you ask them about what they said of attacking the religion and slandering the believers after that reaches him and God informs you of it, they will surely say, **We were only conversing and joking, and we had nothing to do with your affair or the affair of the believers.** Then God commanded him to answer them, saying: **Say, 'Was it at God and His verses and His Messenger that you were mocking?'** The question is for rebuke and rebuke, and He established that this had happened from them and did not pay attention to their denial, because they were lying in their denial. Rather, He made them as if they had acknowledged that this had happened from them, as He made the one being mocked, and the *ba* is for the letter of negation, because that only happens after the mockery has occurred and been established.

Tafsir al-Baidawi

65. **And if you ask them, they will surely say, 'We were only conversing and joking.'** It was narrated that the hypocrites' caravan passed by the Messenger of God, may God bless him and grant him peace, during the Battle of Tabuk and said, "Look at this man who wants to conquer the palaces and fortresses of Syria. No way, no way." So God Almighty informed His Prophet about him, so he called them and said, **You said such and such.** They said, "No, by God, we have nothing to do with your affair or the affair of your companions, but we were involved in something that caravans converse in so that some of us could shorten the journey for others." **Say, 'Was it at God and His verses and His Messenger that you were mocking?'** This is a rebuke for their mockery of someone whom it is not right to mock, and to impose the argument on them and not to pay attention to their false excuses.

Tafsir al-Baghawi

65- The Almighty said: **And if you ask them, they will surely say, 'We were only conversing and joking' the verse.** The reason for the revelation of this verse, according to what Al-Kalbi, Muqatil, and Qatada said, is that the Prophet, may God bless him and grant him peace, was traveling on the Tabuk expedition, and before him were three hypocrites, two of whom were mocking the Qur'an and the Messenger, and the third was laughing.

It was said: They used to say: Muhammad claims that he will defeat the Romans and conquer their cities. How far he is from that!

It was said that they were saying: Muhammad claims that a Qur'an was revealed to our companions residing in Medina, but it is only his words and speech. So God informed His Prophet, may God bless him and grant him peace, of that, and he said: Detain the caravan for me. So he called them and said to them: You said such and such. They said: We were only chatting and playing, meaning we were talking and chatting as caravans do to cut off the road by talking and playing.

Omar said: I saw Abdullah bin Ubayy running in front of the Messenger of God, may God bless him and grant him peace, and stones were hitting him, and he was saying: We were only joking and playing, and the Messenger of God, may God bless him and grant him peace, was saying: By God, His verses, and His Messenger, you were mocking. He did not pay any attention to him and did not say anything more.

God Almighty says: *Say*, meaning: Say, O Muhammad, **Was it at God and His verses, His Book, and His Messenger that you were mocking?**

Surat al-Tawbah 9:66

Make no excuses. You have disbelieved after your belief. If We pardon a party of you, We will punish another party because they were criminals.

Tafsir al-Jalalayn

66 - **Do not apologize** for it **for you have disbelieved after your belief** meaning your disbelief has become apparent after showing faith **If We pardon** with the letter yaa in the passive form and the letter nun in the active form **a party among you** for their sincerity and repentance like Jahsh bin Himyar **We will punish** with the letter taa and the letter nun **a party because they were criminals** persisting in hypocrisy and mockery.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say to those whose description I have described to you: **Do not make excuses**, falsely, by saying: **We were just joking and playing**, "You have disbelieved," meaning: You have denied the truth by saying what you said about the Messenger of God, may God bless him and grant him peace, and the believers in him, **after your belief**, meaning: after your belief in him and your acknowledgment of him, **If We pardon one group of you, We will punish another group**.

He mentioned that he meant by **the sect** in this place, one man.

Ibn Ishaq used to say:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: The one who was pardoned, as far as I have been informed, was Makhshi ibn Hamir al-Ashja'i, an ally of Banu Salamah, and that was because he denied some of what he had heard from them.

Ibn Wake' told us, he said, Zaid bin Hibban told us, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b: **If We pardon a group of you**, he said: **A group**, meaning a man.

The interpreters differed in their interpretation of this.

Some of them said: Its meaning is: **If We pardon a group of you**, by denying what was denied to you by disbelief, We will punish a group for their disbelief and mockery of the verses of God and His Messenger.

Who said that?

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, he said, some of them said: There was a man among them who did not agree with them in speaking, he would walk away from them, so this verse was revealed: **If We pardon one party of you, We will punish another party**, so he was called **a party**

and he is one.

Others said: Rather, the meaning of this is: If a group of you repents and God forgives them, God will punish a group of you for abandoning repentance.

As for his saying: **Because they were criminals**, its meaning is: We will punish a group of them for committing the crime, which is disbelief in God, and their slander of the Messenger of God, may God bless him and grant him peace.

Tafsir al-Qurtubi

The Almighty's saying: "Make no excuses. You have disbelieved after your belief" is a form of rebuke, as if He is saying: Do not do what is of no benefit, then He ruled that they were disbelievers and did not apologize for their sin. And *apologized* means *excused*, meaning he had an excuse. Labid said:

And whoever cries for a whole year has apologized

Apology: erasing the trace of resentment. It is said: I apologized for the houses that were destroyed. Apology is the lessons. The poet said:

Or did you know the verses that made the ruins of your love apologize with intelligence?

Ibn al-A'rabī said: Its origin is to cut. And I apologized to him, meaning I cut off what was in his heart of resentment. And from it comes the word *adhra* **a young boy's pubic hair**, which is what is cut off during circumcision. And from it comes the word *adhra* **a young girl's pubic hair**, because the ring of her virginity is cut off.

God the Almighty said: **If We pardon a party of you, We will punish a party because they were criminals**. It was said: They were three men, two mocked and one laughed, so the pardoned one is the one who laughed and did not speak. A party is a group, and it is said to one person in the same sense as a group. Ibn al-Anbari said: The plural form is used for one person, like when you say: So-and-so went out on mules. He said: It is permissible for the group to be a group if it is meant for one person, and the ha is for emphasis. There are different opinions about the name of this man who was pardoned. It was said: Mahshi bin Himyar, as Ibn Ishaq said. Ibn Hisham said: It is also said that he is Ibn Makhshi. Khalifa bin Khayyat said in his history: His name is Makhashin bin Himyar. Ibn Abd al-Barr mentioned Makhashin al-Himyari and al-Suhayli mentioned Makhashin bin Khumayr. They all said that he was martyred in Yamamah, and he had repented and was called Abd al-Rahman, so he prayed to God to be killed as a martyr and his grave would not be known. There is a difference of opinion as to whether he was a hypocrite or a Muslim. It was said: He was a hypocrite, then he repented sincerely. It was also said: He was a Muslim, except that he heard the hypocrites and laughed at them and did not denounce them.

Make no excuses. You have disbelieved after your belief. If We pardon a party of you, We will punish another party because they were criminals.

Tafsir Ibn Kathir

Abu Ma'shar Al-Madani said: On the authority of Muhammad bin Ka'b Al-Qurazi and others, they said: A hypocrite man said: I do not see these readers of ours except that we are the most greedy in bellies, the most lying in tongues, and the most cowardly in the encounter. So that was reported to the Messenger of God, may God bless him and grant him peace. So he came to the Messenger of God, may God bless him and grant him peace, while he had departed and mounted his camel, and said: O Messenger of God, we were only joking and playing. So he said: "Was it at God and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved after your belief. If We pardon one party of you, We will punish another party because they were criminals." And his feet were scorching the stones, and the Messenger of God, may God bless him and grant him peace, did not pay any attention to him, as he was clinging to the rope of the Messenger of God, may God bless him and grant him peace. Abdullah bin Wahb said: Hisham bin Saad told me, on the authority of Zaid bin Aslam, on the authority of Abdullah bin Omar, who said: A man said in a gathering during the Battle of Tabuk: I have never seen anyone like our reciters, more greedy in stomachs, more lying in tongues, or more cowardly in combat. A man in the mosque said: You have lied, but you are a hypocrite. I will tell the Messenger of God (peace and blessings of God be upon him). That reached the Messenger of God (peace and blessings of God be upon him), and the Qur'an was revealed. Abdullah bin Omar said: I saw him clinging to the saddle of the Messenger of God's (peace and blessings of God be upon him) camel, and stones were hitting him, and he was saying: O Messenger of God, we were only joking and playing, and the Messenger of God (peace and blessings of God be upon him) was saying: **Was it at God, His verses, and His Messenger that you were mocking?** Al-Layth narrated it in a similar manner on the authority of Hisham bin Saeed.

Ibn Ishaq said: He was from a group of hypocrites, including Wadi'ah ibn Thabit, the brother of Banu Umayyah ibn Zayd ibn Amr ibn Awf, and a man from Ashja', an ally of Banu Salamah, called Makhshi ibn Himyar. They were travelling with the Messenger of God, may God bless him and grant him peace, as he was heading to Tabuk. Some of them said to one another: Do you think that fighting the yellow people is like fighting the Arabs with one another? By God, tomorrow we will be bound together in ropes, to frighten and intimidate the believers. Makhshi bin Himyar said: By God, I would like to sue so that each man of us is flogged a hundred lashes, and we are unlikely to have the Qur'an revealed about us for what you said. The Messenger of God, may God bless him and grant him peace, said, as I have heard, to Ammar bin Yasir: "Catch up with the people, for they have been burned. Ask them what they said. If they deny it, say: Yes, you said such and such." So Ammar went to them and said that to them. They came to the Messenger of God, may God bless him and grant him

peace, to apologize to him. Wadi'ah bin Thabit said, while the Messenger of God was standing on his mount, and he kept saying, holding onto its reins: O Messenger of God, we were only joking and playing. Makhshi bin Himyar said: O Messenger of God, my name and my father's name were with me. The one who was pardoned in this verse was Makhshi bin Himyar. He called himself Abd al-Rahman and asked God to be killed as a martyr whose whereabouts were not known. He was killed on the day of Yamamah and no trace of him was found.

Qatada said: **And if you ask them, they will surely say, 'We were only conversing and joking.'** He said: While the Prophet, may God bless him and grant him peace, was on the Tabuk expedition and a group of hypocrites were walking before him, they said: "He thinks that he will conquer the palaces and fortresses of the Romans. Never! Never!" So God informed His Prophet, may God bless him and grant him peace, of what they had said, so Ali said about these people, so he called them and said, **You said such and such.** They swore that we were only conversing and joking. Ikrimah said in his interpretation of this verse: There was a man whom God, if He wills, He will pardon, saying, "O God, I hear a verse that I mean, which makes the skin shudder and the heart tremble. O God, make my death a killing in Your cause, so that no one will say, 'I was washed, I was shrouded, I was buried.'" He said: Then he was killed on the day of Yamamah, and there was not one of the Muslims who did not find someone else. And His saying: "Do not make excuses. You have disbelieved after your belief," meaning this statement that you mocked. **If We pardon one group of you, We will punish another group,** meaning that not all of you will be pardoned, and some of you must be punished. **Because they were criminals,** meaning criminals with this wicked, wrong statement.

Fath al-Qadir

Then he said: 66- **Do not apologize** forbidding them from engaging in false apologies, as that is not acceptable from them. Al-Wahidi narrated from the imams of language that the meaning of apology is to erase and cut off the trace of the sin, from their saying, **The house apologized** if it was ruined, and **The water apologized** if it was cut off. **You have disbelieved** meaning you showed disbelief in what happened from you of the aforementioned mockery **after your belief** meaning after showing faith while you concealed disbelief **If We pardon a party of you** and they are those who sincerely believed and abandoned hypocrisy and repented from it. Al-Zajaj said: The party in the language is the group. Ibn Al-Anbari said: The word plural is used for the singular among the Arabs **We punish a party because they were criminals** because **they were criminals** persisted in hypocrisy and did not repent from it. It was read **We punish** with a noon and a taa above it in the passive form and with a taa below it in the active form, which is God, the Most High.

Ibn Ishaq, Ibn Al-Mundhir and Ibn Abi Hatim narrated

on the authority of Ibn Abbas that he said: Nabtal bin Al-Harith used to come to the Messenger of God (peace be upon him) and sit with him and listen to him, then he would convey his talk to the hypocrites. He was the one who said to them: Muhammad is only an ear; whoever tells him something he believes it. So God revealed about him: **And among them are those who annoy the Prophet and say, 'He is only an ear'** (al-Baqarah 2:17). Ibn Abi Hatim narrated on the authority of Al-Suddi that he said: A group of hypocrites gathered, among them Khalas bin Suwaid bin Samit, Mukhshi bin Himyar and Wadi'ah bin Thabit, and they wanted to attack the Prophet (peace be upon him), but some of them forbade each other and said: We are afraid that Muhammad will reach you and attack you. Some of them said: Muhammad is only an ear, we swear to him and he will believe us. So this was revealed: **And among them are those who annoy the Prophet** (al-Baqarah 2:17). Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas that his statement: **He is only an ear** means that he hears from everyone. God the Almighty said: **A better ear for you, who believes in God and believes in the believers.** That is, he believes in God and believes in the believers. At-Tabarani, Ibn Asakir and Ibn Mardawayh narrated on the authority of Umair bin Saad, who said: This verse was revealed about him: **And they say, 'He is an ear.'** That is because Umair bin Saad used to hear the conversations of the people of Madinah, so he would come to the Prophet, may God bless him and grant him peace, and whisper to him until they were annoyed by Umair bin Saad and hated to sit with him. He said: **He is an ear**, so it was revealed about him. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada, who said: It was mentioned to us that a man from the hypocrites said: By God, these are the best and most noble of us, and if what Muhammad says is true, they are worse than donkeys. A man from the Muslims heard him and said: By God, what Muhammad says is true and you are worse than a donkey. The man went to the Prophet, may God bless him and grant him peace, and informed him. The Prophet sent for the man and called him and said: What made you say what you said? So he began to curse and swear by God that he had not said that, and the Muslim man began to say: O God, the truthful one is true and the liar is false. So God revealed concerning that: **They swear to you by God to please you** (al-Baqarah 2:17). Ibn Abi Hatim narrated from al-Suddi something similar, and he named the Muslim man Aamer bin Qais from the Ansar. Abu al-Shaykh narrated from al-Dahhak: **Do they not know that whoever opposes God and His Messenger** (al-Baqarah 2:17) means: he is hostile to God and His Messenger. Ibn Abi Shaybah, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated from Mujahid concerning His statement: **The hypocrites are wary** (al-Baqarah 2:17) that he said: They say the statement among themselves, then they say: Perhaps God will not disclose this to us. Abu Nu'aym narrated in al-Hilyah from Shuraih bin Ubayd that a man said to Abu al-Darda': O group of reciters, why are you more cowardly than us, stingier when asked, and more generous with your mouthfuls when you eat? Abu Darda' turned away from him and did not respond to him with anything. He informed Umar ibn al-Khattab

about that. Umar went to the man who had said that, took his garment, strangled him and led him to the Prophet, may God bless him and grant him peace. The man said: We were only conversing and joking. God revealed to His Prophet, may God bless him and grant him peace: **And if you ask them, they will surely say, 'We were only conversing and joking.'** Ibn Jarir, Ibn Abi Hatim, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Abdullah ibn Umar that he said: A man said in a gathering one day during the Battle of Tabuk: We have never seen anyone like our reciters, neither more greedy, nor more lying, nor more cowardly in battle. A man in the gathering said: You have lied, but you are a hypocrite. I will tell the Messenger of God, may God bless him and grant him peace. That reached the Messenger of God, may God bless him and grant him peace, and the Qur'an was revealed. Abdullah said: I saw him clinging to the saddle of the Messenger of God's camel, may God bless him and grant him peace, while stones were hitting him and he was saying: O Messenger of God, we were only conversing and joking. The Prophet, may God bless him and grant him peace, was saying: **Was it at God, His verses and His Messenger that you were mocking?** It was narrated by Ibn al-Mundhir, Ibn Abi Hatim, and al-Uqayli in al-Du'afa, Abu al-Shaykh, Ibn Mardawayh, and al-Khatib in the narration of Malik on the authority of Ibn Umar, who said: I saw Abdullah ibn Ubayy running in front of the Prophet, may God bless him and grant him peace, and the stones were hitting him, and he was saying: O Muhammad, we were only joking and playing, and the Prophet, may God bless him and grant him peace, was saying: **Was it at God, His verses, and His Messenger that you were mocking?** Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Qatada regarding the verse, who said: While the Messenger of God, may God bless him and grant him peace, was on a campaign to Tabuk, and there were some hypocrites before him, they said: Does this man hope that the palaces and fortresses of Ash-Sham will be opened for him? No way, no way. So God informed His Prophet of that, and the Prophet of God, may God bless him and grant him peace, said: **Hold these men back for me.** So he came to them and said: You said such and such. They said: O Prophet of God, we were only joking and playing, so God revealed about them what you hear. Something similar to this has been narrated through various chains of transmission on the authority of a group of the Companions. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **If We pardon a group**, he said: The group is a man and a group of people.

Tafsir al-Baghawi

66- "Do not apologize. You have disbelieved after your belief." If it is said: How did he say: You have disbelieved after your belief, and they were not believers?

It was said: Its meaning is: You showed disbelief after you showed faith.

If We pardon a party of you, meaning: We forgive a party of you, and by party he meant one person, **We**

Surat al-Tawbah 9:66

Make no excuses. You have disbelieved after your belief. If We pardon a party of you, We will punish another party because they were criminals.

punish with a noon and a kasra on the dhal, **a party** is in the accusative case. Others read: *Ya'fe* with a ya' and a damma on the fa', *Ta'tha'be* with a ta' and a fatha on the dal, **a party** is in the nominative case without naming the subject.

Muhammad bin Ishaq said: The one who was pardoned was one man, and he is Makhshi bin Himyar Al-Ashja'i. It is said that he repented from his hypocrisy and said: O God, I keep hearing a verse being recited to me that makes my skin shiver and my heart tremble. O God, make my death a killing in Your path, so that no one will say, **I was washed, I was shrouded, I was buried**. Then he was killed on the day of Yamamah, and there was no one among the Muslims who did not know his death except him.

Tafsir al-Baidawi

66. **Do not apologize**. Do not be preoccupied with your apologies, for they are known to be false. **You have disbelieved**. You have shown disbelief by harming the Messenger, may God bless him and grant him peace, and slandering him. **After your belief**. After showing your belief. **If We pardon a group of you** for their repentance and sincerity, or to avoid harming and mocking them. **We punish a group because they were criminals** Egyptian for hypocrisy or for committing harm and mockery. Asim read them with the letter *noon* in both. It was read with the letter *ya* and the subject is built in both of them, which is God. **And if you pardon** with the letter *ta* and the subject is built to the meaning, as if he said: that you have mercy on a group.

Surat al-Tawbah 9:67

The hypocrites, men and women, are of one another. They enjoin what is wrong and forbid what is right and withhold their hands. They have forgotten God, so He has forgotten them. Indeed, the hypocrites are the wicked.

Tafsir al-Jalalayn

67 - **The hypocrites, men and women, are of one another** meaning they are similar in religion, like parts of one thing. **They enjoin what is wrong** disbelief and sins **and forbid what is right** faith and obedience **and they withhold their hands** from spending in obedience. **They have forgotten God** they have abandoned His obedience **so He has forgotten them** He abandoned them out of His kindness. **Indeed, the hypocrites are the wicked.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **The hypocrites, men and women**, and they are those who show the believers faith with their tongues, but conceal disbelief in God and His Messenger, **some of them are from others**, meaning: they are one group, and their command is one, in their declaration of faith, but their internal disbelief, **they command** those who come before them, **to do evil**, which is disbelief in God and in Muhammad, may God bless him and grant him peace, and in what he brought, and denying him, **and they forbid what is right**, meaning: they forbid them from believing in God and His Messenger, and in what he brought them from God.

And His statement: **And they withhold their hands**, meaning: And they withhold their hands from spending in the way of God, and they refrain from giving charity, thus preventing those for whom God has imposed on their wealth what He has imposed of zakat from their rights, as:

Muhammad bin Amr told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And they hold back their hands**, he said: They do not extend them to spend in a rightful way.

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-Muthanna told me, he said, Ishaq told us, he said, Abdullah told us, on the authority of Warqa', 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, something similar.

Bishr told us, he said, Yazid told us, he said, Saeed

told us, on the authority of Qatada, regarding his statement: **And they hold their hands back**, they do not extend them for good.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And they withhold their hands**, he said: They withhold their hands from all good.

As for his saying: **They forgot God, so He forgot them**, its meaning is: They abandoned God by not obeying Him and following His command, so God abandoned them from His success, guidance, and mercy.

We have previously demonstrated that the meaning of *forgetfulness* is abandonment, with its evidence, so there is no need to repeat it here.

Qatada used to say about this:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **They forgot God, so He forgot them**, they forgot the good, but they did not forget the evil.

His saying: **Indeed, the hypocrites are the wicked ones**, meaning: Those who deceive the believers by showing them with their tongues faith in God, while they are inwardly disbelieving, are those who depart from the obedience of God, and are outside the faith in Him and in His Messenger.

Tafsir al-Qurtubi

The Almighty said: **The hypocrites, men and women** is the beginning. **Some of them** is the second beginning. It is permissible for it to be a substitute, and for the predicate to be from some, and the meaning of **some of them from some** is that they are like one thing in deviating from the religion. Al-Zajjaj said: This is connected to his saying: **And they swear by God that they are of you, but they are not of you** meaning that they are not of the believers, but some of them are of one another, meaning they are similar in enjoining evil and forbidding good. And closing their hands is an expression for abandoning jihad, and in what is required of them of rights. Forgetting: abandonment here, meaning they abandoned what God commanded them to do, so He left them in doubt. It was said: They abandoned His command until it became like something forgotten, so He made them like someone who was forgotten in His reward. Qatada said: He forgot them, meaning of the good, but as for the evil, He did not forget them. And immorality: is abandoning obedience and religion. It was mentioned before.

Tafsir Ibn Kathir

God Almighty says, denouncing the hypocrites who are contrary to the characteristics of the believers, and since the believers enjoin what is right and forbid what is wrong, these people **enjoin what is wrong and forbid what is right and withhold their hands** i.e. from spending in the way of God, **they forgot God** i.e. they

Surat al-Tawbah 9:67

The hypocrites, men and women, are of one another. They enjoin what is wrong and forbid what is right and withhold their hands. They have forgotten God, so He has forgotten them. Indeed, the hypocrites are the wicked.

forgot to mention God **so He forgot them** i.e. He treated them as someone who forgot them, as God Almighty says: **And it will be said, 'Today We will forget you as you forgot the meeting of this Day of yours'** "Indeed, the hypocrites are the wicked" i.e. those who have deviated from the path of truth and entered the path of misguidance, and His statement: **God has promised the hypocrites, men and women, and the disbelievers the fire of Hell** i.e. for this action that was mentioned about them **to abide therein** i.e. they will remain therein forever, they and the disbelievers **it is sufficient for them** i.e. it is sufficient for them in the punishment **and God has cursed them** i.e. He has expelled them and kept them away **and for them is a lasting punishment**.

Fath al-Qadir

His statement: 67- **The hypocrites, men and women, are of one another**. Here he mentioned the general conditions of the hypocrites, and that their males are like their females in this, and that they are extremely hypocritical and far from faith. It indicates the denial that they are from the believers, and it was rejected because of their statement: **And they swear by God that they are from you**. Then he separated that general statement by explaining the opposite of their condition to the condition of the hypocrites, so he said: **They enjoin what is wrong**, which is everything that is ugly according to reason or the law, **and forbid what is right**, which is everything that is good according to reason or the law. Al-Zajaj said: This is connected to his statement: **And they swear by God that they are from you, but they are not from you**, meaning they are not from the believers, but some of them are from one another: meaning they are similar in enjoining what is wrong and forbidding what is right. **And they withhold their hands**, meaning they are stingy with what should be given of money in charity, kinship, and jihad. So withholding is a metaphor for stinginess, just as expansion is a metaphor for generosity. And forgetfulness is abandonment: meaning they abandoned what He commanded them to do, so He abandoned them out of His mercy and grace, because true forgetfulness cannot be applied to God Almighty, but rather it is applied to Him here as a matter of similarity known in the science of rhetoric. Then He ruled that they were immoral: meaning they departed from the obedience of God to His disobedience, and this construction indicates that they are the ones who are perfect in immorality.

Tafsir al-Baghawi

67- The Almighty said: **The hypocrites, men and women, are of one another**, meaning: they are of one religion. It was said: their command is one by uniting in hypocrisy, **they enjoin what is wrong**, polytheism and disobedience, **and forbid what is right**, meaning faith and obedience, **and they withhold their hands**,

meaning: they hold them back from charity and spending in the way of God and do not extend them to do good, **they forgot God, so He forgot them**, they abandoned obeying God, so God forgave them from His success and guidance in this world, and from His mercy in the Hereafter, and He left them in His punishment, **Indeed, the hypocrites are the wicked**.

Tafsir al-Baidawi

67. **The hypocrites, men and women, are of one another** meaning they are similar in hypocrisy and distance from faith, like parts of the same thing. It was said that it is a denial of their oath by God that they are of you and a confirmation of their statement that they are not of you and what follows it is like evidence for it, as it indicates the opposite of their state to the state of the believers, which is His statement: **They enjoin what is wrong** by disbelief and sins. **And forbid what is right** by faith and obedience. **And they withhold their hands** from righteousness, and withholding the hand is a metaphor for stinginess. **They forgot God** they neglected to remember God and abandoned His obedience. **So He forgot them** by leaving them out of His kindness and grace. **Indeed, the hypocrites are the wicked** who are complete in rebellion and wickedness from the circle of goodness.

Surat al-Tawbah 9:68

God has promised the hypocrites, men and women, and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. God has cursed them, and for them is an enduring punishment.

Tafsir al-Jalalayn

68 - (God has promised the hypocrites, men and women, and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. God has cursed them, and for them is a lasting punishment.)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **God has promised the hypocrites, men and women, and the disbelievers**, by God, **the fire of Hell**, that He will burn them all in it, **abiding therein forever**, meaning: remaining therein forever, neither living nor dying, **it is sufficient for them**, meaning: it is sufficient for them as punishment and reward for their disbelief in God, **and God has cursed them**, meaning: God has distanced them and crushed them from His mercy, **and for them is an enduring punishment**, meaning: for both groups, meaning the people of hypocrisy and disbelief, with God, **an enduring punishment**, permanent, that does not go away or perish.

Tafsir al-Qurtubi

The Almighty said: **God has promised the hypocrites** It is said: God promised good as a promise. And He promised evil as a threat. *Immortal* is in the accusative case as a state and the agent is omitted, meaning they will pray it immortal. **It is sufficient for them** is subject and predicate, meaning it is sufficient and fulfills the reward for their deeds. And the curse: distance, meaning from God's mercy: and it has been mentioned before. **And for them is a lasting punishment** meaning constant and permanent.

Tafsir Ibn Kathir

God Almighty says, denouncing the hypocrites who are contrary to the characteristics of the believers, and since the believers enjoin what is right and forbid what is wrong, these people **enjoin what is wrong and forbid what is right and withhold their hands** i.e. from spending in the way of God, **they forgot God** i.e. they forgot to mention God **so He forgot them** i.e. He treated them as someone who forgot them, as God Almighty says: **And it will be said, 'Today We will forget you as you forgot the meeting of this Day of yours'** "Indeed, the hypocrites are the wicked" i.e. those who have deviated from the path of truth and entered the

path of misguidance, and His statement: **God has promised the hypocrites, men and women, and the disbelievers the fire of Hell** i.e. for this action that was mentioned about them **to abide therein** i.e. they will remain therein forever, they and the disbelievers **it is sufficient for them** i.e. it is sufficient for them in the punishment **and God has cursed them** i.e. He has expelled them and kept them away **and for them is a lasting punishment**.

Fath al-Qadir

Then he explained the ultimate state of the people of hypocrisy and disbelief, which is 68- **the fire of Hell** and **they will abide therein** is a predicate state: meaning they are destined to remain forever. In this verse is evidence that a promise is said about evil as it is said about good: **It is sufficient for them** meaning it is sufficient for them, they do not need anything more than its punishment, *and* despite that, **God has cursed them** meaning He has expelled them and removed them from His mercy **and for them is a lasting punishment** meaning another type of punishment that is permanent and will not be separated from them.

Tafsir al-Baghawi

68- "God has promised the hypocrites, men and women, and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them," sufficient as a punishment for their disbelief, **and God has cursed them**, distanced them from His mercy, **and for them is a lasting punishment**, eternal.

Tafsir al-Baidawi

68. **God has promised the hypocrites, men and women, and the disbelievers the fire of Hell, wherein they will abide eternally.** They are destined for eternity. **It is sufficient for them** as punishment and recompense, and in it is evidence of the enormity of its torment. **And God has cursed them** He has distanced them from His mercy and humiliated them. **And for them is an enduring torment** that will not cease. What is meant by this is what they were promised or what they suffer from the fatigue of hypocrisy.

Surat al-Tawbah 9:69

Like those before you, they were stronger than you in strength and had more wealth and children. They enjoyed their creation, so you enjoyed your creation as those before you enjoyed their creation, and you plunged into it as they plunged into it. Those - their deeds have become worthless in this world and in the Hereafter. And those are the losers.

Surat al-Tawbah 9:69

Like those before you, they were stronger than you in strength and had more wealth and children. They enjoyed their creation, so you enjoyed your creation as those before you enjoyed their creation, and you plunged into it as they plunged into it. Those - their deeds have become worthless in this world and in the Hereafter. And those are the losers.

Tafsir al-Jalalayn

69 - You, O hypocrites, are like those before you who were stronger than you and had more wealth and children. They enjoyed their portion of this world. You, O hypocrites, are like those who were before you. You enjoyed your portion of this world as those before you enjoyed their portion. And you plunged into falsehood and slander against the Prophet, may God bless him and grant him peace, like those who plunged into it. Their deeds have become worthless in this world and the Hereafter, and it is those who are the losers.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these hypocrites who said: **We were only conversing and joking:** Were you mocking at God and the verses of His Book and His Messenger? **Like those before you**, from the nations who did what you did, so God destroyed them and hastened for them disgrace in this world, along with what He has prepared for them of punishment and chastisement in the Hereafter. God Almighty says to them: Beware lest the punishment of God befall you like what befell them, for they were stronger and more powerful than you, and had more wealth and children than you. **So enjoy their portion**, meaning: enjoy their share and portion of their worldly life and religion, and were satisfied with that portion in this world in exchange for their portion in the Hereafter, and you, O hypocrites, have followed their path in enjoying your portion. He says: You have done with your religion and your worldly life, as the nations who were before you, whom I destroyed because they disobeyed My command, enjoyed their *property*, meaning as those before you did with their share of their worldly life and their religion. **And you have plunged**, in lying and falsehood against God, **like those who plunged**, meaning: And you have also plunged, O hypocrites, like those nations before you.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Abu Salih told us, he said, Abu Ma'shar told me, on the authority of Sa'id bin Abi Sa'id Al-Maqburi, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **You will take as the nations before you took, cubit by cubit, span by span, and fathom by fathom, to the extent that if one of them entered the hole of a lizard, you would enter it!** Abu Hurairah said: Read the Qur'an if you wish: "Like those before you who were stronger than you in strength and more abundant in wealth and children. So you enjoyed your share as those before you enjoyed their share, and you plunged into it as they plunged into it." They said: O Messenger of God, as the Persians and the Romans did? He said: Are there any people except them?

Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Umar ibn Ata', on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **Like those before you**, the verse, he said, Ibn Abbas said: How similar tonight is to last night! **Like those before you**, these are the Children of Israel, we likened them to them, I do not know except that he said: By the One in Whose Hand is my soul, you will follow them until even if one of them entered the hole of a lizard, you would enter it.

... Ibn Jurayj said: Ziyad ibn Sa'd informed me, on the authority of Muhammad ibn Zayd ibn al-Muhajir, on the authority of Sa'id ibn Abi Sa'id al-Maqburi, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, you will follow the ways of those before you, inch by inch, cubit by cubit, and span by span, to the point that if they entered the hole of a lizard, you would enter it! They said: Who are they, O Messenger of God? The People of the Book? He said: Their mouth!"

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Abu Saeed Al-Khudri said that he said: **So whoever.**

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Hasan: **Then enjoy their morals**, he said: their religion.

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', he said: The Messenger of God, may God bless him and grant him peace, said: "He warned you against introducing something new into Islam, and he knew that some people from this nation would do that, so God said about that: 'Then enjoy their way of life, and you enjoyed your way of life as those before you enjoyed their way of life, and you plunged into it as they plunged into it.' They thought that the tribulation that had befallen the Children of Israel before them would not befall them, and that the tribulation would return as it began."

As for his statement: **These are the ones whose deeds have become worthless**, its meaning is: These are the ones who said: **We were only conversing and playing**, and they did in that the actions of the nations that perished before them. **Their deeds have become worthless**, meaning: Their deeds have gone in vain, and there is no reward for them except the Fire, because they were in what angers and dislikes God. **And those are the losers**, meaning: And those are the ones who were deceived by their deal, by selling the bliss of the Hereafter for their small and insignificant share of this world.

Tafsir al-Qurtubi

It has three issues:

First: The Almighty's saying: **Like those before you**. Al-Zajaj said: The kaf is in the accusative case, meaning that God promised the disbelievers the fire of Hell as He promised those before them. It was said: The meaning is that you did as those before you did in commanding evil and forbidding good, so the complement was deleted. It was said: That is, you are like those before you, so the kaf is in the nominative case because it is the predicate of a deleted subject. Ashdh was not declined because Af'al is an adjective. Its original form is ashdh, meaning they were stronger than you in strength, but it was not possible for them nor was it possible for them to lift the punishment of God, the Almighty.

Second: Saeed narrated on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, who said:

You will take as the nations before you took, cubit by cubit, span by span, and armspan by armspan, to the extent that if one of them entered the hole of a lizard, you would enter it. Abu Hurairah said: If you wish, recite the Qur'an: "Like those before you who were stronger than you in strength and more abundant in wealth and children. So enjoy your share as those before you enjoyed their share," until he finished the verse. They said: O Prophet of God, what did the Jews and Christians do? He said: And people are none other than them. And in the Sahih from him on the authority of the Prophet, may God bless him and grant him peace:

You will follow the ways of those before you, inch by inch and cubit by cubit, to the point that if they entered the hole of a lizard, you would enter it too. They said: O Messenger of God, do you mean the Jews and Christians? He said: **Then who else?** Ibn Abbas said: **How similar tonight is to last night! These are the Children of Israel, and we likened them to them.** And something similar was narrated by Ibn Mas'ud.

Third: The Almighty said: **So enjoy their portion** meaning benefit from their share of religion as those before them did. **And you plunged** is a transition from the third person to the second person. **Like those who plunged** meaning like their plunge. So the kaf is in the accusative case as an attribute of a deleted source,

meaning and you plunged in a plunge like those who plunged. And *who* is an incomplete noun like *who*, which is used to express the singular and the plural. It has already been mentioned in Al-Baqarah. It is said: I plunged into the water, I plunged into it, wading and plural. The place is a ford, which is what people pass through on foot and on horseback. Its plural is *makhadd* and *makhawwad* also, on the authority of Abu Zaid. And I plunged my beast into the water. And the people plunged, meaning their horses plunged. And I plunged into the ghamrat: I stormed into it. It is also said: He plunged into it with the sword, meaning he moved his sword in the well. And he plunged into its filth is stressed for emphasis. And the one who plunges into a drink is like the one who immerses in gruel, it is said from it: I plunged into the drink. The people engaged in conversation and negotiated about it. The meaning is: you engaged in worldly matters with amusement and play. It was also said: in the matter of Muhammad's denial. **Those are in vain** became invalid. It was mentioned earlier. **Their deeds** are their good deeds. **And those are the losers** was also mentioned earlier.

Tafsir Ibn Kathir

God Almighty says that these people have been afflicted with the punishment of God in this world and the Hereafter, just as He afflicted those before them. His statement, **because of their character**, Al-Hasan Al-Basri said: because of their religion. His statement, **and you plunged like those who plunged**, meaning in lies and falsehood. **Those, their deeds have become worthless**, meaning their efforts have been invalidated, so they will have no reward for them because they are corrupt. **In this world and the Hereafter, and those are the losers**, because they will not receive any reward for them. Ibn Jurayj said on the authority of Amr ibn Ata' on the authority of Ikrimah on the authority of Ibn Abbas regarding his statement, **Like those before you**, the verse, Ibn Abbas said: How similar tonight is to last night, **Like those before you**, these are the Children of Israel. We likened them to them. I do not know except that he said: **By the One in Whose Hand is my soul, you will follow them until if a man of them entered the hole of a lizard, you would enter it.** Ibn Jurayj said: And Ziyad ibn Sa'd informed me on the authority of Muhammad ibn Ziyad ibn Muhajir on the authority of Sa'id ibn Abi Sa'id al-Maqburi on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **By the One in Whose Hand is my soul, you will follow the ways of those before you, inch by inch, cubit by cubit, and span by span, until if they entered the hole of a lizard, you would enter it.** They said: Who are they, O Messenger of God? The People of the Book? He said: **Then who?** And thus Abu Ma'shar narrated it on the authority of Abu Sa'id al-Maqburi on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace: He mentioned it, and added that Abu Hurayrah said: Recite, if you wish, the Qur'an: **Like those before you** the verse. Abu Hurayrah said: The creative religion. **And you plunged like those who plunged** They said: O Messenger of God, as the

Surat al-Tawbah 9:69

Like those before you, they were stronger than you in strength and had more wealth and children. They enjoyed their creation, so you enjoyed your creation as those before you enjoyed their creation, and you plunged into it as they plunged into it. Those - their deeds have become worthless in this world and in the Hereafter. And those are the losers.

Persians and Romans did? He said: **Are there any people except them?** This hadith has a corroborating evidence in Sahih.

Fath al-Qadir

His statement: 69- **Like those before you** He likened the state of the hypocrites to the disbelievers who were before them, turning from the third person to the second person, and the kaf is in the nominative case as a predicate of a deleted subject: meaning you are like those before you, or its place is in the accusative case: meaning you did as those nations before you did. Al-Zajaj said: The meaning is that God promised the disbelievers the fire of Hell, a promise as He promised those before you, and it was said that the meaning is: you did as those before you did in abandoning enjoining what is right and forbidding what is wrong, so the complement was deleted. Then he described the state of those disbelievers who were before them, and explained the reason for their likening to them and comparing their state to their state, that they were stronger than those hypocrites and disbelievers who were contemporary with the Prophet, may God bless him and grant him peace, **in strength and more wealth and children, so enjoy** that is, enjoy **their portion** that is, your share that God has decreed for them of the pleasures of this world, **so you have enjoyed** that is, your share that God has decreed for you, **just as those before you enjoyed their portion** that is, you benefited from it just as they benefited from it, and the purpose of this comparison is to criticize these hypocrites and disbelievers because of their resemblance to the disbelievers who came before them in enjoying what God had provided for them. It has been said: What is the benefit of mentioning enjoying the portion in the case of the first ones once, then in the case of the hypocrites a second time, then repeating it in the case of the first ones a third time? The answer is: God Almighty blamed the first people for enjoying the worldly pleasures they were given, and for depriving them of the happiness of the Hereafter because they were absorbed in those pleasures. So when God Almighty decided this, He returned and likened the state of the hypocrites to their state, and that would be the ultimate in exaggeration. His saying: **And you waded like those who waded** is connected to what preceded it: that is, like the group who waded, or like the wading that they waded. It was said: Its origin is like those, so the *nun* was deleted. It is better to say: that which is a relative pronoun like *who* and *what*, and it is used to express the singular and the plural. It is said: I waded into the water, wading and khayyadan, and the place is a ford, which is what people cross on foot and on horseback. Its plural is *makhad* and *makhawwad*. It is said: from it the people waded into the hadith and they negotiated about it, meaning: you waded into the causes of this world and amusement and play. It was said regarding the command of Muhammad, may God bless him and grant him peace, to deny: that is, you entered into that. The reference in

his saying: *those* is to those described by these descriptions from the similes, and those to whom they are likened, **their deeds have become in vain**, meaning they have become invalid. What is meant by deeds is what they did that is in the form of obedience, not these deeds mentioned here, for they are sins. The meaning of **in this world and the hereafter** is that they are invalid in every case. As for its invalidity in this world, it is because what results from their actions in it will not be attained by them, rather what they hope for of wealth will become poverty, and what they hope for of honor will become humiliation, and what they hope for of strength will become weakness. As for in the Hereafter, it is because they will be sent to the torment of the Fire and will not benefit from anything they did of the actions that they thought were obedience and drawing near to God. **And those are the losers**, meaning those who are firmly established in complete loss in this world and the Hereafter.

Tafsir al-Baghawi

69- **Like those before you**, meaning: you did as those before you did by deviating from the command of God, so you were cursed as they were cursed. **They were stronger than you in power**, in strength and strength, "and had more wealth and children. So they enjoyed their lot", so they enjoyed and benefited from their share of this world by following their desires and were satisfied with it instead of the Hereafter. **So you enjoyed your lot**, O disbelievers and hypocrites, **just as those before you enjoyed their lot**, and you followed their path, **and you plunged** into falsehood and lying about God Almighty, and denying His messengers, and mocking the believers, **like those who plunged**, meaning: just as they plunged. It was said: **Like those who have waded**, and that is because *who* is an incomplete noun, like *what* and *whom* that expresses one and all, similar to the Almighty's saying: **Like the one who kindled a fire**, then He said: **God has taken away their light** Al-Baqarah 2:17.

Their deeds have been in vain in this world and the Hereafter, and it is they who are the losers. That is, just as their deeds have been in vain and they have lost, so too will your deeds be in vain and you will lose.

Abdul Wahid bin Ahmed Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Abdul Aziz told us, Abu Omar Al-Sanaani from Yemen told us, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **You will follow the ways of those before you, inch by inch and cubit by cubit, to the point that if they entered the hole of a lizard, you would follow them.** We said: **O Messenger of God, the Jews and Christians?** He said: **Who else?** And in the

narration of Abu Hurairah: **Are there any people other than them?** And Ibn Masoud, may God be pleased with him, said: "You are the most similar of the nations to the Children of Israel in appearance and guidance. You follow their actions step by step, except that I do not know whether you worship the calf or not."

Tafsir al-Baidawi

69. **Like those before you** means you are like those, or you did as those before you did. **They were stronger than you and had more wealth and children** is a statement of their likeness to them and their situation is like theirs. **Then enjoy their share** is their portion of the pleasures of this world, and its derivation is from the word *khalaf* meaning estimation, for it is what is destined for its owner. **Then you enjoyed your share as those before you enjoyed their share** is a censure of the first ones for enjoying their deceived portions of fleeting desires and being distracted by them from considering the consequences and striving to obtain true pleasures, as a prelude to censuring those addressed for resembling them and following in their footsteps. **And you plunged** and entered into falsehood. **Like those who plunged** is like those who plunged, or like the group who plunged, or like the plunge they plunged. **Those are the ones whose deeds have become worthless in this world and the Hereafter.** They do not deserve any reward for them in both worlds. **And those are the losers.** Those who have lost this world and the Hereafter.

Surat al-Tawbah 9:70

Did there not come to them the news of those before them - the people of Noah, and 'Aad, and Thamud, and the people of Abraham, and the companions of Midian, and the overthrown cities? Their messengers came to them with clear proofs. So it was not God who wronged them, but they were wronging themselves.

Surat al-Tawbah 9:70

Did there not come to them the report of those before them - the people of Noah, and 'Aad, and Thamud, and the people of Abraham, and the companions of Midian, and the overthrown cities? Their messengers came to them with clear proofs. So it was not God who wronged them, but they were wronging themselves.

Tafsir al-Jalalayn

70 - **Did there not come to them the report of those before them - the people of Noah and 'Aad the people of Hud and Thamud the people of Salih and the people of Abraham and the companions of Madyan the people of Shu'ayb and the overturned cities** the cities of the people of Lot, meaning their people **their messengers came to them with clear proofs** with miracles, but they denied them and were destroyed **so it was not God who would wrong them** by punishing them without sin **but they were wronging themselves** by committing sin

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Has not the report of those before them reached these hypocrites who conceal their disbelief in God and forbid belief in Him and His Messenger? He says: The report of the nations who were before them, when they disobeyed Our Messengers and opposed Our command. What happened to them from Our punishment?

Then He, the Most High, mentioned those nations to which He said to these hypocrites, **Did not their report reach them?** He said, **The people of Noah.** Therefore, He lowered **the people** because He translated them from **those who**, and **those who** is in the position of lowering.

The meaning of the words: Did not these hypocrites receive report of the people of Noah and what I did to them, when they denied My Messenger Noah and disobeyed My command? Did I not drown them in the flood?

And 'Aad, he says: And the story of 'Aad, when they disobeyed My Messenger Hud, did I not destroy them with a violent, furious wind? And the story of Thamud, when they disobeyed My Messenger Salih, did I not destroy them with the earthquake, so that I may leave them in their courtyards in ruins? And the story of the people of Abraham, when they disobeyed him and rejected what he brought them from God of the truth, did I not take away their blessings and destroy their king Nimrod? And the story of the companions of

Midian, son of Abraham, did I not destroy them with the punishment of the Day of Shadow when they denied My Messenger Shu'aib? And the story of their land being overturned, so that its highest part became its lowest, when they disobeyed My Messenger Lot, and denied what he brought them from Me of the truth? God Almighty says: Do these hypocrites, who mock God, His verses, and His Messenger, feel secure that He will not take revenge on them, hasten their humiliation and punishment in this world, as did their predecessors among the nations, and that what befell them for their denial of My Messenger Muhammad, may God bless him and grant him peace, will befall them for their denial of Our Messengers, when they came to them with clear proofs?

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the overturned lands**, he said: The people of Lot, their land was turned upside down, and its top was turned to the bottom.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And the overturned cities**, he said: They are the people of Lot.

If someone says: If what I mean by **the overthrown ones** is the people of Lot, then how was it said **the overthrown ones** and made it plural and not singular?

It was said: It was three villages, so it was collected for that reason, and for that reason it was collected with the ta', according to the saying of God: **And the overturned I am inclined to** (al-Najm 53:53).

If he says: How is it said: Their messengers came to them with clear proofs, when the one to whom they were sent was only one?

It was said: The meaning of this is: A messenger came to every village of the destroyed ones, calling them to God, so the messengers of the Messenger of God, may God bless him and grant him peace, whom he sent to them to call to God about his message, were messengers to them, just as the Arabs said to a people who were attributed to Abu Fadik the Kharijite: (*al-Fadikat*), and (**Abu Fadik**) is one, but when his companions were attributed to him and he was their chief, they were called by that, and were attributed to their chief. So is his saying: **Their messengers came to them with clear proofs.**

It may be possible to say that this means: The people of Noah, Aad, Thamud, and all the other nations mentioned by God in this verse were given clear proofs by their messengers from God.

And His statement: **God would not wrong them**, God Almighty says: God did not destroy these nations that He mentioned that He destroyed except because of their crimes and wronging themselves, and their deserving of a great punishment from God. It was not injustice from God to them, nor was He Almighty imposing a punishment on someone who did not deserve it, because God is wise, there is no flaw in His plan, nor any error in His judgment. But the people whom He destroyed wronged themselves by disobeying God and denying His messengers, until they angered their Lord, so the word of punishment came true for them and they were punished.

Tafsir al-Qurtubi

The Almighty says: **Did there not come to them the report** meaning report of those before them? The alif is for confirmation and warning, meaning did they not hear Our destruction of the disbelievers before? **The people of Noah, 'Aad, and Thamud** instead of those. **And the people of Abraham** meaning Nimrod bin Canaan and his people. **And the people of Midian** Midian is the name of the country in which Shu'aib was. They were destroyed by the punishment of the Day of Shadow. **And the overturned** It was said that it refers to the people of Lot, because their land was overturned with them, meaning it was turned upside down, as Qatada said. It was also said that the overturned refers to everyone who was destroyed, just as it is said: the world was turned upside down on them. **Their messengers came to them with clear proofs** meaning all the prophets. It was also said that the messengers came to the people of the overturned, so according to this, their messenger was Lot alone, but he sent a messenger to every village, and there were three villages, and it was said four. And the Almighty's saying in another place: **And the overturned ones** (al-Najm 53:53) is in the way of the genus. And it was said: He meant by the messengers one, like His saying: **O messengers, eat from the good things** (al-Mu'minun 23:51) and there was no one else in his time. I said - and this is questionable, due to the authentic hadith from the Prophet, may God bless him and grant him peace:

God addressed the believers with what He commanded the Messengers. The hadith. It was mentioned earlier in Surat Al-Baqarah. What is meant is all the Messengers, and God knows best.

God Almighty says: **God would not wrong them** meaning He would not destroy them until He sent prophets to them. **But they were wronging themselves** but they wronged themselves after the proof was established against them.

Tafsir Ibn Kathir

The Almighty says, admonishing these hypocrites who denied the Messengers: **Has there not come to you the report of those before you?** That is, have you not heard the report of the nations who denied the Messengers before you? **The people of Noah** and

what happened to them of the general drowning of all the people of the earth except for those who believed in His servant and Messenger Noah, peace be upon him, **And Aad** how they were destroyed by the barren wind when they denied Hud, peace be upon him, **And Thamud** how the blast took them when they denied Salih, peace be upon him, and hamstringing the she-camel, **And the people of Abraham** how God granted him victory over them and supported him with the miracles that appeared to them and destroyed their king, Nimrod bin Canaan bin Kush the Canaanite, may God curse him, **And the people of Midian** who are the people of Shuaib, peace be upon him, and how the earthquake and the torment of the Day of Shadow struck them, **And the overturned ones** the people of Lot who lived in cities, and He said in another verse: **And the overturned ones are more inclined** meaning the nation that is in seclusion, and it was said that it is the Their villages, which is Sodom, and the point is that God Almighty destroyed them all because they denied the Prophet of God, Lot, peace be upon him, and committed an immorality that no one in the world had ever committed before them. **Their messengers came to them with clear proofs**, meaning with decisive arguments and evidence. **So God would not have wronged them**, meaning by destroying them because He established proof against them by sending messengers and removing the causes. **But they were wronging themselves**, meaning by denying the messengers and opposing the truth, so they ended up in the torment and destruction that they ended up in.

Fath al-Qadir

70- **Has there not come to them** meaning the hypocrites **the report of those before them** meaning their report that has significance, which is what they did and what was done to them, and since he likened their condition to their condition in what preceded about the generality of the simile, he mentioned six groups of them here whose report the Arabs had heard, because their country, which is the Levant, is close to the country of the Arabs, so the question is for confirmation, and the first of them: the people of Noah, who were destroyed by drowning, and the second: the people of Aad, who were destroyed by the barren wind, and the third: the people of Thamud, who were seized by the blast, and the fourth: the people of Abraham, who were seized by mosquitoes, and the fifth: the people of Madyan, who were the people of Shu'aib, who were seized by the earthquake, and the sixth: the people of the overturned, which are the villages of the people of Lot, and God destroyed them with the stones that He rained upon them, and they were called overturned because they were overturned until their top became their bottom, and overturning is overturning **their messengers came to them with clear proofs** meaning The messengers of these six groups, and it was said: the messengers of the people of the overthrown cities because their messenger was Lot and he sent a messenger to each of their cities, and the fa in **God would not wrong them** is for conjunction with an implied meaning indicated by the speech: that is, they denied them so God destroyed them and He did not wrong them by that, because He sent His messengers to them who warned them and cautioned them **but they were wronging themselves** because of

Surat al-Tawbah 9:70

Did there not come to them the news of those before them - the people of Noah, and 'Aad, and Thamud, and the people of Abraham, and the companions of Midian, and the overthrown cities? Their messengers came to them with clear proofs. So it was not God who wronged them, but they were wronging themselves.

what they did of disbelieving in God and not obeying His prophets, and this structure indicates that their injustice to themselves was continuous.

Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **They enjoin evil**, he said: It is denial, he said: It is the worst of evils, **and forbid what is right**, the testimony that there is no god but God and the acknowledgment of what God has revealed, which is the greatest of good deeds. Ibn Abi Shaybah, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Mujahid regarding his statement: **And they withhold their hands**, he said: They do not extend them to spend in charity, which is right. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **They forgot God, so He forgot them**, he said: They abandoned God, so He abandoned them from His honor and reward. Ibn Abi Hatim narrated on the authority of Qatadah regarding his statement: **Like those before you**, he said: The actions of the disbelievers are like the actions of the disbelievers. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas who said: How similar tonight is to last night: **Like those before you who were stronger than you** until His saying: **And you plunged as they plunged** These are the Children of Israel. We resemble them. By the One in Whose Hand is my soul, we will follow them until if a man entered the hole of a lizard, you would enter it. Ibn Abi Hatim and Abu Al-Shaykh narrated on his authority regarding His saying: **By their character** he said: By their religion. They also narrated on the authority of Abu Hurayrah who said: The character is the religion. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding His saying: **Then enjoy their character** he said: By their share in this world. Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Qatadah regarding His saying: **And you plunged as they plunged** he said: You played as they played. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah regarding His saying: **And the overturned lands** he said: The people of Lot, their land was overturned, turning its top into its bottom.

cities that We turned upside down, and they were the people of Lot, **their messengers came to them with clear proofs**, but they denied them and disobeyed them as you did, O group of disbelievers, so beware of hastening the punishment, **and it was not God who would wrong them, but they wronged themselves**.

Tafsir al-Baidawi

70. **Has there not come to them the report of those before them - the people of Noah?** They were drowned by the flood. **And Aad** They were destroyed by the wind. **And Thamud** They were destroyed by the earthquake. **And the people of Abraham** Nimrod was destroyed by a mosquito and his companions were destroyed. **And the people of Midian** The people of Midian, who are the people of Shuaib, were destroyed by the fire on the Day of Shadow. **And the overturned** The cities of the people of Lot were overturned by them, meaning they were turned upside down, and they were rained down with stones of baked clay. It was said that they were the cities of the disbelieving rebels, and their overturning was the reversal of their conditions from good to evil. **Their messengers came to them** meaning everyone. "With clear proofs. So God would not wrong them" meaning it was not His habit to do anything similar to wronging people, such as punishing without a crime. **But they were wronging themselves** as they exposed themselves to punishment by disbelief and denial.

Tafsir al-Baghawi

70- The Almighty said: **Did there not come to them**, meaning the hypocrites, *report*, "of those before them," when they disobeyed Our messengers and disobeyed Our command, how We punished them and destroyed them. Then He mentioned them, saying: **The people of Noah**, who were destroyed by the flood, **and Aad**, who were destroyed by the wind, **and Thamud**, by the earthquake, **and the people of Abraham**, by the loss of the blessing and the destruction of Nimrod, **and the companions of Madyan**, meaning the people of Shuaib, who were destroyed by the punishment of the Day of Shadow, **and the overturned cities**, the overturned

Surat al-Tawbah 9:71

And the believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey God and His Messenger. Those - God will have mercy upon them. Indeed, God is Exalted in Might and Wise.

Tafsir al-Jalalayn

71 - (And the believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey God and His Messenger. Those - God will have mercy upon them. Indeed, God is Exalted in Might and Wise.) Nothing is too difficult for Him to fulfill His promise and His threat. *Wise*. He does not put anything except in its proper place.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: As for **(the believing men and believing women)**, who are those who believe in God and His Messenger and the verses of His Book, their description is that some of them are supporters and helpers of others, **enjoining what is right**, meaning: they command people to believe in God and His Messenger and in what He brought from God, **[and forbidding what is wrong...]**, **establishing prayer**, meaning: they perform the obligatory prayer, **and giving zakat**, meaning: they give the obligatory zakat to its people, **and obeying God and His Messenger**, so they obey the command of God and His Messenger and refrain from what He has forbidden them from, **those - God will have mercy on them**, meaning: these are the ones who have this description, whom God will have mercy on, and He will save them from His punishment and admit them into His Paradise, not the people of hypocrisy and denial of God and His Messenger, who forbid what is right, enjoin what is wrong, and restrain their hands from committing His disobedience. His disbelief in Him, nothing prevents Him from taking revenge on him, and no one supports Him against him, *Wise*, in taking revenge on them, and in all His actions.

And the people of interpretation said something similar to what we said about that.

Who said that?

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, on the authority of Abu Al-'Aliyah, he said: Everything that God mentioned in the Qur'an about **enjoining what is right and forbidding what is wrong**, "enjoining what is right" is a call from polytheism to Islam, and **forbidding what is wrong** is a prohibition against the worship of idols and devils.

... He said, Abdullah told us, Muawiyah told me, on the

authority of Ali, on the authority of Ibn Abbas, regarding his statement: **(establishing prayer)**, he said: the five daily prayers.

Tafsir al-Qurtubi

It has four issues:

First: The Almighty's saying: **Some of them are allies of others**, meaning their hearts are united in affection, love, and compassion. Some hypocrites said, **Some of them are from others**, because their hearts are different, but they are joined to each other in judgment.

Second: The Almighty's saying: **They enjoin what is right** meaning the worship of God Almighty and His Oneness, and everything that follows that. **And they forbid what is wrong** meaning the worship of idols and everything that follows that. At-Tabari mentioned on the authority of Abu Al-Aaliyah that he said: Everything that God mentioned in the Qur'an about enjoining what is right [enjoining what is right is a call from polytheism to Islam] and forbidding what is wrong is the prohibition of the worship of idols and devils. We have already discussed enjoining what is right and forbidding what is wrong in Surat Al-Ma'idah and Surat Al-Imran, and praise be to God.

Third: The Almighty's saying: **And establish prayer**. This was discussed at the beginning of Surat Al-Baqarah. Ibn Abbas said: It is the five daily prayers, and according to this, the obligatory zakat here is considered. Ibn Atiyyah: In my opinion, praise for voluntary prayers is more eloquent, since the one who establishes voluntary prayers is more deserving of establishing the obligatory prayers.

Fourth: The Almighty's saying: **And they obey God in the obligatory duties and His Messenger** in what He has prescribed for them. And the *seen* in His saying: **God will have mercy on them** is inserted into the promise as a respite so that souls may enjoy His hope, and His Almighty grace is the leader in fulfillment.

Tafsir Ibn Kathir

When God the Almighty mentioned the reprehensible qualities of the hypocrites, He followed it up by mentioning the praiseworthy qualities of the believers, saying: **And the believing men and believing women are allies of one another**, meaning they support and assist one another as stated in the Sahih, **The believer to the believer is like a building, some parts of which support others**, and he interlaced his fingers. Also stated in the Sahih, "The example of the believers in their love and mercy for one another is like that of a single body: if one part of it is ill, the rest of the body responds to it with fever and sleeplessness." And His statement, **They enjoin what is right and forbid what is wrong**, is like His statement, the Almighty, **And let there arise out of you a community inviting to good, enjoining what is right and forbidding what is wrong**, and His statement, **And establish prayer and give zakah**, meaning they obey God and are good to His creation. **And obey God and His Messenger**, meaning

Surat al-Tawbah 9:71

And the believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey God and His Messenger. Those - God will have mercy upon them. Indeed, God is Exalted in Might and Wise.

in what He commanded and refrained from what He forbade. **Those - God will have mercy on them**, meaning God will have mercy on whoever has these qualities. **Indeed, God is Exalted in Might**, meaning He exalts whoever obeys Him, for Glory be to God, to His Messenger, and to the believers. He is *wise* in allocating these attributes to them and singling out the hypocrites with their aforementioned attributes. He has wisdom in everything He does, blessed and exalted be He.

emphasis of occurrence. **Indeed, God is Exalted in Might** dominant over everything, nothing that He wills is impossible for Him. *Wise* He places things in their proper places.

Fath al-Qadir

His statement: 71- **Some of them are allies of others** meaning their hearts are united in affection, love and sympathy because of what brought them together in the matter of religion and brought them together in belief in God. Then He explained their praiseworthy descriptions as He explained the descriptions of those before them from the hypocrites, saying: **They enjoin what is right** meaning what is known in the law and not reprehensible, including the oneness of God Almighty and leaving the worship of other than Him. **And they forbid what is wrong** meaning what is reprehensible in the religion and not known. He singled out establishing prayer and paying zakat for mention from among the acts of worship because they are the two great pillars with regard to bodies and wealth. The meaning of this has already been mentioned. **And they obey God** in doing what He commanded them to do or forbade them from leaving. The reference with *those* is to the believing men and women who are characterized by these descriptions, and the *seen* in **God will have mercy on them** is to exaggerate the fulfillment of the promise. **Indeed, God is Exalted in Might** cannot be overcome. *Wise* in His words and actions.

Tafsir al-Baghawi

71- The Almighty said: **And the believing men and believing women are allies of one another** in religion, agreement of word, aid and support. **They enjoin what is right** in faith, obedience and goodness, **and forbid what is wrong** in polytheism and disobedience and what is not known in the Sharia, **and establish prayer** the obligatory prayer, "and give zakat and obey God and His Messenger. Those - God will have mercy upon them. Indeed, God is Exalted in Might and Wise."

Tafsir al-Baidawi

71. **The believing men and believing women are allies of one another** in contrast to His statement, "The hypocrites, men and women, are of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakat and obey God and His Messenger" in all matters. **Those - God will have mercy upon them** inevitably, for the *seen* is an

Surat al-Tawbah 9:72

God has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in Gardens of Eden. And approval from God is greater. That is the great attainment.

Tafsir al-Jalalayn

72 - (God has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual bliss. And the pleasure of God is greater. That is what is the great attainment.)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: God promised those who believed in God and His Messenger, and acknowledged him and what he brought from God, of men and women, **gardens beneath which rivers flow**, meaning: orchards beneath whose trees rivers flow, **abiding therein**, meaning: remaining therein forever, residing, its delights never departing from them nor perishing, **and pleasant dwellings**, meaning: and homes in which they will dwell pleasantly.

And (**its goodness**) is that, as we have been told, it is like:

Abu Kuraib told us, he said, Ishaq bin Sulayman told us, on the authority of Jisr, "On the authority of Al-Hasan, he said: I asked Imran bin Husayn and Abu Hurayrah about a verse in the Book of God, the Blessed and Exalted: 'And good dwellings in gardens of perpetual bliss.' They said: It has fallen on the expert! We asked the Messenger of God, may God bless him and grant him peace, and he said: A palace in Paradise made of pearls, in it are seventy houses of red rubies, in each house are seventy houses of green emerald, in each house are seventy beds."

Ibrahim bin Saeed Al-Jawhari narrated to us, he said, Qara bin Habib narrated to us, on the authority of Jisr bin Farqad, on the authority of Al-Hasan, on the authority of Imran bin Husayn and Abu Hurayrah, they said: "The Messenger of God, may God bless him and grant him peace, was asked about this verse: 'And good dwellings in gardens of perpetual bliss.' He said: A palace of pearls. In that palace are seventy houses of red rubies. In each house are seventy houses of green emerald. In each house are seventy beds. On each bed are seventy mattresses of every color. On each bed is a wife from the houris. In each house are seventy tables. On each table are seventy types of food. In each house are seventy female servants. And the believer is given strength in one morning that which would come from all of that together."

As for his saying: **In the Gardens of Eden**, he means: These are the good dwellings that God Almighty described, **in the Gardens of Eden**.

And *fi* is related to *masakin*.

It was said: **Gardens of Eden**, because they are gardens of eternity and residence, from which no one departs.

It was said: It was called **Gardens of Eden** because it is the abode of God which He has chosen for Himself and for whomever He wills of His creation, from the saying of the Arabs: **So-and-so resided in such-and-such a land**, meaning he resided there and was immortal there. And from this is **the mine**, and it is said: **He is in a mine of truth**, meaning that he is in a firm origin. And some narrators recited the verse of Al-A'sha:

If they host his dream, they will be added to Rajih, who has returned.

He recites: **He has weighed**.

And as we said about that, Ibn Abbas and a group with him, as mentioned, interpreted it.

Ishaq bin Ibrahim bin Habib bin Al-Shaheed told me, he said, Atab bin Bashir told us, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas: **Gardens of Eden**, he said: (**The man's place of residence**), in which he will be.

Muhammad ibn Sahl ibn Askar narrated to us, he said: Ibn Abi Maryam narrated to us, he said: Al-Layth ibn Sa'd narrated to us, on the authority of Abu al-Darda', he said: The Messenger of God, may God bless him and grant him peace, said: "God opens the remembrance in the three hours remaining of the night. In the first hour of them, He looks into the book which no one else looks into, and He erases what He wills and confirms. Then in the second hour, He descends to the Garden of Eden, which is in His house which no eye has seen and which has not crossed the mind of man. It is His dwelling place, and none of the children of Adam dwell with Him except three: the prophets, the truthful ones, and the martyrs. Then He says: Blessed is he who enters you and remembers in the third hour."

Musa bin Sahl told me, he said, Adam told us, he said, Al-Layth bin Saad told us, he said, Ziyadah bin Muhammad told us, on the authority of Muhammad bin Ka'b Al-Qurazi, on the authority of Fadala bin Ubaid, on the authority of Abu Al-Darda', he said: The Messenger of God, may God bless him and grant him peace, said: "Eden is His home - meaning: the home of God - which no eye has seen and has not crossed the mind of man. It is His dwelling place, and none of the children of Adam will inhabit it with Him except three: the prophets, the truthful ones, and the martyrs. God, the Blessed and Exalted, says: 'Blessed is he who enters you.'"

Others said: The meaning of **Gardens of Eden** is gardens of grapes and vineyards.

Who said that?

Ahmad bin Abi Sarij Al-Razi told me, he said, Zakariya bin Adi told us, he said, Ubaid God bin Amr told us, on the authority of Zaid bin Abi Anisa, on the authority of Yazid bin Abi Ziyad, on the authority of Abdullah bin Al-Harith: that Ibn Abbas asked Kaab about the Gardens of Eden, and he said: They are vineyards and

Surat al-Tawbah 9:72

God has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in Gardens of Eden. And approval from God is greater. That is the great attainment.

grapes, in Syriac.

Others said: It is the name of the two sides of Paradise and its middle.

Who said that?

Humayd ibn Mas'adah told us, Bishr ibn al-Mufaddal told us, Shu'bah told us, on the authority of Sulayman al-A'mash, on the authority of 'Abdullah ibn Murrah, on the authority of Masruq, on the authority of 'Abdullah, who said: *Aden* means the two valleys of Paradise.

Muhammad ibn Basharr and Muhammad ibn al-Muthanna told us, they said, Yahya ibn Saeed told us, on the authority of Sufyan and Shu'bah, on the authority of al-A'mash, on the authority of Abdullah ibn Murrah, on the authority of Masruq, on the authority of Abdullah, regarding His statement: **Gardens of Eden**, he said: The two depths of Paradise. Ibn Basharr said in his hadith, so I said: What are its two depths? And Ibn al-Muthanna said in his hadith, so I said to al-A'mash: What are the two depths of Paradise? He said: Its middle.

Ibn Basharr told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of al-A'mash, on the authority of Abdullah bin Murrah, and Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah: **Gardens of Eden**, he said: The two valleys of Paradise.

... He said, Abd al-Rahman told us, Shu'bah told us, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah, similarly.

Ibn Al-Muthanna told us, he said, Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Sulayman, on the authority of Abdullah bin Murrah, on the authority of Masruq, on the authority of Abdullah, the same.

Ahmad bin Abi Sarij told us, he said, Abu Ahmad Al-Zubayri told us, he said, Sufyan told us, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, and Abdullah bin Marra, on the authority of both of them, or on the authority of one of them, on the authority of Masruq, on the authority of Abdullah: **Gardens of Eden**, he said: The two valleys of Paradise.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansour, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah bin Masoud, regarding the statement of God: **Gardens of Eden**, he said: The two depths of Paradise.

Others said: *Aden* is the name of a palace.

Who said that?

Ali bin Saeed Al-Kindi told me, he said, Abda Abu Ghassan told us, on the authority of Awn bin Musa Al-Kinani, on the authority of Al-Hasan, he said:

Gardens of Eden. And what do you know about the Gardens of Eden? A palace of gold, which none shall enter except a prophet, a truthful person, a martyr, or a just judge. And he raised his voice with it.

Ahmad bin Abi Surayj told us, Abdullah bin Asim told us, Awn bin Musa told us: I heard Al-Hasan bin Abi Al-Hasan say: Gardens of Eden, and what do you know about the Gardens of Eden? A palace of gold, which none shall enter except a prophet, a truthful person, a martyr, or a just judge. Al-Hasan raised his voice with it.

Ahmad told us, Yazid told us, Hammad bin Salamah told us, on the authority of Ya'la bin Ata', on the authority of Nafi' bin Asim, on the authority of Abdullah bin Amr, who said: There is a palace in Paradise called *Aden*, around which are the towers and the spirit. It has fifty thousand doors, and on each door is a door. None shall enter it except a prophet or a friend.

Al-Hasan bin Naseh told us, he said, Abu Dawud told us, he said, Shu'bah told us, on the authority of Ya'la bin Ata', he said, I heard Ya'qub bin Asim narrating, on the authority of Abdullah bin Amr: Indeed, in Paradise there is a palace called *Aden*, which has five thousand doors, and on each door are five thousand inkwells. None will enter it except a prophet, a truthful person, or a martyr.

It was said: It is the city of heaven.

Who said that?

It was narrated on the authority of Abd al-Rahman al-Maharbi, on the authority of Juwaybir, on the authority of al-Dahhak, regarding **the Gardens of Eden**, who said: It is the city of Paradise, in which are the messengers, prophets, martyrs, and imams of guidance, and the people are around them after that, and the gardens are around it.

It was said: It is the name of a river.

Who said that?

It was narrated on the authority of Al-Maharibi, on the authority of Wasil bin Al-Sa'ib Al-Raqashi, on the authority of Ata', who said: *Aden* is a river in Paradise, and its gardens are on both its banks.

As for his saying: **And the pleasure of God is greater**, its meaning is: And the pleasure of God with them is greater than all of that, and this is what the report came from the Messenger of God, may God bless him and grant him peace.

Al-Muthanna told me, Suwaid told us, Ibn al-Mubarak told us, on the authority of Malik ibn Anas, on the authority of Zaid ibn Aslam, on the authority of Ata ibn Yasar, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "God will say to the people of Paradise: O people of Paradise! They will say: At your service, our Lord, and at your pleasure! He will say: Are you satisfied? They will say: Why should we not be

satisfied, when you have given us what you have not given to any of your creation? He will say: I will give you something better than that. They will say: O Lord, what is better than that? He will say: I will bestow upon you My pleasure, and I will never be angry with you after that."

Ibn Humayd narrated that Yaquub narrated to me, on the authority of Hafs, on the authority of Shammār, who said: The Qur'an will come on the Day of Resurrection in the form of a pale man, to a man when his grave is opened, and will say: Rejoice in the honor of God! Rejoice in the pleasure of God! He will say: Who can give good tidings like you? And who are you? He will say: I am the Qur'an that kept you awake at night and made you thirsty during the day! So he will carry it on his neck until he meets his Lord with it, and it will stand before Him and say: O Lord, this is Your servant, reward him well on my behalf! For I kept you awake at night and made you thirsty during the day, and I would command him and he would obey Me, and I would forbid him and he would obey Me. The Lord, Blessed and Exalted be He, will say: Then he will have the robe of honor. He will say: O Lord, increase it, for he deserves it! He will say: Then he will have My pleasure. He said: **And the pleasure of God is greater.**

The report about **God's pleasure** for the believing men and women began with the fact that it is greater than everything that He, the Most High, has mentioned, so it was raised, even though *pleasure* is among what He has promised them. It was not linked in the syntax to *gardens* and **good dwellings**, so that it would be known that God prefers His pleasure for the believers over all the rest of what He has apportioned to them from His grace and given them from His honor, similar to the saying of the speaker in the other speech: **I gave you and connected you with such and such, and honored you, and My pleasure after being away from you is better for you.**

"That is the great triumph," these are the things that were promised to the believing men and women, **that is the great triumph**. He says: It is the great victory, and the great salvation, because they have attained eternal dignity, and have been saved from humiliation in Hellfire, so it is the great triumph than which there is nothing greater.

Tafsir al-Qurtubi

The Almighty said: **God has promised the believing men and believing women gardens** meaning orchards **underneath which rivers flow** meaning beneath its trees and chambers rivers. It was mentioned in Surat Al-Baqarah that it flows in a controlled manner by power without a groove. **They will abide therein and in pleasant dwellings** palaces of emerald, pearl and ruby whose fragrance wafts from a distance of five hundred years. **In Gardens of Eden** meaning in a permanent abode. It is said: **Aden in a place** if one resides there, and from this comes the word *mine*. Ata' Al-Khurasani said: The Gardens of Eden are the reed of Paradise, and its ceiling is the Throne of the Most Merciful, the Almighty. Ibn Mas'ud said: They are the two valleys of Paradise, meaning its middle. Al-Hasan said: They are

a palace of gold that none shall enter except a prophet, a friend, a martyr, or a just judge, and something similar was narrated by Ad-Dahhak. Muqatil and Al-Kalbi said: Aden is the highest level in Paradise, and in it is the Spring of Tasnim, and the gardens surround it, and it has been covered from the day God created it until the prophets, the truthful, the martyrs, the righteous, and whomever God wills descend upon it. **And the pleasure of God is greater** meaning greater than that. **That is the great attainment.**

Tafsir Ibn Kathir

God Almighty tells us what He has prepared for the believers, men and women, of good things and eternal bliss in **gardens beneath which rivers flow, wherein they will abide eternally** meaning they will remain there forever **and good dwellings** meaning well-built and well-established, as stated in the two Sahihs from the hadith of Abu Imran al-Jawni on the authority of Abu Bakr ibn Abi Musa Abdullah ibn Qays al-Ash'ari on the authority of his father who said: The Messenger of God, may God bless him and grant him peace, said: "Two gardens of gold, their vessels and everything in them, and two gardens of silver, their vessels and everything in them, and nothing will stand between the people and them looking at their Lord except the cloak of majesty on His face in the Garden of Eden." And he said the same, the Messenger of God, may God bless him and grant him peace, said: "Indeed, for the believer in Paradise there is a tent made of a single hollow pearl, sixty miles long in the sky! The believer will have wives in it who will go around among them and they will not see each other." They reported it in the two Sahihs, and in them also on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever believes in God and His Messenger, establishes prayer, and fasts Ramadan, then truly God will admit him into Paradise, whether he migrates in the cause of God or is detained in the land in which he was born." They said: O Messenger of God, should we not inform the people? He said: "Indeed, in Paradise there are one hundred levels that God has prepared for those who strive in His cause. Between each two levels is the distance between the heavens and the earth. So if you ask God for something, ask Him for Al-Firdaws, for it is the highest level of Paradise and the middle of Paradise, and from it the rivers of Paradise flow, and above it is the Throne of the Most Merciful." At-Tabarani, at-Tirmidhi and Ibn Majah, on the authority of Zayd ibn Aslam, on the authority of Ata' ibn Yasar, on the authority of Mu'adh ibn Jabal, may God be pleased with him, I heard the Messenger of God, may God bless him and grant him peace, say, and he mentioned something similar.

Al-Tirmidhi narrated on the authority of Ubadah ibn al-Samit something similar. On the authority of Abu Hazim on the authority of Sahl ibn Sa'd who said: The Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see the rooms in Paradise just as you see a star in the sky.** Both of them narrated it in their Sahihs. Then it should be known that the highest station in Paradise is a place

Surat al-Tawbah 9:72

God has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in Gardens of Eden. And approval from God is greater. That is the great attainment.

called al-Wasilah because of its proximity to the Throne, and it is the dwelling place of the Messenger of God, may God bless him and grant him peace, in Paradise, as Imam Ahmad said: Abd al-Razzaq told us, Sufyan told us, on the authority of Laith, on the authority of Ka'b, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **When you send blessings upon me, then ask God to grant me al-Wasilah.** It was said: O Messenger of God, what is al-Wasilah? He said: **The highest station in Paradise, which none will attain except one man, and I hope that I am he.**

In Sahih Muslim, from the hadith of Ka'b ibn Alqamah: on the authority of Abd al-Rahman ibn Jubayr, on the authority of Abdullah ibn Amr ibn al-Aas, that he heard the Prophet, may God bless him and grant him peace, say: "When you hear the muezzin, say what he says, then pray for me, for whoever prays for me once, God will pray for him ten times. Then ask God for intercession for me, for it is a position in Paradise that is not appropriate for anyone but one of God's servants. And I hope that I will be that one, for whoever asks God for intercession for me, intercession will be granted to him on the Day of Resurrection." Al-Hafiz Abu al-Qasim al-Tabarani said: Ahmad ibn Ali al-Abbar told us, al-Walid ibn Abd al-Malik al-Harrani told us, Musa ibn A'yan told us, on the authority of Ibn Abi Dhi'b, on the authority of Muhammad ibn Amr ibn Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Ask God for intercession for me, for no servant asks for it for me in this world except that I will be a witness or intercessor for him on the Day of Resurrection.** Narrated by al-Tabarani. In Musnad of Imam Ahmad, from the hadith of Sa'd ibn Mujahid al-Ta'i, from Abu al-Mudlah, from Abu Hurayrah, may God be pleased with him, he said: We said, O Messenger of God, tell us about Paradise, what is its structure? He said: "Bricks of gold and bricks of silver, its mortar is musk, its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it will be blessed and will never be miserable, and will live forever and will never die, his clothes will never wear out and his youth will never fade." It was narrated from Ibn 'Umar, with a similar chain of transmission traceable to the Prophet, and in al-Tirmidhi from the hadith of 'Abd al-Rahman ibn Ishaq, from al-Nu'man ibn Sa'd, from 'Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **In Paradise there are rooms whose outside can be seen from their inside and whose inside can be seen from their outside.** Then a Bedouin stood up and said: O Messenger of God, for whom are they? He said: **For the one who speaks kindly, feeds the poor, fasts regularly, and prays at night while people are asleep.** Then he said: A strange hadith. It was narrated by al-Tabarani from the hadith of Abdullah ibn Amr and Abu Malik al-Ash'ari, each of them from the Prophet, may God bless him and grant him peace, in a similar manner. Both chains of transmission are good and hasan. He believes that the questioner is Abu Malik al-Ash'ari, and God knows

best.

On the authority of Usamah ibn Zayd, who said: 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. 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, fruits, greenery, joy, and comfort in a high and splendid place." They said: Yes, O Messenger of God, we are eager to go to it. He said: **Say, 'God willing.'** The people said: **God willing.** Narrated by Ibn Majah. And the Almighty's saying: **And the pleasure of God is greater** means that God's pleasure with them is greater, more sublime and more magnificent than what they are in of bliss, as Imam Malik, may God have mercy on him, said on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "God, the Almighty, says to the people of Paradise: O people of Paradise, and they say: At your service, our Lord, and at your pleasure, and goodness is in your hands. He says: Are you satisfied? They say: Why should we not be satisfied, O Lord, when you have given us what you have not given to any of your creation? He says: Shall I not give you something better than that? They say: O Lord, what is better than that? He says: I have bestowed upon you My pleasure, and I will never be angry with you after that." They narrated it from the hadith of Malik. Abu Abdullah Al-Hussein bin Ismail Al-Muhammadi said: Al-Fadl Al-Raja'i told us, Al-Faryabi told us, on the authority of Sufyan, on the authority of Muhammad bin Al-Munkadir, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "When the people of Paradise enter Paradise, God, the Almighty, says: Do you desire anything so that I may give you more?" They say: O our Lord, what is better than what You have given us? He said: My pleasure is greater. Al-Bazzar narrated it in his Musnad from the hadith of Al-Thawri. Al-Hafiz Al-Dhiya Al-Maqdisi said in his book Sifat Al-Jannah: This, in my opinion, meets the criteria of Sahih, and God knows best.

Fath al-Qadir

Then he mentioned the details of what falls under mercy in general, considering mercy in the Hereafter, so he said: 72- **God has promised the believing men and believing women gardens beneath which rivers flow.** The explicit is in place of the implicit for the sake of increasing the statement, and the meaning of the rivers flowing beneath the gardens is that they flow beneath their trees and their floods, and its investigation has been presented in the cow. **And good dwellings** means houses in which they live of pearls and rubies, and **Gardens of Eden** it is said: Eden in a place: if he resides in it, and from it the mine, it was said that it is the highest part of Paradise, and it was

said its middle, and it was said palaces of gold that no one enters except a prophet or a friend or a martyr, he described Paradise with descriptions: the first: the rivers flowing beneath it, the second: that they will remain in it forever, the third: the goodness of its dwellings, and the fourth: that it is the house of Eden: meaning an uninterrupted residence, this is according to what is the meaning of Eden in the language, and it was said that it is a proper noun, and the indefiniteness in Ridwan is for disparagement: meaning **and Ridwan** is insignificant and conceals *from* Ridwan **God is greater** than all of that Which God has given them, and in it is evidence that nothing of the blessings, no matter how great and immense, is comparable to the pleasure of God Almighty, and that the slightest pleasure of it is not equal to any of the physical pleasures, even if they are at an ultimate level with no ultimate limit. O God, be pleased with us with a pleasure that is not tainted by discontent and is not marred by misery, O He in whose hand is all good, its small and great. The reference in His saying: *That* is to what came before of what God promised to the believing men and women. **It is the great attainment**, not every attainment that people consider to be attainment.

Abu Al-Sheikh narrated on the authority of Ad-Dahhak regarding his statement: **They enjoin what is right**, he said: They call to belief in God and His Messenger and spending in the way of God and whatever is from obedience to God. **And they forbid what is wrong**, from polytheism and disbelief. He said: Enjoining what is right and forbidding what is wrong is an obligation of God's obligations that God has prescribed for the believers. Abu Al-Sheikh narrated on the authority of Ibn Abbas regarding his statement: **Some of them are allies of others**, he said: Their brotherhood in God, they love one another for the sake of God's majesty and allegiance to God. And it has been proven from the Messenger of God, may God bless him and grant him peace, regarding enjoining what is right and forbidding what is wrong from the hadiths that are well-known. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Al-Hasan who said: I asked Imran bin Husain and Abu Hurairah about the interpretation of the verse: **And goodly dwellings in gardens of perpetual bliss**. They said: It has been revealed to the expert. We asked the Messenger of God (blessings and peace of God be upon him) about it and he said: A palace of pearls in Paradise. In that palace are seventy houses of red rubies. In each house are seventy houses of green emerald. In each house are seventy beds. On each bed are seventy mattresses of every color. On each bed is a woman from the houris. In each house are seventy tables. On each table are seventy types of food. In each house are seventy female servants. The believer is given strength every morning that he will be able to bear all of that. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **Gardens of perpetual bliss**. He said: The place of residence of the man who will be in it. Ibn Abi Hatim narrated on his authority that he said: Their place of residence is in it forever. Abu Al-Sheikh narrated on the authority of Saeed bin Jubair regarding his statement: **And the pleasure of God is greater**, meaning: If they are informed that God is pleased with them, then it is greater to them than

gifts and praises. Al-Bukhari, Muslim and others narrated on the authority of Abu Saeed who said: The Messenger of God, may God bless him and grant him peace, said: "God will say to the people of Paradise: O people of Paradise, and they will say: At your service, our Lord, and at your pleasure, and goodness is in your hands. He will say: Are you satisfied? They will say: Our Lord, why should we not be satisfied when you have given us what you have not given to any of your creation? He will say: Shall I not give you something better than that? They will say: O our Lord, what is better than that? He will say: I will bestow My pleasure upon you, and I will never be angry with you after that."

Tafsir al-Baghawi

72- God has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and good dwellings, good homes, **in gardens of perpetual residence**, meaning: gardens of perpetual residence and abode. It is said: he abode in a place if he resided in it.

Ibn Masoud said: It is the middle of Paradise.

Abdullah bin Amr bin Al-Aas said: There is a palace in Paradise called *Aden* surrounded by towers and meadows. It has five thousand doors and none shall enter it except a prophet, a friend, or a martyr.

Al-Hassan said: A palace of gold that no one can enter except a prophet, a friend, a martyr, or a just judge.

Ata bin Al-Saib said: *Aden* is a river in Paradise, its gardens are on both its banks.

Muqatil and Al-Kalbi said: *Aden* is the highest level in Paradise, and in it is the Spring of Tasnim, and the gardens are around it, surrounding it, and it has been covered from the time God Almighty created it until its people descend upon it: the prophets, the truthful, the martyrs, the righteous, and whoever God wills. In it are palaces of pearls, rubies, and gold, and a pleasant wind blows from beneath the Throne, and dunes of the most fragrant white musk enter upon them.

And the pleasure of God is greater. That is, God's pleasure with them is greater than that. **That is the great attainment**. We narrated on the authority of Abu Sa'id al-Khudri **may God be pleased with him** that the Prophet (blessings and peace of God be upon him) said: "God the Almighty will say to the people of Paradise: 'O people of Paradise, are you satisfied?' They will say: 'Our Lord, why should we not be satisfied when You have given us what You have not given to any of Your creation?' He will say: 'Shall I not give you something better than that?' They will say: 'Our Lord, what is better than that?' He will say: 'I will bestow My pleasure upon you, and I will never be angry with you after that.'"

Tafsir al-Baidawi

72. God has promised the believing men and believing

Surat al-Tawbah 9:72

God has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in Gardens of Eden. And approval from God is greater. That is the great attainment.

women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings that the soul enjoys or in which life is pleasant. In the hadith, it is said that they are palaces of pearls, emeralds, and red rubies. **In the Gardens of Eden** residence and eternity. "And on his authority, may God's prayers and peace be upon him, 'Eden is the abode of God which no eye has seen and no human heart has conceived. None inhabits it except three: the prophets, the truthful ones, and the martyrs. God Almighty says: 'Blessed is he who enters you.'" The reference of the conjunction in it may be to the multiplicity of what is promised to each one or to all by way of distribution, or to the difference in its description, as if he described it first as being of the same type as the most splendid places they know, so that their natures incline toward it as the first thing that strikes their ears. Then he described it as being surrounded by good living, free from the impurities of turbidity that are not absent from any of the places of this world, and in it is what the souls desire and the eyes delight in. Then he described it as a place of residence and stability in the neighborhood of the highest, in which neither decay nor change befalls them. Then he promised them something greater than that, saying: 'And the pleasure of God is greater,' because it is the beginning of all happiness and honor and the one that leads to attaining arrival and winning the encounter. And on his authority, may God's prayers and peace be upon him, God Almighty says to the people of Paradise, 'Are you satisfied?' They say, 'Why should we not be satisfied, when you have given us what you have not given to anyone else?'" Who created you? He says: I will give you something better than that. They say: What is it like that? He says: I will bestow My pleasure upon you, and I will never be angry with you. *That* meaning pleasure or all of the above. **is the great success** before which the world and everything in it are insignificant.

Surat al-Tawbah 9:73

O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. Their refuge is Hell, and wretched is the destination.

Tafsir al-Jalalayn

73 - O Prophet, strive against the disbelievers with the sword **and the hypocrites** with the tongue and argument **and be harsh upon them** with rebuke and hatred **and their refuge is Hell, and wretched is the destination** The reference is

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: **O Prophet, fight the disbelievers**, with the sword and weapons, **and the hypocrites**.

The interpreters differed regarding the description of the *jihad* that God commanded His Prophet to do against the hypocrites.

Some of them said: He ordered him to fight them with his hand and tongue, and with everything he could fight them with.

Who said that?

Ibn Wakee' told us, he said, Hamid bin Abd al-Rahman and Yahya bin Adam told us, on the authority of Hasan bin Salih, on the authority of Ali bin al-Aqmar, on the authority of Amr bin Abi Jundub, on the authority of Ibn Mas'ud, regarding his statement: **Fight the disbelievers and the hypocrites**, he said: With his hand, and if he is unable to do so, then with his tongue, and if he is unable to do so, then with his heart, and if he is unable to do so, then let him frown in his face.

Others said: Rather, he ordered him to fight them with his tongue.

Who said that?

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **O Prophet, fight the disbelievers and the hypocrites and be harsh upon them**, so God commanded him to fight the disbelievers with the sword, and the hypocrites with the tongue, and to remove gentleness from them.

Al-Qasim told us, he said, Al-Hussein told me, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said: **Fight the disbelievers and the hypocrites**, he said: **(the disbelievers)**, by fighting, and **(the hypocrites)**, by speaking harshly to them.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd bin Sulayman told us, who said: I heard Ad-Dahhak say regarding His statement: **Fight the disbelievers and the hypocrites and be harsh upon**

them, meaning: Fight the disbelievers with the sword, and be harsh upon the hypocrites with words, which is fighting them.

Others said: Rather, he ordered him to implement the limits on them.

Who said that?

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Hasan: **Fight the infidels and the hypocrites**, he said: Fight the infidels with the sword, and the hypocrites with the limits, establish the limits of God upon them.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them**, he said: God commanded His Prophet, may God bless him and grant him peace, to strive against the disbelievers with the sword, and to be harsh upon the hypocrites in the limits.

Abu Ja'far said: The most correct interpretation of this, in my opinion, is what Ibn Mas'ud said: that God commanded His Prophet, may God bless him and grant him peace, to fight the hypocrites in the same way that He commanded him to fight the polytheists.

If someone says: How did the Prophet, may God bless him and grant him peace, leave them living among his companions, even though he knew about them?

It was said: God, the Most High, only commanded fighting those among them who openly declared disbelief and then continued to declare it. As for those among them who, if it was discovered that they had spoken a word of disbelief and accepted it, denied it and returned from it and said: **I am a Muslim**, then the ruling of God regarding everyone who openly declared Islam with his tongue is that his blood and wealth are protected by that, even if he believed otherwise. God, the Most High, was entrusted with their secrets and did not leave it to people to search for secrets. Therefore, the Prophet, may God bless him and grant him peace, despite his knowledge of them and God's knowledge of their inner selves and the belief in their hearts, would allow them to be among the Companions, and a Muslim would not treat their jihad as a jihad against someone who had waged war against him on the basis of associating partners with God, because if one of them was discovered to have said a word in which he disbelieved in God and then accepted it, he would deny it and declare Islam with his tongue. So, may God bless him and grant him peace, he would not accept it except for what he showed him of his words, when he was present with him and his intention to carry out the ruling on him, without what he had previously said of his words before that, and without the belief of his conscience, which God did not permit anyone to accept in the ruling, and he took it upon himself to accept it without his creation.

And His statement: **And be harsh with them**, God Almighty says: And be severe with them in jihad, fighting, and terror.

His saying: **And their abode is Hell**, meaning: Their

Surat al-Tawbah 9:73

O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. Their refuge is Hell, and wretched is the destination.

dwellings are Hell, which is their abode and their abode. **And wretched is the destination**, meaning: And wretched is the place to which they will be led, Hell.

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **O Prophet, strive against the disbelievers and the hypocrites**. The address is to the Prophet, may God bless him and grant him peace, and his nation after him is included in it. It was said: What is meant is to strive against the disbelievers with the believers. Ibn Abbas said: He ordered to strive against the disbelievers with the sword, and against the hypocrites with the tongue and severe warning and harshness. It was narrated from Ibn Masoud that he said: Strive against the hypocrites with your hand, and if you cannot, then with your tongue, and if you cannot, then restrain yourself from slandering them. Al-Hasan said: Strive against the hypocrites by establishing the prescribed punishments against them with the tongue - and Qatada chose this - and they were the ones who most frequently applied the prescribed punishments. Ibn Al-Arabi Abu Bakr: As for establishing proof with the tongue, it was permanent, and as for the prescribed punishments, because most of the times they applied the prescribed punishments, it was a claim without proof. The sinner is not a hypocrite, but rather the hypocrite is the one who has hypocrisy hidden in his heart, not the one who is apparent with his limbs, and the accounts of those who were punished testify that they were not hypocrites.

Second: The Almighty's saying: **And be harsh with them**. Harshness is the opposite of compassion, and it is the severity of the heart in imposing a command on its owner. It is not in the tongue, as the Prophet, may God bless him and grant him peace, said:

If one of your female slaves commits adultery, let him flog her with the prescribed lashes, and let him not reproach her. And from this is the saying of God the Almighty: **And if you had been rude [in speech] and harsh in heart, they would have disbanded from around you**. (Al-Imran 3:159). And from this is the saying of the women to Omar: You are ruder and harsher than the Messenger of God, may God bless him and grant him peace. The meaning of harshness is roughness of the side. It is the opposite of the saying of God the Almighty: **And lower your wing to those who follow you among the believers**. (Ash-Shu'ara': 215) **And lower to them the wing of humility out of mercy**. (al-Isra' 17:24). This verse abrogated everything from forgiveness, reconciliation, and pardon.

Tafsir Ibn Kathir

God Almighty commanded His Messenger, may God bless him and grant him peace, to fight the infidels and hypocrites and to be harsh with them, as He

commanded him to lower his wing for those believers who followed him, and He informed him that the destiny of the infidels and hypocrites is Hell in the Hereafter. It was mentioned earlier from the Commander of the Faithful, Ali bin Abi Talib, that he said: The Messenger of God, may God bless him and grant him peace, was sent with four swords: a sword for the polytheists, **So when the sacred months have passed, kill the polytheists**, a sword for the infidels of the People of the Book, "Fight those who do not believe in God or in 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," a sword for the hypocrites, **Fight the infidels and hypocrites**, and a sword for the rebels, **So fight those who rebel until they return to the command of God**, and this requires that they fight with swords if they display hypocrisy, and this is the choice of Ibn Jarir.

Ibn Masoud said about the verse: **Fight the disbelievers and the hypocrites**, he said: with his hand, and if he is unable to do so, then let him scowl at him. Ibn Abbas said: God commanded him to fight the disbelievers with the sword and the hypocrites with the tongue, and to remove gentleness from them. Ad-Dahhak said: Fight the disbelievers with the sword and be harsh with the hypocrites with words, which is fighting them. Muqatil and Ar-Rabi' said something similar. Al-Hasan and Qatadah said: Fighting them means implementing the prescribed punishments on them. It may be said that there is no contradiction between these statements, because sometimes He holds them accountable for this and sometimes for that, according to the circumstances, and God knows best. And His statement: **They swear by God that they did not say it, but they did say the word of disbelief and disbelieved after their Islam**, Qatadah said: It was revealed about Abdullah bin Ubayy, and that was because two men, a Juhani and an Ansari, fought, and the Juhani attacked the Ansari, so Abdullah said to the Ansari: Will you not support your brother? By God, our example and that of Muhammad are only as the one who said: Fatten your dog and it will eat you, and he said: If we return to Medina, the more honorable will expel therefrom the more humble. A man from the Muslims went to the Prophet, may God bless him and grant him peace, and he sent for him and asked him, and he began to swear by God that he did not say anything, so God revealed this verse about him. Ismail bin Ibrahim bin Uqbah narrated on the authority of his uncle Musa bin Uqbah, who said: Abdullah bin Al-Fadl told me that he heard Anas bin Malik, may God be pleased with him, say: I was saddened by those of my people who were afflicted in Al-Harrah, so Zaid bin Arqam wrote to me and was informed of the severity of my sadness, mentioning that he heard the Messenger of God say: **O God, forgive the Ansar and the sons of the Ansar**. Ibn Al-Fadl was doubtful about the sons of the sons of the Ansar. Ibn Al-Fadl said: Anas asked some of those who were with him about Zaid bin Arqam, and he said: He is the one to whom the Messenger of God, may God bless him and grant him

peace, said: **God has fulfilled his permission for him.** He said: That was when he heard a man from the hypocrites say while the Messenger of God, may God bless him and grant him peace, was delivering a sermon: If he is truthful, then we are worse than donkeys. Zaid bin Arqam said: So he is By God, you are truthful, and you are worse than a donkey. Then this was reported to the Messenger of God, may God bless him and grant him peace, but the speaker denied it, so God revealed this verse confirming what Zaid said, meaning his statement: **They swear by God that they did not say** the verse. Al-Bukhari narrated it in his Sahih on the authority of Ismail bin Abi Uways on the authority of Ismail bin Ibrahim bin Uqbah - until his statement - this is the one to whom God has fulfilled His permission, and perhaps what comes after it is from the statement of Musa bin Uqbah, and Muhammad bin Falih narrated it on the authority of Musa bin Uqbah with his chain of transmission: Then he said Ibn Shihab said, and he mentioned what comes after it on the authority of Musa on the authority of Ibn Shihab.

What is well-known about this story is that it took place during the Battle of Banu Mustaliq, so perhaps the narrator made a mistake in mentioning the verse and wanted to mention something else, so he mentioned it. And God knows best. Al-Umawi said in his Maghazi: Muhammad bin Ishaq told us, on the authority of Al-Zuhri, on the authority of Abd Al-Rahman bin Abdullah bin Kaab bin Malik, on the authority of his father, on the authority of his grandfather, who said: When the Messenger of God, may God bless him and grant him peace, arrived, my people seized me and said: You are a poet, so if you want, apologize to the Messenger of God, may God bless him and grant him peace, for some of the ailments, then it will be a sin for which you seek forgiveness from God. And he mentioned the hadith in full until he said: Among those who stayed behind from the hypocrites and the Qur'an was revealed about them, among them who were with the Prophet, may God bless him and grant him peace, was Al-Jalas bin Suwaid bin Al-Samit, and he was married to Umm Umair bin Saad, and Umair was in his lap. So when the Qur'an was revealed and God reminded them of what He mentioned of what was revealed about the hypocrites, Al-Jalas said: By God, if this man is truthful in what he says, then we are worse than donkeys? Then Umair bin Saad heard him and said: By God, O Jalas, you are the most beloved of people to me, the best of those who are tested by me, and the most difficult for me to have something that I dislike reach you. You said something that if I mentioned it, it would disgrace you, and if I concealed it, it would destroy me, and one of them is easier for me than the other. So he walked to the Messenger of God, may God bless him and grant him peace, and told him what Jalas had said. When Jalas heard about that, he went out until he came to the Prophet, may God bless him and grant him peace, and swore by God that he had not said what Umair bin Saad had said, and he had lied about me. So God Almighty revealed about him: **They swear by God that they did not say it, but they did say the word of disbelief and disbelieved after their Islam** to the end of the verse. So the Messenger of God, may God bless him and grant him peace, stopped him on it, and they claimed that

Jalas had repented, and his repentance was good, and he had given up, and he gave ...

This is how it came in the hadith, connected to it, as if, God knows best, it was from the words of Ibn Ishaq himself, not from the words of Ka'b ibn Malik. Urwah ibn al-Zubayr said: This verse was revealed about al-Jalas bin Suwaid bin al-Samit. He and his wife's son Mus'ab came from Quba'. Al-Jalas said: If what Muhammad brought is true, then we are worse than our donkeys that we are on. Mus'ab said: By God, O enemy of God, I will tell the Messenger of God, may God bless him and grant him peace, what you said. So I came to the Prophet, may God bless him and grant him peace, and I feared that it would be revealed in the Qur'an, or that a calamity would befall me, or that I would be confused by his sin. So I said: O Messenger of God, al-Jalas and I came from Quba' and he said such and such. Had it not been for the fear that I would be confused by a sin or that a calamity would befall me, I would not have told you. He said: So he called al-Jalas and said: O Jalas, did you say what Mus'ab said? So he swore, and God revealed, **They swear by God that they did not say it**, the verse. Muhammad bin Ishaq said: The one who said that statement, as I have heard, was Al-Jalas bin Suwaid bin Al-Samit, and a man who was in his lap, called Umair bin Saad, brought it up against him, and he denied it, so he swore by God that he did not say it. When the Quran was revealed about him, he repented and stopped, and his repentance was good, as I have heard. Imam Abu Ja'far ibn Jarir said: Ayyub ibn Ishaq ibn Ibrahim told me, 'Abdullah ibn Raja' told us, Isra'il told us, on the authority of Samak, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, who said: The Messenger of God, may God bless him and grant him peace, was sitting in the shade of a tree and said, **A man will come to you and look at you with the eyes of Satan, so when he comes, do not speak to him.** They did not wait long before a blue-eyed man appeared, and the Messenger of God, may God bless him and grant him peace, called him and said, **Why do you and your companions curse me?** The man set out and brought his companions to him, and they swore by God that they had not said anything until he forgave them. Then God Almighty revealed, **They swear by God that they had not said anything**, the verse. And His saying, **And they intended what they did not attain**, it was said that it was revealed about Al-Jalas bin Suwaid, and that he intended to kill his wife's son when he said, "I will inform the Messenger of God, may God bless him and grant him peace." And it was said about Abdullah bin Ubayy, that he intended to kill the Messenger of God, may God bless him and grant him peace. Al-Suddi said: It was revealed about people who wanted to crown Abdullah bin Ubayy even though the Messenger of God, may God bless him and grant him peace, was not pleased. It was reported that a group of hypocrites intended to kill the Prophet, may God bless him and grant him peace, while he was in the Battle of Tabuk, on one of those nights while on the road, and they were about a dozen men. Ad-Dahhak said: This verse was revealed about them, and that is clear in what Al-Hafiz Abu Bakr Al-Bayhaqi narrated in the book, Evidence of Prophethood, from the hadith of Muhammad bin Ishaq, from Al-A'mash, from Amr bin Murrah, from Abu Al-Bukhtari, from Hudhayfah bin

Surat al-Tawbah 9:73

O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. Their refuge is Hell, and wretched is the destination.

Al-Yaman, may God be pleased with him, who said: I was holding the reins of The she-camel of the Messenger of God (may God bless him and grant him peace) was led by me and Ammar was leading the she-camel, or I was leading him and Ammar was leading him, until we were at the pass, and there were twelve riders who had intercepted him on it. He said: So I alerted the Messenger of God (may God bless him and grant him peace) about them, and he shouted at them, but they turned and fled. The Messenger of God (may God bless him and grant him peace) said to us: **Do you recognize the people?** We said: No, O Messenger of God, they were veiled, but we recognized the riders. He said: "These are the hypocrites until the Day of Resurrection. Do you know what they wanted?" We said: No. He said: "They wanted to jostle the Messenger of God (may God bless him and grant him peace) on the pass and throw him from it." We said: O Messenger of God, will you not send to their clans so that each tribe sends to you the head of their leader? He said: No, I hate for the Arabs to say among themselves that Muhammad fought with a people, and when God made him victorious through them, he turned to them and killed them. Then he said: O God, shoot them with the Dabilah." We said: O Messenger of God, what is the Dabilah? He said: **A meteor of fire that falls on the heart of one of them and he is destroyed.** Imam Ahmad, may God have mercy on him, said: Yazid told us, Al-Walid bin Abdullah bin Jami' told us, on the authority of Abu Al-Tufayl, who said: When the Messenger of God, may God bless him and grant him peace, returned from the Battle of Tabuk, he ordered a crier to call out: The Messenger of God, may God bless him and grant him peace, has taken Al-Aqaba, so no one else should take it. While the Messenger of God, may God bless him and grant him peace, was being led by Hudhayfah and Ammar was driving him, a group of veiled men approached on camels and deceived Ammar while he was driving the Messenger of God, may God bless him and grant him peace. Ammar, may God be pleased with him, approached and struck the faces of the camels, so the Messenger of God, may God bless him and grant him peace, said to Hudhayfah, **Here he is**, until the Messenger of God, may God bless him and grant him peace, dismounted. When he dismounted, he dismounted and Ammar returned. He said, **O Ammar, do you recognize the people?** He said: I recognized most of the camels, and the people were veiled." He said: **Do you know what they wanted?** He said: God and His Messenger know best. He said: "They wanted to scare away the Messenger of God, may God bless him and grant him peace, from his mount and throw him down." He said: So Ammar asked a man from the companions of the Messenger of God, may God bless him and grant him peace, and said: I ask you by God, how many do you know were the companions of Al-Aqaba? He said: Fourteen men. He said: If you are one of them, then there were fifteen. He said: The Messenger of God, may God bless him and grant him peace, counted three of them. They said: By God, we did not hear the call of the Messenger of God, may God bless him and grant him peace, and we did not know what the people

wanted. So Ammar said: I bear witness that the remaining twelve are at war with God and His Messenger in this worldly life and on the Day when the witnesses will stand. And thus Ibn Lahi'ah narrated on the authority of Abu al-Aswad on the authority of Urwah ibn al-Zubayr something similar to this, and that the Messenger of God, may God bless him and grant him peace, ordered the people to walk in the valley, and he, Hudhayfah, and Ammar ascended the pass. These vile men followed them while they were veiled, and they wanted to take the pass. So God informed the Messenger of God, may God bless him and grant him peace, of their intention, so he ordered Hudhayfah to return to them and strike the faces of their mounts, so they were frightened and returned ugly. The Messenger of God, may God bless him and grant him peace, informed Hudhayfah and Ammar of their names and what they intended to do to kill him, may God bless him and grant him peace, and he ordered them to keep it a secret from them. And thus Yunus ibn Bakir narrated on the authority of Ibn Ishaq, except that he named a group of them, and God knows best.

And this is what was narrated in the Mu'jam of At-Tabarani, as Al-Bayhaqi said. And what testifies to the authenticity of this story is what Muslim narrated: Zuhair bin Harb narrated to us, Abu Ahmad Al-Kufi narrated to us, Al-Walid bin Jami' narrated to us, Abu At-Tayyib narrated to us, he said: There was something between a man from the people of Al-Aqabah and Hudhayfah, as happens between people, so he said: I ask you by God, how many were the people of Al-Aqabah? He said: The people said to him: Tell him when he asked you? He said: We used to say that they were fourteen, so if you are one of them, then the people were fifteen, and I bear witness by God that twelve of them are at war with God and His Messenger in this worldly life and on the Day when the witnesses will stand, and three were excused, they said: We did not hear the caller of the Messenger of God, may God bless him and grant him peace, nor did we know what the people wanted. And he was walking in a lava field and said: The water is scarce, so no one should get there before me. So he found some people who had gotten there before him, so he cursed them that day. And what Muslim also narrated from the hadith of Qatadah from Abu Nadrah from Qays ibn Abbad from Ammar ibn Yasir, he said: Hudhayfah told me from the Prophet, may God bless him and grant him peace, that he said: "Among my companions are twelve hypocrites who will not enter Paradise or smell its fragrance until a camel passes through the eye of a needle. Eight of them will be sufficient for you to be pierced by a lamp of fire that will appear between their shoulders until it bursts into their chests." That is why Hudhayfah was called the one who had the secret that no one else knew, that is, the identification of a group of hypocrites, and they were these, and the Messenger of God, may God bless him and grant him peace, had informed him of them and no one else, and God knows best. And al-Tabarani translated in Musnad Hudhayfah the naming of the companions of al-Aqaba, then it was narrated from Ali ibn Abd al-Aziz from al-Zubayr ibn Bakkar that he said: They are Mu'tab ibn Qushirah,

Wadi'ah ibn Thabit, Jad ibn Abdullah ibn Nabtal ibn al-Harith from Banu Amr ibn Awf, and al-Harith ibn Yazid al-Ta'i. Aws bin Qayzi, Al-Harith bin Suwaid, Saad bin Zarara, Qais bin Fahd, Suwaid bin Da'is from Bani Al-Habli, Qais bin Amr bin Sahl, Zaid bin Al-Lasit, and Salalah bin Al-Hamam, who are from Bani Qaynuqa', declared Islam.

God the Almighty says: **And they did not resent them except because God and His Messenger enriched them from His bounty.** That is, the Messenger had no sin in their view except that God enriched them with His blessing and bestowed happiness. If happiness had been completed for him, God would have guided them to what he brought, as the Prophet (peace and blessings of God be upon him) said to the Ansar: **Did I not find you astray and God guided you through me? And you were divided and God united you through me? And you were poor and God enriched you through me.** Whenever he said something, they said God and His Messenger believed. This formula is said when there is no sin, like His statement: **And they resented them only because they believed in God.** And his saying, peace be upon him, **Ibn Jameel would not be blamed unless he was poor and God enriched him.** Then God, the Blessed and Exalted, called them to repentance, saying, "If they repent, it will be better for them. But if they turn away, God will punish them with a painful punishment in this world and the Hereafter." That is, if they continue on their path, God will punish them with a painful punishment in this world, that is, with killing, worry, and grief, and in the Hereafter, that is, with torment, humiliation, disgrace, and degradation. **And they will have no protector or helper on earth.** That is, they will have no one to make them happy or rescue them, who will bring them good or ward off evil from them.

Fath al-Qadir

The command to the Prophet (peace be upon him) to carry out this jihad is a command to his nation after him. Jihad against the infidels is to fight them until they submit, and jihad against the hypocrites is to establish proof against them until they abandon it and believe in God. Al-Hasan said: Jihad against the hypocrites is to establish the prescribed punishments against them, and Qatada chose this view. It was said in explaining it that the hypocrites were the ones who did most of the things that required the prescribed punishments. Ibn al-Arabi said: This is a claim that has no proof, and the sinner is not a hypocrite, rather the hypocrite is the one who is always in his heart of hypocrisy, not the one who is outwardly adorned with his limbs, and the reports of those who were punished testify by their context that they were not hypocrites. His statement: **73- And be harsh with him** Harshness is the opposite of compassion, and it is hardness of heart and roughness of side. It was said: This verse abrogated everything from forgiveness, reconciliation and pardon.

Tafsir al-Baghawi

73- The Almighty said: **O Prophet, strive against the**

disbelievers: with the sword and killing, **and the hypocrites,** and they differed about the description of striving against the hypocrites, Ibn Masoud said: with his hand, and if he is unable to do so, then with his tongue, and if he is unable to do so, then with his heart, and he said: Do not meet the hypocrites except with a frowning face. Ibn Abbas said: with the tongue and abandoning kindness. Ad-Dahhak said: by harsh speech. Al-Hasan and Qatadah said: by implementing the prescribed punishments on them. **And be harsh upon them, and their refuge in the Hereafter, is Hell, and wretched is the destination.** Ata' said: This verse abrogated everything about forgiveness and pardon.

Tafsir al-Baidawi

73. **O Prophet, strive against the disbelievers** with the sword. **And the hypocrites** by obligating the argument and establishing the limits. **And be harsh upon them** in that and do not show favoritism towards them. **And their refuge is Hell, and wretched is the destination** their destination.

Surat al-Tawbah 9:74

They swear by God that they did not say it, but they did say the word of disbelief and disbelieved after their Islam and intended what they did not attain. They only resented it because God and His Messenger enriched them from His bounty. So if they repent, it will be better for them, but if they turn away, God will punish them with a painful punishment in this world and the Hereafter. And they do not resent it except because God and His Messenger enriched them from His bounty. So if they repent, it will be better for them, but if they turn away, God will punish them with a painful punishment in this world and the Hereafter. They will have on earth neither protector nor helper.

Surat al-Tawbah 9:74

They swear by God that they did not say it, but they did say the word of disbelief and disbelieved after their Islam and intended what they did not attain. They only resented it because God and His Messenger enriched them from His bounty. So if they repent, it will be better for them, but if they turn away, God will punish them with a painful punishment in this world and the Hereafter. And they do not resent it except because God and His Messenger enriched them from His bounty. So if they repent, it will be better for them, but if they turn away, God will punish them with a painful punishment in this world and the Hereafter. They will have on earth neither protector nor helper.

Tafsir al-Jalalayn

74 - **They swear** that is, the hypocrites **by God that they did not say** what you have heard about them of insults **and they did say the word of disbelief and disbelieved after their Islam** they showed disbelief after showing Islam **and they intended what they did not achieve** of killing the Prophet on the night of Al-Aqabah when he returned from Tabuk and they were a few dozen men, so Ammar bin Yasir struck the faces of the camels when they deceived him and they turned back **and they did not find fault** they denied **except that God and His Messenger enriched them from His bounty** with spoils after their great need, and the meaning is that they did not gain from Him except this and it is not something to be found fault with **so if they repent** from hypocrisy and believe in you **it will be better for them, but if they turn away** from faith **God will punish them with a painful punishment in this world by killing and in the Hereafter with fire and they will have on earth no protector** to protect them from Him **nor helper** to prevent them

Tafsir al-Suyuti

The Almighty said: They swear by God that they did not say the verse K Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: Al-Jalas bin Suwaid bin Al-Samit was one of those who stayed behind from the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk, and he said: If this man is truthful, then we are worse than donkeys. Umair bin Sa'eed reported that to the Messenger of God, may God bless him and grant him peace, and he swore by God that I did not say. Then God revealed: They swear by God that they did not say the verse. They claimed that he repented and his repentance was good. K Then he narrated on the authority of Ka'b bin Malik and something similar. Ibn Saad narrated

something similar in Al-Tabaqat on the authority of Urwah.

K and Ibn Abi Hatim narrated on the authority of Anas bin Malik who said: Zaid bin Arqam heard a man from the hypocrites saying while the Prophet, may God bless him and grant him peace, was giving a sermon: If this man is truthful, then we are worse than donkeys. So this was reported to the Prophet, may God bless him and grant him peace, and he denied the speaker, so God revealed: They swear by God that they did not say the verse.

Ibn Jarir narrated on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, was sitting in the shade of a tree and said: **A man will come to you who will look with the eyes of a devil.** Then a blue-eyed man came out and the Messenger of God, may God bless him and grant him peace, called him and said: **Why are you and your companions cursing me?** The man went and brought his companions and they swore by God that they had not said anything until he forgave them. Then God Almighty revealed: **They swear by God that they have not said anything.**

And he narrated on the authority of Qatada who said that two men fought, one of them from Juhayna and the other from Ghifar. Juhayna were allies of the Ansar, and the Ghifarite prevailed over the Juhayni. So Abdullah bin Abi Al-Aws said: Support your brother, for by God, our example and the example of Muhammad are as the one who said: "Fatten your dog and it will eat you. If we return to Medina, the more honorable will expel therefrom the more humble." So a man from the Muslims went to the Messenger of God, may God bless him and grant him peace, and he sent for him and asked him, and he began to swear by God that he had not said anything, so God Almighty revealed: **They swear by God that they did not say anything.**

Al-Tabarani narrated on the authority of Ibn Abbas, who said: A man called Al-Aswad intended to kill the Prophet, may God bless him and grant him peace, so the verse was revealed: And they intended to do something they did not achieve.

Ibn Jarir and Abu Al-Sheikh narrated on the authority of Ikrimah that the client of Banu Adi bin Kaab killed a man from the Ansar, so the Prophet, may God bless him and grant him peace, ruled that the blood money should be twelve thousand, and this was revealed regarding it: **They only resented it because God and His Messenger enriched them from His bounty.**

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed

about the one about whom this verse was revealed, and the statement he made, about whom God informed that he would swear by God that he did not say it.

Some of them said: The one about whom this verse was revealed is Al-Jalas bin Suwaid bin Al-Samit.

And what he said was:

Ibn Wakee' narrated to us, he said: Abu Mu'awiyah narrated to us, on the authority of Hisham ibn Urwah, on the authority of his father: **They swear by God that they did not say it, but they did say the word of disbelief.** He said: "It was revealed about Al-Jalas ibn Suwaid ibn As-Samit, who said: 'If what Muhammad brought is true, then we are worse than donkeys!' His wife's son said to him: 'By God, O enemy of God, I will tell the Messenger of God, may God bless him and grant him peace, what you said, for if I do not do so I fear that a calamity will befall me and I will be held accountable for your sin!' So the Prophet, may God bless him and grant him peace, called Al-Jalas and said: 'O Jalas, did you say such and such?' So he swore that he did not say it, and then God, the Blessed and Exalted, revealed: 'They swear by God that they did not say it, but they did say the word of disbelief and disbelieved after their Islam and intended what they did not attain. They did not resent it except because God and His Messenger enriched them from His bounty.'"

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Muawiyah Al-Dareer told us, on the authority of Hisham bin Urwah, on the authority of his father, he said: "This verse was revealed: 'They swear by God that they did not say it - but they did say the word of disbelief and disbelieved after their Islam', about Al-Jalas bin Suwaid bin As-Samit. He and his wife's son Mus'ab came from Quba'. Al-Jalas said: If what Muhammad brought is true, then we are worse than our donkeys that we are on! Mus'ab said: By God, O enemy of God, I will tell the Messenger of God, may God bless him and grant him peace, what you said! So I came to the Prophet, may God bless him and grant him peace, and I feared that something would be revealed in the Qur'an, or that a calamity would befall me, or that I would be confused by his sin. I said: O Messenger of God, Al-Jalas and I came from Quba', and he said such and such, and were it not for the fear that I would be confused by his sin, or that a calamity would befall me, I would not have told you. He said: So he called Al-Jalas and said to him: O Al-Jalas, did you say what Mus'ab said? He said: So he swore, and God, the Most High, revealed: 'They swear by God What they said, and they did say the word of disbelief and disbelieved after their Islam,' the verse.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: The one who said that statement, as far as I have heard, was Al-Jalas bin Suwaid bin Al-Samit, and a man who was in his care, called Umair bin Saeed, took it back from him, and he denied it, and he swore by God that he had not said it. Then when the Qur'an was revealed about him, he repented and stopped, and his repentance was good, as far as I have heard.

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: **The word of disbelief**, one of them said: **(If what Muhammad says is true, then we are worse than donkeys)!** A man from the believers said to him: What he said is true, and you are worse than a donkey! He said: The hypocrites intended to kill him, so that is what He said: **And they intended what they did not attain.**

Al-Muthanna told me, he said, Abu Jadhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

... He said, Ishaq told us, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Ayyub ibn Ishaq ibn Ibrahim told me, he said, Abdullah ibn Raja told us, he said, Israel told us, on the authority of Samak, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, he said: "The Messenger of God, may God bless him and grant him peace, was sitting in the shade of a tree, and he said: 'A man will come to you and look at you with the eyes of a devil, so when he comes, do not speak to him.' It was not long before a blue-eyed man appeared, and the Messenger of God, may God bless him and grant him peace, called him and said: 'Why are you cursing me, you and your companions?' So the man went and brought his companions, and they swore by God that they had not said or done, until he forgave them, and God revealed: 'They swear by God that they did not say,' then He described them all until the end of the verse."

Others said: Rather, it was revealed about Abdullah bin Ubayy bin Salul. They said: And the word that he said is what:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **They swear by God that they did not say it**, to his statement: **Who is there to protect us and who is there to help us?** He said: It was mentioned to us that two men fought, one of them from Juhayna, and the other from Ghifar, and Juhayna were allies of the Ansar, and the Ghifarites prevailed over the Juhayni, so Abdullah bin Ubayy said to the Aws: Help your brother, for by God, our situation and the situation of Muhammad are like the one who said: **Fatten your dog and it will eat you**, and he said: **If we return to Medina, the more honorable will surely expel therefrom the more humble** (al-Munafiqun 63:8). So a man from the Muslims went to the Prophet of God, may God bless him and grant him peace, and he sent for him and asked him, and he began to swear by God that he did not say it, so God, the Blessed and Exalted, revealed: **They swear by God that they did not say it, but they did say the word of disbelief.**

Muhammad ibn Abd al-A'la told me, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **They swear by God that they did not say it, but they did say the word of disbelief**, he said: It was revealed about Abdullah ibn Ubayy ibn Salul.

Abu Ja'far said: The correct statement in this regard, according to us, is that God the Most High informed us

Surat al-Tawbah 9:74

They swear by God that they did not say it, but they did say the word of disbelief and disbelieved after their Islam and intended what they did not attain. They only resented it because God and His Messenger enriched them from His bounty. So if they repent, it will be better for them, but if they turn away, God will punish them with a painful punishment in this world and the Hereafter. And they do not resent it except because God and His Messenger enriched them from His bounty. So if they repent, it will be better for them, but if they turn away, God will punish them with a painful punishment in this world and the Hereafter. They will have on earth neither protector nor helper.

about the hypocrites that they swear falsely by God about a word of disbelief that they uttered, that they did not say it. It is possible that this statement is what was narrated from `Urwah: that Al-Jalas said it, and it is possible that the one who said it was `Abdullah bin Ubayy bin Salul, and the statement is what Qatadah reported that he said. We do not know which of these is which, since there is no report of either of them that requires proof, and by which one can reach certain knowledge of it, and its knowledge is not something that can be attained by the innate mind. So the correct statement is to say about it as God the Most High said: **They swear by God that they did not say it, but they did say the word of disbelief and disbelieved after their Islam.**

As for his saying: **And they intended to do what they did not attain**, the people of interpretation differed about what they intended to do, and what was the thing they intended to do.

Some of them said: He is a hypocrite, and what he intended to do was to kill his wife's son who heard what he said and feared that he would reveal it to him.

Who said 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, he said: The hypocrite intended to kill him, meaning to kill the believer who said to him: **(You are worse than a donkey)!** So that is what he said: **And they intended what they did not attain.**

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, the same.

Others said: The one they were about to do was a man from Quraysh, and the one they were about to do was kill the Messenger of God, may God bless him and grant him peace.

Who said that?

Al-Harith told me, he said, Abdul Aziz told us, he said, Shabl told us, on the authority of Jabir, on the authority of Mujahid, regarding his statement: **And they intended that which they could not attain**, he said: A man from Quraysh intended to kill the Messenger of God, may God bless him and grant him peace, and he was called *Al-Aswad*.

Others said: The one who was concerned was Abdullah bin Abi bin Salul, and his concern that he did not achieve was his saying: **If we return to Medina, the more honorable will surely expel therefrom the more humble** (al-Munafiqun 63:8), from the words of Qatada, and we have mentioned it.

And His statement: **And they did not resent anything except that God and His Messenger enriched them from His bounty**, tells us that the hypocrite about whom God mentioned that he said the word of disbelief was poor, so God enriched him by killing a slave of his, and the Messenger of God, may God bless him and grant him peace, gave him his blood money. So when he said what he said, God the Most High said: **And they did not resent anything**, meaning: they did not find fault with the Messenger of God, may God bless him and grant him peace, **except that God and His Messenger enriched them from His bounty.**

Who said that?

Ibn Wakee' told us, he said, Abu Mu'awiyah told us, on the authority of Hisham ibn Urwah, on the authority of his father: **And they did not resent it except because God and His Messenger enriched them from His bounty.** Al-Jalas had killed a freed slave of his, so the Messenger of God, may God bless him and grant him peace, ordered blood money for him, and he became independent. That is what he said: **And they did not resent it except because God and His Messenger enriched them from His bounty.**

... He said, Ibn Uyaynah told us, on the authority of Amr, on the authority of Ikrimah, who said: The Prophet, may God bless him and grant him peace, ruled that the blood money should be twelve thousand for a client of Banu Adi ibn Ka'b, and this verse was revealed about him: **And they did not resent him except because God and His Messenger had enriched them from His bounty.**

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And they did not resent it except because God and His Messenger had enriched them from His bounty**, he said: After God bin Abi, it was blood money, so the Messenger of God, may God bless him and grant him peace, paid it for him.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Sufyan, he said, Amr told us, he said: I heard Ikrimah: A client of Banu Adi bin Kaab killed a man from the Ansar. So the Messenger of God, may God bless him and grant him peace, ruled that the blood money should be twelve thousand, and in it was revealed: **And they did not resent it except because God and His Messenger had enriched them from His bounty.** Amr said: I did not hear this from the Prophet, may God bless him and grant him peace, except from Ikrimah, meaning: The blood money should be twelve thousand.

Salih bin Mismar narrated to us, he said: Muhammad bin Sinan Al-Awqi narrated to us, he said: Muhammad

bin Muslim Al-Ta'ifi narrated to us, on the authority of Amr bin Dinar, on the authority of Ikrimah, the freed slave of Ibn Abbas, on the authority of Ibn Abbas: The Prophet, may God bless him and grant him peace, made the blood money twelve thousand. That is what he said: **And they did not resent it except because God and His Messenger had enriched them from His bounty**, he said: By taking the blood money.

As for His statement: **If they repent, it will be better for them**, the Most High says: If these people who said the word of disbelief repent from what they said and then go back on it, their going back and repenting from that will be better for them than hypocrisy. **But if they turn away**, meaning: If they turn away from repentance, and do it and persist in their disbelief, **God will punish them with a painful punishment**, meaning: He will punish them with a painful punishment in this world, either by killing or by a quick disgrace for them in it, and He will punish them in the Hereafter with the Fire.

And His statement: **And they will have no protector or helper on earth**, meaning: And if God punishes them in this worldly life, what will these hypocrites have, **any protector** who will support him in order to prevent him from God's punishment, **nor any helper** who will support him from God and save him from His punishment. They were people of honor and strength with their clans and people, and they protected themselves with them from those who wanted to harm them. So God, the Most High, informed us that those who protected them from those who wanted to harm them from their clans and allies will not protect them from God nor will they support them from Him, if they need their support.

He mentioned that the person about whom this verse was revealed repented from his hypocrisy.

Who said that?

Ibn Wakee' told us, he said, Abu Mu'awiyah told us, on the authority of Hisham ibn Urwah, on the authority of his father: **If they repent, it will be better for them**. He said: Al-Jalas said: God has made an exception for me to repent, so I repent. So the Messenger of God, may God bless him and grant him peace, accepted it from him.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Muawiyah told us, on the authority of Hisham bin Urwah, on the authority of his father: **If they repent, it will be better for them**, the verse. Al-Jalas said: O Messenger of God, I see that God has made an exception for me in repentance, so I repent! So he repented, and the Messenger of God, may God bless him and grant him peace, accepted it from him.

Tafsir al-Qurtubi

It contains six issues:

First: The Almighty said: **They swear by God that they did not say it**. It was narrated that this verse was revealed about Al-Jalas bin Suwaid bin Al-Samit and Wadi'ah bin Thabit. They spoke ill of the Prophet, peace and blessings be upon him, and said: By God, if

Muhammad is truthful about our brothers who are our leaders and best, then we are worse than donkeys. Amir bin Qais said to him: Yes! By God, Muhammad is truthful and believed, and you are worse than a drunkard. Amir informed the Prophet, peace and blessings be upon him, of that. Al-Jalas came and swore by God at the pulpit of the Prophet, peace and blessings be upon him, that Amir is a liar. Amir swore that he had said it, and said: O God, reveal something to Your truthful Prophet. So it was revealed. It was said that it was Asim bin Adi who heard it. It was also said that it was Hudhayfah. It was also said that it was heard by his wife's son, whose name was Umair bin Saad, according to what Ibn Ishaq said. Another said that his name was Mus'ab. Al-Jalas intended to kill him so that he would not tell the truth about him, so it was revealed about him: **And they intended what they did not attain**. Mujahid said: When his companion told Al-Jalas that he would tell the Messenger of God (peace be upon him) what you said, he intended to kill him, but he did not do so, he was unable to do so. He said, this is the indication in his saying, **and they intended what they could not achieve**. It was said that it was revealed about Abdullah bin Ubayy, he saw a man from Ghifar fighting with a man from Juhayna, and Juhayna were allies of the Ansar, so Al-Ghifari Al-Juhayni attacked him. Ibn Ubayy said: O sons of Aws and Khazraj, support your brother! By God, our example and that of Muhammad are like the saying of the one who said: Fatten your dog and it will eat you, and if we return to Medina, the more honorable will expel therefrom the more abject. So he informed the Prophet (peace be upon him) of that, and Abdullah bin Ubayy came to him and swore that he did not say it. Qatadah said: A third opinion is that it was the saying of all the hypocrites, as Al-Hasan said. Ibn Al-Arabi said: This is correct, because of the generality of the statement and the presence of meaning in it and among them, and the sum of that is their belief that he was not a prophet.

Second: The Almighty's saying: **And they have certainly said the word of disbelief**. Al-Naqqash said: Their denial of what God had promised of victory. It was also said: The word of disbelief is the saying of Al-Jalas: If what Muhammad brought is true, then we are worse than donkeys. And the saying of Abdullah bin Ubayy: If we return to Medina, the more honorable will surely expel therefrom the more humble. Al-Qushayri said: The word of disbelief is cursing the Prophet, peace and blessings be upon him, and attacking Islam. **And they disbelieved after their Islam** meaning after the ruling that they were Muslims. This indicates that the hypocrites are disbelievers, and in the Almighty's saying: **That is because they believed and then disbelieved** (al-Munafiqun 63:3) there is conclusive evidence.

The verse also indicates that disbelief is anything that contradicts belief and knowledge, even though faith is only in **There is no god but God** without any other words or actions except in prayer. Ishaq bin Rahawayh said: They agreed on something in prayer that they did not agree on in all other religions, because they all said: Whoever is known to be a disbeliever and then they see him praying the prayer on time until he has prayed many prayers, and they did not know him to acknowledge it verbally, he is judged to be a believer,

Surat al-Tawbah 9:74

They swear by God that they did not say it, but they did say the word of disbelief and disbelieved after their Islam and intended what they did not attain. They only resented it because God and His Messenger enriched them from His bounty. So if they repent, it will be better for them, but if they turn away, God will punish them with a painful punishment in this world and the Hereafter. And they do not resent it except because God and His Messenger enriched them from His bounty. So if they repent, it will be better for them, but if they turn away, God will punish them with a painful punishment in this world and the Hereafter. They will have on earth neither protector nor helper.

and they did not judge him in fasting and zakat, which is an example of that.

Third: The Almighty's saying: **And they intended that which they could not attain**, meaning the hypocrites who killed the Prophet, may God bless him and grant him peace, on the night of Aqaba in the Battle of Tabuk, and they were twelve men. Hudhayfah said:

"The Messenger of God, may God bless him and grant him peace, named them until he had counted them all. I said: Why don't you send for them and kill them? He said: I hate for the Arabs to say that when he defeated his companions he began to kill them (then said: O God, shoot them) with the dabilah. It was said: O Messenger of God, what is the dabilah? He said: A meteor from Hell that he places on the strings of one of their hearts until his soul is taken." And so it was. Muslim narrated it with the same meaning. It was said that they intended to tie the crown on the head of Ibn Abi Abi so that they could gather around him. The statement of Mujahid on this has been mentioned above.

Fourth: The Almighty's saying: **And they did not resent anything except that God and His Messenger enriched them from His bounty**. That is, they did not resent anything, as Al-Nabigha said:

There is no fault in them except that their swords have dents from the clashing of the battalions.

It is said: Naqam yanqam, and Naqam yanqam. The poet said in the kasr:

They did not resent the Umayyads except that they were patient when they got angry.

Zuhair said:

It is either delayed and placed in a book and stored for the Day of Judgment, or it is hastened and taken revenge.

It is chanted with the kasra or fatha of the qaf. Al-Sha'bi said: They used to ask for blood money and the Messenger of God (*peace be upon him*) would rule in their favor, but they were content. Ikrimah mentioned that it was twelve thousand. The murdered man was the freed slave of Al-Jalas. Al-Kalbi said: Before the arrival of the Prophet (*peace be upon him*), they were living in hardship, they did not ride horses and did not acquire spoils of war. When the Prophet (*peace be upon him*) arrived, they were content with the spoils of war. This proverb is well-known: **Beware the evil of those you have done good to**. Al-Qushayri Abu Nasr said: It was said to Al-Bajali: Do you find in the Book of God the Most High: Beware the evil of those you have done good to? He said: Yes, **And they did not resent it except because God and His**

Messenger had enriched them from His bounty.

Fifth: The Almighty said: **If they repent, it will be better for them**. It was narrated that Al-Jalas stood up when the verse was revealed, asked for forgiveness, and repented. This indicates the repentance of the disbeliever who conceals disbelief and shows faith, and he is the one whom the jurists call the zindiq. Scholars differed on this. Al-Shafi'i said: His repentance is accepted. Malik said: The repentance of the zindiq is not known, because he used to show faith and conceal disbelief, and his faith is not known except by his words. And this is what he does now at all times. He says: I am a believer, but he conceals the opposite of what he shows. So if he is found and says: I repent, his condition does not change from what it was. So if he comes to us repenting of his own accord before we are found, his repentance is accepted, and this is what is meant by the verse. And God knows best.

Sixth: The Almighty's saying: **And if they turn away meaning they turn away from faith and repentance, God will punish them with a painful punishment** in this world by killing, and in the Hereafter by fire. **And they will have on earth no protector** meaning no one to prevent them, **nor helper** meaning no supporter. This has been mentioned previously.

Tafsir Ibn Kathir

God Almighty commanded His Messenger, may God bless him and grant him peace, to fight the infidels and hypocrites and to be harsh with them, as He commanded him to lower his wing for those believers who followed him, and He informed him that the destiny of the infidels and hypocrites is Hell in the Hereafter. It was mentioned earlier from the Commander of the Faithful, Ali bin Abi Talib, that he said: The Messenger of God, may God bless him and grant him peace, was sent with four swords: a sword for the polytheists, **So when the sacred months have passed, kill the polytheists**, a sword for the infidels of the People of the Book, "Fight those who do not believe in God or in 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," a sword for the hypocrites, **Fight the infidels and hypocrites**, and a sword for the rebels, **So fight those who rebel until they return to the command of God**, and this requires that they fight with swords if they display hypocrisy, and this is the choice of Ibn Jarir.

Ibn Masoud said about the verse: **Fight the**

disbelievers and the hypocrites, he said: with his hand, and if he is unable to do so, then let him scowl at him. Ibn Abbas said: God commanded him to fight the disbelievers with the sword and the hypocrites with the tongue, and to remove gentleness from them. Ad-Dahhak said: Fight the disbelievers with the sword and be harsh with the hypocrites with words, which is fighting them. Muqatil and Ar-Rabi' said something similar. Al-Hasan and Qatadah said: Fighting them means implementing the prescribed punishments on them. It may be said that there is no contradiction between these statements, because sometimes He holds them accountable for this and sometimes for that, according to the circumstances, and God knows best. And His statement: **They swear by God that they did not say it, but they did say the word of disbelief and disbelieved after their Islam**, Qatadah said: It was revealed about Abdullah bin Ubayy, and that was because two men, a Juhani and an Ansari, fought, and the Juhani attacked the Ansari, so Abdullah said to the Ansari: Will you not support your brother? By God, our example and that of Muhammad are only as the one who said: Fatten your dog and it will eat you, and he said: If we return to Medina, the more honorable will expel therefrom the more humble. A man from the Muslims went to the Prophet, may God bless him and grant him peace, and he sent for him and asked him, and he began to swear by God that he did not say anything, so God revealed this verse about him. Ismail bin Ibrahim bin Uqbah narrated on the authority of his uncle Musa bin Uqbah, who said: Abdullah bin Al-Fadl told me that he heard Anas bin Malik, may God be pleased with him, say: I was saddened by those of my people who were afflicted in Al-Harrah, so Zaid bin Arqam wrote to me and was informed of the severity of my sadness, mentioning that he heard the Messenger of God say: **O God, forgive the Ansar and the sons of the Ansar**. Ibn Al-Fadl was doubtful about the sons of the sons of the Ansar. Ibn Al-Fadl said: Anas asked some of those who were with him about Zaid bin Arqam, and he said: He is the one to whom the Messenger of God, may God bless him and grant him peace, said: **God has fulfilled his permission for him**. He said: That was when he heard a man from the hypocrites say while the Messenger of God, may God bless him and grant him peace, was delivering a sermon: If he is truthful, then we are worse than donkeys. Zaid bin Arqam said: So he is By God, you are truthful, and you are worse than a donkey. Then this was reported to the Messenger of God, may God bless him and grant him peace, but the speaker denied it, so God revealed this verse confirming what Zaid said, meaning his statement: **They swear by God that they did not say** the verse. Al-Bukhari narrated it in his Sahih on the authority of Ismail bin Abi Uways on the authority of Ismail bin Ibrahim bin Uqbah - until his statement - this is the one to whom God has fulfilled His permission, and perhaps what comes after it is from the statement of Musa bin Uqbah, and Muhammad bin Fali narrated it on the authority of Musa bin Uqbah with his chain of transmission: Then he said Ibn Shihab said, and he mentioned what comes after it on the authority of Musa on the authority of Ibn Shihab.

What is well-known about this story is that it took place during the Battle of Banu Mustaliq, so perhaps the

narrator made a mistake in mentioning the verse and wanted to mention something else, so he mentioned it. And God knows best. Al-Umawi said in his Maghazi: Muhammad bin Ishaq told us, on the authority of Al-Zuhri, on the authority of Abd Al-Rahman bin Abdullah bin Kaab bin Malik, on the authority of his father, on the authority of his grandfather, who said: When the Messenger of God, may God bless him and grant him peace, arrived, my people seized me and said: You are a poet, so if you want, apologize to the Messenger of God, may God bless him and grant him peace, for some of the ailments, then it will be a sin for which you seek forgiveness from God. And he mentioned the hadith in full until he said: Among those who stayed behind from the hypocrites and the Qur'an was revealed about them, among them who were with the Prophet, may God bless him and grant him peace, was Al-Jalas bin Suwaid bin Al-Samit, and he was married to Umm Umair bin Saad, and Umair was in his lap. So when the Qur'an was revealed and God reminded them of what He mentioned of what was revealed about the hypocrites, Al-Jalas said: By God, if this man is truthful in what he says, then we are worse than donkeys? Then Umair bin Saad heard him and said: By God, O Jalas, you are the most beloved of people to me, the best of those who are tested by me, and the most difficult for me to have something that I dislike reach you. You said something that if I mentioned it, it would disgrace you, and if I concealed it, it would destroy me, and one of them is easier for me than the other. So he walked to the Messenger of God, may God bless him and grant him peace, and told him what Jalas had said. When Jalas heard about that, he went out until he came to the Prophet, may God bless him and grant him peace, and swore by God that he had not said what Umair bin Saad had said, and he had lied about me. So God Almighty revealed about him: **They swear by God that they did not say it, but they did say the word of disbelief and disbelieved after their Islam** to the end of the verse. So the Messenger of God, may God bless him and grant him peace, stopped him on it, and they claimed that Jalas had repented, and his repentance was good, and he had given up, and he gave ...

This is how it came in the hadith, connected to it, as if, God knows best, it was from the words of Ibn Ishaq himself, not from the words of Ka'b bin Malik. Urwah ibn al-Zubayr said: This verse was revealed about al-Jalas ibn Suwaid ibn al-Samit. He and his wife's son Mus'ab came from Quba'. Al-Jalas said: If what Muhammad brought is true, then we are worse than our donkeys that we are on. Mus'ab said: By God, O enemy of God, I will tell the Messenger of God, may God bless him and grant him peace, what you said. So I came to the Prophet, may God bless him and grant him peace, and I feared that it would be revealed in the Qur'an, or that a calamity would befall me, or that I would be confused by his sin. So I said: O Messenger of God, al-Jalas and I came from Quba' and he said such and such. Had it not been for the fear that I would be confused by a sin or that a calamity would befall me, I would not have told you. He said: So he called al-Jalas and said: O Jalas, did you say what Mus'ab said? So he swore, and God revealed, **They swear by God that they did not say it**, the verse. Muhammad ibn Ishaq said: The one who said that statement, as I have

They swear by God that they did not say it, but they did say the word of disbelief and disbelieved after their Islam and intended what they did not attain. They only resented it because God and His Messenger enriched them from His bounty. So if they repent, it will be better for them, but if they turn away, God will punish them with a painful punishment in this world and the Hereafter. And they do not resent it except because God and His Messenger enriched them from His bounty. So if they repent, it will be better for them, but if they turn away, God will punish them with a painful punishment in this world and the Hereafter. They will have on earth neither protector nor helper.

heard, was Al-Jalas ibn Suwaid ibn Al-Samit, and a man who was in his lap, called Umair ibn Saad, brought it up against him, and he denied it, so he swore by God that he did not say it. When the Quran was revealed about him, he repented and stopped, and his repentance was good, as I have heard. Imam Abu Ja'far ibn Jarir said: Ayyub ibn Ishaq ibn Ibrahim told me, 'Abdullah ibn Raja' told us, Isra'il told us, on the authority of Samak, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, who said: The Messenger of God, may God bless him and grant him peace, was sitting in the shade of a tree and said, **A man will come to you and look at you with the eyes of Satan, so when he comes, do not speak to him.** They did not wait long before a blue-eyed man appeared, and the Messenger of God, may God bless him and grant him peace, called him and said, **Why do you and your companions curse me?** The man set out and brought his companions to him, and they swore by God that they had not said anything until he forgave them. Then God Almighty revealed, **They swear by God that they had not said anything,** the verse. And His saying, **And they intended what they did not attain,** it was said that it was revealed about Al-Jalas bin Suwaid, and that he intended to kill his wife's son when he said, "I will inform the Messenger of God, may God bless him and grant him peace." And it was said about Abdullah bin Ubayy, that he intended to kill the Messenger of God, may God bless him and grant him peace. Al-Suddi said: It was revealed about people who wanted to crown Abdullah bin Ubayy even though the Messenger of God, may God bless him and grant him peace, was not pleased. It was reported that a group of hypocrites intended to kill the Prophet, may God bless him and grant him peace, while he was in the Battle of Tabuk, on one of those nights while on the road, and they were about a dozen men. Ad-Dahhak said: This verse was revealed about them, and that is clear in what Al-Hafiz Abu Bakr Al-Bayhaqi narrated in the book, Evidence of Prophethood, from the hadith of Muhammad bin Ishaq, from Al-A'mash, from Amr bin Murrah, from Abu Al-Bukhtari, from Hudhayfah bin Al-Yaman, may God be pleased with him, who said: I was holding the reins of The she-camel of the Messenger of God (may God bless him and grant him peace) was led by me and Ammar was leading the she-camel, or I was leading him and Ammar was leading him, until we were at the pass, and there were twelve riders who had intercepted him on it. He said: So I alerted the Messenger of God (may God bless him and grant him peace) about them, and he shouted at them, but they turned and fled. The Messenger of God (may God bless him and grant him peace) said to us: **Do you recognize the people?** We said: No, O Messenger of God, they were veiled, but we recognized the riders. He said: "These are the hypocrites until the Day of Resurrection. Do you know

what they wanted?" We said: No. He said: "They wanted to jostle the Messenger of God (may God bless him and grant him peace) on the pass and throw him from it." We said: O Messenger of God, will you not send to their clans so that each tribe sends to you the head of their leader? He said: No, I hate for the Arabs to say among themselves that Muhammad fought with a people, and when God made him victorious through them, he turned to them and killed them. Then he said: O God, shoot them with the Dablah." We said: O Messenger of God, what is the Dablah? He said: **A meteor of fire that falls on the heart of one of them and he is destroyed.** Imam Ahmad, may God have mercy on him, said: Yazid told us, Al-Walid bin Abdullah bin Jami' told us, on the authority of Abu Al-Tufayl, who said: When the Messenger of God, may God bless him and grant him peace, returned from the Battle of Tabuk, he ordered a crier to call out: The Messenger of God, may God bless him and grant him peace, has taken Al-Aqaba, so no one else should take it. While the Messenger of God, may God bless him and grant him peace, was being led by Hudhayfah and Ammar was driving him, a group of veiled men approached on camels and deceived Ammar while he was driving the Messenger of God, may God bless him and grant him peace. Ammar, may God be pleased with him, approached and struck the faces of the camels, so the Messenger of God, may God bless him and grant him peace, said to Hudhayfah, **Here he is,** until the Messenger of God, may God bless him and grant him peace, dismounted. When he dismounted, he dismounted and Ammar returned. He said, **O Ammar, do you recognize the people?** He said: I recognized most of the camels, and the people were veiled." He said: **Do you know what they wanted?** He said: God and His Messenger know best. He said: "They wanted to scare away the Messenger of God, may God bless him and grant him peace, from his mount and throw him down." He said: So Ammar asked a man from the companions of the Messenger of God, may God bless him and grant him peace, and said: I ask you by God, how many do you know were the companions of Al-Aqaba? He said: Fourteen men. He said: If you are one of them, then there were fifteen. He said: The Messenger of God, may God bless him and grant him peace, counted three of them. They said: By God, we did not hear the call of the Messenger of God, may God bless him and grant him peace, and we did not know what the people wanted. So Ammar said: I bear witness that the remaining twelve are at war with God and His Messenger in this worldly life and on the Day when the witnesses will stand. And thus Ibn Lahi'ah narrated on the authority of Abu al-Aswad on the authority of Urwah ibn al-Zubayr something similar to this, and that the Messenger of God, may God bless him and grant him peace, ordered the people to walk in the valley,

and he, Hudhayfah, and Ammar ascended the pass. These vile men followed them while they were veiled, and they wanted to take the pass. So God informed the Messenger of God, may God bless him and grant him peace, of their intention, so he ordered Hudhayfah to return to them and strike the faces of their mounts, so they were frightened and returned ugly. The Messenger of God, may God bless him and grant him peace, informed Hudhayfah and Ammar of their names and what they intended to do to kill him, may God bless him and grant him peace, and he ordered them to keep it a secret from them. And thus Yunus ibn Bakir narrated on the authority of Ibn Ishaq, except that he named a group of them, and God knows best.

And this is what was narrated in the Mu'jam of At-Tabarani, as Al-Bayhaqi said. And what testifies to the authenticity of this story is what Muslim narrated: Zuhair bin Harb narrated to us, Abu Ahmad Al-Kufi narrated to us, Al-Walid bin Jami' narrated to us, Abu At-Tayyib narrated to us, he said: There was something between a man from the people of Al-'Aqabah and Hudhayfah, as happens between people, so he said: I ask you by God, how many were the people of Al-'Aqabah? He said: The people said to him: Tell him when he asked you? He said: We used to say that they were fourteen, so if you are one of them, then the people were fifteen, and I bear witness by God that twelve of them are at war with God and His Messenger in this worldly life and on the Day when the witnesses will stand, and three were excused, they said: We did not hear the caller of the Messenger of God, may God bless him and grant him peace, nor did we know what the people wanted. And he was walking in a lava field and said: The water is scarce, so no one should get there before me. So he found some people who had gotten there before him, so he cursed them that day. And what Muslim also narrated from the hadith of Qatadah from Abu Nadrah from Qays ibn Abbad from Ammar ibn Yasir, he said: Hudhayfah told me from the Prophet, may God bless him and grant him peace, that he said: "Among my companions are twelve hypocrites who will not enter Paradise or smell its fragrance until a camel passes through the eye of a needle. Eight of them will be sufficient for you to be pierced by a lamp of fire that will appear between their shoulders until it bursts into their chests." That is why Hudhayfah was called the one who had the secret that no one else knew, that is, the identification of a group of hypocrites, and they were these, and the Messenger of God, may God bless him and grant him peace, had informed him of them and no one else, and God knows best. And al-Tabarani translated in Musnad Hudhayfah the naming of the companions of al-'Aqaba, then it was narrated from Ali ibn Abd al-Aziz from al-Zubayr ibn Bakkar that he said: They are Mu'tab ibn Qushirah, Wadi'ah ibn Thabit, Jad ibn Abdullah ibn Nabtal ibn al-Harith from Banu Amr ibn Awf, and al-Harith ibn Yazid al-Ta'i. Aws bin Qayzi, Al-Harith bin Suwaid, Saad bin Zarara, Qais bin Fahd, Suwaid bin Da'is from Bani Al-Habli, Qais bin Amr bin Sahl, Zaid bin Al-Lasit, and Salalah bin Al-Hamam, who are from Bani Qaynuqa', declared Islam.

God the Almighty says: **And they did not resent them except because God and His Messenger enriched them from His bounty.** That is, the Messenger had no sin in their view except that God enriched them with

His blessing and bestowed happiness. If happiness had been completed for him, God would have guided them to what he brought, as the Prophet (peace and blessings of God be upon him) said to the Ansar: **Did I not find you astray and God guided you through me? And you were divided and God united you through me? And you were poor and God enriched you through me.** Whenever he said something, they said God and His Messenger believed. This formula is said when there is no sin, like His statement: **And they resented them only because they believed in God.** And his saying, peace be upon him, **Ibn Jameel would not be blamed unless he was poor and God enriched him.** Then God, the Blessed and Exalted, called them to repentance, saying, "If they repent, it will be better for them. But if they turn away, God will punish them with a painful punishment in this world and the Hereafter." That is, if they continue on their path, God will punish them with a painful punishment in this world, that is, with killing, worry, and grief, and in the Hereafter, that is, with torment, humiliation, disgrace, and degradation. **And they will have no protector or helper on earth.** That is, they will have no one to make them happy or rescue them, who will bring them good or ward off evil from them.

Fath al-Qadir

Then he mentioned that among the characteristics of the hypocrites is that they swear false oaths, and he said: 74- **They swear by God that they did not say it.**

The scholars of interpretation differed about the reason for the revelation of this verse. It was said that it was revealed about Al-Jalas bin Suwaid bin Al-Samit and Wadi'ah bin Thabit. This is because when the Qur'an was frequently revealed during the Battle of Tabuk regarding the hypocrites and their condemnation, they said: If Muhammad is truthful about our brothers who are our leaders and best, then we are worse than donkeys. Aamer bin Qais said to him: Yes, by God, Muhammad is truthful and believed, and you are worse than donkeys. Aamer informed the Prophet, may God bless him and grant him peace, of that. Al-Jalas came and swore by God that Aamer was lying, and Aamer swore that he had said something, and he said: O God, reveal something to your Prophet. So it was revealed. It was said that the one who heard that was Asim bin Adi, and it was said Hudhayfah, and it was said that his wife's son heard it: meaning the wife of Al-Jalas, and his name was Umair bin Saad. Al-Jalas intended to kill him so that he would not tell his story. It was said: This verse was revealed about Abdullah bin Ubay, the leader of the hypocrites, when he said: Our example and that of Muhammad is like that of someone who says: Fatten your dog and it will eat you, and **If we return to Medina, the more honorable will surely expel therefrom the more humble.** So the Prophet, may God bless him and grant him peace, was informed of that, and Abdullah bin Ubay came and swore that he did not say it. It was said: It was said: It was the saying of all the hypocrites and that the verse was revealed about them. Assuming that the speaker was one or two, then attributing the saying to all of them is based on the agreement of the one who did not say or swear from the hypocrites with the one who said and swore. Then God responded to

Surat al-Tawbah 9:74

They swear by God that they did not say it, but they did say the word of disbelief and disbelieved after their Islam and intended what they did not attain. They only resented it because God and His Messenger enriched them from His bounty. So if they repent, it will be better for them, but if they turn away, God will punish them with a painful punishment in this world and the Hereafter. And they do not resent it except because God and His Messenger enriched them from His bounty. So if they repent, it will be better for them, but if they turn away, God will punish them with a painful punishment in this world and the Hereafter. They will have on earth neither protector nor helper.

the hypocrites and their lies and showed that they swore falsely, so He said: **And they had certainly said the word of disbelief**, which is what was explained above despite the different previous sayings, **and disbelieved after their Islam**, meaning they disbelieved in this word after they had shown Islam even though they were disbelievers in secret. The meaning is that they did what necessitated their disbelief, assuming that their Islam was correct. His saying: **And they intended what they did not attain**. It was said: It was their intention to kill the Messenger of God, may God bless him and grant him peace, on the night of Al-Aqaba in the Battle of Tabuk. It was also said: They intended to tie the crown on the head of Abdullah bin Ubayy. It was also said: It was Al-Jalas' intention to kill whoever he heard say that, so he informed the Messenger of God, may God bless him and grant him peace. His saying: **And they did not find fault except because God and His Messenger had enriched them from His bounty**. That is, they did not criticize or deny anything except what was worthy of praise and commendation, which was God enriching them from His bounty. The exception is devoid of the most general of the general, and it is similar to the saying of Al-Nabigha:

There is no fault in them except that their swords have dents from the clashing of the battalions.

And as the poet said:

They did not resent the Umayyads except that they were patient when they got angry.

It is an emphasis on praise with something resembling blame. These hypocrites were living in hardship, but when the Prophet (peace and blessings of God be upon him) came to Medina, their livelihood expanded and their wealth increased. His statement, **If they repent, it will be better for them** means that if they repent and return to the truth, what they did of repentance will be better for them in their religion and their worldly life. Al-Jalas ibn Suwaid repented and his Islam was good, and in that is evidence of the acceptance of repentance from the hypocrite and the disbeliever.

Scholars have differed about accepting it from the heretic. Malik and his followers were prevented from accepting it, because he did not know the validity of his repentance, since he always showed repentance and Islam. **But if they turn away**, that is, they turn away from repentance and faith, **God will punish them with a painful punishment in this world**, by killing, captivity, and looting of wealth, **and in the Hereafter**, by the punishment of the Fire. **And they will have no protector or helper on earth**, to support them.

Ibn Ishaq and Ibn Abi Hatim narrated on the authority

of Ka'b ibn Malik who said: When the Qur'an was revealed, mentioning the hypocrites, Al-Jalas said: By God, if this man is truthful, then we are worse than donkeys. Umair ibn Sa'd heard him and said: By God, O Jalas, you are the dearest of people to me, the best in my reputation, and the most difficult for me to have something happen to you that I dislike. You said something that if I mentioned it, it would disgrace you, and if I kept quiet about it, it would destroy me, and one of them is more severe for me than the other. So he went to the Messenger of God, may God bless him and grant him peace, and mentioned to him what Al-Jalas had said. Al-Jalas swore by God that he had not said it, but Umair had lied to me. Then God revealed: **They swear by God that they did not say it Al-An'am 2:17**. Ibn Abi Hatim narrated something similar on the authority of Ibn Abbas. Ibn Abi Hatim, Abu Al-Shaykh, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Anas bin Malik, who said: "Zayd bin Arqam heard a man from the hypocrites saying while the Prophet, may God bless him and grant him peace, was delivering a sermon: If this man is truthful, then we are worse than donkeys. Zayd said: By God, he is truthful and you are worse than donkeys. This was reported to the Prophet, may God bless him and grant him peace, and he denied the speaker, so God revealed: 'They swear by God that they did not say it' [the verse]." Ibn Jarir, Al-Tabarani, Abu Al-Shaykh, and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, was sitting in the shade of a tree and said: 'A man will come to you.'"

He looks at you with the eyes of a devil, so if he comes to you, do not speak to him. Soon after, a blue-eyed man appeared, and the Messenger of God, may God bless him and grant him peace, called him and said: Why do you and your companions curse me? The man went and brought his companions and they swore by God that they did not say anything until he forgave them, and God revealed: **They swear by God that they did not say anything verse**. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada who said: It was mentioned to us that two men fought, one of them from Juhayna and the other from Ghifar, and Juhayna were allies of the Ansar, so the Ghifarite defeated the Juhayni, so Abdullah bin Ubay said to the Aws: Support your brother, by God, our example and the example of Muhammad is as the one who said: Fatten your dog and it will eat you, by God, **If we return to Medina, the more honorable will expel therefrom the more humble**. A man from the Muslims went to the Messenger of God, may God bless him and grant him peace, and he sent for him and asked him, and he began to swear by God that he did not say anything, so God revealed: **They swear by God verse**. There are

different hadiths on this topic about the reason for this verse, and in what we have mentioned Sufficiency. Ibn Abi Hatim, Al-Tabarani, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **And they intended that which they could not attain**, he said: A man called Al-Aswad intended to kill the Prophet, may God bless him and grant him peace. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Suddi regarding his statement: **And they intended that which they could not attain**, he said: They wanted to crown Abdullah bin Ubay with a crown. Ibn Majah, Ibn Jarir, Ibn Abi Hatim, Abu Al-Shaykh, Ibn Mardawayh and Al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas who said: A man was killed during the time of the Messenger of God, may God bless him and grant him peace, and his blood money was set at twelve thousand. This is what is meant by his statement: **And they resented nothing except that God and His Messenger had enriched them from His bounty**, he said: By taking the blood money.

Tafsir al-Baghawi

74- The Almighty said: **They swear by God that they did not say it**. Ibn Abbas said: "The Messenger of God, may God bless him and grant him peace, was sitting in the shade of a room and said: A man will come to you and look at you with the eyes of a devil. When he comes, do not speak to him. They did not wait long before a blue-eyed man appeared. The Messenger of God, may God bless him and grant him peace, called him and said: Why are you cursing me, you and your companions? So the man went and came with his companions, and they swore by God that they did not say it. Then God Almighty revealed this verse."

Al-Kalbi said: It was revealed about Al-Jalas bin Suwaid. The Messenger of God, may God bless him and grant him peace, delivered a sermon one day in Tabuk, in which he mentioned the hypocrites, called them filthy and criticized them. Al-Jalas said: If Muhammad is truthful, then we are worse than donkeys. Amir bin Qais heard him: Yes, Muhammad is truthful and you are worse than donkeys. When the Messenger of God, may God bless him and grant him peace, returned to Medina, Amir bin Qais came to him and told him what Al-Jalas had said. Al-Jalas said: He lied about me, O Messenger of God. The Messenger of God, may God bless him and grant him peace, ordered them to swear at the pulpit. Al-Jalas stood at the pulpit after the afternoon prayer and swore by God, there is no god but Him, that he had not said it, and Amir had lied about me. Then Amir stood and swore by God, there is no god but Him, that he had said it and I had not lied about him. Then he raised his hands to the sky and said: O God, send down upon Your Prophet confirmation of the truthful one among us. The Messenger of God, may God bless him and grant him peace, and the believers said: Amen. Gabriel, peace be upon him, came down before they parted with this verse, until he reached: **If they repent, it will be better for them**. Then Al-Jalas stood up and said: O Messenger of God, I hear that God Almighty has offered me repentance. Amer bin Qais was truthful in

what he said. I said it and I seek forgiveness from God and repent to Him. So the Messenger of God accepted that from him and his repentance was good.

God the Almighty said: **And they have certainly said the word of disbelief and disbelieved after their Islam**, meaning: they showed disbelief after showing faith and Islam. It was said: It is cursing the Prophet, may God bless him and grant him peace. It was also said: The word of disbelief is the saying of Al-Jalas: If Muhammad is truthful, then we are worse than donkeys. It was also said: The word of disbelief is their saying: **If we return to Medina, the more honorable will surely expel therefrom the more humble**, (al-Munafiqun 63:8). This story will come in its place in Surat Al-Munafiqun, **And they intended that which they did not attain**, Mujahid said: The hypocrites intended to kill the Muslim who heard them say: We are worse than donkeys, so that he would not spread it.

It was said: They were twelve hypocrites who stood at the pass on the road to Tabuk to kill the Messenger of God, may God bless him and grant him peace. Then Gabriel, peace be upon him, came and ordered him to send someone to strike the faces of their camels, so he sent Hudhayfah for that purpose.

Al-Saddi said: They said that when we arrived in Medina, we would place a crown on the head of Abdullah ibn Ubayy, so that they could reach it.

And they did not resent them, and they did not hate or disapprove of them, **except that God and His Messenger enriched them from His bounty**. That is because the freed slave of Al-Jalas was killed, so the Messenger of God, may God bless him and grant him peace, ordered his blood money of twelve thousand dirhams, and he became independent. Al-Kalbi said: Before the arrival of the Prophet, may God bless him and grant him peace, they were living in difficult circumstances, but when the Prophet, may God bless him and grant him peace, came to them, they became independent with the spoils.

If they repent from their hypocrisy and disbelief, "it will be better for them. But if they turn away," turn away from faith, **God will punish them with a painful punishment in this world, with disgrace, and in the Hereafter**, that is, in the Hereafter with the Fire, **and they will have no protector or helper on earth**.

Tafsir al-Baidawi

74. **They swear by God that they did not say it**. It was narrated that the Prophet, may God bless him and grant him peace, stayed in the Battle of Tabuk for two months, and the Qur'an was revealed to him and he criticized those who stayed behind. Then Al-Jalas bin Suwayd said: If what Muhammad says to our brothers is true, then we are worse than donkeys. This reached the Messenger of God, may God bless him and grant him peace, so he summoned him and he swore by God that he did not say it. Then this was revealed, and Al-Jalas repented and his repentance was good. **And they said the word of disbelief and disbelieved after their Islam** and showed disbelief after showing Islam. **And they intended what they could not achieve of**

Surat al-Tawbah 9:74

They swear by God that they did not say it, but they did say the word of disbelief and disbelieved after their Islam and intended what they did not attain. They only resented it because God and His Messenger enriched them from His bounty. So if they repent, it will be better for them, but if they turn away, God will punish them with a painful punishment in this world and the Hereafter. And they do not resent it except because God and His Messenger enriched them from His bounty. So if they repent, it will be better for them, but if they turn away, God will punish them with a painful punishment in this world and the Hereafter. They will have on earth neither protector nor helper.

killing the Messenger, which is that fifteen of them agreed upon his return from Tabuk to push him from his mount to the valley when he ascended the pass at night, so Ammar bin Yasir took hold of the reins of his mount and led it and Hudhayfah was behind it leading it, while they were like that, Hudhayfah heard the sound of the camels' hooves and the clatter of peace, so he said, **Come, come, O enemies of God**, so they fled, or expelled him and the believers from the city or that they crown Abdullah bin Ubayy even if the Messenger of God, may God bless him and grant him peace, was not pleased. **And they did not resent** and they did not deny or they did not find what would cause their resentment. **Except that God and His Messenger enriched them from His bounty** for most of the people of Medina were in need and in difficult living conditions, so when the Messenger of God, may God bless him and grant him peace, brought them forward, they enriched themselves with the spoils and killed a freed slave of Al-Jallas, so the Messenger of God, may God bless him and grant him peace, ordered his blood money of twelve thousand and he became independent. The exception is devoid of the most general effects or causes. **If they repent, it will be better for them.** This is what prompted the companions to repent, and the pronoun in *it* refers to repentance. **But if they turn away** by persisting in hypocrisy. **God will punish them with a painful punishment in this world and the Hereafter** by killing and fire. **And they will have no protector or helper on earth**, so He will save them from the punishment.

Surat al-Tawbah 9:75

And among them are those who made a covenant with God, **If He gives us from His bounty, we will surely give charity and be among the righteous.**

Tafsir al-Jalalayn

75 - **And among them is he who made a covenant with God, If He should give us from His bounty, we will surely give in charity** in which the ta' in the original is assimilated into the sad **and we will surely be among the righteous** and he is Tha'laba bin Hatib, he asked the Prophet, may God bless him and grant him peace, to pray for him that God would provide him with wealth and give from it to every person who has a right to it his right, so he prayed for him and was given plenty, so he stopped attending Friday prayers and congregational prayers and withheld zakat, as God Almighty said:

Tafsir al-Suyuti

The Almighty said: And among them are those who made a covenant with God. The verse: At-Tabarani, Ibn Mardawayh, Ibn Abi Hatim, and Al-Bayhaqi in Ad-Dala'il narrated with a weak chain of transmission on the authority of Abu Umamah that Tha'laba bin Hattab said: O Messenger of God, pray to God to grant me wealth. He said: Woe to you, O Tha'laba! A little that you can thank for is better than a lot that you cannot bear. He said: By God, if God gives me wealth, I will give every person who has a right his right. So he prayed for him and took sheep. They grew until the alleys of Madinah became too narrow for him, so he moved away with them. He used to attend the Friday prayer and then go out to it. Then they grew until the pastures of Madinah became too narrow for him, so he moved away with them. He used to attend the Friday prayer and then go out to it. Then they grew and he moved away with them, so he abandoned the Friday prayer and congregational prayers. Then God revealed to His Messenger: Take from their wealth a charity that will purify them and sanctify them thereby. So he appointed two men over the charity and wrote a letter for them. They came to Tha'laba and the Messenger of God, may God bless him and grant him peace, read it. He said: Go to the people, and when you are done, pass by me. So they did. He said: This is nothing but a sister of the jizyah. So they set out, and God revealed: **And among them are those who made a covenant with God, 'If He should give us from His bounty,' until His saying, 'They deny the hadith.'** Ibn Jarir and Ibn Mardawayh narrated on the authority of Al-Awfi on the authority of Ibn Abbas something similar to it.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And among these hypocrites whose description I have described to you, O Muhammad, **He who has made a covenant with God, meaning: God has given a covenant, If He gives us from His bounty,** meaning: If God gives us from His bounty, provides us with wealth, and is generous to us

from Him, **we will give in charity**, meaning: We will give in charity from that wealth that our Lord has provided us, **and we will be among the righteous**, meaning: And we will work in it as the righteous do with their wealth, by maintaining ties of kinship with it, and spending it in the way of God. God the Most High says: So God provided for them and gave them from His bounty, **But when He gave them from His bounty, they were stingy with it**, from the bounty of God that He gave them, so they did not believe in it, nor did they maintain any ties of kinship from it, nor did they spend from it in the right of God, **and they turned away**, meaning: and turned away from their covenant that they had made with God, **and they were turning away, from it, so God made it a consequence for them**, "hypocrisy in their hearts," because of their stinginess with the right of God that He imposed upon them in what He gave them from His bounty, and their breaking the promise that they promised God, and their breaking His covenant in their hearts, **until the Day they meet Him, because they broke their promise to God**, from charity and spending in His cause, **and because they used to lie**, in what they said, and He forbade them from repenting from it, because He, the Most High, made a condition for their hypocrisy that He made it a consequence for them until the Day they meet Him, which is the day of their death and departure from this world.

The interpreters differed about the meaning of this verse.

Some of them said: He meant a man called Tha'laba bin Hattab, from the Ansar.

Who said that?

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 among them are those who made a covenant with God, 'If He should give us from His bounty,'** the verse. That is because a man called Tha'laba bin Hattab, from the Ansar, came to a gathering and called them to witness, saying: **If God should give me from His bounty, I would give every person his due, give charity from it, and uphold the ties of kinship from it!** So God tested him and gave him from His bounty, but God broke His promise to him, and he angered God by breaking His promise. So God related his case in the Qur'an: **And among them are those who made a covenant with God**, the verse until His statement: **They lie.**

Al-Muthanna told me, he said, Hisham bin Ammar told us, he said, Muhammad bin Shuaib told us, he said, Ma'an bin Rifa'ah Al-Salami told us, on the authority of Abu Abdul Malik Ali bin Yazid Al-Alahani: that he informed him on the authority of Al-Qasim bin Abdul Rahman: that he informed him on the authority of Abu Umamah Al-Bahili, "On the authority of Tha'laba bin Hatib Al-Ansari: that he said to the Messenger of God, may God bless him and grant him peace: Ask God to grant me wealth! The Messenger of God, may God bless him and grant him peace, said: Woe to you, Tha'laba, a little for which you can express gratitude is better than a lot that you cannot bear! He said: Then he said it again, and he said: Are you not satisfied to be like the Prophet of God? By the One in Whose Hand is my soul, if I wanted the mountains to move

Surat al-Tawbah 9:75

And among them are those who made a covenant with God, "If He gives us from His bounty, we will surely give charity and be among the righteous."

with me in gold and silver, they would move! He said: By the One Who sent you with the truth, if I ask God to grant me wealth, I will give every person with a right his right! The Messenger of God, may God bless him and grant him peace, said: O God, grant Tha'laba wealth! He said: So he took sheep, and they grew like worms grow, and the city became too small for him, so he moved away from it, and he descended One of its valleys, until he began to pray the noon and afternoon prayers in congregation, and leave the rest. Then it grew and multiplied, so he moved away until he left the prayers except for the Friday prayer, and it grew like a worm, until he left the Friday prayer. So he began to meet the riders on Friday, asking them about the report, so the Messenger of God, may God bless him and grant him peace, said: What has Tha'laba done? They said: O Messenger of God, he has taken sheep and the city has become too small for him!

They told him about his situation, and he said: Woe to Tha'laba, woe to Tha'laba, woe to Tha'laba! He said: Then God revealed: **Take from their wealth a charity** (al-Tawbah 9:103), and the obligatory charity was revealed to him. So the Messenger of God, may God bless him and grant him peace, sent two men to collect the charity, a man from Juhayna and a man from Sulaym. He wrote to them how to collect the charity from the Muslims, and he said to them: Go to Tha'laba and to so-and-so, a man from Banu Sulaym, and take their charity! So they went out until they came to Tha'laba, and asked him for the charity, and he read to him the letter of the Messenger of God, may God bless him and grant him peace. He said: This is nothing but a jizya! This is nothing but a sister of the jizya! I do not know what this is! Go until you are done and then come back to me. So they went, and As-Salami heard about them, so he looked at the best teeth of his camels, and set them aside for charity, then he met them with them. When they saw them, they said: This is not obligatory upon you, and we do not want to take this from you. He said: Yes, take it, for my soul is content with that, and it is only for me! So they took it from him. When they had finished their charity, they returned until they passed by Tha'laba. He said: Show me your letter! He looked at it and said: This is nothing but a sister of the jizyah! Go, so that I may see what I think. So they went until they came to the Prophet, may God bless him and grant him peace. When he saw them, he said: Woe to Tha'laba! Before he spoke to them, he prayed for blessings for As-Salami. They told him what Tha'laba had done and what As-Salami had done, so God, the Blessed and Exalted, revealed concerning him: "And among them are those who made a covenant with God, 'If He should give us from His bounty, we will surely give in charity and be among the righteous.'" until His saying: **and because of what they used to deny**. And with the Messenger of God, may God bless him and grant him peace, was a man from among Tha'laba's relatives, and he heard that, so he went out until he came to him and said: Woe to you, Tha'laba! God has revealed such and such concerning you! Then Tha'laba went out until he came to the Prophet, may God bless him and grant him peace, and asked him to accept his charity. He said: God has

prevented me from accepting your charity. So he began to throw dirt on his head. The Messenger of God, may God bless him and grant him peace, said to him: This is your work. I ordered you and you did not obey me! When he refused to die, the Messenger of God, may God bless him and grant him peace, returned to his home. The Messenger of God, may God bless him and grant him peace, died and did not accept anything from him. Then he went to Abu Bakr when he was appointed caliph and said: You know my status with the Messenger of God, may God bless him and grant him peace, and my position among the Ansar, so accept my charity! Abu Bakr said: The Messenger of God, may God bless him and grant him peace, did not accept it, and I accept it! So Abu Bakr died and did not accept it. When `Umar took over, he came to him and said: O Commander of the Faithful, accept my charity! He said: Neither the Messenger of God, may God bless him and grant him peace, nor Abu Bakr accepted it, and I accept it from you! So he died and did not accept it. Then `Uthman, may God have mercy on him, took over, and he came to him and asked him to accept his charity. He said: The Messenger of God, may God bless him and grant him peace, did not accept it, and I accept it from you.

May God be pleased with them both, and I accept it from you! But he did not accept it from him. And Tha'laba died during the caliphate of Uthman, may God have mercy on him.

Tafsir al-Qurtubi

It contains eight issues:

First: The Almighty's saying: **And among them are those who made a covenant with God**. Qatada said: This is a man from the Ansar who said: If God provides me with something, I will pay its due and give in charity. So when God gave him that, he did what He has commanded you to do. So beware of lying, for it leads to immorality. And Ali bin Yazid narrated on the authority of Al-Qasim on the authority of Abu Umamah Al-Bahili:

"That Tha'laba bin Hatib Al-Ansari **he named him** said to the Prophet, may God bless him and grant him peace: Ask God to grant me wealth. So he, peace be upon him, said: Woe to you, Tha'laba! A little that you can thank for is better than a lot that you cannot bear. Then he repeated it a second time and the Prophet, may God bless him and grant him peace, said: Are you not satisfied to be like the Prophet of God? If I wished for the mountains to move with me in gold, they would move. So he said: By the One Who sent you with the truth, if I ask God and He grants me wealth, I will give everyone his due. So the Prophet, may God bless him and grant him peace, prayed for him, and he took sheep, and they grew like worms grow, and the city became too small for him, so he moved away from it and went down to one of its valleys until he began to pray the noon and afternoon prayers in congregation, and he left everything else. Then they grew and

increased until he stopped praying except the Friday prayer, and they continued to grow until he stopped the Friday prayer as well. So the Messenger of God, may God bless him and grant him peace, said: Woe to Tha'laba three times. Then he revealed: Take from their wealth a charity. So he, may God bless him and grant him peace, sent two men to collect the charity, and he said to them: Pass by Tha'laba by so-and-so. - A man from Banu Salim - took their alms. They went to Tha'laba and read him the letter of the Messenger of God, may God bless him and grant him peace, and he said: This is nothing but a sister of the jizya! Go until you are done and then return. The hadith, which is well-known. It was said: The reason for Tha'laba's wealth was that he inherited a cousin of his. Ibn Abd al-Barr said: It was said that Tha'laba ibn Hattab was the one about whom the verse **And among them are those who made a covenant with God** was revealed, as they withheld the zakat, and God knows best. What was said about those who witnessed Badr contradicts the statement of God in the verse: **Then He caused hypocrisy to follow them in their hearts** the verse.

I said: It was mentioned on the authority of Ibn Abbas regarding the reason for the revelation of the verse that Hatib bin Abi Balta'ah was delayed in receiving his money in Ash-Sham, so he swore in a gathering of the Ansar: If he handed it over, I would give some of it in charity and I would give some of it as charity. But when he handed it over, he was stingy with it, so this verse was revealed.

I said: Tha'laba was a Badri Ansari and one of those to whom God and His Messenger testified to his faith, as will be explained at the beginning of Al-Mumtahanah. So what was narrated about him is not correct. Abu Omar said: Perhaps the statement of those who said about Tha'laba that he was the one who withheld the zakat and about whom the verse was revealed is not correct, and God knows best. Ad-Dahhak said: The verse was revealed about some hypocrites, Nabtal ibn Al-Harith, Jad ibn Qays, and Mu'tab ibn Qushayr.

I said: This is more similar to the revelation of the verse about them, except that his saying, "Then He made hypocrisy follow them," indicates that the one who made a covenant with God was not a hypocrite before, unless the meaning is: He increased their hypocrisy and they remained in it until death, which is the saying of God Almighty: **Until the Day they meet Him**, as will come.

Second: Our scholars said: When God the Almighty said: **And among them is he who made a covenant with God**, it is possible that he made a covenant with God with his tongue but did not believe it in his heart. It is possible that he made a covenant with God with both of them and then a bad end overtook him, because actions are judged by their endings and days are judged by their consequences. And whoever raises the subject and the predicate in the genitive case. The word oath was mentioned in the hadith and there is no oath in the apparent meaning of the Qur'an except by mere connection and commitment. As for it being in the form of an oath in meaning, the lam indicates it, and he brought two lams, the first for the oath and the second for the lam of the answer, and both are for emphasis. And some of them said: They

are lams of the oath, and the first is more apparent, and God knows best.

Third: The covenant, divorce, and every ruling that a person makes on his own and does not need anyone else for it, then he is bound by what he intends to do with it, even if he does not utter it, as our scholars have said. Al-Shafi'i and Abu Hanifa said: No one is bound by a ruling unless he utters it, and this is the other opinion of our scholars. Ibn al-Arabi: The evidence for the correctness of what we have stated is what Ashab narrated from Malik, and he was asked: If a man intends divorce in his heart but does not utter it with his tongue, then he said: It is binding on him, just as he is a believer in his heart and a disbeliever in his heart. Ibn al-Arabi said: This is a wonderful principle, and its clarification is to say: A contract in which a person does not need anyone else to commit to it, so it is concluded with intention. Its origin is faith and disbelief.

I said: The evidence for the second statement is what Muslim narrated on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, said:

God has forgiven my nation for what their souls have thought of, as long as they do not act upon it or speak about it." Narrated by al-Tirmidhi, who said: A good and authentic hadith. The scholars act upon this, that if a man thinks of divorce in his heart, it is nothing until he speaks about it. Abu Umar said: Whoever believes in divorce in his heart but does not utter it with his tongue, it is nothing. This is the most famous view from Malik. It has been narrated from him that divorce is binding on him if he intends it in his heart, just as he disbelieves in his heart even if he does not utter it with his tongue. The first view is more correct in terms of opinion and the path of the hadith, because the Messenger of God, may God bless him and grant him peace, said:

God has forgiven my nation for what their souls whisper to them, as long as the tongue does not utter it or the hand does it.

Fourth: If it was a vow, then fulfilling the vow is obligatory without dispute, and leaving it is a sin. If it was an oath, then fulfilling the oath is not obligatory by consensus. However, the meaning here is that if a man is poor and does not have to pay zakat, then he asks God for something for which zakat is not obligatory and pays what is obligatory for him, then when God gives him what He wills of that, he leaves what he committed to from what would have been obligatory for him in the original religion if he had not committed to it, but dealing with asking for money to fulfill rights is what got him into trouble, since his request from God Almighty was without a pure intention, or an intention but the beginning in which misery was written for him preceded it. We seek refuge in God from that.

I said: And from this meaning, peace be upon him:

If one of you makes a wish, let him consider what he wishes for, for he does not know what has been written for him in the unseen of God, the Almighty and Majestic, of his wish. That is, its consequences. Many

Surat al-Tawbah 9:75

And among them are those who made a covenant with God, "If He gives us from His bounty, we will surely give charity and be among the righteous."

a wish may lead to temptation or arrogance, and it may be a cause of destruction in this world and the next, because worldly matters are ambiguous and their consequences are dangerous and disastrous. As for wishing for matters of religion and the next, wishing for them has a praiseworthy outcome, is encouraged, and is recommended.

Fifth: The Almighty's saying: **If He gave us from His bounty, we would surely give in charity** is evidence that whoever says: If I own such and such, it is charity, then it is obligatory for him. Abu Hanifa said the same. Ash-Shafi'i said: He is not obligated. The dispute over divorce is similar, and the same applies to emancipation. Ahmad ibn Hanbal said: He is obligated to do so in emancipation, but he is not obligated in divorce, because emancipation is an act of worship and is in the conscience by vow, unlike divorce, which is a disposition in a place, and it is not established in the conscience. Ash-Shafi'i provided evidence for what was narrated by Abu Dawud, At-Tirmidhi, and others 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:

There is no vow for the son of Adam regarding what he does not own, nor is he allowed to free what he does not own, nor is he allowed to divorce what he does not own. This is the wording of Al-Tirmidhi. He said: There is a hadith on this topic from Ali, Muadh, Jabir, Ibn Abbas, and Aisha, a hadith of Abdullah ibn Amr, a good hadith, and it is the best thing narrated on this topic, and it is the opinion of most of the scholars from the Companions of the Prophet (peace and blessings of God be upon him) and others. Ibn Al-Arabi: The companions of Al-Shafi'i narrated many hadiths on this topic, none of which are authentic, so they cannot be relied upon, and all that remains is the apparent meaning of the verse.

Tafsir Ibn Kathir

God the Almighty says: And among the hypocrites are those who gave God their covenant and pledge, **If He enriches him from His bounty, he will surely give in charity from his wealth and be among the righteous.** But he did not fulfill what he said, nor was he truthful in what he claimed. So this action was followed by hypocrisy that resided in their hearts until the day they meet God the Almighty on the Day of Resurrection. We seek refuge in God from that. Many of the commentators, including Ibn Abbas and Al-Hasan Al-Basri, mentioned that the reason for the revelation of this noble verse was Tha'laba bin Hatib Al-Ansari. A hadith was narrated about him by Ibn Jarir here, and Ibn Abi Hatim from the hadith of Ma'an bin Rifa'ah from Ali bin Yazid from Abu Abd Al-Rahman Al-Qasim bin Abd Al-Rahman, the client of Abd Al-Rahman bin Yazid bin Mu'awiyah from Abu Umamah Al-Bahili from Tha'laba bin Hatib Al-Ansari, that he said to the Messenger of God, may God bless him and grant him

peace: Ask God to grant me wealth. He said: The Messenger of God, may God bless him and grant him peace, said: **Woe to you, Tha'laba! A little that you give thanks for is better than a lot.** He said: Then he said it again and said: Are you not satisfied to be like the Prophet of God? By the One in Whose Hand is my soul, if I wanted the mountains to move with me in gold and silver, they would move. He said: By the One Who sent you with the truth, if I call upon God and He provides me with wealth, I will give every person with a right his right. The Messenger of God, may God bless him and grant him peace, said: O God, provide Tha'laba with wealth. He said: So he took sheep, and they grew like worms grow, and the city became too small for him, so he moved away from it and went down to one of its valleys until he began to pray the noon and afternoon prayers in congregation and leave everything else. Then they grew and multiplied, so he moved away until he stopped praying except the Friday prayers, and they grew like worms grow until he stopped the Friday prayers. He began to meet the riders on Friday to ask them about the report, so the Messenger of God, may God bless him and grant him peace, said: What has Tha'laba done? They said: O Messenger of God, he took sheep, and the city became too small for him. So they informed him of his situation, and he said: Woe to Tha'laba, woe to Tha'laba, woe to Tha'laba.

And God, the Most High, revealed the verse, **Take from their wealth a charity**, and the obligatory charity was revealed. So the Messenger of God, may God bless him and grant him peace, sent two men to collect the charity from among the Muslims, a man from Juhayna and a man from Sulaym. He wrote to them how to collect the charity from the Muslims, and he said to them, **Pass by Tha'laba and so-and-so - a man from Banu Sulaym - and take their charity.** So they went out until they came to Tha'laba and asked him for the charity, and he read him the letter of the Messenger of God, may God bless him and grant him peace, and he said, "This is nothing but a tribute. This is nothing but a sister of the tribute. I do not know what this is." They set out until they were done, then they returned to me. They set out and As-Salami heard about them, so he looked at the best teeth of his camels and set them aside for charity. Then he met them with them. When they saw them, they said, **This is not obligatory upon you, and we do not want to take this from you.** He said, **Yes, take it, for my soul is content with that, and it is for God.** So they took it from him and passed by the people and took the charity. Then they returned to Tha'laba. He said, **Show me your letter.** So he read it and said, "This is nothing but a tribute. This is nothing but a sister of the tribute. Go until I see my opinion." So they set out until they came to the Prophet, may God bless him and grant him peace. When he saw them, he said, **Woe to Tha'laba**, before he spoke to them, and he prayed for blessings for As-Salami. They told him what Tha'laba had done and what As-Salami had done. Then God, the Almighty, revealed, "And among them are those who made a covenant with God, 'If He gives us from His bounty, we will surely give in charity.' " The verse was

with the Messenger of God, may God bless him and grant him peace, and a man from among Tha'laba's relatives heard that, so he went out until he came to him and said, **Woe to you, Tha'laba! God has revealed concerning you.** So and so, Tha'laba went out until he came to the Prophet, may God bless him and grant him peace, and asked him to accept his charity. He said: **Woe to you, God has prevented me from accepting your charity.** So he began to throw dirt on his head, and the Messenger of God, may God bless him and grant him peace, said to him: **This is your work, I ordered you but you did not obey me.** When the Messenger of God, may God bless him and grant him peace, refused to accept his charity, he returned to his home. The Messenger of God, may God bless him and grant him peace, died and did not accept anything from him. Then he came to Abu Bakr, may God be pleased with him, when he was appointed caliph and said: "You know my status with the Messenger of God, may God bless him and grant him peace, and my position among the Ansar, so accept my charity." Abu Bakr said: "The Messenger of God, may God bless him and grant him peace, did not accept it from you and refused to accept it." So Abu Bakr died and did not accept it.

When Umar **may God be pleased with him** took office, he came to him and said: O Commander of the Faithful, accept my charity. He said: Neither the Messenger of God (peace and blessings of God be upon him) nor Abu Bakr accepted it, and how can I accept it from you? So he died without accepting it. When Uthman **may God be pleased with him** took office, he came to him and said: Accept my charity. He said: Neither the Messenger of God (peace and blessings of God be upon him) nor Abu Bakr nor Umar accepted it, and how can I accept it from you? So he did not accept it from him. So Tha'laba died during the caliphate of Uthman. And the Almighty said: **Because they broke their promise to God 2:10**, meaning that hypocrisy became a consequence of their breaking their promise and lying, as in the two Sahih on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: "The signs of a hypocrite are three: when he speaks, he lies; when he promises, he breaks his promise; and when he is entrusted, he betrays." And there are many corroborating evidences for this, and God knows best. And His statement: **Do they not know that God knows their secrets and their private conversations?** The verse, the Most High informs us that He knows the secret and what is hidden, and that He knows their innermost thoughts even if they reveal that if they have money and give charity from it and are grateful for it, then God knows them better than they know themselves, because the Most High is the Knower of the unseen, meaning He knows everything that is hidden and witnessed, and every secret and private conversation, and He knows what is apparent and what is hidden.

Fath al-Qadir

The first lam, which is 75- **If God gives us from His bounty** is the lam of the oath, and the second lam, which is **we will certainly give in charity** is the lam of the answer to the oath and the condition. The meaning of **we will certainly give in charity** is to give charity,

which is more general than the obligatory charity and other things, **and to be among the righteous** meaning among the group of righteous people from the believers who fulfill the obligations of religion and abandon its prohibitions.

Tafsir al-Baghawi

75-The Almighty said: **And among them are those who made a covenant with God, 'If He should give us from His bounty, we will surely give in charity'** *verse*. Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Abu Abdullah bin Hamid Al-Isfahani told us, Ahmad bin Muhammad bin Ibrahim Al-Samarqandi told us, Muhammad bin Nasr told us, Abu Al-Azhar Ahmad bin Al-Azhar told us, Marwan bin Muhammad bin Shu'aib told us, Ma'an bin Rafa'ah told us, on the authority of Ali bin Zaid, on the authority of Al-Qasim bin Abd Al-Rahman, on the authority of Abu Umamah Al-Bahili, who said: "Thalaba bin Hattab Al-Ansari came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, pray to God to grant me wealth. The Messenger of God, may God bless him and grant him peace, said: Woe to you, Tha'laba, a little for which you can express your gratitude is better than a lot that you cannot bear. Then he came to him after that and said: O Messenger of God, pray to God to grant me wealth. The Messenger of God, may God bless him and grant him peace, said: Do you not see in the Messenger of God a good example? By the One in Whose Hand is my soul, if I wanted the mountains to move with me in gold and silver, they would move. Then he came to him after that and said: O Messenger of God, pray to God to grant me wealth, for by the One Who sent you with the truth, if God grants me wealth, Money, so that I may give every person his due right. The Messenger of God, may God bless him and grant him peace, said: "O God, grant Tha'laba money."

He said: So he took sheep and they grew like worms, and the city became too small for him so he moved away from it and went down to one of its valleys and they grew like worms, and he used to pray with the Prophet, may God bless him and grant him peace, the noon and afternoon prayers, and he used to pray with his sheep the rest of the prayers, then they multiplied and grew until he was far from the city, so he would only attend the Friday prayer, then they multiplied and grew and he also distanced himself until he would not attend the Friday prayer or the congregational prayer. So when it was Friday he would go out to meet the people and ask them about the report, so the Prophet, may God bless him and grant him peace, mentioned him one day and said: What has happened to Tha'laba? They said: O Messenger of God, Tha'laba took sheep that no valley could hold, so the Messenger of God, may God bless him and grant him peace, said: Woe to Tha'laba, woe to Tha'laba, woe to Tha'laba. Then God revealed the verse of charity, so the Messenger of God (may God's peace and blessings be upon him) sent a man from Banu Sulaym and a man from Juhayna and wrote down for them the ages of charity, how they were to take it, and he said to them: Go to Tha'laba bin Hatib and so-and-so, a man from Banu

Surat al-Tawbah 9:75

And among them are those who made a covenant with God, "If He gives us from His bounty, we will surely give charity and be among the righteous."

Sulaym, and take their charity. So they went out until they came to Tha'laba and asked him for the charity and he read him the letter of the Messenger of God (may God's peace and blessings be upon him). He said: This is nothing but a tribute, this is nothing but a sister of the tribute. Go until you are done and then return to me. So they went and As-Salami heard them and looked at the best ages of his camel and set them aside for charity, then he faced them with it. When they saw it, they said: This is not upon you. He said: Take it, for my soul is content with that. So they went to the people and took the charity, then they returned to Tha'laba. He said: Show me your letter. So he read it and said: This is nothing but a sister of the tribute. Go until I see what I think.

He said: So they came and the Messenger of God, may God bless him and grant him peace, saw them before they spoke to him. He said: Woe to Tha'laba, woe to Tha'laba. Then he prayed for good for Al-Salami, and they told him what Tha'laba had done. Then God Almighty revealed about him: **And among them are those who made a covenant with God, 'If He should give us from His bounty, we will surely give alms' 10:13, until His saying: And because they used to lie.** And with the Messenger of God, may God bless him and grant him peace, was a man from among Tha'laba's relatives.

He heard that, so he went out until he came to him and said, **Woe to you, Tha'laba! God has revealed such and such about you.** So Tha'laba went out until he came to the Prophet, may God bless him and grant him peace, and asked him to accept his charity. He said, **God the Almighty has prevented me from accepting your charity.** So he began to throw dirt on his head. The Messenger of God, may God bless him and grant him peace, said, **This is your work, and I ordered you but you did not obey me.** When the Messenger of God, may God bless him and grant him peace, refused to accept his charity, he returned to his home. The Messenger of God, may God bless him and grant him peace, died. Then he came to Abu Bakr and said, **Accept my charity.** Abu Bakr said, "The Messenger of God, may God bless him and grant him peace, did not accept it from you, so how can I accept it?" Abu Bakr died and did not accept it. When 'Umar took over, he came to him and said, **Accept my charity.** He said, "The Messenger of God, may God bless him and grant him peace, did not accept it from you, so how can I accept it from you?" But he did not accept it. When 'Uthman took over, he came to him but he did not accept it from him, and Tha'laba died during the caliphate of 'Uthman.

Ibn Abbas, Saeed bin Jubair, and Qatada said: He came to a gathering of the Ansar and made them testify that if God gives me from His bounty, I will give every person with a right his right, give charity from it, maintain family ties, and treat relatives well. Then his cousin died and left him money, but he did not fulfill what he said, so God Almighty revealed this verse.

Al-Hasan and Mujahid said: It was revealed about Tha'laba bin Hattab and Mu'tab bin Qushair, who were

from Banu Amr bin Awf. They went out to a group of people and said: By God, if God gives us wealth, we will give in charity. But when God Almighty gave it to them, they were stingy with it. So God Almighty's statement: **And among them** means the hypocrites, **are those who made a covenant with God, 'If He gives us from His bounty, we will give in charity'** and to fulfill God's right from it. **And we will be among the righteous,** they do the work of the righteous in it, such as maintaining kinship ties and spending on charitable purposes.

Tafsir al-Baidawi

75. And among them are those who made a covenant with God, 'If He should give us from His bounty, we will surely give in charity and be among the righteous.'

"This was revealed about Tha'laba bin Hatib. He came to the Prophet, may God bless him and grant him peace, and said: Ask God to grant me wealth. The Prophet, may God bless him and grant him peace, said: O Tha'laba, a little for which you can give thanks is better than a lot that you cannot bear. So he repeated it to him and said: By Him Who sent you with the truth, if God grants me wealth, I will give everyone his due. So he prayed for him and he acquired sheep, which grew like worms until the city became too small for them. So he went down into a valley and stopped attending the congregation and Friday prayers. So the Messenger of God, may God bless him and grant him peace, was asked about him and it was said that his wealth had increased to the point that no valley could contain him. So he said: Woe to Tha'laba. So the Messenger of God, may God bless him and grant him peace, sent out tax collectors to collect the alms. The people met them with their alms and passed by Tha'laba and asked him for the alms. He read him the book that contained the obligatory duties. So he said: This is nothing but a jizya. This is nothing but The sister of the tribute, so go back until I see my opinion. So it was revealed. Then Tha'laba came with the charity, and the Prophet, may God bless him and grant him peace, said: God has prevented me from accepting it from you. So he began to throw dirt on his head and said: This is your work. I ordered you and you did not obey me. So the Messenger of God, may God bless him and grant him peace, died and he brought it to Abu Bakr, may God be pleased with him, but he did not accept it. Then he brought it to Umar, may God be pleased with him, during his caliphate, but he did not accept it. He died during the time of Uthman, may God be pleased with him.

Surat al-Tawbah 9:76

But when He gave them of His bounty, they were stingy with it and turned away, averse.

Tafsir al-Jalalayn

76 - **But when He gave them of His bounty, they were stingy with it and turned away from obeying God and they were averse**

Tafsir al-Suyuti

Tafsir al-Tabari

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And among them are those who made a covenant with God, 'If He should give us from His bounty'** the verse, he told us that a man from the Ansar came to a gathering of the Ansar and said: If God should give him wealth, he would give to every person entitled to it his due! So God gave him wealth, and he did with it what you hear. He said: **But when He gave them from His bounty, they were stingy with it**, until His statement: **and because they used to lie**. He told us that the Prophet of God, may God bless him and grant him peace, narrated that when Moses, may God bless him and grant him peace, came with the Torah to the Children of Israel, the Children of Israel said: The Torah is too much, and we do not have time for it, so ask your Lord for us to gather the matter so that we may preserve it and devote ourselves to it for our livelihood! He said: O people, take it easy, take it easy! This is the Book of God, the light of God, and the protection of God! He said: So they repeated it to him, and he repeated it to them, he said it three times. He said: God revealed to Moses: What do My servants say? He said: O Lord, they say such and such. He said: I command you with three things, if you adhere to them, they will enter Paradise because of them: to stop dividing the inheritance and not wrong others in it, not to let their eyes enter the houses until permission is given to them, and not to eat food until they perform ablution for prayer. He said: The Prophet of God, may God bless him and grant him peace, returned with them to his people, and they were happy, and they saw that they would do them. He said: By God, the people did not stay long before they turned away and were cut off. When the Prophet of God narrated this story about the Children of Israel, he said: Guarantee me six things, and I will guarantee you Paradise! They said: What are they, O Messenger of God? He said: ((When you speak, do not lie, and when you make a promise, do not break it, and when you are entrusted, do not betray, and restrain your eyes, your hands, and your private parts: your eyes from betrayal, your hands from theft, and your private parts from adultery.))

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, on the authority of Al-Hasan, that the Prophet, may God bless him and grant him peace, used to say: "Three things, if they are found in someone, he becomes a hypocrite, even if he fasts,

prays, and claims to be a Muslim: if he speaks, he lies, if he is entrusted, he betrays, and if he makes a promise, he breaks it."

Others said: Rather, what is meant by that is two men: one of them is Tha'laba, and the other is Mu'tab bin Qushair.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Amr ibn Ubayd, on the authority of Al-Hasan: **And among them are those who made a covenant with God, 'If He should give us from His bounty,'** the verse. And among those who made a covenant with God were: Tha'laba ibn Hattab and Mu'tab ibn Qushayr, and they were from Banu Amr ibn Awf.

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: **And among them are those who made a covenant with God, 'If He should give us from His bounty,'** he said, two men went out to a group of people and said: By God, if God provides us with provision, we will give in charity! But when God provided them with provision, they were stingy with it.

Tafsir al-Qurtubi

Sixth - The Almighty said: **But when He gave them of His bounty**, meaning He gave them. **They were stingy with it**, meaning in giving charity and spending money on good deeds, and in fulfilling what they had promised and committed to. Stinginess has already been mentioned in Al Imran. **And they turned away**, meaning from obeying God, **while they were averse**, meaning in Islam, meaning they showed aversion to it.

Tafsir Ibn Kathir

God the Almighty says: And among the hypocrites are those who gave God their covenant and pledge, **If He enriches him from His bounty, he will surely give in charity from his wealth and be among the righteous**. But he did not fulfill what he said, nor was he truthful in what he claimed. So this action was followed by hypocrisy that resided in their hearts until the day they meet God the Almighty on the Day of Resurrection. We seek refuge in God from that. Many of the commentators, including Ibn Abbas and Al-Hasan Al-Basri, mentioned that the reason for the revelation of this noble verse was Tha'laba bin Hatib Al-Ansari. A hadith was narrated about him by Ibn Jarir here, and Ibn Abi Hatim from the hadith of Ma'an bin Rafa'ah from Ali bin Yazid from Abu Abd Al-Rahman Al-Qasim bin Abd Al-Rahman, the client of Abd Al-Rahman bin Yazid bin Mu'awiyah from Abu Umamah Al-Bahili from Tha'laba bin Hatib Al-Ansari, that he said to the Messenger of God, may God bless him and grant him peace: Ask God to grant me wealth. He said: The Messenger of God, may God bless him and grant him peace, said: **Woe to you, Tha'laba! A little that you give thanks for is better than a lot**. He said: Then he said it

But when He gave them of His bounty, they were stingy with it and turned away, averse.

again and said: Are you not satisfied to be like the Prophet of God? By the One in Whose Hand is my soul, if I wanted the mountains to move with me in gold and silver, they would move. He said: By the One Who sent you with the truth, if I call upon God and He provides me with wealth, I will give every person with a right his right. The Messenger of God, may God bless him and grant him peace, said: O God, provide Tha'laba with wealth. He said: So he took sheep, and they grew like worms grow, and the city became too small for him, so he moved away from it and went down to one of its valleys until he began to pray the noon and afternoon prayers in congregation and leave everything else. Then they grew and multiplied, so he moved away until he stopped praying except the Friday prayers, and they grew like worms grow until he stopped the Friday prayers. He began to meet the riders on Friday to ask them about the report, so the Messenger of God, may God bless him and grant him peace, said: What has Tha'laba done? They said: O Messenger of God, he took sheep, and the city became too small for him. So they informed him of his situation, and he said: Woe to Tha'laba, woe to Tha'laba, woe to Tha'laba.

And God, the Most High, revealed the verse, **Take from their wealth a charity**, and the obligatory charity was revealed. So the Messenger of God, may God bless him and grant him peace, sent two men to collect the charity from among the Muslims, a man from Juhayna and a man from Sulaym. He wrote to them how to collect the charity from the Muslims, and he said to them, **Pass by Tha'laba and so-and-so - a man from Banu Sulaym - and take their charity**. So they went out until they came to Tha'laba and asked him for the charity, and he read him the letter of the Messenger of God, may God bless him and grant him peace, and he said, "This is nothing but a tribute. This is nothing but a sister of the tribute. I do not know what this is." They set out until they were done, then they returned to me. They set out and As-Salami heard about them, so he looked at the best teeth of his camels and set them aside for charity. Then he met them with them. When they saw them, they said, **This is not obligatory upon you, and we do not want to take this from you**. He said, **Yes, take it, for my soul is content with that, and it is for God**. So they took it from him and passed by the people and took the charity. Then they returned to Tha'laba. He said, **Show me your letter**. So he read it and said, "This is nothing but a tribute. This is nothing but a sister of the tribute. Go until I see my opinion." So they set out until they came to the Prophet, may God bless him and grant him peace. When he saw them, he said, **Woe to Tha'laba**, before he spoke to them, and he prayed for blessings for As-Salami. They told him what Tha'laba had done and what As-Salami had done. Then God, the Almighty, revealed, "And among them are those who made a covenant with God, 'If He gives us from His bounty, we will surely give in charity.'" The verse was with the Messenger of God, may God bless him and grant him peace, and a man from among Tha'laba's relatives heard that, so he went out until he came to him and said, **Woe to you, Tha'laba! God has revealed concerning you**. So and so, Tha'laba went out until he

came to the Prophet, may God bless him and grant him peace, and asked him to accept his charity. He said: **Woe to you, God has prevented me from accepting your charity**. So he began to throw dirt on his head, and the Messenger of God, may God bless him and grant him peace, said to him: **This is your work, I ordered you but you did not obey me**. When the Messenger of God, may God bless him and grant him peace, refused to accept his charity, he returned to his home. The Messenger of God, may God bless him and grant him peace, died and did not accept anything from him. Then he came to Abu Bakr, may God be pleased with him, when he was appointed caliph and said: "You know my status with the Messenger of God, may God bless him and grant him peace, and my position among the Ansar, so accept my charity." Abu Bakr said: "The Messenger of God, may God bless him and grant him peace, did not accept it from you and refused to accept it." So Abu Bakr died and did not accept it.

When Umar **may God be pleased with him** took office, he came to him and said: O Commander of the Faithful, accept my charity. He said: Neither the Messenger of God (peace and blessings of God be upon him) nor Abu Bakr accepted it, and how can I accept it from you? So he died without accepting it. When Uthman **may God be pleased with him** took office, he came to him and said: Accept my charity. He said: Neither the Messenger of God (peace and blessings of God be upon him) nor Abu Bakr nor Umar accepted it, and how can I accept it from you? So he did not accept it from him. So Tha'laba died during the caliphate of Uthman. And the Almighty said: **Because they broke their promise to God 2:10**, meaning that hypocrisy became a consequence of their breaking their promise and lying, as in the two Sahihs on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: "The signs of a hypocrite are three: when he speaks, he lies; when he promises, he breaks his promise; and when he is entrusted, he betrays." And there are many corroborating evidences for this, and God knows best. And His statement: **Do they not know that God knows their secrets and their private conversations?** The verse, the Most High informs us that He knows the secret and what is hidden, and that He knows their innermost thoughts even if they reveal that if they have money and give charity from it and are grateful for it, then God knows them better than they know themselves, because the Most High is the Knower of the unseen, meaning He knows everything that is hidden and witnessed, and every secret and private conversation, and He knows what is apparent and what is hidden.

Fath al-Qadir

76- But when He gave them of His bounty, they were stingy with it and turned away, averse. That is, when He gave them what they asked for of provision, they were stingy with it: that is, with what He gave them of His bounty, so they did not give in charity anything from it as they swore by. **And turned away**, that is, they turned away from obeying God and from giving in charity what God had given them of His bounty. *And*

the situation is that **and they were averse** at all times before God gave them what He gave them of provision and after it.

Tafsir al-Baghawi

76- **But when He gave them of His bounty, they were stingy with it and turned away, averse.**

Tafsir al-Baidawi

76. **So when He gave them of His bounty, they were stingy with it.** They withheld God's right from it. **And they turned away** from obeying God **and they were averse.** They are a people whose habit is to turn away from it.

Surat al-Tawbah 9:77

So He made hypocrisy follow them in their hearts until the Day they meet Him, because they failed to fulfill what they promised God and because they used to lie.

Surat al-Tawbah 9:77

So He made hypocrisy follow them in their hearts until the Day they meet Him, because they failed to fulfill what they promised God and because they used to lie.

Tafsir al-Jalalayn

77 - **So He made their end (hypocrisy fixed in their hearts until the Day they meet Him** meaning God, which is the Day of Resurrection **because they broke their promise to God and because they used to lie** about it. Then after that, his blessings came to the Prophet, may God bless him and grant him peace, and he said, God has prevented me from accepting it from you, so he began to throw dirt on his head. Then he came to Abu Bakr, but he did not accept it, then to Umar, but he did not accept it, then to Uthman, but he did not accept it, and he died during his time.

Tafsir al-Suyuti

Tafsir al-Tabari

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 among them are those who made a covenant with God, 'If He should give us from His bounty,'** two men went out to a group of people and said: By God, if God should provide us with provision, we will surely give in charity! But when He provided for them, they were stingy with it, **So He made hypocrisy follow in their hearts until the Day they meet Him, because they failed to fulfill what they promised God,** when they said: **We will surely give in charity,** but they did not do so.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And among them are those who made a covenant with God, 'If He should give us from His bounty, we will surely give in charity' 1:106,** he said: These are a group of hypocrites, but when He gave them that, they were stingy with it, and when they were stingy with that, He followed that with hypocrisy until the Day they meet Him, from which they will have no repentance, forgiveness, or pardon, just as happened to Iblis when he prevented him from repenting.

Abu Ja'far said: In this verse, there is clarification from God, may He be glorified, about the sign of the hypocrites, I mean in His saying: **So He made hypocrisy follow them in their hearts until the Day they meet Him, because they failed to fulfill what they promised God and because they used to lie.**

A group of the Companions and Followers used to say something similar to this, and the report was narrated from the Messenger of God, may God bless him and grant him peace.

Some of those who said that said:

Abu Al-Sa'ib told us, he said, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Amara, on the authority of Abd Al-Rahman Ibn Yazid, he said, Abdullah said: Consider the hypocrite with three things: when he speaks he lies, when he promises he breaks his promise, and when he makes a covenant he betrays it. And God revealed confirmation of that in His Book: **And among them are those who made a covenant with God, 'If He should give us from His bounty' until His saying: they lie.**

Muhammad ibn al-Muthanna told me, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Samak, on the authority of Subaih ibn 'Abdullah ibn 'Umaira, on the authority of 'Abdullah ibn 'Amr, who said: Three things, whoever has them is a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays that trust. He said: And he recited this verse: **And among them are those who made a covenant with God, 'If He should give us from His bounty, we will surely give alms and be among the righteous,'** to the end of the verse.

Ibn Al-Muthanna told us, he said, Abu Dawud told us, he said, Shu'bah told us, on the authority of Samak, he said: I heard Subaih bin Abdullah Al-Absi say: I asked Abdullah bin Amr about the hypocrite, and he mentioned something similar.

Muhammad ibn Muammar told me, he said, Abu Hisham al-Makhzumi told us, he said, Abdul Wahid ibn Ziyad told us, he said, Uthman ibn Hakim told us, he said, I heard Muhammad ibn Ka'b al-Qurazi say: I used to hear that the hypocrite is known by three things: lying, breaking his oath, and betrayal. So I looked for them in the Book of God for a time but could not find them, then I found them in two of the Book of God, His statement: **And among them are those who made a covenant with God until he reached and because of what they used to lie,** and His statement: **Indeed, We offered the Trust to the heavens and the earth** (al-Ahzab 33:72), this verse.

Al-Qasim bin Bishr bin Maruf narrated to me, Shababah narrated to us, Muhammad bin Al-Muharram narrated to us, I heard Al-Hasan say: The Messenger of God, may God bless him and grant him peace, said: "There are three things in whomever they are found, he is a hypocrite, even if he prays, fasts, and claims to be a Muslim: if he speaks, he lies, if he makes a promise, he breaks it, and if he is entrusted, he betrays." So I said to Al-Hasan: O Abu Saeed, if a man owes me a debt and he meets me to pay it, but I do not have it, and I fear that he will imprison me and kill me, so I promised him that I would pay it at the beginning of the new moon, but I did not do it. Am I a hypocrite? He said: This is what it says in the hadith. Then he narrated on the authority of

Abdullah bin Amr that when his father was dying, he said: Marry so-and-so to me, for I promised him that I would marry him to you, lest I meet God with one-third of hypocrisy! I said: O Abu Saeed, what if a man is one-third hypocrite and two-thirds believer? He said: This is what the hadith says. He said: So I performed Hajj and met Ata bin Abi Rabah, and I told him the hadith that I heard from Al-Hasan, and what I said to him and he said to me. He said to me: Are you unable to say to him: Tell me about the brothers of Joseph, peace be upon him? Did they not promise their father but broke their promise? Did they not speak to him but denied him? Did he not entrust them but they betrayed him? Were they not prophets? Was their father a prophet and their grandfather a prophet? He said: So I said to Ata: O Abu Muhammad, tell me about the origin of hypocrisy and the origin of this hadith. He said: Jabir bin Abdullah told me that the Messenger of God, may God bless him and grant him peace, only said this hadith about the hypocrites in particular, those who spoke to the Prophet but denied him, and entrusted them with his secret but betrayed him, and promised to go out with him on a campaign but broke it. He said: Abu Sufyan left Mecca, and Gabriel came to the Prophet, may God bless him and grant him peace, and said: Abu Sufyan is in such and such a place. The Prophet (peace be upon him) said to his companions: Abu Sufyan is in such and such a place, so go out to him and keep it secret. He said: A hypocrite wrote to him: Muhammad wants you, so be on your guard. So God revealed: **Do not betray God and the Messenger or betray your trusts while you know** (al-Anfal 8:27), and He revealed about al-Munafiqun 63: **And among them are those who made a covenant with God, 'If He should give us from His bounty' until: So He punished them with hypocrisy in their hearts until the Day they meet Him because they broke what they promised God and because they used to lie.** So when you meet Al-Hasan, greet him and tell him the origin of this hadith and what I told you. He said: So I went to Al-Hasan and said: O Abu Saeed, your brother Ata greets you, so I told him the hadith that had happened and what he had said to me. Al-Hasan took my hand and lifted it and said: O people of Iraq, are you unable to be like this? He heard a hadith from me and did not accept it until he had deduced its origin. Ata' is truthful. This is the hadith, and this is specifically about hypocrites.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Yaqub told us, on the authority of Al-Hasan, he said: "The Messenger of God, may God bless him and grant him peace, said: 'Three things, whoever has them, even if he prays and fasts and claims to be a Muslim, is a hypocrite.' So it was said to him: 'What are they, O Messenger of God?' The Prophet, may God bless him and grant him peace, said: 'When he speaks, he lies, when he promises, he breaks his promise, and when he is entrusted, he betrays.'"

Al-Qasim told us, he said, Al-Hussein told us, he said, Mubashar told us, on the authority of Al-Awza'i, on the authority of Harun bin Riyab, on the authority of Abdullah bin Wa'il: When death approached him, he said: So-and-so proposed to me for my daughter, and I had said to him something about her that was similar to the waiting period. By God, I will not meet God with a third of hypocrisy, and I bear witness to you that I

have married her to him.

Some people said: The covenant that these hypocrites made with God was something they intended in their hearts, but did not speak about it.

Who said that?

Al-Qasim told us, Al-Hussein told us: I heard Mu'tamir bin Sulayman Al-Taymi say: I rode the sea, and a strong wind struck us, so some of us made vows, and I intended to do so, but I did not speak about it. So when I arrived in Basra, I asked Abu Sulayman, and he said to me: O my son, do it.

Mu'tamir said: And Kahams told us, on the authority of Saeed bin Thabit, who said regarding his statement: **And among them are those who made a covenant with God**, the verse, he said: It is only something they intended in their souls and did not speak about it. Have you not heard his statement: **Do they not know that God knows their secrets and their private conversations and that God is Knower of the unseen?**

Tafsir al-Qurtubi

Seventh - The Almighty's saying: **So He made hypocrisy their consequence** is two objects, meaning that God made hypocrisy their consequence in their hearts. It was said: meaning that He made miserliness their consequence, and that is why He said: **They were miserly with it.** "Until the Day they meet Him" is in the accusative case, meaning that they meet Him with their miserliness, meaning the reward for their miserliness, as one says: You will meet your deeds tomorrow. It was said: "Until the Day they meet Him" meaning that they will meet God. In this there is evidence that he died a hypocrite. It is unlikely that the house contained Tha'laba or Hatib, because the Prophet, may God bless him and grant him peace, said to Umar:

And how do you know? Perhaps God looked at the people of Badr and said, **Do whatever you wish, for I have forgiven you.** And Tha'laba and Hatib were among those who attended Badr and witnessed it. **Because they broke their promise to God and because they used to lie.** Their lie was their breaking of the covenant and their failure to fulfill what they had committed to.

Eighth - The Almighty's saying: *Hypocrisy*. Hypocrisy, if it is in the heart, is disbelief. But if it is in the actions, it is a sin. The Prophet, may God bless him and grant him peace, said:

"There are four characteristics, whoever has them is a pure hypocrite, and whoever has one of them has one characteristic of hypocrisy until he gives it up: when he is entrusted, he betrays; when he speaks, he lies; when he makes a promise, he breaks it; and when he quarrels, he behaves indecently." Narrated by Al-Bukhari. The derivation of this word has already been mentioned in Surat Al-Baqarah, so there is no point in repeating it. People differed in the interpretation of this hadith. A group said: This only

Surat al-Tawbah 9:77

So He made hypocrisy follow them in their hearts until the Day they meet Him, because they failed to fulfill what they promised God and because they used to lie.

refers to the one who narrates a hadith that he knows is a lie, and makes a promise that he does not believe will be fulfilled, and waits for a trust in order to betray it. They relied on a hadith with a weak chain of transmission.

And that Ali bin Abi Talib **may God be pleased with him** met Abu Bakr and Umar **may God be pleased with them** leaving the Messenger of God (peace be upon him) and they were both heavy. So Ali said: Why do I see you both so heavy? They said: A hadith we heard from the Messenger of God (peace be upon him) about the characteristics of al-Munafiqun 63: when they speak they lie, when they promise they break, when they are entrusted they betray, and when they promise they break their promise. So Ali said: Why didn't you ask him? They said: We feared the Messenger of God (peace be upon him). He said: But I will ask him. So he entered upon the Messenger of God (peace be upon him) and said: O Messenger of God, Abu Bakr and Umar left and they were both heavy. Then he mentioned what they said and said: I told them and I did not put it in the position they put it. But when a hypocrite speaks and thinks to himself he lies, and when he promises and thinks to himself he breaks his promise, and when he is entrusted and thinks to himself he betrays. Ibn al-Arabi: Clear evidence has been established that the one who deliberately has these characteristics is not a disbeliever, but rather he is a disbeliever because of a belief that is due to ignorance of God and His attributes or denial of Him. God is exalted and sanctified above the belief of the ignorant and the deviation of the deviants. A group said: This was specific to the hypocrites at the time of the Messenger of God, may God bless him and grant him peace. They relied on what Muqatil bin Hayyan narrated on the authority of Saeed bin Jubair, on the authority of Ibn Omar and Ibn Abbas, who said:

We came to the Messenger of God (peace be upon him) with some of his companions and said: O Messenger of God, you said that whoever has three things in him is a hypocrite, even if he fasts and prays and claims to be a believer: if he speaks he lies, if he promises he breaks his promise, and if he is entrusted with something he betrays. And whoever has one of these three characteristics has a third of hypocrisy. We thought that we were not free from them or from some of them, but many people are not free from them. He said: The Messenger of God (peace be upon him) laughed and said: What do you have to do with them? They were only used specifically for the hypocrites, just as God has used them specifically in His Book. As for my saying that if he speaks he lies, this is what God the Almighty said: **When the hypocrites come to you** (al-Munafiqun 63:1) - the verse - are you like that? We said: No. He said: It does not matter, you are innocent of that. As for my saying that if he promises he breaks his promise, this is according to what God revealed to me: "And among them are those who made a covenant with God, 'If He should give us from His bounty' - the three verses - are you like that? We said: No, by God, if we made a covenant with God about something, we would fulfill it. He said: It is not your

concern, you are innocent of that. As for my saying, "If someone is entrusted with something, he betrays it," that is in what God revealed to me: **Indeed, We offered the Trust to the heavens and the earth and the mountains** (al-Ahzab 33:72) - the verse - so every person is entrusted with his religion. The believer performs ritual ablution from major ritual impurity in secret and in public, but the hypocrite does that only in public. Are you like that? We said: No. He said: **It is not your concern, you are innocent of that.** Many of the followers and imams agreed to this. A group said: This is for those who are mostly characterized by these traits. It appears from the doctrine of Al-Bukhari and other scholars: that these reprehensible characteristics are a hypocrite who is characterized by them until the Day of Resurrection. Ibn Al-Arabi said: What I have is that if sins were mostly in him, he would not be a disbeliever because of them as long as they did not affect belief. Our scholars said: The brothers of Joseph, peace be upon him, made a covenant with their father and broke it, and they spoke to him and lied to him, and he entrusted them with Joseph and they betrayed him, and they were not hypocrites. Ata' bin Abi Rabah said: The brothers of Joseph did these characteristics, and they were not hypocrites, but they were prophets. Al-Hasan bin Abi Al-Hasan Al-Basri said: Hypocrisy is of two types: hypocrisy of lying and hypocrisy of action. As for the hypocrisy of lying, it was during the time of the Messenger of God, may God bless him and grant him peace, and as for the hypocrisy of action, it will not cease until the Day of Resurrection. Al-Bukhari narrated from Hudhayfah: Hypocrisy was during the time of the Messenger of God, may God bless him and grant him peace, and as for Today it is only disbelief after faith.

Tafsir Ibn Kathir

God the Almighty says: And among the hypocrites are those who gave God their covenant and pledge, "If He enriches him from His bounty, he will surely give in charity from his wealth and be among the righteous." But he did not fulfill what he said, nor was he truthful in what he claimed. So this action was followed by hypocrisy that resided in their hearts until the day they meet God the Almighty on the Day of Resurrection. We seek refuge in God from that. Many of the commentators, including Ibn Abbas and Al-Hasan Al-Basri, mentioned that the reason for the revelation of this noble verse was Tha'laba bin Hatib Al-Ansari. A hadith was narrated about him by Ibn Jarir here, and Ibn Abi Hatim from the hadith of Ma'an bin Rifa'ah from Ali bin Yazid from Abu Abd Al-Rahman Al-Qasim bin Abd Al-Rahman, the client of Abd Al-Rahman bin Yazid bin Mu'awiyah from Abu Umamah Al-Bahili from Tha'laba bin Hatib Al-Ansari, that he said to the Messenger of God, may God bless him and grant him peace: Ask God to grant me wealth. He said: The Messenger of God, may God bless him and grant him peace, said: "Woe to you, Tha'laba! A little that you give thanks for is better than a lot." He said: Then he said it again and said: Are you not satisfied to be like

the Prophet of God? By the One in Whose Hand is my soul, if I wanted the mountains to move with me in gold and silver, they would move. He said: By the One Who sent you with the truth, if I call upon God and He provides me with wealth, I will give every person with a right his right. The Messenger of God, may God bless him and grant him peace, said: O God, provide Tha'laba with wealth. He said: So he took sheep, and they grew like worms grow, and the city became too small for him, so he moved away from it and went down to one of its valleys until he began to pray the noon and afternoon prayers in congregation and leave everything else. Then they grew and multiplied, so he moved away until he stopped praying except the Friday prayers, and they grew like worms grow until he stopped the Friday prayers. He began to meet the riders on Friday to ask them about the report, so the Messenger of God, may God bless him and grant him peace, said: What has Tha'laba done? They said: O Messenger of God, he took sheep, and the city became too small for him. So they informed him of his situation, and he said: Woe to Tha'laba, woe to Tha'laba, woe to Tha'laba.

And God, the Most High, revealed the verse, **Take from their wealth a charity**, and the obligatory charity was revealed. So the Messenger of God, may God bless him and grant him peace, sent two men to collect the charity from among the Muslims, a man from Juhayna and a man from Sulaym. He wrote to them how to collect the charity from the Muslims, and he said to them, **Pass by Tha'laba and so-and-so - a man from Banu Sulaym - and take their charity**. So they went out until they came to Tha'laba and asked him for the charity, and he read him the letter of the Messenger of God, may God bless him and grant him peace, and he said, "This is nothing but a tribute. This is nothing but a sister of the tribute. I do not know what this is." They set out until they were done, then they returned to me. They set out and As-Salami heard about them, so he looked at the best teeth of his camels and set them aside for charity. Then he met them with them. When they saw them, they said, **This is not obligatory upon you, and we do not want to take this from you**. He said, **Yes, take it, for my soul is content with that, and it is for God**. So they took it from him and passed by the people and took the charity. Then they returned to Tha'laba. He said, **Show me your letter**. So he read it and said, "This is nothing but a tribute. This is nothing but a sister of the tribute. Go until I see my opinion." So they set out until they came to the Prophet, may God bless him and grant him peace. When he saw them, he said, **Woe to Tha'laba**, before he spoke to them, and he prayed for blessings for As-Salami. They told him what Tha'laba had done and what As-Salami had done. Then God, the Almighty, revealed, "And among them are those who made a covenant with God, 'If He gives us from His bounty, we will surely give in charity.' " The verse was with the Messenger of God, may God bless him and grant him peace, and a man from among Tha'laba's relatives heard that, so he went out until he came to him and said, **Woe to you, Tha'laba! God has revealed concerning you**. So and so, Tha'laba went out until he came to the Prophet, may God bless him and grant him peace, and asked him to accept his charity. He said: **Woe to you, God has prevented me from**

accepting your charity. So he began to throw dirt on his head, and the Messenger of God, may God bless him and grant him peace, said to him: **This is your work, I ordered you but you did not obey me**. When the Messenger of God, may God bless him and grant him peace, refused to accept his charity, he returned to his home. The Messenger of God, may God bless him and grant him peace, died and did not accept anything from him. Then he came to Abu Bakr, may God be pleased with him, when he was appointed caliph and said: "You know my status with the Messenger of God, may God bless him and grant him peace, and my position among the Ansar, so accept my charity." Abu Bakr said: "The Messenger of God, may God bless him and grant him peace, did not accept it from you and refused to accept it." So Abu Bakr died and did not accept it.

When Umar **may God be pleased with him** took office, he came to him and said: O Commander of the Faithful, accept my charity. He said: Neither the Messenger of God (peace and blessings of God be upon him) nor Abu Bakr accepted it, and how can I accept it from you? So he died without accepting it. When Uthman **may God be pleased with him** took office, he came to him and said: Accept my charity. He said: Neither the Messenger of God (peace and blessings of God be upon him) nor Abu Bakr nor Umar accepted it, and how can I accept it from you? So he did not accept it from him. So Tha'laba died during the caliphate of Uthman. And the Almighty said: **Because they broke their promise to God 2:10**, meaning that hypocrisy became a consequence of their breaking their promise and lying, as in the two Sahihs on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: "The signs of a hypocrite are three: when he speaks, he lies; when he promises, he breaks his promise; and when he is entrusted, he betrays." And there are many corroborating evidences for this, and God knows best. And His statement: **Do they not know that God knows their secrets and their private conversations?** The verse, the Most High informs us that He knows the secret and what is hidden, and that He knows their innermost thoughts even if they reveal that if they have money and give charity from it and are grateful for it, then God knows them better than they know themselves, because the Most High is the Knower of the unseen, meaning He knows everything that is hidden and witnessed, and every secret and private conversation, and He knows what is apparent and what is hidden.

Fath al-Qadir

His statement: 77- "So He made hypocrisy in their hearts as a consequence until the Day they meet Him." The subject is God, the Exalted: meaning, so God made hypocrisy in their hearts, deeply rooted in them, and continuing in them, "until the Day they meet Him." It was said that the pronoun refers to stinginess: meaning, so He made stinginess in what they had promised God as a consequence of hypocrisy in their hearts until the Day they meet Him. Their stinginess: meaning, the recompense for their stinginess. The meaning of "So He made hypocrisy in their hearts as a consequence until that end" is that God, the Exalted, made the hypocrisy that was deeply rooted in their

Surat al-Tawbah 9:77

So He made hypocrisy follow them in their hearts until the Day they meet Him, because they failed to fulfill what they promised God and because they used to lie.

hearts until that end the consequence of their stinginess. The "ba in because they broke their promise to God" is for causality: meaning, because of their breaking their promise to Him of giving charity and righteousness. Likewise, the "ba in and because they used to lie" means, and because of their denial of what the Messenger of God, may God bless him and grant him peace, brought.

Tafsir al-Baghawi

77- "He punished them, **so He made them suffer**, hypocrisy in their hearts", meaning: He was patient with the consequences of their hypocrisy. It is said: He punished someone with regret if he was patient with the consequences of that matter. It is also said: He punished them with the hypocrisy of their hearts. It is said: He punished him and He made him suffer have the same meaning. "Until the Day they meet Him, **meaning He deprived them of repentance until the Day of Resurrection**, because they broke their promise to God and because they used to lie".

Abu Abdullah Muhammad bin Al-Fadl Al-Kharqi told us, Abu Al-Hasan Ali bin Abdullah Al-Taysifuni told us, Abdullah bin Omar Al-Jawhari told us, Ahmad bin Ali Al-Kashmihani told us, Ali bin Hajar told us, Ismail bin Jaafar told us, Abu Suhayl Nafi' told us, on the authority of Malik, on the authority of his father, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: "The signs of a hypocrite are three: when he speaks, he lies, when he makes a promise, he breaks it, and when he is entrusted, he betrays."

Tafsir al-Baidawi

77. "So He made hypocrisy in their hearts" meaning, God made the consequence of their action hypocrisy and bad belief in their hearts. It is possible that the pronoun refers to miserliness, and the meaning is, "So He caused miserliness to cause them to have hypocrisy firmly rooted in their hearts. Until the Day they meet Him" they will meet God with death or they will meet their deeds, meaning their punishment, which is the Day of Resurrection. "Because they broke their promise to God" because they broke their promise to Him of giving charity and righteousness. "And because they used to lie" and because they were liars in it, because breaking a promise includes a lie that is ugly from both sides or in general. It was read "they lie" with emphasis.

Surat al-Tawbah 9:78

Do they not know that God knows their secrets and their private conversations and that God is the Knower of the unseen?

Tafsir al-Jalalayn

78 - **Do they not know** that is, the hypocrites **that God knows their secrets** what they concealed in themselves **and their private conversations** what they whisper among themselves **and that God is Knower of the unseen** what is hidden from sight. And when the verse on charity was revealed, a man came and gave a lot of charity, so the hypocrites said, **This is hypocrisy**. And a man came and gave a sa' of charity, so they said, **God is independent of this man's charity**. So the verse was revealed.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Didn't these hypocrites who disbelieve in God and His Messenger secretly, and show their belief in them to the people of faith in them openly, **that God knows their secret**, which they conceal in themselves, of disbelief in Him and His Messenger, **and their private conversations**, meaning: **and their private conversations**, when they whisper among themselves to slander Islam and its people, and mention them in a way other than what they should be mentioned in, so they fear God's punishment that He will bring it upon them, and His power that He will inflict upon them, for their disbelief in God and His Messenger, and their faultfinding of Islam and its people, so they desist from that and repent from it, **and that God is Knower of the unseen**, meaning: Didn't they know that God is Knower of what is hidden from the hearing, sight, and senses of His creation, of what their souls conceal, but which has not appeared to their apparent limbs, so that this prevents them from deceiving His friends with hypocrisy and lying, and deters them from concealing other than what They show it, and show the opposite of what they believe?

Tafsir al-Qurtubi

The Almighty says: **Do they not know that God knows their secrets and their private conversations?** This is a rebuke, and if He is All-Knowing, then He will punish them.

Tafsir Ibn Kathir

God the Almighty says: And among the hypocrites are those who gave God their covenant and pledge, **If He enriches him from His bounty, he will surely give in charity from his wealth and be among the righteous**.

But he did not fulfill what he said, nor was he truthful in what he claimed. So this action was followed by hypocrisy that resided in their hearts until the day they meet God the Almighty on the Day of Resurrection. We seek refuge in God from that. Many of the commentators, including Ibn Abbas and Al-Hasan Al-Basri, mentioned that the reason for the revelation of this noble verse was Tha'laba bin Hatib Al-Ansari. A hadith was narrated about him by Ibn Jarir here, and Ibn Abi Hatim from the hadith of Ma'an bin Rafa'ah from Ali bin Yazid from Abu Abd Al-Rahman Al-Qasim bin Abd Al-Rahman, the client of Abd Al-Rahman bin Yazid bin Mu'awiyah from Abu Umamah Al-Bahili from Tha'laba bin Hatib Al-Ansari, that he said to the Messenger of God, may God bless him and grant him peace: Ask God to grant me wealth. He said: The Messenger of God, may God bless him and grant him peace, said: **Woe to you, Tha'laba! A little that you give thanks for is better than a lot**. He said: Then he said it again and said: Are you not satisfied to be like the Prophet of God? By the One in Whose Hand is my soul, if I wanted the mountains to move with me in gold and silver, they would move. He said: By the One Who sent you with the truth, if I call upon God and He provides me with wealth, I will give every person with a right his right. The Messenger of God, may God bless him and grant him peace, said: O God, provide Tha'laba with wealth. He said: So he took sheep, and they grew like worms grow, and the city became too small for him, so he moved away from it and went down to one of its valleys until he began to pray the noon and afternoon prayers in congregation and leave everything else. Then they grew and multiplied, so he moved away until he stopped praying except the Friday prayers, and they grew like worms grow until he stopped the Friday prayers. He began to meet the riders on Friday to ask them about the report, so the Messenger of God, may God bless him and grant him peace, said: What has Tha'laba done? They said: O Messenger of God, he took sheep, and the city became too small for him. So they informed him of his situation, and he said: Woe to Tha'laba, woe to Tha'laba, woe to Tha'laba.

And God, the Most High, revealed the verse, **Take from their wealth a charity**, and the obligatory charity was revealed. So the Messenger of God, may God bless him and grant him peace, sent two men to collect the charity from among the Muslims, a man from Juhayna and a man from Sulaym. He wrote to them how to collect the charity from the Muslims, and he said to them, **Pass by Tha'laba and so-and-so - a man from Banu Sulaym - and take their charity**. So they went out until they came to Tha'laba and asked him for the charity, and he read him the letter of the Messenger of God, may God bless him and grant him peace, and he said, "This is nothing but a tribute. This is nothing but a sister of the tribute. I do not know what this is." They set out until they were done, then they returned to me. They set out and As-Salami heard about them, so he looked at the best teeth of his camels and set them aside for charity. Then he met them with them. When they saw them, they said, **This is not obligatory upon you, and we do not want to take this from you**. He said, **Yes, take it, for my soul is content with that, and it is for God**. So they took it from him and passed by the people and took the charity.

Surat al-Tawbah 9:78

Do they not know that God knows their secrets and their private conversations and that God is the Knower of the unseen?

Then they returned to Tha'laba. He said, **Show me your letter**. So he read it and said, "This is nothing but a tribute. This is nothing but a sister of the tribute. Go until I see my opinion." So they set out until they came to the Prophet, may God bless him and grant him peace. When he saw them, he said, **Woe to Tha'laba**, before he spoke to them, and he prayed for blessings for As-Salami. They told him what Tha'laba had done and what As-Salami had done. Then God, the Almighty, revealed, "And among them are those who made a covenant with God, 'If He gives us from His bounty, we will surely give in charity.' " The verse was with the Messenger of God, may God bless him and grant him peace, and a man from among Tha'laba's relatives heard that, so he went out until he came to him and said, **Woe to you, Tha'laba! God has revealed concerning you**. So and so, Tha'laba went out until he came to the Prophet, may God bless him and grant him peace, and asked him to accept his charity. He said: **Woe to you, God has prevented me from accepting your charity**. So he began to throw dirt on his head, and the Messenger of God, may God bless him and grant him peace, said to him: **This is your work, I ordered you but you did not obey me**. When the Messenger of God, may God bless him and grant him peace, refused to accept his charity, he returned to his home. The Messenger of God, may God bless him and grant him peace, died and did not accept anything from him. Then he came to Abu Bakr, may God be pleased with him, when he was appointed caliph and said: "You know my status with the Messenger of God, may God bless him and grant him peace, and my position among the Ansar, so accept my charity." Abu Bakr said: "The Messenger of God, may God bless him and grant him peace, did not accept it from you and refused to accept it." So Abu Bakr died and did not accept it.

When Umar **may God be pleased with him** took office, he came to him and said: O Commander of the Faithful, accept my charity. He said: Neither the Messenger of God (peace and blessings of God be upon him) nor Abu Bakr accepted it, and how can I accept it from you? So he died without accepting it. When Uthman **may God be pleased with him** took office, he came to him and said: Accept my charity. He said: Neither the Messenger of God (peace and blessings of God be upon him) nor Abu Bakr nor Umar accepted it, and how can I accept it from you? So he did not accept it from him. So Tha'laba died during the caliphate of Uthman. And the Almighty said: **Because they broke their promise to God 2:10**, meaning that hypocrisy became a consequence of their breaking their promise and lying, as in the two Sahihs on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: "The signs of a hypocrite are three: when he speaks, he lies; when he promises, he breaks his promise; and when he is entrusted, he betrays." And there are many corroborating evidences for this, and God knows best. And His statement: **Do they not know that God knows their secrets and their private conversations?** The verse, the Most High informs us that He knows the secret and what is hidden, and that He knows their innermost thoughts

even if they reveal that if they have money and give charity from it and are grateful for it, then God knows them better than they know themselves, because the Most High is the Knower of the unseen, meaning He knows everything that is hidden and witnessed, and every secret and private conversation, and He knows what is apparent and what is hidden.

Fath al-Qadir

Then he denied them and said: 78- **Do they not know** meaning the hypocrites, and it was read with the upper case, addressing the believers, **that God knows their secrets and their private conversations** meaning everything they conceal of hypocrisy and everything they whisper among themselves of slandering the Prophet, may God bless him and grant him peace, and his companions, and the religion of Islam, **and that God is Knower of the unseen** so nothing of the unseen things is hidden from Him, whatever it may be, and among that is what comes from the hypocrites.

Tafsir al-Baghawi

78- The Almighty said: **Do they not know that God knows their secrets and their private conversations?** Meaning: what they conceal in their hearts and what they whisper among themselves, **and that God is Knower of the unseen**.

Tafsir al-Baidawi

78. **Have they not known** meaning the hypocrites or those who made a covenant with God? It was read with the letter ta' for emphasis. **That God knows their secret** what they concealed in their souls of hypocrisy or the intention to break it. **And their private conversations** and what they call to one another of slander, or calling the zakat a jizya. **And that God is Knower of the unseen** so that is not hidden from Him.

Surat al-Tawbah 9:79

Those who criticize the believers who give voluntarily in charity and those who find nothing to give except their effort, so they ridicule them - God will ridicule them, and they will have a painful punishment.

Tafsir al-Jalalayn

79 - *Those* subject **who criticize** criticize **those who volunteer** those who give voluntary charity **among the believers and those who find only their effort** their energy so they bring it **and they ridicule them** and the predicate **God ridiculed them** He rewarded them for their ridicule **and for them is a painful punishment**

Tafsir al-Suyuti

The Almighty said: Those who adhere to the volunteers, the verse. The two sheikhs narrated on the authority of Abu Masoud, who said: When the verse of charity was revealed, we were carrying loads on our backs, then a man came and gave a large amount in charity, so they said: Showing off. And a man came and gave a sa' in charity, so they said: God is independent of this charity. So those who criticize the volunteers, the verse was revealed. Something similar to this was reported in the hadith of Abu Hurairah, Abu Uqayl, Abu Sa'id al-Khudri, Ibn Abbas, and Umaira bint Suhayl ibn Rafi', all of which were included by Ibn Mardawayh.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Those who criticize those who volunteer to give charity to the poor and needy with what God has not obligated them to give from their wealth, and they criticize them for it by saying: **(They only gave it in charity for show and reputation, and they did not seek the face of God)**, and they criticize those who do not find anything to give in charity except their effort, and that is their capacity, so they belittle them and say: **(God was indeed rich from the charity of these people!)**, mocking them, **So they mock them, God mocked them.**

We have explained the description of **God's mockery** of those among His creation whom He mocks in other places, so there is no need to repeat it here.

And for them is a painful punishment, meaning: And for them from God on the Day of Resurrection is a painful, grievous punishment.

He mentioned that the meaning of his saying: **those who volunteer among the believers** is Abd al-Rahman ibn Awf and Asim ibn Adi al-Ansari, and that the meaning of his saying: **and those who find nothing but their effort** is Abu Aqil al-Arashy, the brother of Banu Anif.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Those who criticize the believers who give voluntary**

charity, he said: Abd al-Rahman bin Awf came to the Prophet, may God bless him and grant him peace, with forty pieces of gold, and a man from the Ansar came to him with a sa' of food. Some of the hypocrites said: By God, Abd al-Rahman did not bring what he brought except to show off! And they said: Indeed, God and His Messenger do not need this sa'!

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, regarding his statement: **Those who criticize the believers who give voluntary charity and those who find nothing but their effort**, that is, "The Messenger of God, may God bless him and grant him peace, went out to the people one day and called out to them: 'Collect your charity!' ' So the people collected their charity. Then a man from the last of them came with some dates and said: 'O Messenger of God, this is a sa' of dates. I spent the night drawing water from a jug until I got two sa' of dates, so I kept one of them and brought you the other.' ' So the Messenger of God, may God bless him and grant him peace, ordered him to scatter it among the charity. Some men mocked him and said: 'By God, God and His Messenger are independent of this! What would they do with your sa' of anything?' " Then 'Abd al-Rahman ibn 'Awf, a man from Quraysh from Banu Zuhrah, said to the Messenger of God, may God bless him and grant him peace: 'Is there anyone left from the people of this charity?' ' He said: 'No.' ' So 'Abd al-Rahman ibn 'Awf said: 'I have one hundred ounces of gold.' " In charity. Omar bin Al-Khattab said to him: Are you crazy? He said: I am not crazy! He said: So did we know what you said? He said: Yes! I have eight thousand, as for four I lend to my Lord, and as for the four thousand I keep! The Messenger of God, may God bless him and grant him peace, said to him: May God bless you in what you have withheld and in what you have given! The hypocrites hated it and said: **(By God, Abdurrahman bin Awf did not give his gift except to show off!)** They were lying, he only gave it voluntarily, so God revealed his excuse and the excuse of his poor friend who brought the saa of dates, so God said in His Book: **Those who criticize the believers who give voluntarily concerning the charity** (Al-Baqarah 2:17).

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Shibl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Those who slander the voluntary givers among the believers**, he said: Abd al-Rahman ibn Awf came with his charity of four thousand, so the hypocrites slandered him and said: **A show-off**, "And those who find nothing but their effort," he said: A man from the Ansar hired himself out for a sa' of dates, he had nothing else, so he brought it and they slandered him and said: God was independent of this sa'!

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, 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.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: His statement, **Those who slander**

Those who criticize the believers who give voluntarily in charity and those who find nothing to give except their effort, so they ridicule them - God will ridicule them, and they will have a painful punishment.

the believers who give freely, the verse, he said: Abd al-Rahman ibn Awf came with half of his wealth, and sought to draw closer to God with it, but the hypocrites slandered him and said: He only gave that for show and to be heard! Then a man from the poor Muslims called Habbab, Abu Aqil came and said: O Prophet of God, I spent the night the reward of a jug of dates on two sa's of dates. As for one sa', I kept it for my family, and as for one sa', here it is! The hypocrites said: **(By God, God and His Messenger are free from this!)** So God revealed in that Qur'an, **Those who slander**, the verse.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Those who criticize the believers who give voluntary charity**, he said: Abd al-Rahman ibn Awf gave half of his wealth in charity, and he had eight thousand dinars, so he gave four thousand dinars in charity, and some of the hypocrites said: Abd al-Rahman ibn Awf is indeed a great hypocrite! So God said: **Those who criticize the believers who give voluntary charity**, and a man had two sa's of dates, so he brought one of them, and some of the hypocrites said: God is indeed independent of this sa'! So the hypocrites used to slander them and mock them, so God said: **And those who find nothing except their effort and ridicule them - God will ridicule them, and they will have a painful punishment.**

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal Al-Anmati told us, he said, Abu Awana told us, on the authority of Omar bin Abi Salamah, on the authority of his father: "The Messenger of God, may God bless him and grant him peace, said: Give charity, for I want to send an expedition. He said: Abd al-Rahman bin Awf said: O Messenger of God, I have four thousand, two thousand of which God has loaned, and two thousand for my family. He said: The Messenger of God, may God bless him and grant him peace, said: May God bless you in what you have given, and bless you in what you have withheld! A man from the Ansar said: I have two sa's of dates, one sa' for my Lord, and one sa' for my family! The hypocrites slandered and said: Ibn Awf did not give this except to show off! And they said: Was God not independent of this sa'? Then God revealed: 'Those who slander the believers who give freely', to the end of the verse."

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman bin Saad told us, he said, Abu Ja'far told us, on the authority of al-Rabi' bin Anas, regarding His statement: **Those who criticize the believers who give voluntary charity**, he said: "The people were afflicted with great hardship, so the Messenger of God, may God bless him and grant him peace, ordered them to give charity. Abd al-Rahman came with four hundred ounces, and the Messenger of God, may God bless him and grant him peace, said: O God, bless what you have withheld. The hypocrites said: Abd al-Rahman did nothing but show off and be seen! He said: A man came with a sa' of dates, and said: O

Messenger of God, I hired myself for two sa's, so I went with a sa' of them to my family, and I came with a sa' of dates. The hypocrites said: God is independent of this sa'! So God revealed this verse: "And those who find nothing except their effort, so they ridicule them - God will ridicule them, and they will have a painful punishment."

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq: **Those who criticize the believers who give charity voluntarily**, the verse. The believers who gave charity voluntarily were Abd al-Rahman ibn Awf, who gave charity of four thousand dinars, and Asim ibn Adi, the brother of Banu Ajjan. This was because the Messenger of God, may God bless him and grant him peace, encouraged charity and urged it. Abd al-Rahman ibn Awf stood up and gave charity of four thousand dirhams, and Asim ibn Adi stood up and gave charity of one hundred wasqs of dates. They criticized them and said: This is nothing but showing off! The one who gave charity with all his effort was Abu Uqayl, the brother of Banu Anif, al-Arashy, an ally of Banu Amr ibn Awf. He brought a sa' of dates and emptied it into charity, so they laughed at him and said: God is independent of Abu Uqayl's sa'!!

Muhammad ibn al-Muthanna told us, Abu al-Nu'man al-Hakam Abdullah told us, Shu'bah told us, on the authority of Sulayman, on the authority of Abu Wa'il, on the authority of Abu Mas'ud, who said: When the verse on charity was revealed, we were carrying loads - Abu al-Nu'man said: We were working - he said: Then a man came and gave a lot in charity. He said: Then a man came and gave a sa' of dates in charity, so they said: God is not in need of this sa'! Then the verse was revealed: **Those who criticize the believers who give voluntarily concerning their charity and those who find nothing except their effort.**

Ibn Wakee' narrated, he said: Zaid bin Habbab narrated, on the authority of Musa bin Ubaidah, he said: Khalid bin Yasar narrated to me, on the authority of Ibn Abi Uqayl, on the authority of his father, he said: I spent the night carrying the jareer on my back with two sa's of dates. I returned with one of them to my family so that they could provide for them, and I brought the other to draw near to the Messenger of God, may God bless him and grant him peace. So I went to the Messenger of God, may God bless him and grant him peace, and told him, and he said: Sprinkle it in charity. So the hypocrites mocked him and said: God was indeed independent of the charity of this poor man! So God revealed: **Those who criticize the believers who give voluntarily concerning their charity**, and the two verses.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Al-Jariry told us, on the authority of Abu Al-Saleel, he said: "A man stood in the neighborhood and said: My father or uncle told me and said: I witnessed the Messenger of God, may God bless him and grant him peace, saying: Who gives charity today, I will bear witness for him before God on the Day of Resurrection?"

He said: And I have a turban on me. He said: So I took off one or two garments to give them in charity. He said: Then I was overtaken by what overtakes the son of Adam, so I tied it on my head. He said: Then a man came, the shortest of height, blackest of blacks, or darkest of eyes, leading a she-camel the likes of which I have never seen in Al-Baqi'. He said: Is it charity, O Messenger of God? He said: Yes! He said: Here it is! So he threw down its halter - or: its reins - He said: Then a man sitting there nudged him and said: By God, he gives it in charity, and it is better than him! The Messenger of God, may God bless him and grant him peace, looked at him and said: Rather, he is better than you and it! He said that three times, may God bless him and grant him peace."

Yunus told me, he said, Ibn Wahb told us, he said, Yunus told me, on the authority of Ibn Shihab, he said, Abd al-Rahman ibn Abdullah ibn Ka'b ibn Malik told me, saying: The one who gave a sa' of dates in charity, and the hypocrites slandered him: **(Abu Khaithama al-Ansari)**.

Al-Muthanna told me, he said, Muhammad bin Raja Abu Sahl Al-Abadani told us, he said, Amer bin Yasaf Al-Yamami told us, on the authority of Yahya bin Katheer Al-Yamami, he said: "Abdur-Rahman bin Awf came to the Messenger of God, may God bless him and grant him peace, with four thousand dirhams and said: O Messenger of God, I have eight thousand. I have come to you with four thousand, so I will spend it in the way of God, and I will keep four thousand for my family. The Messenger of God, may God bless him and grant him peace, said: May God bless what I have given and what I have kept! Another man came and said: O Messenger of God, I spent the night paying water in two sa's, one of which I have left for my family and the other I have brought to you, so I will spend it in the way of God. He said: May God bless you in what I have given and in what I have kept! Some hypocrites said: By God, Abdur-Rahman only gave for show and reputation, and God and His Messenger were independent of so-and-so's sa'! So God revealed: "Those who criticize the believers who give voluntarily in charity" meaning Abdur-Rahman bin Awf; **And those who find nothing but their effort** meaning the owner of the sa', **and mock them, God will mock them.** And for them is a painful punishment.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: Ibn Abbas said: "The Prophet, may God bless him and grant him peace, ordered the Muslims to collect their zakat, and Abd al-Rahman ibn Awf came with four thousand and said: This is my money that God has lent me, and I have the same amount left. So he said to him: May you be blessed in what you have given and in what you have withheld! The hypocrites said: He only gave to show off, and the owner of a sa' only gave to show off. God and His Messenger are independent of this! And God does not do anything with a sa'!"

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Those who criticize the believers who give voluntary charity**, until His statement: **and for them is a painful punishment**, he said: The Prophet, peace and blessings be upon

him, commanded the Muslims to give charity, so Umar ibn al-Khattab said: I found my wealth abundant, so I will take half of it. He said: So I came carrying a lot of money, and a man from the hypocrites said to him: Show off, Umar! He said: Yes, I show off to God and His Messenger, but as for others, no! He said: And a man from the blades did not have anything, so he risked himself to drag the jarir on his neck with two sa's that night, so he left a sa' for his family and came with a sa' to carry, and one of the hypocrites said to him: God and His Messenger are independent of your sa'! This is what God Almighty said: **Those who criticize the believers who give voluntary charity and those who find nothing but their effort**, this is the Ansari, **and ridicule them, God will ridicule them, and they will have a painful punishment.**

We have explained the meaning of *insinuation* in the speech of the Arabs with its evidence and what it contains in language and reading in what was said.

As for his saying: **the volunteers**, its meaning is: the volunteers. The ta' was assimilated into the ta', so it became a double ta', as it was said: **And whoever volunteers good** (al-Baqarah 2:158), meaning: volunteers.

As for (*effort*), the Arabs have two dialects for it. It is said: **(He gave me from his effort)**, with a damma on the jim, and this is, as mentioned, the language of the people of Hijaz, and from **(his effort)** with a fatha on the jim, and this is the language of Najd.

The reading of the regions is with the damma, and this is the choice we have, due to the consensus of the proof from the readings on it.

As for the people of knowledge of the speech of the Arabs, from the narrators of poetry and the people of Arabic, they claim that it is open and closed with one meaning, and the difference in that is due to the difference in the language in it, just as their languages differed in (الْفُج), and (الْفُج) with the dammah and the fathah, from (وَجَتْ).

It was narrated on the authority of Al-Sha'bi regarding this:

Abu Kuraib told us, he said, Jabir bin Nuh told us, on the authority of Isa bin Al-Mughira, on the authority of Al-Sha'bi, he said: *Effort* and *effort* are effort in work and effort in sustenance.

Ibn Wakee' told us, he said, Hafs told us, on the authority of Isa bin Al-Mughira, on the authority of Al-Sha'bi, the same.

... He said, Ibn Idris told us, on the authority of Isa bin Al-Mughira, on the authority of Al-Sha'bi, who said: Effort is in work, and effort is in killing.

Tafsir al-Qurtubi

The Almighty said: **Those who criticize the believers who give voluntary charity** This is also one of the characteristics of the hypocrites. Qatada said: They criticize and find fault. He said: That is because Abd al-Rahman ibn Awf gave away half of his wealth in

Surat al-Tawbah 9:79

Those who criticize the believers who give voluntarily in charity and those who find nothing to give except their effort, so they ridicule them - God will ridicule them, and they will have a painful punishment.

charity. He had eight thousand, so he gave away four thousand of it. Some people said: How great is his hypocrisy! So God revealed: **Those who criticize the believers who give voluntary charity.** A man from the Ansar brought half a heap of his dates. They said: God does not need this! So God revealed: **And those who find nothing but their effort** the verse. Muslim came out to Abu Mas'ud and said:

We were ordered to give charity. He said: We used to carry, in another narration: on our backs - he said: Abu Aqil gave half a Sa' in charity. He said: A man came with something larger than him, and the hypocrites said: God is independent of this person's charity, and this other did nothing but show off. So the verse was revealed: **Those who criticize those among the believers who give voluntarily concerning the charity and those who find nothing except their effort.** He meant Abu Aqil. His name was Al-Habhab. Effort: a small amount by which the poor live. Effort and effort have the same meaning. It has been mentioned before. And you criticize them, they find fault. It has been mentioned before. And the volunteers originally mean the volunteers, the ta' was assimilated into the ta', and they are those who do something voluntarily without it being obligatory for them. And those in the accusative case are in apposition to the believers. It is not permissible for it to be in apposition to the noun before its completion. And **they mock** is in apposition to **they criticize**. "God mocked them" is the predicate of the subject, and it is a supplication against them. Ibn Abbas said: It is a predicate, meaning He mocked them as they ended up in the Fire. The meaning of God mocked is their punishment for their mockery. It was mentioned in Surat Al-Baqarah.

Tafsir Ibn Kathir

This is also one of the characteristics of the hypocrites. No one is safe from their faultfinding and backbiting in all circumstances, not even those who give charity are safe from them. If one of them comes with a large sum of money, they say, "This is hypocrisy. **But if he comes with something small, they say,** God is independent of this man's charity." As narrated by Al-Bukhari, Ubaydullah bin Saeed told us, Abu Al-Nu'man Al-Basri told us, Shu'bah told us, on the authority of Sulayman, on the authority of Abu Wa'il, on the authority of Abu Mas'ud, may God be pleased with him, who said: When the verse of charity was revealed, we would carry loads on our backs. Then a man came and gave a large amount of charity, so they said, "He is a show-off. **Then a man came and gave a Sa' of charity, so they said,** God is independent of this man's charity. **Then the verse was revealed,** Those who backbite the voluntary ones." Muslim also narrated it in his Sahih from the hadith of Shu'bah, and Imam Ahmad said: Yazid told us, Al-Jariri told us, on the authority of Abu Al-Sulayl, who said: A man stopped us in our gathering in Al-Baqi' and said: My father or my uncle told me that he saw the Messenger of God, may God bless him

and grant him peace, in Al-Baqi' and he was saying: **Whoever gives charity, I will bear witness for him on the Day of Resurrection.** He said: So I took off one or two of my turban and I wanted to give them in charity, but that which overtakes the son of Adam overtook me, so I tied my turban, and a man came, the one I had never seen in Al-Baqi' blacker than him, nor younger than him, nor darker than him, with a camel whose legs I had never seen in Al-Baqi' more beautiful than any she-camel. He said: O Messenger of God, do you give charity? He said: **Yes.** He said: **Here is this she-camel.** A man nudged him and he said: This man gives this in charity, and by God, it is better than him. The Messenger of God, may God bless him and grant him peace, heard him and said: **You have lied, rather he is better than you and it three times.** Then he said: **Woe to those who have hundreds of camels** three times. They said: **Except for whom, O Messenger of God?** He said: **Except for the one who says about wealth like this and like this.** Then he put his hands together on his right and left, then he said: **The ascetic who strives has succeeded** three times. The ascetic in life, the one who strives in worship. Ali bin Abi Talhah said on the authority of Ibn Abbas regarding this verse: Abd al-Rahman bin Awf came to the Messenger of God, may God bless him and grant him peace, with forty ounces of gold, and a man from the Ansar came to him with a sa' of food. Some of the hypocrites said: By God, Abd al-Rahman did not bring what he brought except to show off. They said: God and His Messenger do not need this sa'.

Al-Awfi said on the authority of Ibn Abbas: The Messenger of God went out to the people one day and called out to them to collect their charity. So the people collected their charity, then a man came from the last of them with a saa of dates and said: O Messenger of God, this is a saa of dates. I spent the whole night dragging water from a jug until I got two saa of dates. I kept one of them and brought you the other. So the Messenger of God, may God bless him and grant him peace, ordered him to scatter it among the charity. Some men mocked him and said: God and His Messenger are independent of this and they will not do anything with your saa. Then Abd al-Rahman ibn Awf said to the Messenger of God, may God bless him and grant him peace: Is there anyone left from the people of charity? The Messenger of God, may God bless him and grant him peace, said: There is no one left except you. Abd al-Rahman ibn Awf said to him: I have one hundred ounces of gold in charity. So Umar ibn al-Khattab, may God be pleased with him, said to him: Are you mad? He said: I am not mad. He said: Did you do what you did? He said: Yes, I have eight thousand, as for the four thousand I lend to my Lord, and as for the four thousand, I have them, so the Messenger of God, may God bless him and grant him peace, said to him: May God bless you for what you have withheld and what you have given. The hypocrites slandered him and said: By God, Abd al-Rahman did not give his gift except to show off, and they were lying. He was only doing it voluntarily. So God, the Almighty, revealed his excuse and the excuse of his poor friend

who brought the saa' of dates, so God, the Most High, said in His Book: **Those who criticize the believers who give voluntarily in charity** (al-Baqarah 2:17). This is how it was narrated from Mujahid and others. Ibn Ishaq said: Among the believers who gave voluntarily in charity were Abd al-Rahman ibn Awf, who gave four thousand dirhams in charity, and Asim ibn Adi, the brother of Banu al-Ajlan. This is because the Messenger of God, may God bless him and grant him peace, encouraged charity and urged it, so Abd al-Rahman ibn Awf stood up and gave four thousand in charity, and Asim ibn Adi stood up and gave one hundred wasqs of dates in charity. They slandered them and said: This is nothing but showing off. The one who gave charity with his effort was Abu Uqayl, the brother of Banu Anif al-Arashy, an ally of Banu Amr ibn Awf. He came. A saa' of dates, so he poured it into charity. They laughed at it and said: God is not in need of Abu Aqil's saa'.

Al-Hafiz Abu Bakr al-Bazzar said: Talut ibn Abbad told us, Abu Awana told us, on the authority of Umar ibn Abi Salamah, on the authority of his father, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Give charity, for I want to send an expedition.** Abd al-Rahman ibn Awf came and said: O Messenger of God, I have four thousand, two thousand of which I will lend to my Lord and two thousand for my family. The Messenger of God, may God bless him and grant him peace, said: **May God bless you in what you have given and bless you in what you have withheld.** A man from the Ansar spent the night and acquired two saa's of dates, so he said: O Messenger of God, I acquired two saa's of dates, one saa' of which I will lend to my Lord and one saa' for my family. The hypocrites mocked him and said: He did not give what Ibn Awf gave except to show off. They said: Were not God and His Messenger independent of this saa'? Then God revealed, **Those who criticize the believers who give voluntary charity and those who find only their effort, so they ridicule them,** the verse. Then he narrated it on the authority of Abu Kamil on the authority of Abu Awana on the authority of Umar ibn Abi Salamah on the authority of his father, without a chain of transmission. He said, **No one supported it except Talut.** Imam Abu Ja'far ibn Jarir said: Ibn Wakee' told us, Zayd ibn al-Habbab told us on the authority of Musa ibn Ubaydah, Khalid ibn Yasar told me on the authority of Ibn Abi Aqil on the authority of his father, who said: I spent the night carrying the Jarir on my back for two saa's of dates. I went back with one of them to my family so that they could provide for them, and I came with the other to draw closer to the Messenger of God, may God bless him and grant him peace. I went to him and informed him, and he said, **Sprinkle it in charity.** He said, **The people mocked and said, 'God is independent of the charity of this poor man.'** Then God revealed, **"Those who criticize the believers who give voluntary charity,** the two verses. And thus al-Tabarani narrated it on the authority of Zayd ibn Habbab, and he said: Abu Aqil's name is Habbab, and it is said, 'Abd al-Rahman ibn Abdullah ibn Tha'labah. His saying: **So they mock them, God mocks them.** This is a way of responding to their bad deeds and mocking the believers, because the punishment is of the same kind as the deed, so He

treated them as those who mocked them, in victory for the believers in this world, and He prepared for the hypocrites in the Hereafter a painful punishment, because the punishment is of the same kind as the deed.

Fath al-Qadir

His saying: 79- "Those who criticize those who volunteer" The relative pronoun is in the accusative case, or in the nominative case as a blame, or in the genitive case as a substitute for the pronoun in their secret and their private conversations. The meaning of "they criticize" is they find fault. Its explanation has been presented above. The volunteers: means the volunteers, and volunteering: is donation. The meaning is: that the hypocrites used to criticize the Muslims if they volunteered something from their money and gave it in charity, so they used to say: God does not need this, and they used to say: they did this only to show off, and it was not purely for God, and "in charity **is related to** they criticize": meaning they criticize them in their affair. His statement: **And those who find nothing but their effort** is in apposition to the volunteers: that is, they criticize the volunteers, and they criticize those who find nothing but their effort. It was also said that it is in apposition to the believers: that is, they criticize the volunteers among the believers, and those who find nothing but their effort. The word **their effort** is read with a fatha on the jim, and effort with a damma means energy, and with a fatha it means hardship. It was also said that they are two languages and their meaning is the same, and this has been explained previously. The meaning is that the hypocrites used to criticize the poor believers who used to give in charity what was in excess of their needs. His statement: **and they mocked them** is in apposition to **they mocked them**: that is, they mocked them for the insignificance of what they gave in charity, despite it being the effort of the poor and the most that he is able to do and is capable of. His saying: **God mocked them** means that He rewarded them for what they did of mocking the believers with the same, so God mocked them by humiliating them, degrading them, and tormenting them. The expression in this way is a form of similarity as in other verses. It was said that it is a supplication against them that God mock them as they mocked the Muslims. **And for them is a painful punishment** meaning permanent, ongoing, and extremely painful.

Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh, al-Askari in al-Amthal, al-Tabarani, Ibn Mandah, al-Barudi, Abu Nu'aym, Ibn Mardawayh, al-Bayhaqi and Ibn 'Asakir narrated on the authority of Abu Umamah al-Bahili, who said: "Thalaba ibn Hattab came to the Messenger of God, may God bless him and grant him peace, and said: 'O Messenger of God, ask God to grant me wealth.' He said: 'Woe to you, Tha'laba! A little that you can thank for is better than a lot that you cannot bear.' He said: 'O Messenger of God, ask God to grant me wealth.' He said: 'Woe to you, Tha'laba! Don't you like to be like me? If I wanted my Lord to make these mountains flow with me in gold, they would flow.' He said: 'O Messenger of God, ask God to grant me wealth. By the One Who sent you with the truth, if God gives me wealth, I will give everyone

Surat al-Tawbah 9:79

Those who criticize the believers who give voluntarily in charity and those who find nothing to give except their effort, so they ridicule them - God will ridicule them, and they will have a painful punishment.

his due right.' He said: 'Woe to you, Tha'laba! A little that you can thank for is better than a lot that you cannot bear.' He said: 'O Messenger of God, ask God Almighty.' The Messenger of God, may God bless him and grant him peace, said: 'O God, grant him wealth.' He said: 'So he took sheep.' It grew like worms until the city became too small for it, so he moved away and attended the prayer during the day with the Messenger of God, may God bless him and grant him peace, but he did not attend it at night. Then it grew like worms grow, so he moved away and did not attend the prayer at night or during the day except from one Friday to the next with the Messenger of God, may God bless him and grant him peace. Then it grew like worms grow and the city became too small for it.

His place, so he moved away from it and did not attend Friday prayers or funerals with the Messenger of God, may God bless him and grant him peace. So he began to meet the riders and ask them about the report, and the Messenger of God, may God bless him and grant him peace, missed him and asked him about him. They told him that he had bought sheep, and that the city was too small for him, and they told him his story. The Messenger of God, may God bless him and grant him peace, said: Woe to Tha'laba bin Hatib, woe to Tha'laba bin Hatib! Then God Almighty commanded His Messenger to take alms, and revealed: "Take alms from their wealth" **the verse**. So the Messenger of God, may God bless him and grant him peace, sent two men, a man from Juhayna and a man from Banu Salamah, to take alms. He wrote for them the ages of the camels and sheep, how to take them and their faces, and he ordered them to pass by Tha'laba bin Hatib and a man from Banu Salim. So they went out and passed by Tha'laba and asked for alms. He said: Show me your letter. He looked at it and said: This is nothing but a tribute. Go until you branch off, then pass by me. So they went, and As-Salami heard of them and met them with the best of his camels. They said: You only have less than this. He said: I only seek to draw closer to God with the best of my wealth. So they accepted. When they finished, they passed by Tha'laba, and he said: Show me your letter. He looked at it and said: This is nothing but a tribute, go until I see what I think. So they went until they reached Madinah. When the Messenger of God, may God bless him and grant him peace, saw them, he said before he spoke to them: Woe to Tha'laba bin Hatib, and he prayed for blessings for Al-Salami. God revealed: **And among them are those who made a covenant with God** the three verses. He said: Some of Tha'laba's relatives heard it, so he went to Tha'laba and said: Woe to you, O Tha'laba, such and such has been revealed about you. He said: So Tha'laba came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, this is the charity of my money. The Messenger of God, may God bless him and grant him peace, said: God has prevented me from accepting it from you. So he began to cry and throw dirt on his head. The Messenger of God, may God bless him and grant him peace, said: This is what you did to yourself. I

commanded you and you did not obey me. The Messenger of God, may God bless him and grant him peace, did not accept it from him until he left. Then he went to Abu Bakr and said: O Abu Bakr, accept my charity from me, for you know my status among the Ansar. Abu Bakr said: The Messenger of God, may God bless him and grant him peace, did not accept it, and I accept it? Abu Bakr did not accept it. Then Umar ibn al-Khattab took over and came to him and said: O Abu Hafs, O Commander of the Faithful, accept my charity. He said: And he is burdened by the Muhajireen, the Ansar, and the wives of the Prophet, may God bless him and grant him peace. Umar said: Neither the Messenger of God, may God bless him and grant him peace, nor Abu Bakr accepted it. Should I accept it? He refused to accept it. Then Uthman took over and asked him to accept his charity. He said: Neither the Messenger of God, may God bless him and grant him peace, nor Abu Bakr accepted it, nor Umar. Should I accept it from you? He did not accept it from him, so he died during the caliphate of Uthman, and in it was revealed: **Those who criticize the believers who give voluntary charity** "He said: This is about charity, and this hadith is narrated from the hadith of Muadh bin Rifa'ah from Ali bin Zaid from Abu Abd al-Rahman al-Qasim bin Abd al-Rahman, the client of Abdullah bin Yazid bin Mu'awiyah from Abu Umamah al-Bahili. Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi in al-Dala'il narrated from Ibn Abbas regarding his statement: **And among them are those who made a covenant with God** the verse, and that is that a man called Tha'laba from the Ansar came to a gathering and made them witness, and he said: If God gives me from His bounty, I will give every person with a right his right, and I will give charity from it, and I will give some of it to relatives, so God tested him and gave him from His bounty, but he broke his promise, so he angered God by breaking his promise, so God related his affair in the Qur'an. Abu al-Sheikh narrated from al-Hasan that a man from the Ansar is the one who said this, and his cousin died and he inherited money from him, but he was stingy with it and did not fulfill what he had promised. He made a covenant with God, but he followed it with hypocrisy in his heart until he meets Him. He said: **Because they broke their promise to God and because they used to lie**. Al-Bukhari, Muslim and others narrated on the authority of Ibn Mas'ud who said: When the verse on charity was revealed, we were carrying loads on our backs. Then a man came and gave a lot of charity. They said: He is a hypocrite. Abu Uqayl came with half a Sa'. The hypocrites said: God is independent of this man's charity. Then the verse was revealed: **Those who slander those who give themselves freely al-Baqarah 2:177**. There are many narrations on this topic. Abu al-Shaykh narrated on the authority of Qatadah regarding his statement: **Those who slander those who give themselves freely al-Baqarah 2:177**, meaning they criticize those who give themselves freely.

Tafsir al-Baghawi

79- The Almighty said: **Those who criticize the believers who give voluntary charity** the verse.

The commentators said: The Messenger of God, may God bless him and grant him peace, urged people to give charity. "Abdur-Rahman bin Awf came with four thousand dirhams and said: O Messenger of God, I have eight thousand. I have come to you with four thousand, so spend them in the way of God, and I have kept four thousand for my family. The Messenger of God, may God bless him and grant him peace, said: May God bless what you have given and what you have kept." So God blessed his wealth to the point that he left behind two wives when he died, and the value of his wealth for them amounted to sixty thousand dirhams. On that day, Asim bin Adi Al-Ajlani gave charity with one hundred wasqs of dates. Abu Aqil Al-Ansari, whose name was Al-Habbab, came with a sa' of dates and said: O Messenger of God, I spent the night carrying water in a jug until I got two sa's of dates. I kept one of them for my family and brought you the other. The Messenger of God, may God bless him and grant him peace, ordered him to scatter it in charity. The hypocrites criticized them and said: Abdur-Rahman and Asim gave only to show off, and God and His Messenger are independent of Abu Aqil's sa'. But he wanted to be remembered for himself so that he could be given from charity. So God, the Almighty, revealed:

Those who slander that is, criticize **the volunteers** "among the believers in giving charity" that is: Abd al-Rahman ibn Awf and Asim. **And those who find nothing but their effort** that is: their energy, that is: Abu Aqil. Effort means energy, with the dammah in the language of Quraysh and the people of Hijaz. Al-A'raj read it with the fathah. Al-Qutaybi said: Effort with the dammah means energy and with the fathah means hardship. **They mock them** they ridicule them. **God mocked them** that is: God rewarded them for their mockery, **and for them is a painful punishment.**

Tafsir al-Baidawi

79. "Those who slander" is a nominative or accusative denunciation or a substitute for the pronoun, so it pleases them. *Yalmazun* is read with a dammah. "The volunteers" are the volunteers. "Of the believers in charity" It was narrated: "That the Messenger of God, may God bless him and grant him peace, urged charity, so Abd al-Rahman ibn Awf came with four thousand jars and said: I had eight thousand, so I lent my Lord four and kept four for my family, so the Messenger of God, may God bless him and grant him peace, said: **May God bless you in what you gave and in what you kept**, so God blessed him until one of his two wives agreed to give half the price for eighty thousand dirhams. **Asim ibn Adi gave charity with one hundred wasqs of dates**, And Abu Uqayl al-Ansari came with a sa' of dates and said: I spent the night squandering jars for two sa's, so I left a sa' for my family and brought a sa', so the Messenger of God, may God bless him and grant him peace, ordered him to scatter it on charity, so the hypocrites slandered them and

said: Abd al-Rahman and Asim did not give except Hypocrisy, and God and His Messenger were not in need of Abu Aqil's Sa', but he wanted to be mentioned about himself so that he could be given from the charity. So the following was revealed: **And those who find nothing except their effort** except their ability. It was read with the fat-ha, and it is the source of effort in the matter if he exaggerates in it. **They mock them** mocks them. **God mocks them** He rewarded them for their mockery, as God the Most High said: **God mocks them** "And for them is a painful punishment" for their disbelief.

Surat al-Tawbah 9:80

Whether you ask forgiveness for them or do not ask forgiveness for them, even if you ask forgiveness for them seventy times, God will not forgive them. That is because they disbelieved in God and His Messenger. And God does not guide the wicked people.

Surat al-Tawbah 9:80

Whether you ask forgiveness for them or do not ask forgiveness for them, even if you ask forgiveness for them seventy times, God will not forgive them. That is because they disbelieved in God and His Messenger. And God does not guide the wicked people.

Tafsir al-Jalalayn

80 - Ask forgiveness O Muhammad **for them or do not ask forgiveness for them** He gave him the choice of asking forgiveness or not. He said, may God bless him and grant him peace: **I was given a choice and I chose, meaning asking forgiveness.** Narrated by Al-Bukhari **If you ask forgiveness for them seventy times, God will not forgive them.** It was said that what is meant by seventy is the exaggeration in the frequency of asking forgiveness. In Al-Bukhari, there is a hadith: **If I knew that if I increased to seventy, I would be forgiven, I would have increased to that.** It was also said that what is meant is the specific number in his hadith: **And I will increase to seventy.** So he explained to him the decisiveness of forgiveness with the verse: **It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them. That is because they disbelieved in God and His Messenger, and God does not guide the wicked people.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Pray to God for these hypocrites, whose characteristics are described in these verses, for forgiveness, or do not pray for it for them.

This is a statement that was issued as a command, and its interpretation is report, and its meaning is: If you seek forgiveness for them, O Muhammad, or do not seek forgiveness for them, God will not forgive them.

And His statement: **If you ask forgiveness for them seventy times, God will not forgive them**, meaning that if you ask for their sins to be covered by His pardoning them and not disgracing them with them, then God will not cover them and will not pardon them, but He will disgrace them with them before all witnesses on the Day of Resurrection. **That is because they disbelieved in God and His Messenger**, meaning that the Most High says: This action of God towards them, which is His not pardoning them for their sins, is because they denied the Oneness of God and the message of His Messenger. **And God does not guide the wicked people**, meaning that God does not guide those who prefer disbelief in Him and disobeying Him over belief

in Him and His Messenger to believe in Him and His Messenger.

It is narrated that when this verse was revealed, the Messenger of God, may God bless him and grant him peace, said: "I will increase my seeking forgiveness for them to more than seventy times, hoping that God will forgive them. Then the verse was revealed: 'It is the same for them whether you seek forgiveness for them or do not seek forgiveness for them - never will God forgive them' (al-Munafiqun 63:6)."

Ibn Wakee' narrated that Abda bin Sulayman narrated on the authority of Hisham bin Urwah on the authority of his father: "Abdullah bin Ubayy bin Salul said to his companions: If you did not spend on Muhammad and his companions, they would have dispersed from around him! He is the one who said: 'If we return to Medina, the more honorable will surely expel therefrom the more humble' (al-Munafiqun 63:8). So God revealed: 'Whether you ask forgiveness for them or do not ask forgiveness for them - even if you ask forgiveness for them seventy times, God will not forgive them'. The Prophet, may God bless him and grant him peace, said: 'I will add more than seventy!' So God revealed: 'It is the same to them whether you ask forgiveness for them or do not ask forgiveness for them' (al-Munafiqun 63:8). But God, the Blessed and Exalted, refused to forgive them."

Ibn Humayd and Ibn Wakee' narrated to us, he said: Jarir narrated to us, on the authority of Mughirah, on the authority of Shabak, on the authority of Al-Sha'bi, he said: "Abdullah bin Abdullah bin Ubayy bin Salul called the Prophet, may God bless him and grant him peace, to attend his father's funeral. The Prophet, may God bless him and grant him peace, said to him: Who are you? He said: Hubab bin Abdullah bin Ubayy. The Prophet, may God bless him and grant him peace, said to him: Rather, you are Abdullah bin Ubayy bin Salul. Indeed, Hubab is the devil. Then the Prophet, may God bless him and grant him peace, said: It was said to me: 'Whether you seek forgiveness for them or do not seek forgiveness for them, if you seek forgiveness for them seventy times, God will not forgive them.' So I seek forgiveness for them seventy and seventy and seventy. The Prophet, may God bless him and grant him peace, put his shirt on him, and it was covered in sweat."

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: **If you ask forgiveness for them seventy times**, the Prophet, may God bless him and grant him peace, said: I will add more than seventy times of asking forgiveness! So God revealed in the surah in which the hypocrites are mentioned: **God will never forgive them**, (al-Munafiqun 63:6), as a firm statement.

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.

... He said, Ishaq told us, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

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, Al-Husayn told us, Hisham told us, Mughirah told us, on the authority of Al-Sha'bi, who said: "When 'Abdullah bin Ubayy became seriously ill, his son went to the Prophet, may God bless him and grant him peace, and said to him: My father is dying, so I would like you to witness it and pray over him! The Prophet, may God bless him and grant him peace, said: What is your name? He said: Al-Hubab bin 'Abdullah. He said: Rather, you are 'Abdullah bin 'Abdullah bin 'Abbi, for 'Al-Hubab' is the name of Satan. He said: So he went with him until he witnessed it and put his shirt on him, which was covered in sweat, and prayed over him. It was said to him: Are you praying over him while he is a hypocrite? He said: God said: 'If you ask forgiveness for them seventy times, God will not forgive them,' and I will ask forgiveness for him seventy and seventy times! Hisham said: I am not sure about the third."

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, regarding his statement: **Whether you ask forgiveness for them or do not ask forgiveness for them** until His statement: **the wicked people**, then the Messenger of God, may God bless him and grant him peace, said when this verse was revealed: I hear my Lord has given me permission regarding them, so by God I will ask forgiveness more than seventy times, perhaps God will forgive them! Then God said, out of the intensity of His anger with them: "It is the same to them whether you ask forgiveness for them or do not ask forgiveness for them. Never will God forgive them. Indeed, God does not guide the wicked people" (al-Munafiqun 63:6), the verse.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, his saying: **Whether you ask forgiveness for them or do not ask forgiveness for them, even if you ask forgiveness for them seventy times, God will not forgive them.** So the Prophet of God said: **My Lord has given me a choice, so I will add more than seventy to them!** So God revealed: **It is the same for them whether you ask forgiveness for them** (al-Munafiqun 63:6).

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, "When the verse: 'If you ask forgiveness for them seventy times, God will not forgive them,' was revealed, the Prophet, may God bless him and grant him peace, said: 'I will add more than seventy!' God said: 'It is the same to them whether you ask forgiveness for them or do not ask forgiveness for them. God will never forgive them.'" (al-Munafiqun 63:6)

Tafsir al-Qurtubi

The Almighty's saying: **Ask forgiveness for them** comes in His saying: **And never pray over any of them who dies.**

Tafsir Ibn Kathir

God the Almighty informs His Prophet, may God bless him and grant him peace, that these hypocrites are not worthy of seeking forgiveness, and that even if he seeks forgiveness for them seventy times, God will not forgive them. It has been said that the seventy was mentioned to eliminate the need to seek forgiveness for them, because the Arabs in their speech styles mention seventy in an exaggerated manner, and do not intend to specify it or for what is more than that to be contrary to it. It has been said that it has an implication, as Al-Awfi narrated on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, said: **When this verse was revealed, 'I hear my Lord has given me permission regarding them, so by God I will seek forgiveness for them more than seventy times, perhaps God will forgive them.'** So God, out of His intense anger with them, said: **It is the same to them whether you seek forgiveness for them or do not seek forgiveness for them.** Al-Sha'bi said that when Abdullah bin Ubayy became seriously ill, his son went to the Prophet, may God bless him and grant him peace, and said: **My father is dying, so I would like you to be present and pray over him.** The Prophet, may God bless him and grant him peace, said to him: **What is your name?** He said: Al-Hubab bin Abdullah. He said: "Rather, you are Abdullah bin Abdullah. Al-Hubab is the name of a devil." So he went with him until he witnessed him and put his shirt on him, which was covered in sweat, and prayed over him. It was said to him: **Do you pray over him while he is a hypocrite?** He said: "God said: 'If you ask forgiveness for them seventy times,' I will ask forgiveness for them seventy and seventy and seventy." This was also narrated on the authority of Urwah bin Az-Zubayr, Mujahid bin Jubayr, Qatadah bin Di'amah, and Ibn Jarir narrated it with his chains of transmission.

Fath al-Qadir

God the Almighty informed His Messenger, may God bless him and grant him peace, that whether he asks for forgiveness from Him for the hypocrites or not is the same, because they are not worthy of asking for forgiveness from Him, may God bless him and grant him peace, nor of forgiveness from God the Almighty for them. It is like His Almighty saying: **Say, 'Spend willingly or unwillingly, it will never be accepted from you.'** Then He said: **80- If you ask forgiveness for them seventy times, God will never forgive them.** This is a statement of the lack of forgiveness from God the Almighty for the hypocrites, and that the Prophet, may God bless him and grant him peace, asked forgiveness for them frequently. This does not mean that if he had asked for more than seventy, it would have been acceptable, as in all other concepts of numbers. Rather, this means exaggeration in the lack

Surat al-Tawbah 9:80

Whether you ask forgiveness for them or do not ask forgiveness for them, even if you ask forgiveness for them seventy times, God will not forgive them. That is because they disbelieved in God and His Messenger. And God does not guide the wicked people.

of acceptance. The Arabs used to use this as a proverb in their speech when they wanted to exaggerate, and the meaning is that God will not forgive them, even if you ask forgiveness for them in an extremely large number. Some jurists have said that restricting this specific number indicates that an increase is acceptable, and this is indicated by what will come from the Prophet, may God bless him and grant him peace, who said: **I will increase to seventy.** Some of them mentioned a reason for specifying seventy, saying: Seven is a noble number, because it is the number of the heavens, the earths, the seas, the regions, the stars, the limbs, and the days of the week, so each one of the seven was made into ten, because a good deed is worth ten times. It was said: Seventy was specifically mentioned because the Prophet, may God bless him and grant him peace, said seventy takbirs over his uncle Hamzah, as if he said: If you ask forgiveness for them seventy times in return for your takbirs over Hamzah. The accusative of seventy is in the source, like their saying: I struck him twenty times. Then he explained the reason for not forgiving them by saying: **That is because they disbelieved in God and His Messenger**, meaning that this refusal was due to their disbelief in God and His Messenger. **And God does not guide the wicked people**, meaning the rebellious ones who go beyond obedience and transgress its limits. What is meant here is guidance that leads to what is desired, not guidance that means indication and showing the way.

Tafsir al-Baghawi

80- **Whether you ask forgiveness for them or do not ask forgiveness for them**, its wording is a command, but its meaning is a statement, meaning: whether you ask forgiveness for them or do not ask forgiveness for them, God will not forgive them. **If you ask forgiveness for them seventy times, God will not forgive them**, and the number seventy is mentioned to exaggerate the despair of hoping for forgiveness.

Ad-Dahhak said: When this verse was revealed, the Messenger of God, may God bless him and grant him peace, said: **God has given me permission, so I will add to the seventy, perhaps God will forgive them.** So God revealed to His Messenger, may God bless him and grant him peace: **It is the same to them whether you ask forgiveness for them or do not ask forgiveness for them - God will never forgive them.**

This is because they disbelieved in God and His Messenger, and God does not guide the wicked people.

Tafsir al-Baidawi

80. **Ask forgiveness for them or do not ask forgiveness for them** He means by it the equality between the two

matters in not benefiting them as stated in his saying: **If you ask forgiveness for them seventy times, God will not forgive them.** It was narrated that Abdullah bin Abdullah bin Ubayy, who was one of the sincere ones, asked the Messenger of God, may God bless him and grant him peace, during his father's illness to ask forgiveness for him, so he did, may God bless him and grant him peace, and the verse was revealed. He, may God bless him and grant him peace, said: I will add seventy to it, so the verse was revealed: **It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them, God will not forgive them.** This is because he, may God bless him and grant him peace, understood from the seventy the specific number because it is the origin, so it is permissible for it to be a limit that differs from the ruling of what comes after it, so he explained to him that what is meant by it is the increase without the specification, and the use of seventy, seventy, seven hundred and the like has become widespread in the use of the increase, because seven includes all the divisions of the number, so it is as if it is the entire number. **That is because they disbelieved in God and His Messenger** is an indication that despairing of forgiveness and not accepting your forgiveness is not due to stinginess. It is not from us, nor is there any deficiency in you, but rather due to their inability due to the disbelief that turns them away from it. **And God does not guide the wicked people** who rebel in their disbelief, and it is like evidence for the previous ruling, for the forgiveness of the disbeliever is by ceasing to disbelief and guiding to the truth, and the one who is immersed in his disbelief that is natural to him will not be stopped or guided, and the warning about the excuse of the Messenger in his seeking forgiveness is that he did not despair of their faith unless he knew that they were natural to misguidance, and what is forbidden is seeking forgiveness after knowledge, for God Almighty said: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.**

Surat al-Tawbah 9:81

Those who stayed behind rejoiced at their stay behind the Messenger of God, and they hated to strive with their wealth and their lives in the cause of God, and they said, **Do not go forth in the heat. Say, The fire of Hell is more intense in heat, if they only understood.**

Tafsir al-Jalalayn

81 - **Those who stayed behind** from Tabuk **rejoiced at their sitting behind** that is, their sitting behind **the Messenger of God** that is, after **the Messenger of God, and they disliked to strive with their wealth and their lives in the cause of God, and they said** that is, some of them said to each other **Do not go forth** go out to jihad (in the heat. Say, the fire of Hell is more intense in heat) than Tabuk, so it is better for them to protect themselves from it by not staying behind **if they had understood** knew that, they would not have stayed behind.

Tafsir al-Suyuti

As for the Almighty's saying: **Those who stayed behind rejoiced.** The verse: Ibn Jarir narrated on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, ordered the people to go out with him, and that was in the summer. Then some men said: **O Messenger of God, the heat is intense and we cannot go out, so do not go out in the heat.** Then God revealed: "Say: The fire of Hell is more intense in heat." The verse:

And he narrated on the authority of Muhammad bin Ka'b Al-Qurazi, who said: The Messenger of God, may God bless him and grant him peace, went out in intense heat to Tabuk, and a man from Banu Salamah said: Do not go out in the heat. So God revealed: Say: The fire of Hell is more intense in heat.

Al-Bayhaqi narrated in Al-Dala'il, on the authority of Ibn Ishaq, on the authority of Asim bin Amr bin Qatada and Abdullah bin Abi Bakr bin Hazm, who said: A man from the hypocrites said: Do not go out in the heat, so this was revealed.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Those whom God left behind from fighting with His Messenger and the believers in him and from fighting his enemies rejoiced, **at their sitting in opposition to the Messenger of God,** meaning: at their sitting in their homes, **In opposition to the Messenger of God,** meaning: at their sitting in opposition to the Messenger of God in his sitting and his position. That is because the Messenger of God, may God bless him and grant him peace, ordered them to go forth to fight the enemies of God, but they disobeyed his order and sat in their homes.

And his saying: *Khilaf* is a source from the saying of the speaker: **(So-and-so disagreed with so-and-so, so he disagrees with him in disagreement),** so its source came in the estimation of (*fa'a*), just as it is said: **(Qataluhu, so he fights him in fighting),** and if it was a

source from (*Khalafu*), the reading would have been: **(By their seat behind the Messenger of God),** because the source of (*Khalafu*) is (*Khalaf*), not (*Khilaf*), but as I have explained, it is a source of (*Khalaf*), so it was read: **(Khilaf Rasool God),** and this is the reading that the countries read, and it is correct according to us.

Some of them interpreted this to mean: "After the Messenger of God, may God bless him and grant him peace," and cited as evidence for that the words of the poet:

After the spring, their disagreement began, as if the Shawatibs had spread a mat between them.

This is close to the meaning of what we said, because they remained after him in disagreement with him.

And His statement: **And they hated to strive with their wealth and their lives in the cause of God,** the Most High says: And these people who stayed behind hated to fight the infidels with their wealth and their lives, **in the cause of God,** meaning: in the religion of God that He has prescribed for His servants to support Him, and inclining toward ease and comfort, and preferring comfort over fatigue and hardship, and being stingy with money to spend it in obedience to God.

And they said, 'Do not go forth in the heat.' That is because the Prophet, may God bless him and grant him peace, called them to this expedition, which was the expedition of Tabuk, in intense heat. The hypocrites said to one another, **Do not go forth in the heat.** So God said to His Prophet Muhammad, may God bless him and grant him peace, *Say*, to them, O Muhammad, **The fire of Hell,** which God has prepared for those who disobey His command and disobey His Messenger, **is more intense in heat,** than this heat in which you advise one another not to go forth in. He says: The one who is more intense in heat is more likely to be warned against and protected from than the one who is less harmful, **if they only understood,** He says: If these hypocrites understood God's admonition and pondered the verses of His Book, but they do not understand from God. They are wary of the least disliked and least harmful heat, but they are subjected to the most disliked and most severe affliction for those who encounter it.

And the people of interpretation said something similar to what we said about that.

Who said that?

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, regarding his statement: **Those who stayed behind rejoiced at their sitting behind the Messenger of God** until his statement: *understand.* That is because the Messenger of God, may God bless him and grant him peace, ordered the people to set out with him, and that was in the summer. Some men said: O Messenger of God, the heat is intense, and we cannot go out, so do not set out in the heat! God said: **Say, 'The fire of Hell is more intense in heat, if only they understood.'** So God ordered him to set out.

Muhammad bin Abdul Ala told us, he said, Muhammad

Surat al-Tawbah 9:81

Those who stayed behind rejoiced at their stay behind the Messenger of God, and they hated to strive with their wealth and their lives in the cause of God, and they said, "Do not go forth in the heat." Say, "The fire of Hell is more intense in heat, if they only understood."

bin Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **In their seat, contrary to the Messenger of God**, he said: It is the Battle of Tabuk.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Ma'shar told us, on the authority of Muhammad bin Ka'b al-Qurazi and others, they said: The Messenger of God, may God bless him and grant him peace, went out in intense heat to Tabuk, and a man from Banu Salamah said: Do not go out in the heat! So God revealed: **Say, 'The fire of Hell,'** the verse.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Then he mentioned what some of them said to each other, when the Messenger of God, may God bless him and grant him peace, ordered jihad, and decided to march to Tabuk, despite the intense heat and barrenness of the land. God Almighty says: **And they said, 'Do not go forth in the heat.'** Say, **'The fire of Hell is more intense in heat.'**

Tafsir al-Qurtubi

The Almighty said: **Those who stayed behind rejoiced in their sitting.** That is, in their sitting. He sat down, sitting down, meaning he sat down. And someone else made him sit down, according to al-Jawhari. And those who stayed behind are those who were left behind, meaning God left them behind and discouraged them, or the Messenger of God and the believers left them behind when they knew their reluctance to fight, two opinions, and this was in the Battle of Tabuk. **Opposite the Messenger of God** is an object for which, and if you wish it can be a source, and disagreement is opposition. And whoever reads behind the Messenger of God means delaying from fighting. **And they said, Do not go forth in the heat.** That is, some of them said that to each other. **Say, 'The fire of Hell.'** That is, say to them, O Muhammad, the fire of Hell. **More intense in heat, if they only understood.** Subject and predicate. Heat is an accusative of explanation, meaning whoever abandons the command of God will be exposed to that fire.

Tafsir Ibn Kathir

God Almighty says, blaming the hypocrites who stayed behind from the companions of the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk, and were happy to stay behind after his departure, **and they hated to strive with him with their wealth and their lives in the cause of God, and they said** that is, some of them to each other, **Do not go forth in the heat**, because the departure for the Battle of Tabuk was in intense heat when the shade and fruits were pleasant, so this is why they said, **Do not go forth in the heat.** God Almighty said to His Messenger, may God bless him and grant him peace: *Say to them,*

The fire of Hell, which you will go to because of your disobedience, **is more intense in heat** than the heat from which you fled, in fact, more intense in heat than the fire, as Imam Malik said on the authority of Abu al-Zinad on the authority of al-A'raj on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, 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 sufficient? He said: **It is superior to it by sixty-nine parts.** They included it in the two Sahihis from the hadith of Malik with it. Imam Ahmad said: Sufyan told us on the authority of Abu al-Zinad on the authority of al-A'raj on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, who said: **This fire of yours is one part of seventy parts of the fire of Hell, and it has been struck in the sea twice, and were it not for that, God would not have made any benefit in it for anyone.** This is also an authentic chain of transmission. Imam Abu 'Isa al-Tirmidhi and Ibn Majah narrated on the authority of Abbas al-Duri, and on the authority of Yahya ibn Abi Bakr on the authority of Sharik on the authority of 'Asim on the authority of Abu Salih on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God kindled the fire for a thousand years until it turned red, then He kindled it for a thousand years until it turned white, then He kindled it for a thousand years until it turned black, so it is black like a dark night." Then al-Tirmidhi said: I do not know of anyone who attributed it to the Prophet except Yahya, that is what he said. Al-Hafiz Abu Bakr ibn Mardawayh narrated it on the authority of Ibrahim ibn Muhammad on the authority of Muhammad ibn al-Husayn ibn Mukram on the authority of 'Ubaydullah ibn Sa'd on the authority of his uncle on the authority of Sharik. He is the son of Abdullah Al-Nakha'i.

Ibn Mardawayh also narrated, on the authority of Mubarak bin Fadala, on the authority of Thabit bin Anas, who said: The Messenger of God, may God bless him and grant him peace, recited: **A Fire whose fuel is men and stones.** He said: "It was kindled for a thousand years until it turned white, a thousand years until it turned red, and a thousand years until it turned black. It is black like the night, and its flame does not shine." Al-Hafiz Abu al-Qasim al-Tabarani narrated on the authority of Tamam bin Nujayj, and there is disagreement about it, on the authority of al-Hasan, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace: **If a spark were in the east - meaning from the fire of Hell - its heat would be felt by those in the west.** Al-Hafiz Abu Ya'la narrated, on the authority of Ishaq bin Abi Isra'il, on the authority of Abu Ubaidah al-Haddad, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Shabib, on the authority of Ja'far bin Abi Wahshiyyah, on the authority of Sa'id bin Jubayr, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **If there were in this mosque a hundred thousand or more, and among them was a man from**

the people of Hell, and he breathed and his breath struck them, the mosque and those in it would burn. Strange. Al-A'mash said on the authority of Abu Ishaq, on the authority of al-Nu'man bin Bashir, who said: He said: The Messenger of God, may God bless him and grant him peace, said: "The least punished of the people of Hell on the Day of Resurrection will be the one who has two sandals and two straps of Hellfire from which his brain will boil as a cauldron boils. He will not think that any of the people of Hell will be more severely punished than him, and he will be the least punished of them." Both of them included it in the two Sahihs from the hadith of Al-A'mash. Muslim also said: Abu Bakr bin Abi Shaybah told us, Yahya bin Abi Katheer told us, Zuhair bin Muhammad told us, on the authority of Suhayl bin Abi Salih, on the authority of Al-Nu'man bin Abi Ayyash, on the authority of Abu Sa'id Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said: **The least punished of the people of Hell on the Day of Resurrection will be the one who wears two sandals of fire from which his brain will boil from the heat of his sandals.** Imam Ahmad said: Yahya told us, on the authority of Ibn 'Ajjan, I heard my father, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **The least punished of the people of Hell will be the man who has two sandals from which his brain will boil.** This is a good, strong chain of transmission, its men meet the criteria of Muslim, and God knows best. The hadiths and prophetic narrations on this subject are many, and God, the Most High, said: In His Noble Book: **No indeed! It is a blazing Fire, tearing away the skin.** And the Almighty said: "Boiling water will be poured over their heads, melting thereby what is in their bellies and their skins. And for them are maces of iron. Whenever they wish to get out of it out of distress, they will be returned to it and [they will be] declared, 'Taste the punishment of the Burning Fire.'" And the Almighty said: "Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment." And the Almighty said in this noble verse: **Say, 'The fire of Hell is more intense in heat, if they only understood.'** That is, if they understood and comprehended, they would have set out with the Messenger in the way of God in the heat to protect themselves from the heat of Hell, which is many times more intense than this. But as the other said:

Like someone who seeks refuge from the heat of the sun into the fire

The other said:

You spent your life on a diet, fearing the cold and the hot.

It would have been better for you to avoid sins as you fear Hellfire.

Then the Almighty, the Majestic, said, threatening these hypocrites for their actions: **So let them laugh a little verse.** Ibn Abi Talhah said on the authority of Ibn Abbas: The world is little, so let them laugh in it as much as they want. Then when the world ends and they turn to God, the Almighty, the Majestic, they will resume weeping that will never stop. This is what Abu

Razin, Al-Hasan, Qatadah, Al-Rabi' bin Khathim, Awn Al-Uqayli, and Zayd bin Aslam said. Al-Hafiz Abu Ya'la Al-Mawsili said: Abdullah bin Abdul Samad bin Abi Khidash told us, Muhammad bin Jubayr told us, on the authority of Ibn Al-Mubarak, on the authority of Imran bin Zayd, Yazid Al-Raqashi told us, on the authority of Anas bin Malik, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "O people, weep, and if you do not weep, then pretend to weep, for the people of Hell will weep until their tears run down their faces like streams, until the tears stop and blood flows and the eyes become sore. If ships were to be thrown into it, they would sail." It was narrated by Ibn Majah from the hadith of Al-A'mash on the authority of Yazid Al-Raqashi on his authority. Al-Hafiz Abu Bakr bin Abdullah bin Muhammad bin Abi Al-Dunya: Muhammad bin Abbas told us, Hammad Al-Jazari told us, on the authority of Zaid bin Rafi', who said: When the people of Hell enter Hell, they will cry tears for a time, then they will cry pus for a time. He said: The keepers will say to them, "O group of wretched ones, you stopped crying in the home whose people were shown mercy in this world. Do you find anyone today to call upon for help?" He said: They will raise their voices, "O group of fathers, mothers and children, we came out of the graves thirsty, and we were thirsty the entire time we were standing, and we are thirsty today, so pour on us some water or some of what God has provided for you." They will call out for forty years, but He will not answer them, then He will answer them, **You will remain**, and they will despair of all good.

Fath al-Qadir

Then the Almighty mentioned another type of the ugliness of the hypocrites, saying: 81- **Those who stayed behind rejoiced at their sitting behind the Messenger of God.** Those who stayed behind were the ones who were left behind, and they are those who asked permission from the Messenger of God, may God bless him and grant him peace, from the hypocrites, so he gave them permission and left them behind in Medina in the Battle of Tabuk, or those whom God left behind and discouraged, or Satan or their laziness, or the believers, and the meaning of **their sitting** is their sitting. It is said: he sat, sitting, and someone else made him sit, Al-Jawhari mentioned its meaning, so it is related to joy: meaning those who stayed behind rejoiced at their sitting, and **against the Messenger of God** is in the accusative case as an adverb for their sitting. Al-Akhfash and Yunus said: The difference means the successor: meaning after the Messenger of God, may God bless him and grant him peace, and that is because the direction of the Imam that a person intends differs from the direction of the successor. Qatib and Al-Zajaj said: The meaning of opposing the Messenger of God is opposing the Messenger when he set out and they stayed, so its accusative is as an object for it: meaning they sat down for the sake of opposing, or as a state like **and the fight sent it**: meaning opposing him, and what Al-Akhfash and Yunus said is supported by Abu Haywah's reading of **behind the Messenger of God.** His saying: **And they disliked to strive with their wealth and their lives in the cause of God.** The reason for that is the stinginess of wealth and lives, and the absence

Surat al-Tawbah 9:81

Those who stayed behind rejoiced at their stay behind the Messenger of God, and they hated to strive with their wealth and their lives in the cause of God, and they said, "Do not go forth in the heat." Say, "The fire of Hell is more intense in heat, if they only understood."

of a motive for faith and a reason for sincerity and the presence of a deterrent from that, which is what they are in of hypocrisy, and in it is an allusion to the believers who sacrifice their wealth and lives in the cause of God because of the presence of a motive with them and the absence of a deterrent from them.

And they said, 'Do not go forth in the heat.' That is, the hypocrites said to their brothers: This statement is to discourage them and break their energy and to advise each other to disobey the command of God and His Messenger. Then God commanded His Messenger, may God bless him and grant him peace, to say to them: **The fire of Hell is more intense in heat, if they only understood.** The meaning is: How can you, O hypocrites, flee from this slight heat, when the fire of Hell, which you will enter and abide in it forever, is more intense in heat than what you fled from? You only fled from a slight heat in a short time, and you fell into a great heat in a great time, rather an infinite one, forever and ever.

I was like someone running to a difficult place, one of the paths of thunder.

The answer to *if* **if they had understood** is understood: that is, if they had understood that it was like that, they would not have done what they did.

to discourage them. "Say, 'The fire of Hell is more intense in heat'" and you preferred it with this opposition. "If they had understood" that their destination is to it, or that it is how it is, they would not have chosen it by preferring ease over obedience.

Tafsir al-Baghawi

81- **Those who stayed behind rejoiced** about the Battle of Tabuk. The one who was left behind is the one who was left behind **in their seat** meaning in their sitting **in opposition to the Messenger of God**, Abu Ubaidah said: meaning after the Messenger of God, may God bless him and grant him peace. It was said: in opposition to the Messenger of God, may God bless him and grant him peace, when they set out and stayed, **and they disliked to strive with their wealth and their lives in the cause of God and they said**, Do not go forth in the heat, **and the Battle of Tabuk was in intense heat**, Say, 'The fire of Hell is more intense in heat, if only they understood', they know and this is how it is in the copy of Abdullah bin Masoud.

Tafsir al-Baidawi

81. "The ones who stayed behind rejoiced at their sitting behind the Messenger of God" by their sitting behind him from the conquest. It is said that he stayed behind the tribe, meaning after them. It is possible that it means opposition, so its accusative is based on the reason or the state. "And they hated to fight with their wealth and their lives in the way of God" preferring ease and comfort over obedience to God, and in it is an allusion to the believers who preferred to obtain His pleasure by spending their wealth and lives. "And they said, 'Do not go forth in the heat'" meaning some of them said to each other or they said it to the believers

Surat al-Tawbah 9:82

So let them laugh a little and weep much as recompense for what they used to earn.

Tafsir al-Jalalayn

82 - **So let them laugh a little** in this world **and weep** in the Hereafter **much as recompense for what they used to earn** report about their condition in the imperative form

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: These people who stayed behind rejoiced at their sitting in opposition to the Messenger of God, so let them laugh happily for a little while in this fleeting world for their sitting in opposition to the Messenger of God, and their distraction from obeying their Lord, for they will cry for a long time in Hell in place of their little laughter in this world, **as a reward**, meaning: a reward from Us to them for their disobedience, for leaving the group when they were called to fight their enemy, and for sitting in their homes in opposition to the Messenger of God, **for what they were earning**, meaning: for what they were committing of sins.

And the people of interpretation said something similar to what we said about that.

Who said that?

Abu Al-Sa'ib told me, he said, Abu Mu'awiyah told us, on the authority of Ismail, on the authority of Abu Razin: **So let them laugh a little and weep much**, he said, God Almighty says: The world is short, so let them laugh in it as much as they wish, and when they reach the Hereafter, they will weep endlessly. That is much.

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Mansur, on the authority of Abu Razin, on the authority of Al-Rabi' bin Khathim: **So let them laugh a little**, he said: in this world, **and let them weep much**, he said: in the hereafter.

Muhammad bin Bashir told us, he said, Abd al-Rahman and Yahya told us, they said, Sufyan told us, on the authority of Ismail bin Sami', on the authority of Abu Razin, regarding his statement: **So let them laugh a little and weep much**, he said in the afterlife.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Mansur, on the authority of Abu Razin, that he said regarding this verse: **So let them laugh a little and weep much**, he said: Let them laugh a little in this world, and weep much in the Fire. And he said regarding this verse: **And then you will not enjoy [yourselves] except a little** (al-Ahzab 33:16), he said: Until their appointed times. One of these two hadiths traces it back to Rabi' ibn Khathim.

Muhammad ibn Abd al-A'la told us, he said,

Muhammad ibn Thawr told us, on the authority of Mu'ammār, on the authority of al-Hasan: **So let them laugh a little**, he said: Let them laugh in this world, **and let them weep much**, in the Hereafter in the fire of Hell, **as recompense for what they used to earn**.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **So let them laugh a little**, meaning in this world, **and weep much**, meaning in the Fire. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, said: **By the One in Whose Hand is my soul, if you knew what I know, you would laugh a little and weep much**. It was mentioned to us that at that time he was called out, or it was said to him: **Do not despair, My servants**.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Abu Razeen, on the authority of Al-Rabi' bin Huthaim, **So let them laugh a little**, he said: in this world, **and let them weep much**, he said: in the hereafter.

... He said, Abu Muawiyah told us, on the authority of Ismail bin Samee', on the authority of Abu Razin: **So let them laugh a little**, he said: In this world, then when they reach the Hereafter they will cry a crying that will not stop. That is a lot.

Ali bin Dawud told us, Abu Saleh told us, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **So let them laugh a little and weep much**, he said: They are the hypocrites and the disbelievers, who have taken their religion as a joke and a game. God Almighty says: **So let them laugh a little**, in this world, **and weep much**, in the Fire.

Yunus told me that Ibn Wahb told us that Ibn Zayd said about His statement: **So let them laugh a little** in this world, and **so let them weep much** on the Day of Resurrection. He said: **Indeed, those who committed crimes used to laugh at those who believed**, until he reached: **Is there any reward for the disbelievers for what they used to do?** (al-Muttaffin 83:29-36).

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **So let them laugh a little** is a command, meaning a threat, not an order to laugh. The original is that the lam is broken, but the kasra was deleted because of its heaviness. Al-Hasan said: **So let them laugh a little**: in this world, **and let them weep much** in Hell. It was said: It is a command in the sense of report, meaning that they will laugh a little and weep much. *Jazā'* is an object for the sake of it, meaning for the reward.

Second: There are people who do not laugh because they care about themselves and their state of corruption in their beliefs due to intense fear, even if they are righteous servants. The Prophet, may God bless him and grant him peace, said:

"By God, if you knew what I know, you would laugh

So let them laugh a little and weep much as recompense for what they used to earn.

little and cry much, and you would go out to the high places, beseeching God Almighty. I wish I were a tree being cut down.” Narrated by Al-Tirmidhi. Al-Hasan Al-Basri, may God be pleased with him, was one of those who was overcome by sadness, so he did not laugh. Ibn Sirin used to laugh and argue with Al-Hasan, saying: God made him laugh and cry. The companions used to laugh, but doing it too much and constantly until it overwhelms one is reprehensible and forbidden, and it is the action of fools and idleness. In the hadith:

Its abundance kills the heart. As for crying out of fear of God, His punishment and the severity of His chastisement, it is praiseworthy. He, peace be upon him, said:

“Weep, and if you cannot weep, then pretend to weep, for the people of Hell will weep until their tears run down their faces like streams, until the tears stop and blood flows and the eyes become sore that if ships were to sail through them, they would sail.” Narrated by Ibn al-Mubarak on the authority of Anas, and by Ibn Majah as well.

Tafsir Ibn Kathir

God Almighty says, blaming the hypocrites who stayed behind from the companions of the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk, and were happy to stay behind after his departure, **and they hated to strive with him with their wealth and their lives in the cause of God, and they said** that is, some of them to each other, **Do not go forth in the heat**, because the departure for the Battle of Tabuk was in intense heat when the shade and fruits were pleasant, so this is why they said, **Do not go forth in the heat**. God Almighty said to His Messenger, may God bless him and grant him peace: *Say* to them, **The fire of Hell**, which you will go to because of your disobedience, **is more intense in heat** than the heat from which you fled, in fact, more intense in heat than the fire, as Imam Malik said on the authority of Abu al-Zinad on the authority of al-A'raj on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, 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 sufficient? He said: **It is superior to it by sixty-nine parts**. They included it in the two Sahihs from the hadith of Malik with it. Imam Ahmad said: Sufyan told us on the authority of Abu al-Zinad on the authority of al-A'raj on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, who said: **This fire of yours is one part of seventy parts of the fire of Hell, and it has been struck in the sea twice, and were it not for that, God would not have made any benefit in it for anyone**. This is also an authentic chain of transmission. Imam Abu 'Isa al-Tirmidhi and Ibn Majah narrated on the authority of Abbas al-Duri, and on the authority of Yahya ibn Abi Bakr on the authority of Sharik on the authority of 'Asim on the authority of Abu Salih on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless

him and grant him peace, said: “God kindled the fire for a thousand years until it turned red, then He kindled it for a thousand years until it turned white, then He kindled it for a thousand years until it turned black, so it is black like a dark night.” Then al-Tirmidhi said: I do not know of anyone who attributed it to the Prophet except Yahya, that is what he said. Al-Hafiz Abu Bakr ibn Mardawayh narrated it on the authority of Ibrahim ibn Muhammad on the authority of Muhammad ibn al-Husayn ibn Mukram on the authority of 'Ubaydullah ibn Sa'd on the authority of his uncle on the authority of Sharik. He is the son of Abdullah Al-Nakha'i.

Ibn Mardawayh also narrated, on the authority of Mubarak bin Fadala, on the authority of Thabit bin Anas, who said: The Messenger of God, may God bless him and grant him peace, recited: **A Fire whose fuel is men and stones**. He said: “It was kindled for a thousand years until it turned white, a thousand years until it turned red, and a thousand years until it turned black. It is black like the night, and its flame does not shine.” Al-Hafiz Abu al-Qasim al-Tabarani narrated on the authority of Tamam bin Nujayj, and there is disagreement about it, on the authority of al-Hasan, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace: **If a spark were in the east - meaning from the fire of Hell - its heat would be felt by those in the west**. Al-Hafiz Abu Ya'la narrated, on the authority of Ishaq bin Abi Isra'il, on the authority of Abu Ubaidah al-Haddad, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Shabib, on the authority of Ja'far bin Abi Wahshiyyah, on the authority of Sa'id bin Jubayr, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **If there were in this mosque a hundred thousand or more, and among them was a man from the people of Hell, and he breathed and his breath struck them, the mosque and those in it would burn**. Strange. Al-A'mash said on the authority of Abu Ishaq, on the authority of al-Nu'man bin Bashir, who said: He said: The Messenger of God, may God bless him and grant him peace, said: “The least punished of the people of Hell on the Day of Resurrection will be the one who has two sandals and two straps of Hellfire from which his brain will boil as a cauldron boils. He will not think that any of the people of Hell will be more severely punished than him, and he will be the least punished of them.” Both of them included it in the two Sahihs from the hadith of Al-A'mash. Muslim also said: Abu Bakr bin Abi Shaybah told us, Yahya bin Abi Katheer told us, Zuhair bin Muhammad told us, on the authority of Suhayl bin Abi Salih, on the authority of Al-Nu'man bin Abi Ayyash, on the authority of Abu Sa'id Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said: **The least punished of the people of Hell on the Day of Resurrection will be the one who wears two sandals of fire from which his brain will boil from the heat of his sandals**. Imam Ahmad said: Yahya told us, on the authority of Ibn 'Ajlun, I heard my father, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **The least punished of the people of Hell will be the man who has two sandals from which his brain**

will boil. This is a good, strong chain of transmission, its men meet the criteria of Muslim, and God knows best. The hadiths and prophetic narrations on this subject are many, and God, the Most High, said: In His Noble Book: **No indeed! It is a blazing Fire, tearing away the skin.** And the Almighty said: "Boiling water will be poured over their heads, melting thereby what is in their bellies and their skins. And for them are maces of iron. Whenever they wish to get out of it out of distress, they will be returned to it and [they will be] declared, 'Taste the punishment of the Burning Fire.'" And the Almighty said: "Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment." And the Almighty said in this noble verse: **Say, 'The fire of Hell is more intense in heat, if they only understood.'** That is, if they understood and comprehended, they would have set out with the Messenger in the way of God in the heat to protect themselves from the heat of Hell, which is many times more intense than this. But as the other said:

Like someone who seeks refuge from the heat of the sun into the fire

The other said:

You spent your life on a diet, fearing the cold and the hot.

It would have been better for you to avoid sins as you fear Hellfire.

Then the Almighty, the Majestic, said, threatening these hypocrites for their actions: **So let them laugh a little verse.** Ibn Abi Talhah said on the authority of Ibn Abbas: The world is little, so let them laugh in it as much as they want. Then when the world ends and they turn to God, the Almighty, the Majestic, they will resume weeping that will never stop. This is what Abu Razin, Al-Hasan, Qatadah, Al-Rabi' bin Khathim, Awn Al-Uqayli, and Zayd bin Aslam said. Al-Hafiz Abu Ya'la Al-Mawsili said: Abdullah bin Abdul Samad bin Abi Khidash told us, Muhammad bin Jubayr told us, on the authority of Ibn Al-Mubarak, on the authority of Imran bin Zayd, Yazid Al-Raqashi told us, on the authority of Anas bin Malik, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "O people, weep, and if you do not weep, then pretend to weep, for the people of Hell will weep until their tears run down their faces like streams, until the tears stop and blood flows and the eyes become sore. If ships were to be thrown into it, they would sail." It was narrated by Ibn Majah from the hadith of Al-A'mash on the authority of Yazid Al-Raqashi on his authority. Al-Hafiz Abu Bakr bin Abdullah bin Muhammad bin Abi Al-Dunya: Muhammad bin Abbas told us, Hammad Al-Jazari told us, on the authority of Zaid bin Rafi', who said: When the people of Hell enter Hell, they will cry tears for a time, then they will cry pus for a time. He said: The keepers will say to them, "O group of wretched ones, you stopped crying in the home whose people were shown mercy in this world. Do you find anyone today to call upon for help?" He said: They will raise their voices, "O group of fathers, mothers and children, we came out of the graves thirsty, and we were thirsty the entire time we were standing, and we are thirsty today, so pour on us some water or some of

what God has provided for you." They will call out for forty years, but He will not answer them, then He will answer them, **You will remain**, and they will despair of all good.

Fath al-Qadir

His saying: 82- **So let them laugh a little and cry a lot.** These two commands mean report, and the meaning is: So they will laugh a little and cry a lot. They were brought in the form of a command to indicate that this is an inevitable matter and nothing else will happen. Little and much are in the accusative case as a source or circumstance: meaning laugh a little and cry a lot, or a little time and a lot of time. **A recompense for what they used to earn.** That is, a recompense because of what they used to earn of sins. The accusative case of *recompense* is in the accusative case as a source: meaning they will be recompensed with a recompense.

Tafsir al-Baghawi

82- **So let them laugh a little** in this world, **and weep much** in the Hereafter. Its meaning is: So let them laugh a little, then they will weep much, **as recompense for what they used to earn.**

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Sayyid Abu al-Hasan Muhammad ibn al-Husayn al-Alawi told us: Abdullah ibn Muhammad al-Husayn al-Sharqi told us, Abdullah ibn Hashim told us, Yahya ibn Saeed told us, Shu'bah told us, on the authority of Musa ibn Anas, on the authority of Anas, may God be pleased with them, who said: The Messenger of God, may God bless him and grant him peace, said: **If you knew what I know, you would laugh little and weep much.**

Abu Bakr bin Abdullah bin Abi Tobah told us, Abu Tahir Muhammad bin Ahmad Al-Harith told us, Abu Al-Hasan Muhammad bin Yaqub Al-Kisa'i told us, Abdullah bin Mahmoud told us, Abu Ishaq Ibrahim bin Abdullah Al-Khalal told us, Abdullah bin Al-Mubarak told us, on the authority of Imran bin Zaid Al-Tha'labi, Yazid Al-Raqashi told us, on the authority of Anas bin Malik, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "O people, cry, and if you cannot, then pretend to cry, for the people of Hell will cry in Hell until their tears run down their faces like streams, then the tears will stop, and blood will flow and the eyes will become sore, that if ships were to sail through them, they would sail."

Tafsir al-Baidawi

82. **So let them laugh a little and weep much as recompense for what they used to earn.** This is a report of what will happen to them in this world and the next. He presented it in the form of an imperative to indicate that it is an inevitable duty. It is possible that laughter and weeping are metaphors for joy and sorrow, and what is meant by little is nothingness.

Surat al-Tawbah 9:82

So let them laugh a little and weep much as recompense for what they used to earn.

Surat al-Tawbah 9:83

But if God returns you to a party of them and they ask your permission to go out, say, "You will never go out with me, nor will you fight an enemy with me. Indeed, you were satisfied to sit back the first time, so sit with those who stay behind."

Tafsir al-Jalalayn

83 - **Then if God returns you** returns you **from Tabuk** (to a party of them) of the hypocrites who stayed behind in Medina **and they ask your permission to go out** with you to another raid **then say** to them (You will never go out with me nor will you fight with me an enemy. Indeed, you were satisfied to sit back the first time, so sit with those who stayed behind) those who stayed behind from the raid of women, children, and others.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The Most High says to His Prophet Muhammad, may God bless him and grant him peace: If God returns you, O Muhammad, to a group of these hypocrites from this expedition of yours, **and they ask your permission to go out** with you in another one other than it, **then say** to them, **You will never go out with me nor will you fight an enemy with me, for you were satisfied to sit back the first time**, and that was when the Prophet, may God bless him and grant him peace, went out to Tabuk, **then sit with those who stayed behind**, meaning: So sit with those hypocrites who stayed behind in opposition to the Messenger of God, may God bless him and grant him peace, because you are from them, so follow their guidance and do what they did in disobeying God, for God has become angry with you.

And the people of interpretation said something similar to what Qana said about that.

Who said that?

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: "A man said: O Messenger of God, the heat is intense, and we cannot go out, so do not set out in the heat!" - and that was during the Battle of Tabuk - and God said: "Say: The fire of Hell is more intense in heat, if only they understood." So God ordered him to go out. Some men stayed behind, and their souls overcame them, and they said: By God, we have not done anything! So three of them set out and joined the Messenger of God, may God bless him and grant him peace. When they came to him, they repented, then they returned to Medina, and God revealed: **If God returns you to a group of them**, until His saying: **And do not stand at his grave**, and the Messenger of God, may God bless him and grant him peace, said: Those who stayed behind are doomed.

Then God revealed their excuse when they repented, and He said: **God has accepted the repentance of the Prophet, the Muhajireen, and the Ansar**, until His saying: **Indeed, God is the Acceptor of Repentance, the Most Merciful** (al-Tawbah 9:117-118)."

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **If God returns you to a group of them**, to his statement: **Then sit with those who stayed behind**, meaning: with the women. He mentioned to us that they were twelve men from the hypocrites, and what was said about them was said.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **So sit with those who stay behind**, and **those who stay behind** are the men.

Abu Jaafar said: The correct interpretation of his statement, **those who dissent**, is what Ibn Abbas said.

As for what Qatada said about women, this is a meaningless statement. Because the Arabs do not gather women if there are no men with them, with the letter ya and the letter noon, nor with the letter waw and the letter noon. If it meant women, it would have been said: **So sit with the ones who stay behind**, or **with the ones who stay behind**. But its meaning is what we said, that it was intended: So sit with the sick men and the people of their time, and the weak among them, and the women. And if men and women gather in the report, then the Arabs have more males than females, and that is why it was said: **So sit with the ones who stay behind**, and the meaning is what we mentioned.

If the meaning of this was directed to: So sit with the people of corruption, from their saying: **(A man left his family behind, leaving behind a bad person)**, if he became corrupt, and from their saying: **(He is a bad person)**, it would be a school of thought. Its origin, if this meaning is intended by it, is from their saying: **(The milk left behind, leaving behind a bad person)**, if it became bad from being left in the water skin for a long time until it spoiled, and from their saying: **(The fasting person's mouth has changed)**, if its smell has changed.

Tafsir al-Qurtubi

The Almighty said: **Then if God returns you to a party of them** meaning the hypocrites. He only said: **to a party** because all those who stayed in the city were not hypocrites, but there were those among them who had an excuse and those who had no excuse, then He pardoned them and accepted their repentance, like the three who stayed behind. And it will come. **And they asked your permission to go out, then say**, You will never go out with me" meaning, punish them by never accompanying them. And it is as He said in Surat al-Fath 48: "Say, **You will never follow us** (al-Fath 48:15). **The successors** is the plural of *khalaf*, as if they stayed behind those who went out. Ibn Abbas said: **The successors** are those who stayed behind from the hypocrites. Al-Hasan said: With the women and weak men, so the masculine was predominant. It

Surat al-Tawbah 9:83

But if God returns you to a party of them and they ask your permission to go out, say, "You will never go out with me, nor will you fight an enemy with me. Indeed, you were satisfied to sit back the first time, so sit with those who stay behind."

was said: The meaning is, then sit with the wicked, from their saying, **So-and-so is the successor of his family** if he is corrupt among them, from the odor of the mouth of a fasting person. From your saying: **The milk has spoiled** meaning it has spoiled due to staying in the water skin for a long time. Based on this, it means stay with the spoiled ones. This indicates that taking the spoiled one with you on military expeditions is not permissible.

Tafsir Ibn Kathir

The Almighty says, commanding His Messenger, peace and blessings be upon him, **If God returns you** meaning God returns you from this expedition **to a group of them** Qatada said: He mentioned to us that they were twelve men **and they ask your permission to go out** meaning with you to another expedition **then say, 'You will never go out with me, nor will you fight with me an enemy'** meaning as a punishment and a reprimand for them. Then He explained that by saying: **You were satisfied to sit back the first time.** This is like the Almighty's saying: **And We will turn their hearts and their eyes away just as they did not believe in it the first time** (al-An'am 2:10). The recompense for a bad deed is the bad deed after it, just as the reward for a good deed is the good deed after it, like His saying in the Umrāh of al-Hudaybiyyah **Those who stayed behind will say, when you set out to take the spoils** (al-An'am 2:10). And the Almighty's saying: **So sit with those who stayed behind.** Ibn Abbas said: meaning the men who stayed behind from the battles. Qatada said: **So sit with those who stayed behind** meaning with the women. Ibn Jarir said: This is not correct because the plural of women is not with the letter *ya* and the letter *nun*. If women were meant, he would have said: **So sit with those who stayed behind or those who stayed behind.** And the statement of Ibn Abbas, may God be pleased with them both, is preferred.

Fath al-Qadir

83- **If God returns you to a group of them** Return is transitive like reply and return is intransitive, and the *fa* is to branch off what comes after it from what comes before it. He only said **to a group** because not all of those who stayed in Madinah were hypocrites, but there were others among them from the believers who had valid excuses, and among them were believers who had no excuse, then the Messenger of God, may God bless him and grant him peace, forgave them and God accepted their repentance like the three who stayed behind, and an explanation of that will come. It was said that he only said: to a group, because among them were those who repented from hypocrisy and regretted staying behind, **and they asked your permission to go out** with you in another raid after this raid of yours, **then say** to them, **You will never go out with me, nor will you fight an enemy with me** meaning say to them that as a punishment for them, and

because of the corruption in accompanying them as mentioned previously in His statement: **If they had gone out with you, they would only have increased you in ruin.** And it was read with the opening of the *ya* of **with me** in both places. It was read with a sukoon in both of them, and the phrase **you were satisfied with sitting the first time** is for the reason: that is, you will not go out with me and you will not fight because you were satisfied with sitting and staying behind the first time, which was the Battle of Tabuk, and the *fa* in **so sit with the successors** is to branch off what comes after it from what comes before it, and the successors are the plural of *khalaf* as if they left behind the goers, and what is meant by them is the one who stayed behind from going out. It was said that the meaning is: so sit with the corrupt ones, from their saying: So-and-so contradicted his family if he was corrupt among them, from your saying behind the milk: meaning it spoiled from staying too long in the water skin. Al-Asma'i mentioned its meaning. And it was read **so sit with the successors** and Al-Farra' said: its meaning is the dissenters.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Urwah that Abdullah bin Ubayy said: If you did not spend on Muhammad and his companions, they would have dispersed from around him. He is the one who said: **The more honorable will surely expel therefrom the more humble.** So God revealed: **Whether you ask forgiveness for them or do not ask forgiveness for them,** the Prophet (peace and blessings of God be upon him) said: **I will add more than seventy.** So God revealed: **Whether you ask forgiveness for them or do not ask forgiveness for them, God will never forgive them.** Ibn Abi Shaybah, Ibn Jarir and Ibn al-Mundhir narrated something similar on the authority of Mujahid. Ibn Jarir narrated something similar on the authority of Ibn Abbas. Ahmad, al-Bukhari, al-Tirmidhi, al-Nasa'i, Ibn Majah, Ibn Abi Hatim, al-Nahhas, Ibn Hibban, Ibn Mardawayh and Abu Nu'aym in al-Hilyah narrated on the authority of Ibn Abbas that he said: I heard Umar say: When Abdullah bin Ubayy died, the Messenger of God (peace and blessings of God be upon him) was called to pray over him. He stood over him. When he stood, I said: Is it Abdullah bin Ubayy, the enemy of God, who said such and such, and said such and such? I counted his days, and the Messenger of God (may God's peace and blessings be upon him) was smiling, until when I said a lot, he said: O Umar, stay away from me, for I have been given a choice. It was said to me: **Whether you ask forgiveness for them or do not ask forgiveness for them, if you ask forgiveness for them seventy times, God will not forgive them.** If I had known that if I increased it to seventy, he would have been forgiven, I would have increased it. Then the Messenger of God (may God's peace and blessings be upon him) prayed over him and walked with him until he stood at his grave until he finished. I was amazed at myself and my audacity towards the Messenger of God (may God's peace and blessings be upon him), and God and His Messenger know best. By God, it was only a short time before these two verses were revealed: **And never pray over any of**

them who dies, nor stand at his grave. The Messenger of God (may God's peace and blessings be upon him) did not pray over a hypocrite after that until God took him. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatadah regarding his statement: **And those who stayed behind rejoiced** the verse, he said: About the Battle of Tabuk. Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas that the Messenger of God (peace and blessings of God be upon him) ordered the people to set out with him, and that was in the summer. Some men said: O Messenger of God, the heat is intense and we cannot go out, so do not set out in the heat. God said: "Say: The fire of Hell is more intense in heat, if only they understood." So He ordered him to set out. Ibn Mardawayh narrated something similar on the authority of Jabir ibn Abdullah. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement: **So let them laugh a little and weep much**, that they are the hypocrites and disbelievers who have taken their religion as a joke and a game. God says: So let them laugh a little in this world and weep much in the Hereafter. Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatada, regarding His statement: **But if God returns you to a party of them**, that he said: It was mentioned to us that they were twelve men from the hypocrites, and about them what was said was said. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **So sit with those who stayed behind**, he said: They are the men who stayed behind from the conquest.

statement in the sense of prohibition for exaggeration. **You were satisfied to sit back the first time** is an explanation for it, and their exclusion from the register of the raiders was a punishment for them for staying behind, and **the first time** is the departure to the Tabuk raid. **So sit with those who stayed behind** meaning their staying behind because of their unfitness for jihad, such as the women and children. It was read with **those who stayed behind** on the basis of shortening **those who stayed behind**.

Tafsir al-Baghawi

83- The Almighty said: **But if God returns you** i.e., returns you, O Muhammad, from the Battle of Tabuk, **to a party of them**, meaning: of those who stayed behind. And He said: **a party of them** because not everyone who stayed behind from the Battle of Tabuk was a hypocrite, **and they ask your permission to go out**, with you on another battle, *say*, to them, **You will never go out with me**, on a journey, "nor will you fight with me an enemy. Indeed, you were satisfied to sit back the first time," in the Battle of Tabuk, **so sit with those who stayed behind**, i.e., with the women and children, and it was said with the elderly and the sick.

Ibn Abbas said: With those who stayed behind without an excuse.

It was said: **With the dissenters**. Al-Farra' said: It is said: a companion of dissent if he is a dissenter.

Tafsir al-Baidawi

83. **If God returns you to a group of them** If He returns you to the city and there is a group of those who stayed behind, meaning their hypocrites, then not all of them were hypocrites, or those who remained from them, and the ones who stayed behind were twelve men. **Then they asked your permission to go out** to another raid after Tabuk, **then say, 'You will never go out with me, nor will you fight with me an enemy.'** A

Surat al-Tawbah 9:84

And never pray over any of them if he dies, nor stand at his grave. Indeed, they disbelieved in God and His Messenger and died while they were wicked.

Surat al-Tawbah 9:84

And never pray over any of them if he dies, nor stand at his grave. Indeed, they disbelieved in God and His Messenger and died while they were wicked.

Tafsir al-Jalalayn

84 - And when the Prophet, may God bless him and grant him peace, prayed over Ibn Ubayy, the following was revealed: **And never pray over any of them who dies, nor stand at his grave** for burial or visitation **For they disbelieved in God and His Messenger and died while they were wicked** disbelievers.

Tafsir al-Suyuti

The Almighty said: And do not pray for any of them, the verse. The two sheikhs narrated on the authority of Ibn Omar, who said: When Abdullah Ibn Ubayy died, his son came to the Messenger of God, may God bless him and grant him peace, and asked him to give him his shirt to shroud his father in, so he gave it to him. Then he asked him to pray for him, so he stood up to pray for him. Omar Ibn Al-Khattab stood up and took hold of his garment and said: O Messenger of God, will you pray for him when your Lord has forbidden you to pray for the hypocrites? He said: God has given me a choice and said: Ask forgiveness for them or do not ask forgiveness for them. If you ask forgiveness for them seventy times, I will add to the seventy. He said: He is a hypocrite, so he prayed for him. Then God revealed: And do not pray for any of them who dies ever, and do not stand at his grave. So he stopped praying for them. This was reported in the hadith of Omar, Anas, Jabir, and others.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And do not pray, O Muhammad, for any of these hypocrites who died and did not go out with you, ever, **and do not stand at his grave**, meaning: and do not take charge of his burial and his burial.

From the saying: **So-and-so took care of so-and-so's matter**, meaning he took care of his matter.

They disbelieved in God, meaning they denied the oneness of God and the message of His Messenger, and they died as outsiders of Islam, abandoning God's commands and prohibitions.

It was mentioned that this verse was revealed when the Prophet, may God bless him and grant him peace, prayed over Abdullah bin Ubayy.

Who said that?

Muhammad ibn al-Muthanna, Sufyan ibn Wakee', and Suwar ibn Abdullah narrated to us, saying: Yahya ibn Saeed narrated to us, on the authority of Abdullah, who said: Nafi' informed me, on the authority of Ibn

Umar, who said: "Ibn Abdullah ibn Ubayy ibn Salul came to the Messenger of God, may God bless him and grant him peace, when his father died and said: Give me your shirt so that I may shroud him in it, pray over him, and seek forgiveness for him - so he gave him his shirt - and when you have finished, let me know. When he wanted to pray over him, Umar pulled him and said: Has not God forbidden you to pray over the hypocrites? He said: Rather, give me a choice and said: 'Pray for forgiveness for them or do not pray for them.' He said: So he prayed over him. Then God, the Blessed and Exalted, revealed: 'And never pray over any of them who dies, nor stand at his grave.' He said: So he stopped praying over them."

Ibn Wakee' narrated that Abu Usamah narrated on the authority of Ubaydullah on the authority of Ibn Umar who said: "When Abdullah ibn Ubayy ibn Salul died, his son Abdullah came to the Prophet, may God bless him and grant him peace, and asked him to give him his shirt to shroud his father in, so he gave it to him. Then he asked him to pray over him. Umar ibn al-Khattab, may God be pleased with him, stood up and took hold of the Prophet's garment, may God bless him and grant him peace, and said: 'Ibn Salul! Will you pray over him, while God has forbidden you to pray over me?' The Prophet, may God bless him and grant him peace, said: 'My Lord has given me a choice, and He said: "Whether you ask forgiveness for them or do not ask forgiveness for them, even if you ask forgiveness for them seventy times, God will not forgive them," and I will add more than seventy.' He said: 'He is a hypocrite!' So the Messenger of God, may God bless him and grant him peace, prayed over him, and God revealed: 'And never pray over any of them who dies, nor stand at his grave.' "

Suwar bin Abdullah Al-Anbari told us, he said, Yahya bin Saeed told us, on the authority of Mujahid, he said, Amer told me, on the authority of Jabir bin Abdullah: The head of the hypocrites died in Medina, and he left instructions that the Prophet, may God bless him and grant him peace, should pray over him, and that he should be shrouded in his shirt, so he shrouded him in his shirt, and prayed over him, and stood at his grave, so God Almighty revealed: **And never pray over any of them who dies, nor stand at his grave.**

Ahmad bin Ishaq told me, he said, Abu Ahmad told us, he said, Salamah told us, on the authority of Yazid al-Raqashi, on the authority of Anas: The Messenger of God, may God bless him and grant him peace, wanted to pray over Abdullah bin Ubayy bin Salul, so Gabriel, peace be upon him, took hold of his garment and said: **And never pray over any of them who dies, nor stand at his grave.**

Ibn Wakee' told us, he said, Ibn Uyaynah told us, on the authority of Amr, on the authority of Jabir, he said: The Prophet, may God bless him and grant him peace, came to Abdullah bin Ubayy, who had been put in his grave. He took him out and placed him on his knees, dressed him in his shirt, and spat on him from his saliva. And God knows best.

Ibn Humayd narrated that Salamah narrated to us, on the authority of Muhammad ibn Ishaq, on the authority of Az-Zuhri, on the authority of Ubayd God ibn Abdullah ibn Utbah ibn Mas'ud, on the authority of Abdullah ibn Abbas: He said: "I heard Umar ibn Al-Khattab, may God be pleased with him, say: When Abdullah ibn Ubayy ibn Salul died, the Messenger of God, may God bless him and grant him peace, was called to pray over him, so he stood over him. When he stood over him intending to pray, I turned until I stood in front of him and said: O Messenger of God, are you praying over the enemy of God, Abdullah ibn Ubayy, who said on such and such a day, such and such!! Count his days, and the Messenger of God, may God bless him and grant him peace, was smiling, until they became too many for him, and he said: Stop it, O Umar, for I was given a choice and I chose, and it was said to me: 'Ask forgiveness for them or do not ask forgiveness for them, if you ask forgiveness for them seventy times, God will not forgive them.' If I knew that if I increased it to seventy, he would be forgiven, I would have increased it!" He said: Then he prayed over him and walked with him, and he stood over his grave until he finished. He said: I was amazed at myself and my audacity towards the Messenger of God, may God bless him and grant him peace, and God and His Messenger know best, so by God It was only a short time before these two verses were revealed: **And never pray over any of them who dies**, so the Messenger of God, may God bless him and grant him peace, did not pray over a hypocrite after that, nor did he stand at his grave, until God took him.

Ibn Hamid told us, he said, Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Asim ibn Umar ibn Qatada, he said: When Abdullah ibn Ubayy died, his son Abdullah ibn Abdullah came to the Messenger of God, may God bless him and grant him peace, and asked him for his shirt, so he gave it to him, and he shrouded his father in it.

Al-Muthanna told us, he said, Abu Salih told us, he said, Al-Layth told me, he said, Aqil told me, on the authority of Ibn Shihab, he said, Ubayd God ibn Abdullah ibn Utbah told me, on the authority of Abdullah ibn Abbas, on the authority of Umar ibn Al-Khattab, he said: When Abdullah ibn Ubayy died, he mentioned something like the hadith of Ibn Hamid, on the authority of Salamah.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And never pray over any of them who dies, nor stand at his grave**, the verse. He said: "Abdullah bin Ubayy was sent to the Messenger of God, may God bless him and grant him peace, while he was sick, to visit him, but Umar forbade him from doing so. So the Prophet of God, may God bless him and grant him peace, came to him, and when he entered upon him, the Prophet of God, may God bless him and grant him peace, said: 'Love for the Jews has destroyed you!' He said: 'O Prophet of God, I was not sent to you to rebuke me, but I was sent to you to ask forgiveness for me!' He asked him for his shirt to be shrouded in it, so he gave it to him, and the Messenger of God, may God bless him and grant him peace, asked forgiveness for him, and he died and was shrouded in the shirt of the Messenger of God, may God bless him and grant him

peace, and he breathed into his skin, and lowered him into his grave, so God, the Blessed and Exalted, revealed: "And never pray over any of them who dies," the verse. He said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, was spoken to about that and he said: 'And what does my shirt avail him from God - or: my Lord - and he prayed over him - and I hope That a thousand of his people would surrender to him.

Muhammad ibn Abd al-A'la told us, he said, Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, he said: "Abdullah ibn Ubayy ibn Salul sent for the Prophet, may God bless him and grant him peace, while he was sick. When he entered upon him, the Prophet, may God bless him and grant him peace, said to him: 'Love for the Jews has destroyed you!' He said: 'O Messenger of God, I only sent to you to ask forgiveness for me, and I did not send to you to rebuke me!' Then Abdullah asked him to give him his shirt so that he could be shrouded in it, so he gave it to him, and he prayed over him and stood at his grave, so God, the Most High, revealed: 'And never pray over any of them who dies, nor stand at his grave.'"

Tafsir al-Qurtubi

It contains eleven issues:

First: It was narrated that this verse was revealed regarding Abdullah bin Ubayy bin Salul and the Prophet's (*peace be upon him*) prayer over him. This was confirmed in the two Sahihs and others. The narrations clearly state that the Prophet (*peace be upon him*) prayed over him and that the verse was revealed after that. It was narrated on the authority of Anas bin Malik that when the Prophet (*peace be upon him*) went forward to pray over him, Gabriel came to him and pulled his garment and recited to him, **And never pray over any of them if he dies**, and the Messenger of God (*peace be upon him*) turned away and did not pray over him. The confirmed verses contradict this. In Bukhari, on the authority of Ibn Abbas, he said:

The Messenger of God, may God bless him and grant him peace, prayed over him, then he left. He did not stay long until the two verses of Bara'ah were revealed: **And never pray over any of them who dies**. And something similar was narrated by Ibn Umar, narrated by Muslim. Ibn Umar said:

"When Abdullah bin Ubayy bin Salul died, his son Abdullah came to the Messenger of God, may God bless him and grant him peace, and asked him to give him his shirt to shroud his father in. He gave it to him, then asked him to pray over him. The Messenger of God, may God bless him and grant him peace, stood up to pray over him. Umar stood up and took hold of the Messenger of God's garment, may God bless him and grant him peace, and said: O Messenger of God, will you pray over him when God has forbidden you to pray over him? The Messenger of God, may God bless him and grant him peace, said: God Almighty has given me a choice and said: 'Ask forgiveness for them or do not ask forgiveness for them, if you ask

Surat al-Tawbah 9:84

And never pray over any of them if he dies, nor stand at his grave. Indeed, they disbelieved in God and His Messenger and died while they were wicked.

forgiveness for them seventy times,' and I will add to seventy.'" He said: He is a hypocrite.

The Messenger of God, may God bless him and grant him peace, prayed over him, and God, the Almighty, revealed, **And never pray over any of them who dies, nor stand at his grave**, so he stopped praying over them. Some scholars said: The Prophet, may God bless him and grant him peace, only prayed over Abdullah bin Ubayy based on the apparent meaning of his conversion to Islam. However, he did not do that because he was forbidden from doing so.

Second: If someone were to say: How could Omar say: Do you pray for him when God has forbidden you to pray for him, and there was no previous prohibition against praying for them? It would be said to him: It is possible that this occurred to him, and it was from the type of inspiration and speech that the Prophet (peace and blessings of God be upon him) testified to, and the Qur'an was revealed according to his intention, as he said: I agreed with my Lord in three things. And it came: in four things. And it was mentioned previously in Al-Baqarah. So this is from that. And it is possible that he understood that from the words of God the Almighty: **Whether you ask forgiveness for them or do not ask forgiveness for them** (al-Baqarah 2:20). Not that there was a previous prohibition as indicated by the hadith of Al-Bukhari and Muslim. And God knows best.

I said: It is possible that it was understood from the Almighty's saying: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists** (al-Tawbah 9:113) because it was revealed in Mecca. And we will discuss it later.

Third: The Almighty's saying: **Ask forgiveness for them verse**. The Almighty made it clear that even if he asks forgiveness for them, it will not benefit them, even if he asks forgiveness a lot. Al-Qushayri said: What is narrated that he said: I will add to seventy has not been proven.

I said: This is contrary to what was proven in the hadith of Ibn Umar, **And I will add more than seventy**, and in the hadith of Ibn Abbas, **If I knew that if I added more than seventy they would be forgiven, I would add more**. He said: So the Messenger of God, may God bless him and grant him peace, prayed over him. Narrated by Al-Bukhari.

Fourth: The scholars differed in the interpretation of his saying: **Ask forgiveness for them** whether it is despair or a choice. A group said: What is meant by it is despair based on the saying of God Almighty: **God will never forgive them**. And mentioning the seventy is a common occurrence, or it is their custom in expressing abundance and annoyance. So if one of them says: I will not speak to him for seventy years, it becomes to them like saying: I will never speak to him. Similar to it in annoyance is the saying of God Almighty: **In a chain whose length is seventy cubits** (al-Haqqah 69:32), and the saying of the Prophet, peace be upon him:

Whoever fasts one day for the sake of God, God will distance his face from the Fire for a distance of

seventy years. A group said: It is a choice - including Al-Hasan, Qatadah and Urwah - if you wish, you may ask forgiveness for them, and if you wish, you may not ask forgiveness. "That is why when he wanted to pray for Ibn Abi, Umar said: Will you pray for the enemy of God, who said on such and such a day such and such? He said: I was given a choice and I chose." They said: Then this was abrogated when the verse was revealed: **It is the same for them whether you ask forgiveness for them or do not ask forgiveness** (al-Munafiqun 63:6). **That is because they disbelieved** meaning that God will not forgive them for their disbelief.

Fifth: The Almighty said: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists** (al-Tawbah 9:113) and the verse. This verse was revealed in Mecca upon the death of Abu Talib, as will be explained. This is understood to mean the prohibition of asking forgiveness for someone who died as a disbeliever. It precedes this verse from which it is understood that it is a choice, as He said: **God has only given me a choice**. This is problematic. It was said: Asking forgiveness for the hypocrites in which he was given a choice is a verbal request that is of no benefit, and its purpose is to please the hearts of some of the living relatives of the one for whom forgiveness is sought. And God knows best.

Sixth: There is a difference of opinion about the Prophet (peace and blessings of God be upon him) giving his shirt to 'Abdullah. It was said: He gave it to him because 'Abdullah had given his shirt to the Prophet's uncle, al-'Abbas, on the day of Badr. When al-'Abbas was taken prisoner on the day of Badr - as mentioned above - and his garment was stolen, the Prophet (peace and blessings of God be upon him) saw him like that and felt sorry for him. He asked for a shirt for him, but he could not find a shirt that was as big as 'Abdullah's shirt, because they were similar in height. The Prophet (peace and blessings of God be upon him) wanted by giving him the shirt to remove his hand from him in this world, so that he would not meet him in the Hereafter while he had a hand in repaying him. It was also said: He gave him the shirt to honour his son, to help him in his request and to comfort his heart. The first is more correct. Al-Bukhari narrated it on the authority of Jabir ibn 'Abdullah, who said:

When the day of Badr came, the prisoners were brought and Al-Abbas was brought and he was not wearing any clothes. The Prophet, may God bless him and grant him peace, asked for a shirt for him and they found the shirt of Abdullah bin Ubayy that he could afford, so the Prophet, may God bless him and grant him peace, gave it to him. For this reason, the Prophet, may God bless him and grant him peace, took off the shirt that he had put on him. In the hadith, the Prophet, may God bless him and grant him peace, said:

My shirt will not avail him anything against God, and I hope that a thousand men from my people will submit to my action. This is how it is in some narrations: **from my people** meaning from the hypocrites of the Arabs. The correct version is that he said: men from his people. It is stated in the Battles of Ibn Ishaq and in

some books of interpretation: "A thousand men from the Khazraj submitted to and repented for this action of the Messenger of God, may God bless him and grant him peace."

Seventh: When God the Almighty said: **And never pray for any of them who dies**, our scholars said: This is a text prohibiting praying for the infidels, and there is no evidence in it for praying for the believers. There is a difference of opinion as to whether it is taken from its meaning that prayer for the believers is obligatory, according to two opinions. It is taken because he explained the prohibition of praying for the infidels due to their disbelief, as God the Almighty said: **Indeed, they disbelieved in God and His Messenger**, so if disbelief is removed, prayer becomes obligatory. This is similar to His saying: **No indeed, from their Lord that Day they will be veiled** (al-Mutaffifin 83:15), meaning the infidels, so it indicates that other than the infidels, namely the believers, will see Him, so that is the same. And God knows best. Or prayer is taken from evidence outside the verse, which is the hadiths that were reported on this topic, and the consensus. The origin of the difference of opinion is the saying of the evidence of the address and leaving it. Muslim narrated on the authority of Jabir ibn Abdullah that the Messenger of God (blessings and peace of God be upon him) said:

A brother of yours has died, so stand up and pray over him. He said: So we stood up and lined up in two rows, meaning the Negus. And on the authority of Abu Hurairah:

The Messenger of God, may God bless him and grant him peace, announced to the people the death of the Negus on the day he died. He took them out to the prayer place and said the four takbirs. The Muslims are unanimously agreed that it is not permissible to omit the funeral prayer for Muslims, whether they committed major sins or were righteous, as is inherited from their Prophet, may God bless him and grant him peace, in word and deed. Praise be to God. The scholars are unanimous on this except for the martyr, as mentioned above, and for the people of innovation and rebels.

Eighth - The majority of scholars say that the takbir is four. Ibn Sirin said: The takbir used to be three, then they added one. A group said: He should say takbir five times. It was narrated on the authority of Ibn Masoud and Zaid bin Arqam. And on the authority of Ali: six takbirs. And on the authority of Ibn Abbas, Anas bin Malik, and Jabir bin Zaid: three takbirs, and what is relied upon is four. Al-Daraqutni narrated on the authority of Ubayy bin Ka'b that the Messenger of God, may God bless him and grant him peace, said:

The angels prayed for Adam and said four Takbirs over him, and said: This is your tradition, O children of Adam.

Ninth: There is no recitation in this prayer according to the well-known Maliki school of thought, as well as Abu Hanifa and Al-Thawri, because the Prophet, may God bless him and grant him peace, said:

If you pray for the dead, then make your supplication sincere for him. Narrated by Abu Dawud from the

hadith of Abu Hurayrah. Al-Shafi'i, Ahmad, Ishaq, Muhammad ibn Maslama, Ashhab from our scholars, and Dawud were of the opinion that he should recite Al-Fatihah, based on the saying of the Prophet, peace be upon him:

There is no prayer without the Opening of the Book based on its generality. And what Al-Bukhari narrated on the authority of Ibn Abbas, who prayed over a funeral and recited the Opening of the Book and said: So that you may know that it is a Sunnah. And Al-Nasa'i narrated on the authority of Abu Umamah who said:

The Sunnah in the funeral prayer is to recite the Mother of the Qur'an in a low voice in the first takbir, then say the takbir three times, and then say the taslim at the end. Muhammad ibn Nasr al-Marwazi also mentioned on the authority of Abu Umamah who said:

The Sunnah in the funeral prayer is to say Allahu Akbar, recite the Opening Chapter of the Qur'an, then send blessings upon the Prophet (peace and blessings of God be upon him), then devote your supplication to the deceased. One should only recite the first Takbeer, then say the Tasleem. Our Sheikh Abu al-Abbas said: These two hadeeths are authentic, and according to the scholars of Usul al-Fiqh, they are included in the Musnad. It is more appropriate to act upon the hadeeth of Abu Umaamah, as it combines the statement of Allaahu Akbar, **There is no prayer**, and the supplication devoted to the deceased. Reciting al-Fatihah in it is only an opening supplication. And God knows best.

Tenth - It is the Sunnah of the Imam to stand at the head of a man and the buttocks of a woman, based on what Abu Dawud narrated on the authority of Anas. He prayed over a funeral and Al-Ala' bin Ziyad said to him:

O Abu Hamza, is this how the Messenger of God, may God bless him and grant him peace, prayed over the dead, as you pray? He would say four takbirs and stand at the head and buttocks of the woman. He said, Yes. Muslim narrated it on the authority of Samurah ibn Jundub, who said:

I prayed behind the Prophet, may God bless him and grant him peace, and he prayed over Umm Ka'b, who died while she was giving birth. The Messenger of God, may God bless him and grant him peace, stood up to pray over her in the middle of her.

Eleventh - God Almighty said: **And do not stand at his grave.** When the Messenger of God, may God bless him and grant him peace, buried the dead, he would stand at his grave and pray for him to be steadfast, as we explained in **At-Tadhkirah** and Al-Hamd, may God bless him and grant him peace.

Tafsir Ibn Kathir

God the Almighty commanded His Messenger, may God bless him and grant him peace, to disavow the hypocrites and not to pray for any of them when they die, and not to stand at their graves to seek forgiveness for them or pray for them because they

Surat al-Tawbah 9:84

And never pray over any of them if he dies, nor stand at his grave. Indeed, they disbelieved in God and His Messenger and died while they were wicked.

disbelieved in God and His Messenger and died upon that. This is a general ruling for everyone who is known to be a hypocrite, even though the reason for the revelation of the verse was about Abdullah bin Ubayy bin Salul, the leader of the hypocrites, as Al-Bukhari said: Ubayd bin Ismail told us on the authority of Abu Usamah on the authority of Ubayd God on the authority of Nafi' on the authority of Ibn Umar, who said: When Abdullah bin Ubayy died, his son Abdullah bin Abdullah came to the Messenger of God, may God bless him and grant him peace, and asked him to give him his shirt to shroud his father in it, so he gave it to him. Then he asked him to pray for him, so the Messenger of God, may God bless him and grant him peace, stood up to pray for him, so Umar stood up and took hold of the Messenger of God's garment, may God bless him and grant him peace, and said: O Messenger of God, will you pray for him when your Lord has forbidden you to pray for him? The Messenger of God, may God bless him and grant him peace, said: "God has given me a choice and said: 'Whether you ask forgiveness for them or do not ask forgiveness for them, if you ask forgiveness for them...' " Seventy times, God will not forgive them. **And I will add to the seventy.** He said, **He is a hypocrite.** He said, "So the Messenger of God, may God bless him and grant him peace, prayed over him, and God, the Almighty, revealed the verse, "And never pray over any of them who dies, nor stand at his grave." Muslim narrated it in the same way on the authority of Abu Bakr bin Abi Shaybah on the authority of Abu Usamah Hammad bin Usamah on his authority. Then Al-Bukhari narrated it on the authority of Ibrahim bin Al-Mundhir on the authority of Anas bin Ayyad on the authority of Ubaidullah, who is Ibn Umar Al-Umari on his authority. He said, **So he prayed over him, and we prayed with him, and God revealed the verse, "And never pray over any of them who dies,** on his authority. Imam Ahmad narrated it in the same way on the authority of Yahya bin Saeed Al-Qattan on the authority of Ubaidullah on his authority.

It was also narrated from the same hadith of Omar bin Al-Khattab in a similar manner. Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, Al-Zuhri told me, on the authority of Ubaidullah bin Abdullah, on the authority of Ibn Abbas, who said: I heard Omar bin Al-Khattab, may God be pleased with him, say: When Abdullah bin Ubayy died, the Messenger of God, may God bless him and grant him peace, was called to pray over him. He stood over him, and when he stood over him intending to pray, I moved until I stood in front of him and said: O Messenger of God, is it the enemy of God, Abdullah bin Ubayy, who said on such and such a day, and he counted his days? He said: And the Messenger of God, may God bless him and grant him peace, was smiling, until I said a lot to him, then he said: "Stay away from me, Omar, for I was given a choice and I chose. It was said to me, 'Seek forgiveness for them'" *verse*. If I knew that if I increased the number of seventy, he would be forgiven, I would have increased it." He said: Then he prayed over him and walked with him and stood at his grave until he finished. He said: I was amazed at my audacity

towards the Messenger of God, may God bless him and grant him peace, and God and His Messenger know best. He said: By God, it was only a short time before these two verses were revealed: **And never pray over any of them who dies Surat al-Bara'ah.** The Messenger of God, may God bless him and grant him peace, did not pray over a hypocrite after that, nor did he stand at his grave until God, the Almighty, took him. And thus it was narrated by al-Tirmidhi in his Tafsir from the hadith of Muhammad ibn Ishaq from al-Zuhri with it, and he said: It is good and authentic. Al-Bukhari narrated it from Yahya ibn Bakir from al-Layth from Uqayl from al-Zuhri with it, and he mentioned something similar. He said: **Stay away from me, O Umar.** So when I continued with him, he said: **I was given a choice and I chose, and if I knew that if I increased the number of seventy, he would be forgiven, I would have increased it.** He said: So the Messenger of God, may God bless him and grant him peace, prayed over him and left. It was only a short time before the two verses of Bara'ah were revealed: **And never pray over any of them who dies, nor stand at his grave.** His grave "the verse, then I was amazed after that at my audacity towards the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, knows best. Imam Ahmad said: Muhammad bin Abi Ubaid told us, Abdul Malik told us on the authority of Abu al-Zubayr on the authority of Jabir, who said: When Abdullah bin Ubay died, his son came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, if you do not come to him, we will not continue to be taunted by this. So the Prophet, may God bless him and grant him peace, came to him and found him put in his grave, so he said: "Why did you not put him in?" So he was taken out of his grave and spat on him from his saliva from his head to his feet and put his shirt on him. Al-Nasa'i narrated it on the authority of Abu Dawud al-Harrani on the authority of Ya'la bin Ubaid on the authority of Abdul Malik, who is the son of Abu Sulayman, on his authority. Al-Bukhari said: Abdullah bin Uthman told us, Ibn Uyaynah told us on the authority of Amr, he heard Jabir bin Abdullah say: The Prophet, may God bless him and grant him peace, came to Abdullah bin Ubay after he was put in his grave, so he ordered him to be taken out and placed on his knees and breathed on him from his saliva and put his shirt on him, and God knows best.

It was also narrated in more than one place by Muslim and Al-Nasa'i from more than one source, on the authority of Sufyan ibn Uyaynah. Imam Abu Bakr Ahmad bin Amr bin Abdul Khaliq Al-Bazzar said in his Musnad: Amr bin Ali told us, Yahya told us, Mujalid told us, Amer told us, Jabir H told us, and Yusuf bin Musa told us, Abdul Rahman bin Mughra Al-Dawsi told us, Mujalid told us on the authority of Al-Sha'bi on the authority of Jabir who said: When the leader of the hypocrites, Yahya bin Saeed, died in Medina, he recommended that the Prophet, may God bless him and grant him peace, pray over him. His son came to the Prophet, may God bless him and grant him peace, and said: My father recommended that he be

shrouded in your shirt. These words are in the hadith of Abdul Rahman bin Mughra. Yahya said in his hadith: So he prayed over him and dressed him in his shirt, and God Almighty revealed: **And never pray over any of them who dies, nor stand at his grave.** Abdul Rahman added: The Prophet, may God bless him and grant him peace, took off his shirt and gave it to him and walked, prayed over him and stood at his grave. Gabriel, peace be upon him, came to him when he turned away and said: **And never pray over any of them who dies, nor stand at his grave.** Its chain of transmission is sound, and what precedes it supports it.

Imam Abu Ja'far al-Tabari said: Ahmad ibn Ishaq told us, Ahmad told us, Hammad ibn Salamah told us, on the authority of Yazid al-Raqashi, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, wanted to pray over Abdullah ibn Ubayy, so Gabriel took hold of his garment and said, **And never pray over any of them who dies, nor stand at his grave.** Al-Hafiz Abu Ya'la narrated it in his Musnad from the hadith of Yazid al-Raqashi, and it is weak. Qatada said: Abdullah bin Ubayy was sent to the Messenger of God, may God bless him and grant him peace, while he was sick. When he entered upon him, the Prophet, may God bless him and grant him peace, said to him: **Love for the Jews has destroyed you.** He said: O Messenger of God, I only sent to you to ask forgiveness for me, and I did not send to you to rebuke me. Then Abdullah asked him to give him his shirt to shroud his father in, so he gave it to him and prayed over him and stood at his grave. Then God Almighty revealed: **And never pray over any of them who dies 7:13.** Some of the early Muslims mentioned that he gave him his shirt because when Abdullah bin Ubayy came to Al-Abbas, he asked for a shirt for himself, but he could not find anything similar to it except the garment of Abdullah bin Ubayy, because he was large and tall. So the Messenger of God, may God bless him and grant him peace, did that to him as a reward for him. And God knows best. That is why the Messenger of God, may God bless him and grant him peace, after this noble verse was revealed to him, did not pray over any of the hypocrites nor did he stand at their graves, as Imam Ahmad said: Yaqub told us, my father told us on the authority of his father, Abdullah bin Abi Qatada told me on the authority of his father who said: When the Messenger of God, may God bless him and grant him peace, was called to a funeral, he would ask about it. If it was praised well, he would stand and pray over it. If it was otherwise, he would say to its people, **Do what you want with it,** and he would not pray over it. Umar bin Al-Khattab would not pray over the funeral of someone whose situation he did not know until Hudhayfah bin Al-Yaman prayed over it, because he knew the most prominent hypocrites, and the Messenger of God, may God bless him and grant him peace, had informed him of them. That is why he was called the one who kept the secret that no one else knew, that is, any of the Companions.

Abu Ubaid said in the book Al-Gharib in the hadith of Omar that he wanted to pray over a man's funeral, but Hudhayfah stopped him as if he wanted to prevent him from praying over it. Then he narrated from some of them that Marz in the language of the people of Yamamah means pinching with the tips of the fingers,

and when God the Almighty forbade praying over the hypocrites and standing at their graves to ask forgiveness for them, this action was one of the greatest acts of worship for the believers, so it was legislated, and in doing it there is a great reward as proven in the Sahihis and other books from the hadith of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **Whoever attends a funeral until he prays over it will have one qirat, and whoever attends it until it is buried will have two qirats.** It was said: What are the two qirats? He said, **The smaller of them is like Uhud.** As for standing at the grave of a believer when he dies, Abu Dawud narrated: Ibrahim bin Musa al-Razi told us, Hisham told us, on the authority of Abdullah bin Buhair, on the authority of Hani', who is Abu Sa'id al-Barbari, the client of Uthman bin Affan, on the authority of Uthman, may God be pleased with him, who said: When the Messenger of God, may God bless him and grant him peace, finished burying the dead, he would stand over him and say, **Seek forgiveness for your brother and ask for him to be steadfast, for he is being questioned now.** Abu Dawud, may God have mercy on him, was the only one to narrate it.

Fath al-Qadir

His statement: 84- "died **is an attribute of someone, and forever**" is an adverb of perpetuating the negation. Al-Zajjaj said: The meaning of his statement: "And do not stand at his grave" is that when the Messenger of God, may God bless him and grant him peace, buried the dead, he would stand at his grave and pray for him, so he was forbidden from doing so here. It was said that its meaning is: Do not undertake the important tasks of repairing his grave. The phrase "they disbelieved" is an explanation for the prohibition. He only described them as immoral after describing them as disbelievers, because a disbeliever may be just in his religion, and lying, hypocrisy, deceit, cowardice, and malice are ugly in every religion.

Tafsir al-Baghawi

84-"And never pray over any of them who dies" the verse. The commentators said: Abdullah bin Ubayy bin Salul was sent to the Messenger of God, may God bless him and grant him peace, while he was sick. When the Messenger of God, may God bless him and grant him peace, entered upon him, he said to him: Has love for the Jews destroyed you? He said: O Messenger of God, I did not send you to rebuke me, I only sent you to ask forgiveness for me. He asked him to shroud him in his shirt and pray over him.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Yahya bin Bakir told us, Al-Layth told me, on the authority of Aqeel, on the authority of Ibn Shihab, on the authority of Ubaidullah bin Abdul bin Abbas, on the authority of Umar bin Al-Khattab, may God be pleased with him, that he said: "When Abdullah bin Ubayy bin Salul died, the Messenger of God, may God bless him and grant him

Surat al-Tawbah 9:84

And never pray over any of them if he dies, nor stand at his grave. Indeed, they disbelieved in God and His Messenger and died while they were wicked.

peace, was called to pray over him. When the Messenger of God, may God bless him and grant him peace, stood up and went to him, I said: O Messenger of God, will you pray over Ibn Ubayy bin Salul when he said on such and such a day: such and such? I will count his words. The Messenger of God, may God bless him and grant him peace, smiled and said: Leave me alone, Umar. When I repeated them, he said: I was given a choice and I chose. If I knew that if I increased the seventy, he would be forgiven, I would have increased them. So the Messenger of God, may God bless him and grant him peace, prayed over him and then left. He did not stay long until the two verses of Bara'ah were revealed: "And never pray over any of them who dies, nor stand at his grave," up to His saying: **And they are wicked**. He said: I was amazed. After my audacity towards the Messenger of God, may God bless him and grant him peace, that day, and God and His Messenger know best.

Abdul Wahid bin Ahmed Al-Malhi told us, Ahmed bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ali bin Abdullah told us, Sufyan told us, Amr said: I heard Jabir bin Abdullah say: He put some of his saliva in his mouth and put his shirt on him. And God knows best. He had given Abbas a shirt.

Sufyan said: Harun said: The Messenger of God, may God bless him and grant him peace, was wearing two shirts, so Ibn Abdullah said: O Messenger of God, dress my father in the shirt that is closest to your skin.

It was narrated on the authority of Jabir that he said: When the day of Badr came, Al-Abbas was brought and he did not have a garment on him, so they found the shirt of Abdullah bin Ubayy that he could afford, so the Prophet, may God bless him and grant him peace, gave it to him. For this reason, the Prophet, may God bless him and grant him peace, took off the shirt that Abdullah had given him. Ibn Uyaynah said: He had done the Prophet, may God bless him and grant him peace, a favor and he wanted to reward him.

It was narrated that the Prophet, may God bless him and grant him peace, was asked about what had been done to Abdullah bin Ubayy, and he, may God bless him and grant him peace, said, "My shirt and my prayers will not avail him at all. By God, I had hoped that a thousand of his people would become Muslim because of him." It was narrated that a thousand of his people became Muslim because of him when they saw him seeking blessings from the shirt of the Prophet, may God bless him and grant him peace.

His saying: **And never pray over any of them who dies, nor stand at his grave**, nor stand over him, nor take charge of his burial, from their saying: So-and-so took charge of so-and-so's affair: if he took care of his affair. **They disbelieved in God and His Messenger and died while they were wicked**, so the Prophet, may God bless him and grant him peace, did not pray over a hypocrite after that, nor did he stand at his grave until he died.

Tafsir al-Baidawi

84. "And never pray over any of them who dies." It was narrated that Abdullah bin Ubayy called upon the Messenger of God, may God bless him and grant him peace, during his illness. When he entered upon him, he asked him to seek forgiveness for him and shroud him in his garment that was next to his body and to pray over him. When he died, he sent his shirt to be shrouded in it and went to pray over him, so the following was revealed: "And it was said that he prayed over him, then it was revealed. He did not forbid shrouding him in his shirt, but he forbade praying over him because being stingy with the shirt was a lack of generosity, and because it was a reward for Abbas wearing his shirt when he was taken prisoner at Badr. What is meant by prayer is supplication for the dead and seeking forgiveness for him, which is forbidden for the disbeliever. Therefore, the prohibition was based on his saying: **He died forever**, meaning death in disbelief, because bringing the disbeliever back to life for torture without enjoyment is as if he had never been brought back to life. **And never stand at his grave**, and **Do not stand at his grave for burial or addition**. They disbelieved in God and His Messenger and died while they were wicked. This is an explanation for the prohibition or for the perpetuity of death.

Surat al-Tawbah 9:85

And do not let their wealth and children impress you. God only intends to punish them through them in this world and that their souls should depart while they are disbelievers.

Tafsir al-Jalalayn

85 - (And do not let their wealth and children impress you. God only intends to punish them through them in this world and that their souls should depart while they are disbelievers.)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: O Muhammad, do not be impressed by the wealth and children of these hypocrites, so that you pray for one of them when he dies and stand at his grave, because of the abundance of his wealth and children, for I only gave him what I gave him of that in order to torment him with it in this world with sorrows and worries, with what I oblige him to pay in it of provisions, expenses, and zakat, and with what befalls him in it of misfortunes and calamities, **and their souls shall depart**, meaning: and he shall die and his soul shall leave his body, and he shall be separated from what I gave him of wealth and children, so that this will be a regret for him at his death, and a burden upon him then, and a burden upon him in the Hereafter, because he died denying the Oneness of God and the prophethood of His Prophet Muhammad, may God bless him and grant him peace.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn al-Mubarak told us, on the authority of Sufyan, on the authority of al-Suddi: **And their souls will perish**, in this worldly life.

Tafsir al-Qurtubi

Repeat it for emphasis. This has been discussed above.

Tafsir Ibn Kathir

This verse has been interpreted in a similar way, praise be to God.

Fath al-Qadir

85- "And let not their wealth and children impress you. God only intends to punish them through them in this world and that their souls should depart while they are disbelievers." Then He forbade His Messenger from being impressed by their wealth and children, which is

a repetition of what came before in this Surah and a confirmation of its content. It was said that the previous verse was about one people, and this one was about others. It was said that this one was about the Jews, and the first was about the hypocrites, and other things were said. All that is needed in explaining this verse was presented in the first verse.

Tafsir al-Baghawi

85-The Almighty said: "And do not let their wealth and children impress you. God only intends to punish them through them in this world and that their souls should depart while they are disbelievers."

Tafsir al-Baidawi

85. "So do not let their wealth or their children impress you. God only intends to punish them thereby in the life of this world and that their souls should depart while they are disbelievers." Repetition for emphasis, and the matter is true, for eyes aspire to wealth and children, and souls rejoice over them. It is possible that this is in a group other than the first.

Surat al-Tawbah 9:86

And when a surah is revealed, [saying], "Believe in God and strive with His Messenger," those of wealth among them ask your permission and say, "Leave us and we will be with those who sit [at home]."

Surat al-Tawbah 9:86

And when a surah is revealed, [saying], **Believe in God and strive with His Messenger**, those of wealth among them ask your permission and say, **Leave us and we will be with those who sit [at home]**.

Tafsir al-Jalalayn

86 - **And when a surah is revealed** meaning a section of the Qur'an *that* meaning that **they should believe in God and strive with His Messenger**, those of wealth among them ask your permission and say, **Leave us to be with those who sit**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And when He sends down to you, O Muhammad, a surah from the Qur'an, that it is said to these hypocrites: **Believe in God**, meaning: believe in God, **and fight with His Messenger**, meaning: fight the polytheists with the Messenger of God, may God bless him and grant him peace, **those of them who are wealthy ask your permission**, meaning: those of them who are rich and wealthy ask your permission to stay behind you and stay with their families, "and they say: Leave us," meaning: and they say to you: Leave us, we will be among those who stay in their homes with the weak and sick of the people, and those who are not able to go out with you on a journey.

And similar to what we said about the meaning of *length*, the people of interpretation said.

Who said that?

Ali bin Dawud told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Those of means ask your permission**, he said: meaning the wealthy.

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: **Those of them who have wealth**, meaning the rich.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And when a surah is revealed, 'Believe in God and strive with His Messenger,' those of means among them ask your permission**. Among them were Abdullah bin Ubayy and Al-Jadd bin Qais, so God condemned them for that.

Tafsir al-Qurtubi

The believers volunteered to answer, and the hypocrites made excuses. The command is for the believers to continue believing, and for the hypocrites to begin believing. *That* is in the accusative case, meaning that they believed. *Length* means wealth, and it has been mentioned before. He mentioned them specifically because the one who does not have wealth does not need permission because he is excused. **And they said, 'Leave us to be with those who sit back'** meaning those who are unable to go out.

Tafsir Ibn Kathir

The Almighty says, denouncing and condemning those who stayed behind from jihad and refused it despite being able to do so and having the means and time. They asked the Messenger for permission to stay behind and said, **Leave us to be with those who stay behind**. They accepted for themselves the shame and staying in the country with the women, who were the ones who stayed behind after the army had left. When war broke out, they were the most cowardly of people, and when it was safe, they were the most talkative of people, as the Almighty said about them in another verse: "But when fear comes, you will see them looking at you, their eyes rolling like one who is fainting from death. But when the fear departs, they lash you with sharp tongues." That is, their tongues rose with sharp, strong words in safety, and in war they are the most cowardly of things, as the poet said:

In peace there are harsh and rough men, and in war there are those who are like women and are effeminate?

And God Almighty said in another verse: "And those who believe say, 'Why was a surah not sent down?' But when a clear surah is sent down and fighting is mentioned therein, you see those in whose hearts is disease looking at you with the look of one fainting from death. So it is more appropriate for them * Obedience and honorable speech. But when the matter is decided, if they had been true to God, it would have been better for them." And His statement, **And their hearts are sealed**, means because of their refusal to fight and go out with the Messenger in the way of God, **so they do not understand**, meaning they do not understand what is good for them so they do it, nor what is harmful to them so they avoid it.

Fath al-Qadir

Then God the Almighty returned to rebuking the hypocrites, saying: 86- **And when a surah is revealed** meaning from the Qur'an, and it is possible that it is meant to be part of the surah, or to mean its entirety, and it was said that it is this surah: meaning Surat Bara'ah, and that in **that they believed in God** is an explanation of what is in the revelation of the meaning

of saying, or a source from which the preposition was deleted: meaning that they believed, and the command to believe was presented before because engaging in jihad is not beneficial except after belief **those of them of wealth ask your permission** meaning those of virtue and wealth, those who have been given a long time, this is what Ibn Abbas and Al-Hasan said, and Al-Asamm said: the leaders and the great ones who are looked at, and He singled them out for mention because censure is more necessary for them, since they have no excuse for sitting **and they said, Leave us meaning leave us** that we will be with those who sit **meaning those who are excused from the conquest, such as the weak and the chronically ill.**

Tafsir al-Baghawi

86- And when a surah is revealed, [saying], 'Believe in God and strive with His Messenger,' those of means among them ask your permission to remain, and they say, 'Leave us to be with those who remain,'" in their homes.

Tafsir al-Baidawi

86. "And when a surah is revealed" from the Qur'an, and it is possible that it means some of it. "That they believe in God **that they believe in God, and it is possible that the interpretative** that. And strive with His Messenger, those of them of wealth ask your permission" those of grace and abundance. "And they say, **Leave us to be with those who sit** those who sit for an excuse.

Surat al-Tawbah 9:87

They were satisfied to be with those who stayed behind, and a seal was placed upon their hearts, so they do not understand.

Surat al-Tawbah 9:87

They were satisfied to be with those who stayed behind, and a seal was placed upon their hearts, so they do not understand.

Tafsir al-Jalalayn

87 - **They were satisfied to be with the women who stayed behind** the plural of Khalafah, meaning the women who stayed behind in the houses **and their hearts were sealed so they do not understand** the hadith

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: These hypocrites - who, when it is said to them: Believe in God and fight with His Messenger, the wealthy among them ask your permission to stay behind from the conquest and go out with you to fight the enemies of God from among the polytheists - were satisfied to be in their homes, like women who are not obligated to fight, so they sit in their homes and houses, **and a seal has been placed upon their hearts**, meaning: God has sealed the hearts of these hypocrites, **so they do not understand**, from God's admonitions, so they learn from them.

We have explained the meaning of *nature* and how hearts are sealed in the past, so there is no need to repeat it here.

And similar to what we said about the meaning of **the ones who leave** was said by the people of interpretation.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **They were satisfied to be with the ones who stayed behind**, he said: **The ones who stayed behind** are the women.

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: **They were satisfied to be with the ones who stayed behind**, meaning the women.

Ibn Wakee' told us, he said, Habawayh Abu Yazid told us, on the authority of Ya'qub al-Qummi, on the authority of Hafs ibn Hamid, on the authority of Shammur ibn Atiyah: **They were satisfied to be with the women**. He said: The women.

... He said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **With the women**. He said: With the women.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **They were satisfied to be with the women**, meaning: with the women.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada and Al-Hasan: **They were satisfied to be with the women**. They said: The women.

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.

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 told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **They were satisfied to be with the women**. He said: With the women.

Tafsir al-Qurtubi

The Almighty said: **They were pleased to be with the ones who stayed behind**. Al-Khawalif is the plural of Khalafah, meaning with women, children, and men who have excuses. A man may also be called Khalafah or Khalaf if he is not noble, as mentioned above. It is said: So-and-so is Khalafah of his family if he is below them. Al-Nahhas said: Its origin is from Khalaf al-Laban *left* if it turns sour from sitting for a long time. And Khalaf Fumm al-Sa'im **fasting person** if its smell changes, and from it so-and-so is Khalaf Su'u *bad*, except that Fawa'il is the plural of Fa'ilah. The fa'il of an adjective is not pluralized as Fawa'il except in poetry, except for two letters, which are Faris *knight* and Halak *perished*.

Tafsir Ibn Kathir

The Almighty says, denouncing and condemning those who stayed behind from jihad and refused it despite being able to do so and having the means and time. They asked the Messenger for permission to stay behind and said, **Leave us to be with those who stay behind**. They accepted for themselves the shame and staying in the country with the women, who were the ones who stayed behind after the army had left. When war broke out, they were the most cowardly of people, and when it was safe, they were the most talkative of people, as the Almighty said about them in another verse: "But when fear comes, you will see them looking at you, their eyes rolling like one who is fainting from death. But when the fear departs, they lash you with sharp tongues." That is, their tongues rose with sharp, strong words in safety, and in war they are the most cowardly of things, as the poet said:

In peace there are harsh and rough men, and in war there are those who are like women and are

effeminate?

And God Almighty said in another verse: "And those who believe say, 'Why was a surah not sent down?' But when a clear surah is sent down and fighting is mentioned therein, you see those in whose hearts is disease looking at you with the look of one fainting from death. So it is more appropriate for them * Obedience and honorable speech. But when the matter is decided, if they had been true to God, it would have been better for them." And His statement, **And their hearts are sealed**, means because of their refusal to fight and go out with the Messenger in the way of God, **so they do not understand**, meaning they do not understand what is good for them so they do it, nor what is harmful to them so they avoid it.

Fath al-Qadir

And the Khawaalif: the women who stay behind the men in sitting at home, the plural of Khalafah, and some of them allowed it to be the plural of Khalaf, which is someone who has no good in him. 87- **And He has sealed their hearts** and it is like His saying: **God has sealed their hearts** and its interpretation has been mentioned, **so they do not understand** anything that benefits or harms them, rather they are like livestock.

Al-Bukhari, Muslim and others narrated on the authority of Ibn Umar that he said: When Abdullah bin Ubayy bin Salul died, his son Abdullah came to the Messenger of God (peace and blessings of God be upon him) and asked him to give him his shirt to shroud him in. He gave it to him, then he asked him to pray over him. The Messenger of God (peace and blessings of God be upon him) stood up, and Umar stood up, took his garment and said: O Messenger of God, will you pray over him when God has forbidden you to pray over the hypocrites? He said: My Lord has given me a choice and said: "Ask forgiveness for them or do not ask forgiveness for them. If you ask forgiveness for them seventy times, God will not forgive them," and I will add to the seventy. He said: He is a hypocrite. So he prayed over him, and God revealed: **And never pray over any of them who dies 1:13**, so he stopped praying over them. Ibn Majah, Al-Bazzar, Ibn Jarir and Ibn Mardawayh narrated on the authority of Jabir that he said: The leader of the hypocrites died in Madinah and he left instructions that the Prophet (peace and blessings of God be upon him) should pray over him and that he should be shrouded in his shirt. His son came to the Messenger of God (peace and blessings of God be upon him) and said: My father left instructions that he should be shrouded in your shirt. So he prayed over him and put his shirt on him and stood at his grave. God revealed: **And never pray over any of them who dies, nor stand at his grave**. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding His statement: **Those of wealth** he said: The wealthy. These narrated on the authority of Ibn Abbas regarding His statement: **They were content to be with the ones who stayed behind** he said: With the women. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding the verse that he said: They were content to sit as the women sat. Abu Al-Shaykh narrated on the authority of Qatada that he said: The ones who stayed

behind are the women.

Tafsir al-Baghawi

87- **They were content to be with the lowly and base people**, meaning women. It was also said: with the lowest and most insignificant of people. It is said: So-and-so is the lowly person of his people if he is below them. **And their hearts are sealed, so they do not understand**.

Tafsir al-Baidawi

87. **They were content to be with the ones who stayed behind**. With the women, the plural of *khalafah*. The word *khalafah* may also be used for someone who is not good. **And their hearts are sealed, so they do not understand**. What happiness there is in jihad and agreeing with the Messenger, and what misery there is in staying behind him.

Surat al-Tawbah 9:88

But the Messenger and those who believed with him strive with their wealth and their lives. And it is those who will have good things, and it is those who will be the successful.

Surat al-Tawbah 9:88

But the Messenger and those who believed with him strive with their wealth and their lives. And it is those who will have good things, and it is those who will be the successful.

Tafsir al-Jalalayn

88 - (But the Messenger and those who believed with him strove with their wealth and their lives. And those will have the good things) in this world and the Hereafter **and those are the successful** meaning the victorious ones.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: These hypocrites whose stories I have told did not fight the polytheists, but the Messenger Muhammad, may God bless him and grant him peace, and those who believed in God and His Messenger with him, are the ones who fought the polytheists with their wealth and their lives, so they spent their wealth in their struggle, and they exhausted themselves in fighting them and gave it up, **and those**, meaning: for the Messenger and those who believed with him, who fought with their wealth and their lives, **are the good things**, and they are the good things of the Hereafter, and that is: its women, its gardens, and its pleasures.

Its singular is (*Khaira*), as the poet said:

The assemblies of the ribs have stabbed the ribs of India, the best of queens.

And the best of everything is the virtuous.

And those are the successful ones, meaning: And those are the ones who will remain in Paradise, remaining therein, and winning therein.

Tafsir al-Qurtubi

And the Almighty's saying in describing the mujahideen: **And for them are the good things** It was said: The beautiful women, on the authority of Al-Hasan. The evidence for this is the Almighty's saying: **In them are good and beautiful things** (al-Rahman 55:70). It is also said: She is the best of women. The original is *khayra*, but it was shortened, like *hayna* and *hayna*. It was also said: The plural of *khayr*. So the meaning is that for them are the benefits of both worlds. The meaning of success has already been mentioned.

Tafsir Ibn Kathir

When God Almighty mentioned the sin of the hypocrites and explained His praise of the believers and their fate in the afterlife, He said, **But the Messenger and those who believed with him strove** to the end of the two verses explaining their condition and their fate, and His saying, **And those will have good things** meaning in the afterlife in the gardens of Paradise and the highest ranks.

Fath al-Qadiri

The purpose of the correction in His saying: 88- **But the Messenger** to the end is to indicate that the failure of these people to do so is not harmful, because the obligation of jihad has been carried out by those who are better than them and more sincere in intention, as in His saying: **But if these disbelieve in it, then We have entrusted it to a people who are not disbelievers in it**. The explanation of jihad with wealth and lives has been presented, then the benefits of jihad are mentioned, so He said: **And those will have good things**, which is the plural of good, so it includes the benefits of this world and religion. It has been said that what is meant by it are beautiful women, as in His saying, the Most High: **In them are good and beautiful things**, and the singular form of goodness is with emphasis, then it is lightened, like easy and easy. The meaning of success has been presented, and what is meant by it here are those who win what is sought, and the repetition of the demonstrative pronoun is to magnify their status and magnify their matter.

Tafsir al-Baghawi

88- "But the Messenger and those who believed with him strove with their wealth and their lives. And those will have all the good things," meaning: the good things. It was also said: the beautiful female slaves in Paradise. God Almighty said: **In them are good and beautiful things**, the plural of good. It was narrated on the authority of Ibn Abbas: The meaning of good is only known to God, as He, the Most High, said: **No soul knows what has been hidden for them of comfort for their eyes** (al-Sajdah 32:17). **And those are the successful ones**.

Tafsir al-Baidawi

88. **But the Messenger and those who believed with him strove with their wealth and their lives**. That is, if these people stayed behind and did not strive, then those who were better than them strove. **And those will have the good things**. The benefits of both worlds: victory and spoils in this world, and Paradise and honor in the Hereafter. And it was said that they are the houris because of the Almighty's saying: **In them are good and beautiful things**. It is the plural of *khayra*, a lightening of *khayra*. "And those are the successful

ones." The victors in their demands.

Surat al-Tawbah 9:89

God has prepared for them gardens beneath which rivers flow, wherein they abide eternally. That is the great attainment.

Surat al-Tawbah 9:89

God has prepared for them gardens beneath which rivers flow, wherein they abide eternally. That is the great attainment.

Tafsir al-Jalalayn

89 - (God has prepared for them gardens beneath which rivers flow, wherein they abide eternally. That is the great attainment.)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja`far said: God Almighty says: God has prepared for His Messenger Muhammad, may God bless him and grant him peace, and for those who believe with him, *gardens*, which are orchards, with rivers flowing beneath their trees, **abiding therein**, meaning: remaining therein, not dying therein, nor departing from it. **That is the great attainment**, meaning: that is the great salvation and abundant fortune.

Tafsir al-Qurtubi

And the gardens: the orchards. It has also been mentioned before.

Tafsir Ibn Kathir

When God Almighty mentioned the sin of the hypocrites and explained His praise of the believers and their fate in the afterlife, He said, **But the Messenger and those who believed with him strove** to the end of the two verses explaining their condition and their fate, and His saying, **And those will have good things** meaning in the afterlife in the gardens of Paradise and the highest ranks.

Fath al-Qadir

And the gardens: the orchards. The rivers flowing beneath them, the eternity and the victory have been explained before, and the reference in His saying: 89- *that* is to what came before of the good things and success, and the preparation of the gardens described with that description, and the description of the victory as being great indicates that it is the complete individual from the types of victory. Al-Qurtubi narrated in his interpretation on the authority of Al-Hasan that he said the good things: they are the beautiful women.

Tafsir al-Baghawi

89- "God has prepared for them gardens beneath which rivers flow, wherein they abide eternally. That is the great attainment."

Tafsir al-Baidawi

89. "God has prepared for them gardens beneath which rivers flow, wherein they abide eternally. That is the great attainment." A statement of the good things they will have in the Hereafter.

Surat al-Tawbah 9:90

And the excuse-makers from among the bedouins came to be permitted to speak, and those who denied God and His Messenger sat down. A painful punishment will afflict those among them who disbelieved.

Tafsir al-Jalalayn

90 - **And the excused ones came** with the assimilation of the ta' in the original into the dhal, meaning the excused ones, and it was read with it **from the bedouins** to the Prophet, may God bless him and grant him peace **that permission might be given to them** to sit for their excuse, so he gave them permission **and those who denied God and His Messenger sat** in claiming faith from the hypocrites of the bedouins about coming to apologize **those who disbelieved among them will be afflicted with a painful punishment**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And came**, the Messenger of God, may God bless him and grant him peace, **and the excuse-makers from among the desert Arabs came so that permission might be given to them**, in staying behind, **and sat**, from coming to the Messenger of God, may God bless him and grant him peace, and fighting with him, **those who denied God and His Messenger**, and told lies, and made false excuses from them. God Almighty says: A painful punishment will befall those among them who denied the Oneness of God and the Prophethood of His Prophet Muhammad, may God bless him and grant him peace.

If someone were to say: **And the excuse-makers came**, and you know that **the excuser**, in the speech of the Arabs, is only: the one who excuses in a matter, but does not exaggerate in it or make it a ruling? This is not the description of these people, but rather their description is that they had striven hard to seek what would enable them to rise with the Messenger of God, may God bless him and grant him peace, to confront their enemy, and they were keen on that, but they did not find a way to it, so it is more appropriate and deserving of being described as: **they excused**, than as being described as **they excused**. And if they are described with that, then the correct reading in that is what Ibn Abbas read, and that is what:

Al-Muthanna told us, he said, Isqah told us, he said, Ibn Abi Hammad told us, he said, Bishr bin Ammarah told us, on the authority of Abu Rawq, on the authority of Al-Dahhak, he said: Ibn Abbas used to read: **(And those who have excuses have come)**, with a light pronunciation, and he would say: They are the people of excuse.

With the approval of Mujahid and others?

It was said: The meaning of that is not what you have

gone to, and that its meaning is: And the Arabs who apologized came, but (*Taa*) when it was next to (*Dhal*) was assimilated into it, so they became a doubled Dhaal, because the point of articulation of one of them is close to the other, as it was said (*yadhkirun*) in (*yathakkarun*), and (*yadhakkar*) in (*yathakkaran*), and the 'ayn of (*al-mu'adhdhireen*) moved to the fatha, because the movement of the Taa in (*al-mu'adhdhireen*), which is the fatha, was transferred to it, so it was moved with what it was moved with. And the Arabs have directed the meaning of (*apology*) to (*excuse*), so he says: **(Fulan has apologized for such-and-such)**, meaning: he excused, and from that is the saying of Labid:

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

He said: **He has apologized**, meaning: he has excused himself.

However, the people of interpretation differed regarding the description of these people whom God described as having come to the Messenger of God, may God bless him and grant him peace, **with excuses**.

Some of them said: They were lying in their apology, so God did not excuse them.

Who said that?

Abu Ubaidah Abdul Warith bin Abdul Samad told me, he said, my father told me, on the authority of Al-Hussein, he said: Qatada used to recite: **And there came the excuse-makers from among the bedouins**, he said: They excused themselves with lies.

Al-Harith told me, he said, Abdul Aziz told us, he said, Yahya bin Zakariya told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **And the excuse-makers came from among the Bedouins**, he said: A group of Banu Ghafar came and apologized, but God did not excuse them.

Those we mentioned among them said: These people were people who only apologized with falsehood, not with truth. So it is not permissible to describe them as having excuses, unless they are described as having excused themselves in their false apology. As for the truth - according to what those we have mentioned said - it is not permissible to describe them with it.

Some of them used to say: They came with excuses and were not serious, offering what they did not want to do. So whoever directed it to this interpretation, there is no problem in that, but I do not know of anyone among the people of knowledge of the interpretation of the Qur'an who directed his interpretation to that, so I recommend saying it.

And then, what is upon it from the reading of the regions, the emphasis on (*dha*), I mean from his saying: **those who are excused**, so in that is evidence of the correctness of the interpretation of those who interpreted it to mean an apology, because the people who were described with that were not charged with a matter for which they were excused, but rather they were two groups: either a diligent and obedient one, or a hypocritical and immoral one, disobeying the

Surat al-Tawbah 9:90

And the excuse-makers from among the bedouins came to be permitted to speak, and those who denied God and His Messenger sat down. A painful punishment will afflict those among them who disbelieved.

command of God. So there is no one in the two groups described as being excused for being with the Messenger of God, may God bless him and grant him peace, but rather he is an exaggerated excuser, or an apologist.

If that is the case, and the evidence from the readings is unanimous on the emphasis on the *dhal* of *al-mu'adhreen*, it is known that its meaning is what we described of the interpretation.

It was mentioned on the authority of Mujahid that he agreed with Ibn Abbas on this matter.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyaynah, on the authority of Hamid, he said: Mujahid read: **(And those who have excuses will come)**, with a light pronunciation, and he said: They are the people of excuse.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: The excused ones, as far as I have heard, were a group of Banu Ghafar, among them: Khafaf bin Ayma bin Rahdah, then the story was about the people of excuse, until it ended with His saying: **And there is no blame upon those who, when they come to you that you may carry them, the verse.**

Tafsir al-Qurtubi

The Almighty said: **And the excuse-makers from among the bedouins came** Al-A'raj and Al-Dahhak read **the excused** with a lightened form. Abu Kurayb narrated it from Abu Bakr from Asim, and the people of readings narrated it from Ibn Abbas. Al-Jawhari said: Ibn Abbas used to read **the excuse-makers came** with a lightened form, from *a'dhar*. And he would say: By God, this is how it was revealed. Al-Nahhas said: Except that it is based on Al-Kalbi, and it is from *a'dhar*, and from it **qad a'dhar** from *andhar*, meaning he who came to you and warned you went to extremes in his excuse. As for *al-mu'dhar* with a shaddah, there are two opinions: One of them is that it is the one who is right, so it is in the meaning of the one who apologizes, because he has an excuse. So, the excuse-makers according to this is originally *al-mutadharoon*, but the ta' was changed to a dhal and was assimilated into it and its vowel was placed on the 'ayn, just as *yakhsamoon* (Ya-Sin 36:49) was read with a fatha on the kha'. The excuse-makers are allowed to break the 'ayn because of the meeting of two quiescent letters. And it is permissible to add a damma to follow the mim. Al-Jawhari and Al-Nahhas mentioned it. However, Al-Nahhas narrated it on the authority of Al-Akhfash, Al-Farra, Abu Hatim, and Abu Ubaid. It is possible that the original was Al-Muta'diroon, then the ta' was assimilated into the dhal, and they would be those who have an excuse. Labid said:

Until the year, then peace be upon you both. Whoever

cries for a full year has apologized.

The other opinion is that the one who excuses may not be justified, and he is the one who apologizes but has no excuse. Al-Jawhari said, so he is the one who excuses on the basis of the verb, because he is the one who is sick and negligent and apologizes without an excuse. Another said, it is said that someone excused himself in such and such a matter, meaning he was negligent and did not exaggerate in it. The meaning is that they apologized with a lie. Al-Jawhari said: Ibn Abbas used to say: May God curse those who excuse themselves. It seems that the matter with him is that the one who excuses with emphasis is the one who shows an excuse, as a defect without any reality in the excuse. Al-Nahhas: Abu Al-Abbas Muhammad bin Yazid said: It is not permissible for the original to be the one who apologizes, and it is not permissible to assimilate it, so that confusion occurs. Ismail bin Ishaq mentioned that assimilation is avoided according to Al-Khalil and Sibawayh, however the context of the speech indicates that they are blameworthy and have no excuse. He said: Because they came to be given permission, and if they were among the weak and sick and those who do not find what to spend, they would not have needed to ask permission. An-Nahhas said: The origin of the words *excuse*, "excuse," and *excuse* are from one thing, which is difficult and impossible. The Arabs say: **Who can excuse me from so-and-so?** It means that he has done something great that I deserve to punish him for, but the people did not know about it. So who will excuse me if I punish him? According to the light reading, Ibn Abbas said: They are those who stayed behind with an excuse, so the Prophet, may God bless him and grant him peace, gave them permission. It was said: They are the people of Amir ibn At-Tufayl, who said: O Messenger of God, if we went out to fight with you, the Bedouins of Tayy would raid our wives, children, and livestock. So the Prophet, may God bless him and grant him peace, excused them. According to the heavy reading in the second statement, they are a people from Ghifar who apologized, but the Prophet, may God bless him and grant him peace, did not excuse them, because he knew that they were not right. And God knows best. And a people sat back without an excuse, which they showed out of audacity towards the Messenger of God, may God bless him and grant him peace. They are those about whom God Almighty spoke when He said: **And those who denied God and His Messenger sat back**, and what is meant by their lie is their saying, **We are believers**. And **to call to prayer** is the monument of Balam Ki.

Tafsir Ibn Kathir

Then the Almighty explained the situation of those who had excuses for not participating in Jihad, who came to the Messenger of God, may God bless him and grant him peace, apologizing to him and explaining to him their weakness and inability to go out, and they were

from the Arab tribes around Medina. Ad-Dahhak said on the authority of Ibn Abbas, that he used to read **and the excused ones came** with a light pronunciation and say: they are the people with excuses. And Ibn Uaynah narrated on the authority of Humayd on the authority of Mujahid, Ibn Ishaq said: It has reached me that they were a group of Banu Ghaffar, Khafaf bin Ima' bin Rukhsah. This statement is the most apparent in the meaning of the verse, because after this he said: **And those who denied God and His Messenger sat down**, meaning they did not come to apologize. And Ibn Jurayj said on the authority of Mujahid: **And the excuse-makers from among the bedouins came**, meaning a group of Banu Ghaffar came and apologized, but God did not excuse them. And this is what Al-Hasan, Qatadah, and Muhammad bin Ishaq said, and the first statement is more apparent, and God knows best, because of what we have mentioned of his statement after it: **And those who denied God and His Messenger sat down**, meaning others from among the bedouins sat down from coming to apologize, then He threatened them with a painful punishment, saying: **A painful punishment will befall those among them who disbelieved**.

Fath al-Qadir

Al-A'raj and Al-Dahhak read 90- *Al-Mu'adhdhiroon* with a light pronunciation, from *A'dhar*, and Abu Kurayb narrated it from Abu Bakr from Asim, and the people of readings narrated it from Ibn Abbas. It is said in Al-Sahah: Ibn Abbas used to read: **And the excusers came** with a light pronunciation from *A'dhar*, and he would say: By God, it was revealed like this. Al-Nahhas said: Except that it is based on Al-Kalbi, and it is from *A'dhar*: if he exaggerated in the excuse, and from it is from *andhar* he has excused, meaning he exaggerated in the excuse. The majority read *Al-Mu'adhdhiroon* with a shaddah, and there are two views on it, one of them is that its origin is *Al-Mu'adhdhiroon*, so the ta' was assimilated into the dhal, and they are those who have an excuse, and from it is the saying of Labid:

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

Those who are excused for this are those who are justified in their apology. This has been narrated from Al-Farra' and Al-Zajaj Ibn Al-Anbari. It has been said that it is from 'adhdhar, which is the one who apologizes but has no excuse. It is said that 'adhdhar' in a matter means that he fell short and apologized for something that is not an excuse. This was mentioned by Al-Jawhari and the author of Al-Kashshaf. Those who are excused for this are those who are wrong, because they apologized with false excuses that have no basis. It has been narrated from Al-Akhfash, Al-Farra', Abu Hatim and Abu Ubaidah that it is permissible to break the 'ayn due to the meeting of two quiescent letters and to close it for the sake of following. Meaning: These Bedouins came with what they came with of excuses, whether true or false, according to both interpretations, in order for the Messenger of God, may God bless him and grant him peace, to give them permission to stay behind from the invasion. Another group did not apologize, but rather

stayed away from the invasion without an excuse. They are the hypocrites among the Bedouins who denied God and His Messenger and did not believe or tell the truth. Then God, the Exalted, threatened them, saying: **A painful punishment will befall those among them who disbelieved**, meaning among the Bedouins, who were those who made false excuses, and those who did not apologize, but rather denied God and His Messenger, **a painful punishment**, meaning very painful, so it applies to the punishment of this world and the punishment of the Hereafter.

Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **And the excuse-makers among the bedouins came**, meaning those who had an excuse. Ibn Abi Hatim narrated something similar to that from him. Ibn al-Anbari also narrated in his book **The Opposites** that he used to say: **May God curse the excuse-makers**, and he read it with emphasis, as if the matter with him was that the excuse-maker with emphasis is the one who shows an excuse, making excuses without reality. Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Ibn Ishaq regarding his statement: **And the excuse-makers among the bedouins came**, he said: It was mentioned to me that they were a group of Banu Ghaffar who came and apologized, among them was Khafaf ibn Ima', and they were called: The people of Amir ibn al-Tufayl. They said: If we go on a raid with you, the Bedouins of Tayy will raid our families and livestock.

Tafsir al-Baghawi

90- The Almighty said: **And the excuse-makers came from among the desert Arabs so that permission might be given to them** the verse, Yaqub and Mujahid read: **the excuse-makers** with a light pronunciation, and they are those who exaggerate in their excuse, it is said in the proverb: He who warned has been excused, meaning: He who gave the warning exaggerated in his excuse, and the others read **the excuse-makers** with a heavy pronunciation, meaning: those who are negligent, it is said: he excused, meaning: he fell short, and Al-Farra' said: The excuse-makers are the ones who apologize, the ta' was assimilated into the dhal and the movement of the ta' was transferred to the 'ayn.

Ad-Dahhak said: "The people who are excused are the people of Amer bin At-Tufayl who came to the Messenger of God, may God bless him and grant him peace, in defense of themselves and said: O Prophet of God, if we go out to war with you, the Bedouins of Tayy will attack our wives, children, and livestock. The Messenger of God, may God bless him and grant him peace, said to them: God has informed me of your report and God will suffice you."

Ibn Abbas said: They are those who stayed behind with an excuse, with the permission of the Messenger of God, may God bless him and grant him peace.

And those who denied God and His Messenger sat down, meaning: the hypocrites.

Abu Amr ibn al-Ala' said: Both groups were wrongdoers: some made up an excuse falsely, and

Surat al-Tawbah 9:90

And the excuse-makers from among the bedouins came to be permitted to speak, and those who denied God and His Messenger sat down. A painful punishment will afflict those among them who disbelieved.

they are the ones God Almighty meant in His saying:
And the excuse-makers came, and some stayed behind without making an excuse, so they sat down out of audacity towards God Almighty, and they are the hypocrites, so God threatened them with His saying: **A painful punishment will befall those of them who disbelieved**, then He mentioned the people of excuse, and He, the Most High, said:

Tafsir al-Baidawi

90. **And the Bedouins who had excuses came to be given permission** meaning Asad and Ghatafan who asked permission to stay behind, apologizing for the effort and the large number of children. It was said that they were the people of Amer bin Tufail who said that if we went out with you, Tayy will raid our families and livestock. The excuser is either one who excused himself in the matter if he fell short in it, giving the impression that he had an excuse when he did not, or one who apologized if he prepared the excuse by assimilating the taa into the dhal and transferring its movement to the 'ayn. It is permissible to break the 'ayn due to the meeting of two quiescent letters and to add a damma to follow, but they were not read with them. And the Qur'an says: **The excusers** are from the root a'dhar, meaning he made an effort to make an excuse. And the Qur'an says: **The excusers** are read with emphasis on the 'ayn and the dhal, as it is from ta'atarā meaning he apologized, which is a mistake, as the ta' is not assimilated into the 'ayn. And there is a difference of opinion as to whether they were apologizing by pretense or by correctness, so his statement: **And those who denied God and His Messenger sat** refers to others, and they are the hypocrites of the desert Arabs who denied God and His Messenger in claiming faith, even though they were the first, so their lie was by way of an apology. **A painful punishment will befall those among them who disbelieved** from the desert Arabs or from the excusers, as some of them apologized for their laziness, not their disbelief, **by killing and fire**.

Surat al-Tawbah 9:91

There is no blame upon the weak or upon the ill or upon those who do not find anything to spend if they are sincere to God and His Messenger. There is no blame upon the doers of good. And God is Forgiving and Merciful.

Tafsir al-Jalalayn

91 - **There is no blame upon the weak** such as the elderly **nor upon the sick** such as the blind or the terminally ill **nor upon those who do not find what they can spend in jihad if they are sincere to God and His Messenger** in their state of sitting back and not spreading rumors and discouraging and obeying **there is no way for the doers of good in that** (of punishment) **and God is Forgiving** of them **and Merciful** towards them in being generous in that.

Tafsir al-Suyuti

As for the Almighty's saying: **There is no blame upon the weak, the verse.** Ibn Abi Hatim narrated on the authority of Zaid bin Thabit, who said: "I was writing for the Messenger of God, may God bless him and grant him peace, and I was writing Bara'ah, and I was placing the pen on my ear when we were ordered to fight. The Messenger of God, may God bless him and grant him peace, was looking at what was revealed to him when a blind man came to him and said: 'How can I be, O Messenger of God, when I am blind?' Then the verse: "There is no blame upon the weak, the verse" was revealed.

And he narrated through the path of Al-Awfi on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, ordered the people to go out to fight with him. Then a group of his companions came, among them Abdullah bin Muqil Al-Muzani, and he said: O Messenger of God, give us a load. He said: By God, there is no reward for what I give you to carry. So they turned away crying and it was difficult for them to be prevented from fighting and not to find money or a mount. So God Almighty revealed: And there is no blame upon those who, when they come to you to be carried, the verse. Their names are mentioned in the ambiguous verses.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: There is no blame upon the people of this time and those who are unable to travel and fight, nor upon the sick, nor upon those who do not find the means to reach their destination, *hardship*, which is sin. He says: There is no blame upon them if they were sincere to God and His Messenger in their absence from jihad with the Messenger of God, may God bless him and grant him peace. **There is no way against the doers of good**, He says: There is no way against the one who was sincere to God and His Messenger in his absence from the Messenger of God, may God bless him and grant him peace, from jihad with him, for an excuse that can be excused, so that he is punished by it. **And God is Forgiving and Merciful**, He says: God covers the sins

of the doers of good, He covers them with His forgiveness for them, *Merciful*, towards them, that He does not punish them for them.

He mentioned that this verse was revealed about Aaidh bin Amr Al-Muzani.

Some of them said about Abdullah bin Mughaffal.

It was mentioned that it was revealed about Aaidh bin Amr.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **There is no blame upon the weak or upon the ill or upon those who do not find anything to spend if they are sincere to God and His Messenger**, it was revealed about (A'idh bin Amr).

It was mentioned that it was revealed about Ibn Mughaffal.

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: **There is no blame upon the weak or upon the sick** to his statement: **grief that they do not find anything to spend**, that the Messenger of God, may God bless him and grant him peace, ordered the people to go out to fight with him, and a group of his companions came to him, among them was Abdullah bin Mughaffal Al-Muzani, and they said: O Messenger of God, give us some mounts. The Messenger of God, may God bless him and grant him peace, said to them: By God, I do not find anything to mount you on! So they turned away, weeping, and it was difficult for them to sit out of jihad, and they did not find any money or a mount. So when God saw their eagerness for His love and the love of His Messenger, He revealed their excuse in His Book, saying: **There is no blame upon the weak or upon the sick or upon those who do not find anything to spend** to his statement: **so they do not know**.

Tafsir al-Qurtubi

It contains six issues:

First: The Almighty's saying: **There is no blame upon the weak Al-Baqarah 2:286**. This is a principle in the exemption of the incapable from obligation. Whoever is incapable of doing something is exempted from it. Sometimes he is given a substitute, which is an action, and sometimes he is given a substitute, which is a loss. There is no difference between incapacity due to strength or incapacity due to money. Similar to this verse is the Almighty's saying: **God does not charge a soul except [with that within] its capacity Al-Baqarah 2:286** and His saying: **There is no blame upon the blind or upon the lame or upon the ill An-Nur 24:61**. Abu Dawud narrated on the authority of Anas:

The Messenger of God, may God bless him and grant him peace, said: You have left behind in Medina people who did not travel, nor spend, nor cross a valley except that they were with you in it. They said: O Messenger of God, how can they be with us while they are in Medina? He said: An excuse has kept them back. This verse, along with what we have mentioned

Surat al-Tawbah 9:91

There is no blame upon the weak or upon the ill or upon those who do not find anything to spend if they are sincere to God and His Messenger. There is no blame upon the doers of good. And God is Forgiving and Merciful.

of similar verses, makes clear that there is no blame on those who have an excuse, and they are people whose excuse is known, such as the people of old age, old age, blindness, and lameness, and people who do not find anything to spend. He said: There is no blame on these people. **If they are sincere to God and His Messenger** if they know the truth and love His friends and hate His enemies, the scholars said: So the Truth, glory be to Him, excused those who have excuses, and hearts were not patient, so Ibn Umm Maktum went out to Uhud and asked to be given the banner, so Mus'ab bin Umair took it, then a disbeliever came and struck his hand that had the banner and cut it off, so he held it with the other hand and struck the other hand and held it to his chest and recited **And Muhammad is no more than a messenger, and messengers have passed away before him** (Al Imran 3:144). These are the determinations of the people. And the Truth says: **There is no blame upon the blind** and it is in the beginning. **And there is no blame upon the lame** "And Amr bin Al Jamuh, one of the leaders of the Ansar, was lame and he was in the first army. The Messenger, peace be upon him, said to him: God has excused you, so he said: By God, I will dig with my lameness in Paradise." And their likes according to what was mentioned in this Surah, may God be pleased with them. And Abd God bin Mas'ud said: And a man would be brought, supported between two men until he was made to stand in the row.

Second: The Almighty's saying: **If they are sincere.** Sincerity means doing one's work sincerely and free from deception. From this comes sincere repentance. Naftawayh said: To be sincere about something means to be sincere. To be sincere about speech means to be sincere about it. In Sahih Muslim, on the authority of Tamim al-Dari, the Prophet, may God bless him and grant him peace, said:

"Religion is advice three times. We said: To whom? He said: To God, His Book, His Messenger, and the leaders of the Muslims and their common folk." The scholars said: Advice to God is to sincerely believe in His Oneness, describe Him with the attributes of divinity, purify Him from contradictions, and desire to love and avoid what displeases Him. Advice to His Messenger is to believe in His prophethood, adhere to obeying Him in His commands and prohibitions, befriend those who befriend him and oppose those who oppose him, respect him, love him and love his family, glorify him and glorify his Sunnah, and revive it after his death by searching for it, understanding it, defending it, spreading it, and calling people to it, and adopting his noble morals, may God bless him and grant him peace. Likewise, advice to the Book of God is to read it, understand it, defend it, teach it, honor it, and adopt it. Advice to the leaders of the Muslims is to refrain from rebelling against them, to guide them to the truth, and to alert them to the affairs of the Muslims that they have neglected, and to adhere to their obedience and fulfill their duty towards them. Advice to the public: to abandon hostility towards them, guide them, love the righteous among them, pray for all of

them, and wish good for all of them. In the authentic hadith:

"The believers in their mutual love, mercy and compassion are like one body: if one part of it is ill, the rest of the body feels pain and fever."

Third: The Almighty said: **There is no way against the doers of good.** "No way" is in the nominative case, meaning there is no path to punishment. This verse is a basis for lifting punishment from every doer of good. That is why our scholars said about the one who takes revenge on someone who cut off his hand, and that leads to his death in the process: He is not entitled to blood money, because he is doing good in taking revenge on the one who attacked him. Abu Hanifa said: He is obligated to pay blood money. Likewise, if a stallion attacks a man and kills him while defending himself, he is not liable, and this is what Al-Shafi'i said. Abu Hanifa said: He is obligated to pay his owner the value. Ibn Al-Arabi said: The same applies to all matters of Sharia.

Tafsir Ibn Kathir

Then the Almighty mentioned the excuses for which there is no blame on the one who sits back from fighting, so He mentioned from them what is necessary for the person and cannot be separated from him, which is the weakness in the constitution that prevents the fighter from fighting in jihad, and from it blindness and lameness and the like, and for this reason He began with it, and from it what is incidental due to an illness that has befallen him in his body that has kept him from going out in the way of God or due to his poverty that prevents him from preparing for war, so there is no blame on these people if they sit back and advise while they are sitting and do not stir up trouble among the people or discourage them while they are doing good in this state, and for this reason He said: "There is no blame upon the doers of good, and God is Forgiving and Merciful." Sufyan al-Thawri said on the authority of Abdul Aziz bin Rafi' on the authority of Abu Thamamah, may God be pleased with him, who said: The disciples said, O Spirit of God, tell us about the one who advises God? He said, The one who gives preference to the right of God over the right of people, and if two matters happen to him or the matter of this world and the matter of the Hereafter appear to him, he begins with that which is for the Hereafter and then devotes himself to that which is for this world.

Al-Awza'i said: The people went out to pray for rain, and Bilal bin Sa'd stood up among them, praised and thanked God, then said: O people present, do you not admit to wrongdoing? They said: Yes, O God. He said: O God, we hear you say: **There is no blame upon the doers of good.** O God, we have admitted to wrongdoing, so forgive us, have mercy upon us, and give us rain. He raised his hands, and they raised their

hands and gave rain. Qatada said: This verse was revealed about A'idh bin Amr Al-Muzani. Ibn Abi Hatim said: My father told us, Hisham bin Ubaidullah Al-Razi told us, Ibn Jabir told us, on the authority of Ibn Farwah, on the authority of Abd Al-Rahman bin Abi Laila, on the authority of Zaid bin Thabit, who said: I was writing for the Messenger of God, may God bless him and grant him peace, and I was writing Bara'ah, and I was putting the pen to my ear when we were commanded to fight. The Messenger of God, may God bless him and grant him peace, was looking at what was being revealed to him, when a blind man came and said: How can I be, O Messenger of God, when I am blind? Then the verse **There is nothing upon the weak** was revealed. Al-Awfi said on the authority of Ibn Abbas regarding this verse, that the Messenger of God, may God bless him and grant him peace, ordered the people to go out to fight with him, so a group of his companions came to him, among them Abdullah bin Mughaffal bin Muqrin Al-Muzni, and they said: O Messenger of God, give us some mounts. He said to them: **By God, I cannot find anything to mount you on.** So they turned away crying, and it was difficult for them to sit out the jihad while they could not find any money or a mount. When God saw their eagerness to love Him and His Messenger, He revealed their excuse in His Book, saying, **There is no blame upon the weak** until His saying, **for they do not know.** Mujahid said in His saying, **nor upon those who, when they come to you that you may carry them**, that it was revealed about Banu Muqrin of Muzaynah. Muhammad ibn Ka'b said: There were seven men from Banu Amr ibn Awf: Salim ibn Umair, from Banu Waqif: Harmi ibn Amr, from Banu Mazin ibn al-Najjar: Abd al-Rahman ibn Ka'b, who was called Abu Layla, from Banu al-Mu'alla: Salman ibn Sakhr, from Banu Salamah: Amr ibn Ghanmah and Abdullah ibn Amr al-Muzani. Muhammad ibn Ishaq said in the context of the Battle of Tabuk: Then some men from the Muslims came to the Messenger of God, may God bless him and grant him peace, and they were the crying ones, and they were seven men from the Ansar and others, from Banu Amr ibn Awf: Salim ibn Umair, Aliyah ibn Zayd, the brother of Banu Haritha, Abu Layla: Abd al-Rahman ibn Ka'b, the brother of Banu Mazin ibn al-Najjar, Amr ibn al-Hamam ibn al-Jamuh, the brother of Banu Salamah, and Abdullah ibn al-Mughaffal al-Muzani. Some people say: Rather, he is Abdullah bin Amr Al-Muzani, and Harami bin Abdullah, the brother of Banu Waqif, and Ayyad bin Sariyah Al-Fazari, so they carried the Messenger of God, may God bless him and grant him peace, and they were in need, so he said, **I do not find anything to carry you on.** They turned away, their eyes overflowing with tears, grieving that they did not find anything to spend.

Ibn Abi Hatim said: Omar bin Al-Awdi told us, Wakee' told us, on the authority of Al-Rabi', on the authority of Al-Hasan, who said: The Messenger of God, may God bless him and grant him peace, said: **You have left behind in Medina people who did not spend anything, nor cross a valley, nor attain anything from the enemy, except that they shared with you in the reward.** Then he recited: **And there is no blame upon those who, when they come to you for mounts, you said, 'I find nothing on which to mount you,'** the verse. The origin of the hadith is in the two Sahih from the hadith of

Anas, that the Messenger of God, may God bless him and grant him peace, said: **In Medina there are people who did not cross a valley or travel a journey except that they were with you.** They said, **And they are in Medina?** He said: **Yes, they were held back by an excuse.** Imam Ahmad said: Waki' told us, Al-A'mash told us, on the authority of Abu Sufyan, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: "You left behind in Madinah men who did not cross a valley or take a road without sharing in the reward with you. They were held back by illness." Muslim and Ibn Majah narrated it through various chains of transmission on the authority of Al-A'mash. Then God, the Most High, responded to the blame of those who asked permission to stay behind even though they were rich, and rebuked them for their contentment with being with the women who stayed behind in the tents. **And God has sealed their hearts so they do not know.**

Fath al-Qadir

When God the Almighty mentioned those who have excuses, He mentioned after them those who have valid excuses that excuse them from fighting. He began with the excuse in the original creation, saying: 91- **Not upon the weak**, who are the masters of time, old age, blindness, lameness, and the like. Then He mentioned the temporary excuse, saying: **Nor upon the sick**, and what is meant by sickness is everything that is called sickness linguistically or legally. It was said that it includes the sick, the blind, the lame, and the like. Then He mentioned the excuse related to money, not the body, saying: **Nor upon those who do not find what they can spend**, meaning they do not have money to spend on what they need to prepare for jihad. So God the Almighty denied the hardship from these people, and made clear that jihad with these excuses is dropped from them and is not obligatory upon them, restricted by His saying: **If they are sincere to God and His Messenger**, and the origin of sincerity is sincerity in action from deception, and from it is sincere repentance. Naftawayh said: To advise something means to be sincere, and to advise him of the saying means to be sincere to him, and advice to God means to believe in Him and act according to His law, and to leave what contradicts it, whatever it may be. And under it falls primarily the advice of His servants, and the love of the mujahideen in His path and offering advice to them in the matter of jihad, and leaving assistance to their enemies in any way, and the advice of the Messenger, may God bless him and grant him peace, means to believe in his prophethood and in what he brought, and to obey him in everything he commands or forbids, and to befriend whoever befriends him.

And to be hostile to those who are hostile to him, and to love him and to venerate his Sunnah, and to revive it after his death to the best of one's ability. It has been proven in the authentic hadith that the Prophet, may God bless him and grant him peace, said: "Religion is sincerity three times. They said: To whom? He said: To God, His Book, His Messenger, the leaders of the Muslims and their common people." The phrase **there is no way for the doers of good** confirms the meaning of what came before: that is, there is no way for the

Surat al-Tawbah 9:91

There is no blame upon the weak or upon the ill or upon those who do not find anything to spend if they are sincere to God and His Messenger. There is no blame upon the doers of good. And God is Forgiving and Merciful.

excused sincere ones: that is, there is no way for punishment and accountability. *Min* is added for emphasis. Based on this, the word **the doers of good** is used in the place of the pronoun referring to those mentioned previously, or what is meant is: there is no way for the good-doers and those mentioned previously are among them, so the phrase is causal, and the phrase **and God is Forgiving and Merciful** is a tail. In the meaning of this verse is the saying of God Almighty: **God does not charge a soul except [with that within] its capacity**, and His saying: **There is no blame upon the blind or upon the lame or upon the sick**, and dropping the obligation from these excused ones does not necessitate that the reward for the conquest that God excused them from, despite their desire for it, were it not for their excuse preventing them from it, and from this is the hadith of Anas with Abu Dawud and Ahmad, and its origin is in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: **You have left behind you a people who did not travel any journey, nor did you spend any money, nor did you cross a valley except that they were with you in it.** They said: O

The Messenger of God, may God bless him and grant him peace, said: How can they be with us while they are in Medina? He said: They are held back by an excuse. Narrated by Ahmad and Muslim on the authority of Jabir.

or word that returns good to Islam and the Muslims. "There is no blame upon the doers of good" meaning there is no blame upon them nor is there a way to reproach them. Rather, the doers of good were placed in the place of the pronoun to indicate that they are included in the ranks of the doers of good and are not reproached for that. "And God is Forgiving and Merciful" to them or to the wrongdoer, so how about the doer of good.

Tafsir al-Baghawi

91- "There is no blame upon the weak," Ibn Abbas said: meaning the elderly, the old, and the disabled. It was said: they are the children, and it was said: women, "nor upon the sick or upon those who do not find anything to spend, **meaning the poor**, no hardship," no sin. It was said: tightness in sitting back from fighting, "if they are sincere to God and His Messenger," in their absence and sincerely believe and work for God and pledge allegiance to the Messenger. "There is no way against the doers of good," meaning: by way of punishment, "and God is Forgiving and Merciful."

Qatada said: It was revealed about Aaidh bin Amr and his companions.

Ad-Dahhak said: It was revealed about Abdullah bin Umm Maktum, who was blind.

Tafsir al-Baidawi

91. "There is no blame upon the weak nor upon the sick" such as the elderly and the lame. "Nor upon those who do not find what they can spend" because of their poverty such as Juhaynah, Muzaynah and Banu Udhrah. "There is no blame" sin in delaying. "If they advise God and His Messenger" with faith and obedience in secret and in public, as the loyalists would do, or with whatever they are able to do in action

Surat al-Tawbah 9:92

And there is no blame upon those who, when they come to you that you may mount them, you say, I cannot find anything on which to mount you, and they turn away while their eyes overflow with tears out of grief that they cannot find anything to spend.

Tafsir al-Jalalayn

92 - **And not upon those who, when they came to you that you might carry them** with you to the conquest, and they were seven of the Ansar, and it was said that they were Banu Muqarrin **You said, I do not find anything to carry you on** a state **They turned away** the answer to if, meaning they departed **and their eyes overflowed** flowing *off* for clarification **with tears of grief** because **they do not find anything to spend** in the jihad.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And there is no way for the group of people who, when they come to you, to be carried, and ask you for loads, to reach their destination to fight with you against the enemies of God, O Muhammad, you said to them: I do not find a load to carry you on, **they turned away**, meaning: they turned away from you, **and their eyes overflowed with tears of grief**, and they weep from grief that they do not find what to spend, and carry with it for the jihad in the way of God.

Some of them mentioned that this verse was revealed about a group of people from Muzaynah.

Who said that?

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: **And there is no blame upon those who, when they come to you that you may mount them, you say, 'I find nothing on which to mount you,'** he said: They are from Muzaynah.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And there is no blame upon those who, when they come to you that you may carry them,** he said: They are Banu Muqrin, from Muzaynah.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Ibn Jurayj, in a reading, on the authority of Mujahid, regarding his statement: **And there is no blame upon those who, when they come to you that you may carry them,** to his statement: **grieved that they do not find what they can spend**, because: they are Banu Muqrin, from Muzaynah.

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh,

on the authority of Mujahid: **And there is no blame upon those who, when they come to you that you may carry them,** he said: They are Banu Muqrin, from Muzaynah.

... He said, my father told us, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-'Aliyah, on the authority of 'Urwah, on the authority of Ibn Mughaffal Al-Muzani, who was one of the people about whom the verse was revealed: **And there is no blame upon those who, when they come to you that you may mount them,** the verse.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyyaynah, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **They turned away while their eyes were overflowing with tears out of grief,** he said: Among them was Ibn Muqrin. Sufyan said: The people said: Among them was Arabadh bin Sariyah.

Others said: Rather, it was revealed about Arabadh bin Sariyah.

Who said that?

Muhammad bin Al-Muthanna told us, he said, Abu Asim told us, on the authority of Thawr bin Yazid, on the authority of Khalid bin Ma'dan, on the authority of Abd Al-Rahman bin Amr Al-Salami and Hajar bin Hajar Al-Kila'i, they said, we entered upon Arabadh bin Sariyah, and he is the one about whom the verse was revealed: **And there is no blame upon those who, when they come to you that you may mount them,** the verse.

Al-Muthanna told me, he said, Sulayman ibn Abd al-Rahman told us, he said, al-Walid told us, he said, Thawr told us, on the authority of Khalid, on the authority of Abd al-Rahman ibn Amr, and Hajar ibn Hajar, something similar.

Others said: Rather, it was revealed about seven people from different tribes.

Who said that?

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Ma'shar told us, on the authority of Muhammad bin Ka'b and others, he said: "Some of the companions of the Messenger of God, may God bless him and grant him peace, came to ask him to mount them, so he said: I do not find anything to mount you on! So God revealed: 'Nor upon those who, when they come to you that you may mount them', the verse. He said: They were seven men: from Banu Amr bin Awf: Salim bin Umair, from Banu Waqif: Harmi bin Amr, from Banu Mazin bin An-Najjar: Abd al-Rahman bin Ka'b, whose kunya was Abu Laila, from Banu Al-Mu'alla: Salman bin Sakhr, from Banu Haritha: Abd al-Rahman bin Yazid, Abu Ubla, who was the one who gave his property in charity and God accepted it from him, and from Banu Salamah: Amr bin Ghanmah, and Abdullah bin Amr Al-Muzani."

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, regarding his statement: **And there is no blame upon those who, when they come to you that you may carry them,** to his statement: **in grief,**

Surat al-Tawbah 9:92

And there is no blame upon those who, when they come to you that you may mount them, you say, "I cannot find anything on which to mount you," and they turn away while their eyes overflow with tears out of grief that they cannot find anything to spend.

and they are the weepers, they were seven.

Part 10 of Volume 6 is done.

Followed, God willing, by the eleventh part of the sixth volume.

The first: The statement in the interpretation of the Almighty's saying: **The way is only against those who ask your permission** al-Tawbah 9:93

Tafsir al-Qurtubi

Fourth - The Almighty said: **And there is no blame upon those who, when they come to you that you may carry them.** It was narrated that the verse was revealed about Arabadh bin Sariyah. It was also said that it was revealed about Aaidh bin Amr. It was also said that it was revealed about Banu Muqrin - and this is the opinion of the majority of commentators - and they were seven brothers, all of whom accompanied the Prophet, may God bless him and grant him peace. There were no other seven brothers among the Companions besides them, and they are: Al-Nu'man, Mu'qil, Uqayl, Suwaid, Sinan, and a seventh who was not named. Banu Muqrin Al-Muzaniyyun are seven brothers who migrated and accompanied the Messenger of God, may God bless him and grant him peace, and no one else shared with them - according to what Ibn Abd Al-Barr and a group mentioned - in this honor. It was also said that they all witnessed the Battle of the Trench. It was said: It was revealed about seven men from different clans, and they are the weepers who came to the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk to carry them, but he did not find anything to carry them on, so **they turned back with tears streaming from their eyes, grieving that they could not find anything to spend.** So they were called the weepers. They are Salim bin Umair from Banu Amr bin Auf, and Alba bin Zaid, the brother of Banu Haritha, and Abu Laila Abd al-Rahman bin Kaab from Banu Mazen bin al-Najjar, and Amr bin al-Hamam from Banu Salamah, and Abdullah bin al-Mughaffal al-Muzani, and it was said: Rather, he is Abdullah bin Amr al-Muzani, and Harmi bin Abdullah, the brother of Banu Waqif, and Arabadh bin Sariyah al-Fazari, this is how Abu Omar named them in his book al-Durar. There is a difference of opinion about them. Al-Qushayri said: Ma'qil ibn Yasar, Sakhr ibn Khansa', Abdullah ibn Ka'b al-Ansari, Salim ibn Umair, Tha'laba ibn Ghanmah, Abdullah ibn Mughaffal and another. They said: O Prophet of God, you have summoned us to go out with you, so carry us on raised sandals and woven sandals so that we may fight with you. He said: I cannot find anything to carry you on, so they turned away crying. Ibn Abbas said: They asked him to carry them on beasts of burden, and a man needed two camels, one to ride and one to carry his water and provisions because of the long road. Al-Hasan said: It was revealed about Abu Musa and his companions

who came to the Prophet, may God bless him and grant him peace, to carry them, and he was angry at that, so he said: By God, I cannot carry you and I cannot find anything to carry you on, so they turned away crying. The Messenger of God, may God bless him and grant him peace, called them and gave them a herd of sheep. Abu Musa said: Didn't you swear, O Messenger of God? He said: If God wills, I will not swear an oath and then see something better than it, except that I will do what is better and atone. On my right.

I said: This is an authentic hadith narrated by Al-Bukhari and Muslim with its wording and meaning. In Muslim: He called for us and ordered for us five purebred camels... the hadith. And at the end of it:

So go, for God has carried you. Al-Hasan and Bakr bin Abdullah also said: It was revealed about Abdullah bin Mughaffal Al-Muzani, who came to the Prophet, may God bless him and grant him peace, asking him to carry him. Al-Jurjani said: The meaning is, nor upon those who, when they come to you to ask you to carry them and you say, I cannot find. So it is a subject conjoined to what preceded it without a waw, and the answer is, they turned away. **And their eyes overflow with tears** The sentence is in the accusative case as a state. *Sadly* is a verbal noun. **That they do not find** is in the accusative case with *that*. Al-Nahhas said: Al-Farra' said, it is permissible for **they do not find** to make *not* mean *not*. And according to the Basrans, it means that they do not find.

Fifth: The majority of scholars agree that if someone does not find what he can spend on his military campaign, then it is not obligatory for him. Our scholars said: If his habit is to beg, then it is obligatory for him, just as for the Hajj, and he goes out according to his habit, because if his condition does not change, then the obligation is imposed on him as it is imposed on someone who has money. And God knows best.

Sixth: In the words of God the Almighty: **And their eyes overflowed with tears** there is evidence for circumstantial evidence. Some of them provide necessary knowledge, and some of them are open to hesitation. The first is like someone passing by a house in which the announcement of death has been made, cheeks have been scratched, hair has been shaved, voices have been raised, pockets have been torn, and they have called out for the owner of the house to perish, so he knows that he has died. As for the second, it is like the tears of orphans at the doors of rulers. God the Almighty said, informing about the brothers of Joseph, peace be upon him: **And they came to their father at night, weeping** (Yusuf 12:16). They are the liars. God the Almighty said, informing about them: **And they brought his shirt with false blood** (Yusuf 12:18). Despite this, they are circumstantial evidence that is often used as evidence, and testimonies are built on them based on the appearance of circumstances and most of them. The poet said:

If tears run down your cheeks, you will know who is crying and who is pretending to cry.

This meaning will come in full in Yusuf, God willing.

Tafsir Ibn Kathir

Then the Almighty mentioned the excuses for which there is no blame on the one who sits back from fighting, so He mentioned from them what is necessary for the person and cannot be separated from him, which is the weakness in the constitution that prevents the fighter from fighting in jihad, and from it blindness and lameness and the like, and for this reason He began with it, and from it what is incidental due to an illness that has befallen him in his body that has kept him from going out in the way of God or due to his poverty that prevents him from preparing for war, so there is no blame on these people if they sit back and advise while they are sitting and do not stir up trouble among the people or discourage them while they are doing good in this state, and for this reason He said: **There is no blame upon the doers of good, and God is Forgiving and Merciful.** Sufyan al-Thawri said on the authority of Abdul Aziz bin Rafi' on the authority of Abu Thamamah, may God be pleased with him, who said: The disciples said, O Spirit of God, tell us about the one who advises God? He said, The one who gives preference to the right of God over the right of people, and if two matters happen to him or the matter of this world and the matter of the Hereafter appear to him, he begins with that which is for the Hereafter and then devotes himself to that which is for this world.

Al-Awza'i said: The people went out to pray for rain, and Bilal bin Sa'd stood up among them, praised and thanked God, then said: O people present, do you not admit to wrongdoing? They said: Yes, O God. He said: O God, we hear you say: **There is no blame upon the doers of good.** O God, we have admitted to wrongdoing, so forgive us, have mercy upon us, and give us rain. He raised his hands, and they raised their hands and gave rain. Qatada said: This verse was revealed about A'idh bin Amr Al-Muzani. Ibn Abi Hatim said: My father told us, Hisham bin Ubaidullah Al-Razi told us, Ibn Jabir told us, on the authority of Ibn Farwah, on the authority of Abd Al-Rahman bin Abi Laila, on the authority of Zaid bin Thabit, who said: I was writing for the Messenger of God, may God bless him and grant him peace, and I was writing Bara'ah, and I was putting the pen to my ear when we were commanded to fight. The Messenger of God, may God bless him and grant him peace, was looking at what was being revealed to him, when a blind man came and said: How can I be, O Messenger of God, when I am blind? Then the verse **There is nothing upon the weak** was revealed. Al-Awfi said on the authority of Ibn Abbas regarding this verse, that the Messenger of God, may God bless him and grant him peace, ordered the people to go out to fight with him, so a group of his companions came to him, among them Abdullah bin Mughaffal bin Muqrin Al-Muzni, and they said: O Messenger of God, give us some mounts. He said to them: **By God, I cannot find anything to mount you on.** So they turned away crying, and it was difficult for

them to sit out the jihad while they could not find any money or a mount. When God saw their eagerness to love Him and His Messenger, He revealed their excuse in His Book, saying, **There is no blame upon the weak until His saying, for they do not know.** Mujahid said in His saying, **nor upon those who, when they come to you that you may carry them,** that it was revealed about Banu Muqrin of Muzaynah. Muhammad ibn Ka'b said: There were seven men from Banu Amr ibn Awf: Salim ibn Umair, from Banu Waqif: Harmi ibn Amr, from Banu Mazin ibn al-Najjar: Abd al-Rahman ibn Ka'b, who was called Abu Layla, from Banu al-Mu'alla: Salman ibn Sakhr, from Banu Salamah: Amr ibn Ghanmah and Abdullah ibn Amr al-Muzani. Muhammad ibn Ishaq said in the context of the Battle of Tabuk: Then some men from the Muslims came to the Messenger of God, may God bless him and grant him peace, and they were the crying ones, and they were seven men from the Ansar and others, from Banu Amr ibn Awf: Salim ibn Umair, Aliyah ibn Zayd, the brother of Banu Haritha, Abu Layla: Abd al-Rahman ibn Ka'b, the brother of Banu Mazin ibn al-Najjar, Amr ibn al-Hamam ibn al-Jamuh, the brother of Banu Salamah, and Abdullah ibn al-Mughaffal al-Muzani. Some people say: Rather, he is Abdullah bin Amr Al-Muzani, and Harami bin Abdullah, the brother of Banu Waqif, and Ayyad bin Sariyah Al-Fazari, so they carried the Messenger of God, may God bless him and grant him peace, and they were in need, so he said, **I do not find anything to carry you on.** They turned away, their eyes overflowing with tears, grieving that they did not find anything to spend.

Ibn Abi Hatim said: Omar bin Al-Awdi told us, Wakee' told us, on the authority of Al-Rabi', on the authority of Al-Hasan, who said: The Messenger of God, may God bless him and grant him peace, said: **You have left behind in Medina people who did not spend anything, nor cross a valley, nor attain anything from the enemy, except that they shared with you in the reward.** Then he recited: **And there is no blame upon those who, when they came to you for mounts, you said, 'I find nothing on which to mount you,'** the verse. The origin of the hadith is in the two Sahihis from the hadith of Anas, that the Messenger of God, may God bless him and grant him peace, said: **In Medina there are people who did not cross a valley or travel a journey except that they were with you.** They said, **And they are in Medina?** He said: **Yes, they were held back by an excuse.** Imam Ahmad said: Waki' told us, Al-A'mash told us, on the authority of Abu Sufyan, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: "You left behind in Madinah men who did not cross a valley or take a road without sharing in the reward with you. They were held back by illness." Muslim and Ibn Majah narrated it through various chains of transmission on the authority of Al-A'mash. Then God, the Most High, responded to the blame of those who asked permission to stay behind even though they were rich, and rebuked them for their contentment with being with the women who stayed behind in the tents. **And God has sealed their hearts so they do not know.**

Fath al-Qadir

Then God the Almighty mentioned among the group of

Surat al-Tawbah 9:92

And there is no blame upon those who, when they come to you that you may mount them, you say, "I cannot find anything on which to mount you," and they turn away while their eyes overflow with tears out of grief that they cannot find anything to spend.

those who have an excuse, what is included in His statement: **And there is no blame upon those who, when they come to you for you to mount them, you say, 'I find nothing on which to mount you,'** and the conjunction with the sentence **There is no blame upon the doers of good,** meaning nor upon those who, when they come to you, to the end of it, there is any blame. It is permissible for it to be a conjunction with the weak: meaning nor upon those who come to you to the end of it, there is no blame. The meaning is that among the group of those who have an excuse are those who came to you for you to mount them on what they ride in the conquest, but you did not find what they asked of you. It was said: The sentence **I find nothing on which to mount you** is in the accusative case as a state of the kaf in **they came to you** with the omission of *may*: meaning if they come to you saying, **I find nothing**, and it was said that it is a substitute for **they came to you**, and it was said that it is an interjectional sentence between the condition and the consequence, and the first is more appropriate. His saying: **They turned away** is the answer to *if*, and the phrase **and their eyes overflowed with tears** is in the accusative case as a state: that is, they turned away from you when you said to them, **I do not find what to carry you with** while they were crying, and *sadness* is in the accusative case as a source, or as a cause, or as a state, and **that they do not find** is the object for it, and *sadness* makes it accusative. Al-Farra' said: *that* means *not*, that is, **sadness that they do not find**, and it was said that the meaning is: **sadness that they do not find**, and it was said that the meaning is: **sadness that they do not find what to spend, neither with themselves nor with you.**

Tafsir al-Baidawi

92. **And not upon those who, when they come to you that you may carry them,** is an apposition to **the weak** or to **the doers of good**, and they are the seven weepers from the Ansar: "Maqal bin Yasar, Sakhr bin Khansa, Abdullah bin Kaab, Salim bin Umair, Tha'laba bin Ghanima, Abdullah bin Mughaffal, and Aliyah bin Zaid. They came to the Messenger of God, may God bless him and grant him peace, and said: We have vowed to go out, so carry us on the patched sandals and the woven sandals, and we will fight with you. So he, peace be upon him, said: I do not find anything to carry you on, so they turned away while they were weeping." It was said that they were the sons of Muqrin, Maqal, Suwaid, and Al-Nu'man. It was said that Abu Musa and his companions said: **I said, 'I do not find what to carry you on.'** is a state of the kaf in **they came to you** with the omission of *had*. "Turned away" is the answer to *if*. "And their eyes are overflowing" is flowing. **Of tears** means tears, because *min* is for clarification and it is with the majrur in the place of the accusative on the distinction and it is more eloquent than **her tears overflow**, because it indicates that the eye became overflowing tears. *Sadness* is the accusative as a cause or state or source of a verb indicated by what preceded it. **That they do not find** is related to *sadness* or *overflowing*. "What they spend" in their expedition.

Tafsir al-Baghawi

92- The Almighty's saying: **And there is no way for those who, when they come to you, that you may carry them,** means: There is no way for the first ones or for those who came to you, and they are seven people called the weepers: Ma'qil ibn Yasar, Sakhr ibn Khansa', Abdullah ibn Ka'b al-Ansari, Alba ibn Zayd al-Ansari, Salim ibn Umair, Tha'laba ibn Ghanima, and Abdullah ibn Mughaffal al-Muzani. They came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, God has urged us to go out with you, so carry us.

They differed regarding his saying: **to carry them.** Ibn Abbas said: They asked him to carry them on the animals.

It was said that they asked him to carry them on patched slippers and sewn sandals, so that they could go on a raid with him. The Prophet, may God bless him and grant him peace, said: **I do not find anything to carry you on.** They turned away, crying, and that is what God Almighty said: **They turned away, their eyes overflowing with tears, grieved that they could not find anything to spend.**

Surat al-Tawbah 9:93

The way is only against those who ask your permission while they are rich, content to be with those who stay behind, and God has set a seal upon their hearts so they do not know.

Tafsir al-Jalalayn

93 - **The path is only against those who ask your permission to stay behind and they are rich and are satisfied to be with those who stay behind, and God has sealed their hearts so they do not know** something similar has come before.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: What is the way to punish those who have an excuse, O Muhammad? Rather, it is for those who ask your permission to stay behind you and abandon jihad with you, and they are people of wealth, strength, and energy for jihad and conquest, out of hypocrisy and doubt in God's promise and threat. **They were content to be with those who stayed behind**, meaning: They were content to sit after you with the women, who are **the ones who stayed behind**, behind the men in the houses, and to abandon conquest with you. **And God has sealed their hearts**, meaning: God has sealed their hearts with what they have earned of sins, **so they do not know**, the evil end of their fate, for staying behind you and abandoning jihad with you, and the ugly praise they will receive in this world and the great affliction in the Hereafter.

Tafsir al-Qurtubi

The Almighty said: **The way** meaning the punishment and sin **is only against those who ask your permission while they are rich** meaning the hypocrites. He mentioned them repeatedly to emphasize the warning against their evil actions.

Tafsir Ibn Kathir

Then the Almighty mentioned the excuses for which there is no blame on the one who sits back from fighting, so He mentioned from them what is necessary for the person and cannot be separated from him, which is the weakness in the constitution that prevents the fighter from fighting in jihad, and from it blindness and lameness and the like, and for this reason He began with it, and from it what is incidental due to an illness that has befallen him in his body that has kept him from going out in the way of God or due to his poverty that prevents him from preparing for war, so there is no blame on these people if they sit back and advise while they are sitting and do not stir up trouble among the people or discourage them while

they are doing good in this state, and for this reason He said: **There is no blame upon the doers of good, and God is Forgiving and Merciful**. Sufyan al-Thawri said on the authority of Abdul Aziz bin Rafi' on the authority of Abu Thamamah, may God be pleased with him, who said: The disciples said, O Spirit of God, tell us about the one who advises God? He said, The one who gives preference to the right of God over the right of people, and if two matters happen to him or the matter of this world and the matter of the Hereafter appear to him, he begins with that which is for the Hereafter and then devotes himself to that which is for this world.

Al-Awza'i said: The people went out to pray for rain, and Bilal bin Sa'd stood up among them, praised and thanked God, then said: O people present, do you not admit to wrongdoing? They said: Yes, O God. He said: O God, we hear you say: **There is no blame upon the doers of good**. O God, we have admitted to wrongdoing, so forgive us, have mercy upon us, and give us rain. He raised his hands, and they raised their hands and gave rain. Qatada said: This verse was revealed about A'idh bin Amr Al-Muzani. Ibn Abi Hatim said: My father told us, Hisham bin Ubaidullah Al-Razi told us, Ibn Jabir told us, on the authority of Ibn Farwah, on the authority of Abd Al-Rahman bin Abi Laila, on the authority of Zaid bin Thabit, who said: I was writing for the Messenger of God, may God bless him and grant him peace, and I was writing Bara'ah, and I was putting the pen to my ear when we were commanded to fight. The Messenger of God, may God bless him and grant him peace, was looking at what was being revealed to him, when a blind man came and said: How can I be, O Messenger of God, when I am blind? Then the verse **There is nothing upon the weak** was revealed. Al-Awfi said on the authority of Ibn Abbas regarding this verse, that the Messenger of God, may God bless him and grant him peace, ordered the people to go out to fight with him, so a group of his companions came to him, among them Abdullah bin Mughaffal bin Muqrin Al-Muzni, and they said: O Messenger of God, give us some mounts. He said to them: **By God, I cannot find anything to mount you on**. So they turned away crying, and it was difficult for them to sit out the jihad while they could not find any money or a mount. When God saw their eagerness to love Him and His Messenger, He revealed their excuse in His Book, saying, **There is no blame upon the weak** until His saying, **for they do not know**. Mujahid said in His saying, **nor upon those who, when they come to you that you may carry them**, that it was revealed about Banu Muqrin of Muzaynah. Muhammad ibn Ka'b said: There were seven men from Banu Amr ibn Awf: Salim ibn Umair, from Banu Waqif: Harmi ibn Amr, from Banu Mazin ibn al-Najjar: Abd al-Rahman ibn Ka'b, who was called Abu Layla, from Banu al-Mu'alla: Salman ibn Sakhr, from Banu Salamah: Amr ibn Ghanmah and Abdullah ibn Amr al-Muzani. Muhammad ibn Ishaq said in the context of the Battle of Tabuk: Then some men from the Muslims came to the Messenger of God, may God bless him and grant him peace, and they were the crying ones, and they were seven men from the Ansar and others, from Banu Amr ibn Awf: Salim ibn Umair, Aliyah ibn Zayd, the brother of Banu Haritha, Abu Layla: Abd al-Rahman ibn Ka'b, the brother of Banu Mazin ibn

Surat al-Tawbah 9:93

The way is only against those who ask your permission while they are rich, content to be with those who stay behind, and God has set a seal upon their hearts so they do not know.

al-Najjar, Amr ibn al-Hamam ibn al-Jamuh, the brother of Banu Salamah, and Abdullah ibn al-Mughaffal al-Muzani. Some people say: Rather, he is Abdullah bin Amr Al-Muzani, and Harami bin Abdullah, the brother of Banu Waqif, and Ayyad bin Sariyah Al-Fazari, so they carried the Messenger of God, may God bless him and grant him peace, and they were in need, so he said, **I do not find anything to carry you on.** They turned away, their eyes overflowing with tears, grieving that they did not find anything to spend.

Ibn Abi Hatim said: Omar bin Al-Awdi told us, Wakee' told us, on the authority of Al-Rabi', on the authority of Al-Hasan, who said: The Messenger of God, may God bless him and grant him peace, said: **You have left behind in Medina people who did not spend anything, nor cross a valley, nor attain anything from the enemy, except that they shared with you in the reward.** Then he recited: **And there is no blame upon those who, when they came to you for mounts, you said, 'I find nothing on which to mount you,' the verse.** The origin of the hadith is in the two Sahihs from the hadith of Anas, that the Messenger of God, may God bless him and grant him peace, said: **In Medina there are people who did not cross a valley or travel a journey except that they were with you.** They said, **And they are in Medina?** He said: **Yes, they were held back by an excuse.** Imam Ahmad said: Waki' told us, Al-A'mash told us, on the authority of Abu Sufyan, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: "You left behind in Madinah men who did not cross a valley or take a road without sharing in the reward with you. They were held back by illness." Muslim and Ibn Majah narrated it through various chains of transmission on the authority of Al-A'mash. Then God, the Most High, responded to the blame of those who asked permission to stay behind even though they were rich, and rebuked them for their contentment with being with the women who stayed behind in the tents. **And God has sealed their hearts so they do not know.**

Fath al-Qadir

Then God, the Most High, mentioned those who were left behind and said: 93- **The way** meaning the path of punishment and accountability **is only for those who ask your permission** to stay behind from the conquest, *and* the situation is that **while they are rich** meaning they find what will carry them and what they will be equipped with, and the phrase **they were satisfied to be with the stay-behind ones** is a new sentence as if it was said why did they ask permission while they were rich? The explanation of the stay-behind ones was presented shortly. The phrase **and God has sealed their hearts** is conjoined with **they were satisfied** meaning the reason for asking permission while rich is two things: one of them is satisfaction with the losing deal, which is to be with the stay-behind ones, and the second is the seal from God on their hearts **so they** because of this seal **do not know** what is profitable for them so they choose it over what is loss.

Ibn Abi Hatim, Ad-Daraqutni in Al-Ifrad, and Ibn

Mardawayh narrated on the authority of Zaid bin Thabit who said: I was writing for the Messenger of God (peace and blessings of God be upon him) when Bara'ah was revealed. I was writing what was revealed to him, and I was putting the pen away from my ear when we were commanded to fight. The Messenger of God (peace and blessings of God be upon him) was looking at what was revealed to him when a blind man came and said: How will I be, O Messenger of God, when I am blind? Then the verse: **There is no blame upon the weak** was revealed. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on the authority of Qatadah who said: This verse was revealed about Abid bin Umar Al-Muzani. Ibn Abi Hatim narrated on the authority of Mujahid who said: It was revealed from the words: **God has pardoned you** to the words: **There is no blame upon the doers of good, and God is Forgiving and Merciful** about the hypocrites. Abu Al-Sheikh narrated on the authority of Al-Dahhak regarding his statement: **There is no blame upon the doers of good**, he said: There is no blame upon these people because they advised God and His Messenger and were not able to fight in jihad, so God excused them and gave them the same reward as He gave to the mujahideen. Have you not heard that God says: **Those of the believers who sit at home are not equal to those who are disabled**, so God gave to those who have an excuse from the weak, those who are disabled, and those who do not find what to spend the same reward as He gave to the mujahideen. Abu Al-Sheikh narrated on the authority of Ibn Abbas regarding his statement: **There is no blame upon the good-doers**, he said: **And God** to the wrongdoers **is Forgiving and Merciful**. Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **nor upon those who, when they come to you**, the verse, he said: The Messenger of God, may God bless him and grant him peace, ordered that they should go out to fight with him, so a group of his companions came, among them Abdullah bin Mughaffal Al-Muzani, and they said: O Messenger of God, give us some mounts, so he said: By God, I do not find anything to mount you on, so they turned away crying and it was difficult for them to sit out the jihad and they did not find any money or a mount, so God revealed their excuse: **nor upon those who, when they come to you**, the verse. Ibn Saad, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Abdullah bin Mughaffal, who said: I do not find the group that God mentioned: **nor upon those who, when they come to you, that you may mount them**, the verse. Ibn Jarir narrated on the authority of Muhammad bin Ka'b who said: They are seven men from Banu Amr bin Awf Salim bin Umair, from Banu Waqif Harmi bin Amr, from Banu Mazen bin An-Najjar Abdurrahman bin Ka'b, whose nickname is Abu Laila, from Banu Al-Mu'alla Salman bin Sakhr, from Banu Haritha Abdurrahman bin Zaid Abu Ubla, from Banu Salamah Amr bin Ghanmah and Abdullah bin Amr Al-Muzani. The narrators agreed on some of these seven, and they differed on others, and going into detail about that would not be of much benefit. Ibn Ishaq, Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Al-Zuhri, Yazid bin Ruman, Abdullah bin Abi Bakr, Asim bin Omar bin Qatada and others

that some Muslim men came to the Messenger of God (peace be upon him) and they were the Baka'un, and they were seven men from the Ansar and others, then they mentioned their names, and in it they asked the Messenger of God to carry them, and they were in need. He said: **I do not find anything to carry you on.** Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Al-Hasan who said: Maqal bin Yasar was one of the weepers about whom God said: **And there is no blame upon those who, when they come to you that you may mount them** (al-Baq'a'i 4:10). Ibn Abi Hatim narrated on the authority of Anas bin Malik regarding His statement: **I find nothing on which to mount you** (al-Baq'a'i 4:10), he said: Water and provisions. Ibn Al-Mundhir narrated on the authority of Ali bin Salih who said: The elders of Juhaynah told me that they met those who asked the Messenger of God (blessings and peace of God be upon him) for mounts, and they said: We asked him for nothing but mounts on sandals. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibrahim bin Adham from someone who told him regarding His statement: **And there is no blame upon those who, when they come to you that you may mount them** (al-Baq'a'i 4:10), he said: They did not ask him for mounts, they only asked him for sandals. Ibn Abi Hatim narrated on the authority of Al-Hasan bin Salih regarding the verse, he said: They asked him to carry sandals. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **The way is only against those who ask your permission**, he said: It and what follows it until his statement: **Indeed, God is not pleased with the wicked people**, regarding the hypocrites.

Tafsir al-Baghawi

93-The only way, by punishment, is against those who ask your permission, to stay behind, while they are rich and are content to be with those who stay behind, with the women and children, and God has set a seal upon their hearts so they do not know.

Tafsir al-Baidawi

93. The only way is to reproach. On those who ask your permission while they are rich and have the means. They were satisfied to be with the disobedient ones." A resumption to explain what is the reason for their asking permission without an excuse, which is their satisfaction with baseness and being included in the group of disobedient ones, preferring ease. "And God has sealed their hearts" until they are heedless of the dire consequences. "So they do not know" its consequences.

Surat al-Tawbah 9:94

They will apologize to you when you return to them. Say, "Make no excuses. We will never believe you. God has already informed us of your news. And God and His Messenger will see your work. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."

Surat al-Tawbah 9:94

They will apologize to you when you return to them. Say, "Make no excuses. We will never believe you. God has already informed us of your report. And God and His Messenger will see your work. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."

Tafsir al-Jalalayn

94 - **They apologize to you** for staying behind **when you return to them** from the invasion *Say* to them **Do not apologize, we will not believe you** we will believe you **God has already informed us of your report** that is, He informed us of your conditions **and God will see your work and so will His Messenger, then you will be returned** by resurrection **to the Knower of the unseen and the witnessed** that is, God **and He will inform you of what you used to do** and He will reward you for it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: He apologizes to you, O believers in God, for these who have stayed behind against the Messenger of God, may God bless him and grant him peace, who have abandoned the jihad against the polytheists with you from the hypocrites, with falsehoods and lies, when you return to them from your journey and jihad, *Say*, to them, O Muhammad, **Do not apologize, we will not believe you**, meaning: We will not believe you in what you say, **God has informed us of your report**, meaning: God has informed us of your report, and informed us of your affair that which we have known of your lies, **And God and His Messenger will see your work**, meaning: And God and His Messenger will see your work afterward, will you repent from your hypocrisy, or will you persist in it? **Then you will be returned to the Knower of the unseen and the witnessed**, meaning: then you will be returned after your death, **to the Knower of the unseen and the witnessed**, meaning: the One who knows the secret and the public, from whom nothing is hidden from the inner and outer aspects of your affairs, **and He will inform you of what you used to do**, so He will inform you of all your deeds, both the bad and the good, and He will reward you for them: the good of them for the good, and the bad of them for the bad.

Tafsir al-Qurtubi

The Almighty says: **They apologize to you** meaning the hypocrites. **We will not believe you** meaning we will not

believe you. **God has already informed us of your report** meaning He has informed us of your secrets. **And God will see your deeds** in what you will resume. **Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do** meaning He will reward you for your deeds. All of this has already been fully discussed.

Tafsir Ibn Kathir

God Almighty informed about the hypocrites that if they return to the city, they will apologize to them. **Say, 'Do not apologize, we will never believe you.'** That is, we will not believe you. **God has already informed us of your report.** That is, God has informed us of your conditions. **And God will see your deeds and His Messenger.** That is, He will reveal your deeds to the people in this world. **Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.** That is, He will inform you of your deeds, both good and bad, and He will reward you for them. Then He informed about them that they will swear to you, apologizing so that you will turn away from them, so do not rebuke them. So turn away from them, looking down on them, for they are unclean, that is, filthy and impure in their inner selves and beliefs. Their abode in the Hereafter is Hell, as a reward for what they used to earn, that is, of sins and transgressions. He informed that if they are pleased with them because of their oath to them, **then God is not pleased with the wicked people.** That is, those who go outside of the obedience of God and the obedience of His Messenger, for wickedness is going outside, and from it The mouse is called a foyssqa because it comes out of its hole to cause corruption. It is said that the date is foyssqat if it comes out of its sleeve.

Fath al-Qadir

His statement: 94- **They apologize to you** is information from God Almighty about the hypocrites who make false excuses, that they apologize to the believers when they return from the conquest, and this is a new statement. Rather, He said: **To them**, meaning to those who make false excuses, and He did not say: **To the city**, because the basis of the apology is to return to them, not to return to the city, and perhaps the apology occurs upon meeting before arriving there. Then God Almighty informed His Messenger, may God bless him and grant him peace, of what He would respond to them with, so He said: "Say: Make no excuses; we will never believe you." So He first forbade them from making false excuses, then He explained it by saying: **We will never believe you**, meaning we will never believe you, as if they claimed that they were truthful in their apology, because the purpose of the one making an apology is to be believed in what he apologizes with, so if he knows

that he will not be believed, he leaves the apology. The phrase **God has already informed us of your report** is an explanation of the one before it: meaning that we will not believe you because God has informed us by revelation what contradicts the truth of your apology. Rather, He singled out the Messenger, may God bless him and grant him peace, to respond to them, so He said: "Say: Make no excuses," even though the apology from them is to all the believers, because he, may God bless him and grant him peace, is their head, and the one who takes care of what comes to them from others. It is possible that what is meant by the pronoun is In His saying: **to you** is the Messenger, may God bless him and grant him peace, according to the well-known interpretation in such a case. His saying: **And God will see your work** means what deeds you will do in the future. Will you stop what you are doing now of evil or will you remain in it? And His saying: **and His Messenger** is conjoined with the noble name, and the object of the seeing is in the middle, indicating that God Almighty's seeing of what they will do of good or evil is what the reward or punishment revolves around. And in the phrase **then you will be returned to the Knower of the unseen** to the end, there is severe intimidation, because of what it includes of threat, especially what it includes of placing the apparent in place of the implicit, to indicate that He encompasses everything that happens from them that they conceal and show, and that He informs them of it and punishes them for it.

nothing of their consciences and deeds escapes His knowledge. "Then He will inform you of what you used to do" with rebuke and punishment for it.

Tafsir al-Baghawi

94- **They will apologize to you when you return to them.** It is narrated that the hypocrites who stayed behind from the Battle of Tabuk were eighty-some people. When the Messenger of God, may God bless him and grant him peace, returned, they came to apologize falsely. God the Almighty said: "Say, 'Do not apologize. We will never believe you.'" We will not believe you. **God has already informed us of your report**, in what preceded, **And God will see your work and so will His Messenger.** In the new sentence, will you repent from your hypocrisy or will you persist in it? **Then you will be returned to the Knower of the unseen and the seen, and He will inform you of what you used to do.**

Tafsir al-Baidawi

94. **They apologize to you** for staying behind. **If you return to them** from this journey. "Say, 'Do not apologize' with false excuses because: "We will not believe you" will not believe you because: "God has already informed us of your report" He informed us by revelation to His Prophet of some of your report, which is what is in your consciences of evil and corruption. "And God and His Messenger will see your deeds" Will you repent from disbelief or will you persist in it? It is as if it is a call to repentance and a respite for repentance. "Then you will be returned to the Knower of the unseen and the seen" meaning to Him. So the description was placed in place of the pronoun to indicate that He is aware of their secret and their public,

Surat al-Tawbah 9:95

They will swear to you by God when you return to them, so that you may turn away from them. Indeed, they are unclean, and their refuge is Hell, a recompense for what they used to earn.

Surat al-Tawbah 9:95

They will swear to you by God when you return to them, so that you may turn away from them. Indeed, they are unclean, and their refuge is Hell, a recompense for what they used to earn.

Tafsir al-Jalalayn

95 - **They will swear to you by God, if you return to them** from Tabuk, that they are excused for staying behind **to turn away from them** by not reprimanding them (so turn away from them. Indeed, they are unclean) filthy because of the evil of their inner selves **and their refuge is Hell as recompense for what they used to earn**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: O believers in God, these hypocrites who rejoiced in their position in opposition to the Messenger of God will swear to you, **If you return to them**, meaning: if you return to them from your raid, **to turn away from them**, so do not rebuke them, **so turn away from them**, God Almighty says to the believers: So leave their rebuke, and leave them to what they have chosen for themselves of disbelief and hypocrisy, **Indeed, they are unclean, and their refuge is Hell**, meaning: They are unclean, **and their refuge is Hell**, meaning: and their destination is Hell, which is their abode in the Hereafter, **as a reward for what they used to earn**, meaning: as a reward for the deeds they used to do in this world of disobeying God.

He mentioned that this verse was revealed about two hypocrites who said: What -

Muhammad ibn Sa'd narrated to us, he said, my father narrated to me, he said, my uncle narrated to me, he said, my father narrated to me, on the authority of his father, on the authority of Ibn 'Abbas, regarding his statement: **They will swear to you by God when you return to them to expose themselves to to for what they used to earn**, and that is "that it was said to the Messenger of God, may God bless him and grant him peace: Why do you not raid the yellow people, perhaps you will capture the daughter of the great Roman, for they are beautiful!" Two men said: You know, O Messenger of God, that women are a temptation, so do not tempt us with them! So give us permission! So he gave them permission. When they set out, one of them said: It is nothing but fat for the first eater! So the Messenger of God, may God bless him and grant him peace, set out, and nothing was revealed to him about that. When he was on some of the way, it was revealed to him while he was on some water: **If it had been a short excursion and a short journey, they would have followed you, but the distance was too great for**

them (al-Tawbah 9:42) and it was revealed to him: **God has pardoned you, why did you give them permission?** (al-Tawbah 9:43) and it was revealed to him: **Those who believe in God and the Last Day do not ask your permission** (al-Tawbah 9:44). 44] And it was revealed to him: **Indeed, they are unclean, and their refuge is Hell as recompense for what they used to earn**. A man who had fought with the Prophet, may God bless him and grant him peace, heard that, so he came to them while they were behind them and said: Do you know that a Qur'an was revealed to the Messenger of God, may God bless him and grant him peace, after you? They said: What did you hear? He said: I do not know, except that I heard him say: **Indeed, they are unclean!** A man called Makhshy said: By God, I would have liked to be flogged a hundred times and not be with you! So he came to the Messenger of God, may God bless him and grant him peace, and said: What brought you? He said: The face of the Messenger of God, may God bless him and grant him peace, is being blown away by the wind, and I am in a cocoon!! Then God revealed to him: **And among them are those who say, 'Give me leave and do not put me to trial'** (al-Tawbah 9:49), **And they say, 'Do not go forth in the heat'** (al-Tawbah 9:81). And about the man who said, **I wish I could be flogged a hundred times**, God revealed to him: **The hypocrites fear that a surah will be sent down to them informing them of what is in their hearts** (al-Tawbah 9:64). A man with the Messenger of God said: If these people are as they say, then there is no good in us! When that reached the Messenger of God, may God bless him and grant him peace, he said to him: Are you the one who said the word that you heard? He said: No, by Him who sent down the Book to you! So God revealed about him: **They have certainly said the word of disbelief and disbelieved after their Islam** (al-Tawbah 9:74), and God revealed about him: "And among you are those who listen to them. And God is Knowing of the wrongdoers" (al-Tawbah 9:47).

Yunus told me, he said, Ibn Wahb told us, he said, Yunus told me, on the authority of Ibn Shihab, he said, Abd al-Rahman ibn Abdullah ibn Ka'b ibn Malik told me: Abdullah ibn Ka'b said: I heard Ka'b ibn Malik say: When the Messenger of God, may God bless him and grant him peace, returned from Tabuk, and sat with the people, and when he had done that, those who had stayed behind came and began to apologize to him and swear to him, and they were about eighty-odd men, so the Messenger of God, may God bless him and grant him peace, accepted their outward expressions, and pledged allegiance to them, and sought forgiveness for them, and entrusted their secrets to God, and my hadith confirmed it. Ka'b said: By God, God has never bestowed upon me a greater blessing, after He guided me to Islam, than the truthfulness of the Messenger of God, may God bless him and grant him peace. I hope that I do not lie about him and perish as those who lied perished. God said to those who lied when He sent down the revelation, the worst thing He said to anyone: "They will swear to you by God when you return to them that you will turn away from them. So turn away from them. Indeed, they are

unclean, and their refuge is Hell as recompense for what they used to earn." Until His saying: **Indeed, God is not pleased with the wicked people.**

Tafsir al-Qurtubi

The Almighty said: **They will swear to you by God when you return to them** meaning from Tabuk. The thing sworn upon is omitted, meaning they swear that they were not able to leave. **To turn away from them** meaning to overlook their blame. Ibn Abbas said: meaning do not speak to them. And in the report, it is said that "he, peace be upon him, said when he returned from Tabuk: Do not sit with them and do not speak to them." **They are unclean** meaning their work is unclean, and the meaning is: they are unclean, meaning their work is ugly. **And their refuge is Hell** meaning their home and place. Al-Jawhari said: Refuge is any place to which something takes refuge at night or during the day. So-and-so took refuge in his home, ya'wi owyan, on fa'ul, and iwa'. From this is the Almighty's saying: **I will take refuge on a mountain that will protect me from the water** (Hud 11:43). And I took him refuge. And I took him refuge if I brought him down to you, I did and I did, with the same meaning, on the authority of Abu Yazid. The camel shelter **with a kasra on the waw** is a language that refers to the camel shelter in particular, and it is anomalous.

Tafsir Ibn Kathir

God Almighty informed about the hypocrites that if they return to the city, they will apologize to them. **Say, 'Do not apologize, we will never believe you.'** That is, we will not believe you. **God has already informed us of your report.** That is, God has informed us of your conditions. **And God will see your deeds and His Messenger.** That is, He will reveal your deeds to the people in this world. **Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.** That is, He will inform you of your deeds, both good and bad, and He will reward you for them. Then He informed about them that they will swear to you, apologizing so that you will turn away from them, so do not rebuke them. So turn away from them, looking down on them, for they are unclean, that is, filthy and impure in their inner selves and beliefs. Their abode in the Hereafter is Hell, as a reward for what they used to earn, that is, of sins and transgressions. He informed that if they are pleased with them because of their oath to them, **then God is not pleased with the wicked people.** That is, those who go outside of the obedience of God and the obedience of His Messenger, for wickedness is going outside, and from it The mouse is called a foysqa because it comes out of its hole to cause corruption. It is said that the date is foysqat if it comes out of its sleeve.

Fath al-Qadir

Then he mentioned that these false excuse-makers will confirm the false excuses they have come up with

by swearing when the believers return to them from the invasion. Their purpose in this confirmation is that the believers will turn away from them, not rebuke them or hold them accountable for staying behind, and will show satisfaction with them, as is indicated by the mention of satisfaction afterwards. The object of the oath was omitted because the speech indicates it, which is their false apology. The command to the believers to turn away from them means leaving them and emigrating to them, not being satisfied with them and pardoning their sins, as is indicated by the sentence 95- **Indeed, they are unclean** which is the reason for the command to turn away. The meaning is that they are unclean in themselves because all their actions are impure, so it is as if they have made their selves impure, or that they are people of impurity: meaning people of ugly actions. Similar to it is **Indeed, the polytheists are unclean** and since they were like this, they were not qualified to accept guidance to good and warning against evil, so they have no choice but to leave it. His saying: **And their abode is Hell** is a complete explanation, for whoever is among the people of Hell will not benefit from calling to goodness. Abode is any place to which something takes refuge, day or night. So-and-so took refuge in his home, he takes refuge, and *reward* is in the accusative case as a source, or as a cause, and the *ba* in **because of what they used to earn** is for causality.

Tafsir al-Baghawi

95- **They will swear to you by God when you return to them**, when you return to them from your invasion, **to turn away from them**, to overlook them and not reproach them, **so turn away from them**, so leave them and what they have chosen for themselves of hypocrisy, **indeed they are unclean**, impure, meaning: their work is ugly, **and their refuge**, in the Hereafter, **is Hell as recompense for what they used to earn.**

Ibn Abbas said: It was revealed about Jadd bin Qais, Mu'tab bin Qushair, and their companions, who were eighty hypocrites.

When the Prophet, may God bless him and grant him peace, arrived in Medina, he said: **Do not sit with them or speak to them.**

Tafsir al-Baidawi

95. **They will swear to you by God if you turn back to them to turn away from them.** So do not rebuke them. **So turn away from them.** "And do not rebuke them. Indeed, they are unclean." Reprimanding them is of no use, for the purpose of it is purification by making them repent. These are unclean and do not accept purification, so it is the reason for turning away and not reprimanding. "And their abode is Hell." is a complete explanation, and the meaning is: The fire is sufficient for them as reprimand, so do not bother to reprimand them. "As a recompense for what they used to earn." It is possible that it is a source or a reason.

Surat al-Tawbah 9:95

They will swear to you by God when you return to them, so that you may turn away from them. Indeed, they are unclean, and their refuge is Hell, a recompense for what they used to earn.

Surat al-Tawbah 9:96

They swear to you so that you may be pleased with them. But if you are pleased with them - then indeed, God is not pleased with the wicked people.

Tafsir al-Jalalayn

96 - (They swear to you that you may be pleased with them. But if you are pleased with them, then indeed, God is not pleased with the wicked people) meaning with them, and your pleasure is of no use with God's wrath.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: These hypocrites swear to you, O believers in God, as an excuse of falsehood and lies, "so that you may be pleased with them. But if you are pleased with them, then indeed, God is not pleased with the wicked people." He says: If you, O believers, are pleased with them and accept their excuse, since you do not know whether they are truthful or lying, then your pleasure with them will not benefit them with God, because God knows of the secrets of their affairs what you do not know, and of the hidden beliefs of theirs what you are ignorant of, and that they are in disbelief in God... meaning that they are the ones who have departed from faith to disbelief in God, and from obedience to disobedience.

Tafsir al-Qurtubi

Abdullah bin Ubayy swore that he would not stay away from the Messenger of God, may God bless him and grant him peace, after that and asked him to be pleased with him.

Tafsir Ibn Kathir

God Almighty informed about the hypocrites that if they return to the city, they will apologize to them. **Say, 'Do not apologize, we will never believe you.'** That is, we will not believe you. **God has already informed us of your report.** That is, God has informed us of your conditions. **And God will see your deeds and His Messenger.** That is, He will reveal your deeds to the people in this world. **Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.** That is, He will inform you of your deeds, both good and bad, and He will reward you for them. Then He informed about them that they will swear to you, apologizing so that you will turn away from them, so do not rebuke them. So turn away from them, looking down on them, for they are unclean, that is, filthy and impure in their inner selves and beliefs. Their abode in the Hereafter is Hell, as a reward for what they used to earn, that is, of sins

and transgressions. He informed that if they are pleased with them because of their oath to them, **then God is not pleased with the wicked people.** That is, those who go outside of the obedience of God and the obedience of His Messenger, for wickedness is going outside, and from it The mouse is called a foysqa because it comes out of its hole to cause corruption. It is said that the date is foysqat if it comes out of its sleeve.

Fath al-Qadir

And sentence 96 - **They swear to you** instead of what came before. Here the thing sworn by was omitted because it is known from what came before, and the thing sworn upon is for the same as what came before, and the Almighty made clear that their purpose with this oath is for the believers to be pleased with them, then He mentioned what indicates that it is not permissible to be pleased with these people who make false excuses, so He said: **But if you are pleased with them** as is required of them to help them, **then indeed, God is not pleased with the wicked people.** And if this is what God the Almighty wants from not being pleased with these wicked disobedient people, then it is necessary for you, O believers, not to do otherwise, rather it is obligatory upon you not to be pleased with them, even though your pleasure with them, if it happened, would be of no value and would not benefit them, and the purpose of God the Almighty informing us of His not being pleased with them is to forbid the believers from that because being pleased with someone with whom God is not pleased is something that a believer would not do.

Tafsir al-Baghawi

96-And Muqatil said: It was revealed about Abdullah bin Ubayy who swore to the Prophet, may God bless him and grant him peace, by God, there is no god but Him, and he would not fail to do so after that, and he asked the Prophet, may God bless him and grant him peace, to be pleased with him, so God Almighty revealed this verse, and revealed: "They swear to you so that you may be pleased with them. But if you are pleased with them, then indeed, God is not pleased with the wicked people."

Tafsir al-Baidawi

96. **They swear to you so that you may be pleased with them** by their oath, so that you continue to do to them what you used to do. **But if you are pleased with them, then indeed, God is not pleased with the wicked people** meaning that your pleasure does not necessitate the pleasure of God, and your pleasure alone will not benefit them if they are in the wrath of God and facing His punishment, and if they are able to confuse you, they cannot confuse God, so their cover will not be torn, nor will humiliation descend upon them. The purpose of the verse is to forbid being pleased with them and being deceived by their excuses after the command to ignore them and not pay attention to

Surat al-Tawbah 9:96

They swear to you so that you may be pleased with them. But if you are pleased with them - then indeed, God is not pleased with the wicked people.

them.

Surat al-Tawbah 9:97

The Arabs are more severe in disbelief and hypocrisy and more likely not to know the limits of what God has revealed to His Messenger. And God is Knowing and Wise.

Tafsir al-Jalalayn

97 - **The Bedouins** the people of the desert **are more severe in disbelief and hypocrisy** than the people of the cities because of their rudeness and coarse nature and their distance from listening to the Qur'an **and more deserving** more deserving **not to know the limits of what God has revealed to His Messenger** of the rulings and laws **and God is Knowing** of His creation **and Wise** in what He does with them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says that the Bedouins are more ungrateful to the Oneness of God, and more hypocritical, than the urban dwellers in the villages and cities. God Almighty described them thus because of their rudeness, the hardness of their hearts, and their lack of encounters with good people. Therefore, they are harder-hearted and less knowledgeable about the rights of God.

And his saying: **And it is more appropriate that they do not know the limits of what God has revealed to His Messenger**, he says: And it is more appropriate that they do not know the limits of what God has revealed to His Messenger, and that is, according to what Qatada said: the Sunnah.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And it is more likely that they do not know the limits of what God has revealed to His Messenger**, he said: They have less knowledge of the Sunnah.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Mughra told us, on the authority of al-A'mash, on the authority of Ibrahim, he said: A Bedouin sat with Zaid ibn Suhan while he was talking to his companions, and his hand had been injured on the day of Nahavand, so he said: By God, your talk pleases me, but your hand makes me doubt! Zaid said: What makes you doubt my hand? It is the left! The Bedouin said: By God, I do not know, is it the right hand that is cut off or the left? Zaid ibn Suhan said: God has spoken the truth: **The Bedouins are more severe in disbelief and hypocrisy and more likely not to know the limits of what God has revealed to His Messenger**.

And His statement: **And God is All-Knowing, All-Wise**, means: **And God is All-Knowing**, of those who know the limits of what He revealed to His Messenger, and the hypocrites among His creation, and the disbelievers among them, none of them is hidden from Him, *Wise*, in His management of them, and in His

forbearance in punishing them, with His knowledge of their secrets and their deception of His friends.

Tafsir al-Qurtubi

The Almighty's saying: **The desert Arabs are more severe in disbelief and hypocrisy** contains two issues:

First: When God, the Almighty, mentioned the conditions of the hypocrites in Medina, He mentioned those who were outside of it and far from it from the Bedouins, so He said that their disbelief is more severe. Qatada said: Because they are further from knowing the Sunnah. It was also said: Because they are more hard-hearted, harsher in speech, coarse in nature, and further from hearing the revelation. Therefore, God, the Almighty, said about them: **And more deserving** meaning more likely. **That they should not know** "that" is in the accusative case with the deletion of the *baa*. You say: You are deserving of doing and that you do. If you delete the *baa* only Al-Bukhari is suitable, and if you bring the *baa* then Al-Bukhari and others are suitable. You say: You are deserving of standing, and deserving of standing. If you said: You are deserving of standing, it would be wrong. Rather, it is suitable with *that* because *that* indicates the future, so it is as if it is a replacement for what was deleted. **The limits of what God has revealed** meaning the obligations of the Shari'ah. It was also said: God's proofs in the Lordship and the sending of the Messengers are due to their lack of foresight.

Second: Since this was the case and indicated their deficiency and their lowering from the full rank of others, three rulings were based on this:

First: They have no right to the spoils of war, as the Prophet, may God bless him and grant him peace, said in Sahih Muslim from the hadith of Buraidah, in which it says:

"Then invite them to move from their home to the home of the immigrants and tell them that if they do so, they will have what the immigrants have and will be subject to what the immigrants are subject to. If they refuse to move from it, then tell them that they will be like the Bedouin Muslims, and the ruling of God that applies to the believers will apply to them and they will have nothing in the spoils and booty unless they fight alongside the Muslims."

The second: disregarding the testimony of the Bedouins about the city dwellers, because that would confirm the accusation. Abu Hanifa permitted it, saying: Because it does not take into account every accusation, and all Muslims are just in his view. Al-Shafi'i permitted it if he is just and acceptable, and this is correct, as we explained in Surat Al-Baqarah. God the Almighty described the Bedouins here with three descriptions: The first - as disbelievers and hypocrites. The second - as someone who takes what he spends as a loss and awaits disaster for you. The third - as someone who believes in God and the Last Day and takes what he spends as an act of devotion to God and the prayers of the Messenger. So whoever has this description, it is unlikely that his testimony will not be accepted, and he will be included with the

Surat al-Tawbah 9:97

The Arabs are more severe in disbelief and hypocrisy and more likely not to know the limits of what God has revealed to His Messenger. And God is Knowing and Wise.

second and the first, and that is invalid. We have already discussed this in An-Nisa'.

Third: Their leading the people of the city in prayer is forbidden due to their ignorance of the Sunnah and their abandonment of Friday prayers. Abu Majlaz disliked the leading of the Bedouin. Malik said: He should not lead the prayer even if he approves of them. Sufyan al-Thawri, al-Shafi'i, Ishaq and the people of opinion said: Prayer behind the Bedouin is permissible. Ibn al-Mundhir chose this if he fulfilled the limits of prayer.

The Almighty said: **More severe** its origin is more severe, and it has been mentioned before. *Kufr* is an accusative of explanation. **And hypocrisy** is in apposition to it. **And more worthy** is in apposition to more severe, and its meaning is more appropriate. It is said: So-and-so is worthy of such-and-such, meaning he is worthy of it, and you are worthy of doing such-and-such, and the plural is *jadra'* and *jadayrun*. Its origin is from *jadar al-ha'it*, which means raising it with a building. So his saying: he is more worthy of such-and-such, means he is closer to it and more deserving of it. **That they do not know** means that they do not know. The Arabs: a generation of people, and the *nisba* to them is Arab among Arabs, and they are the people of the cities. The Bedouins among them are the inhabitants of the desert in particular. It came in classical poetry as '*a'arib*. The *nisba* to the Bedouins is '*a'rabi* because it does not have a singular, and '*a'raab* is not a plural for Arabs as the Nabataeans were a plural for Nabataeans, but rather '*arab* is a generic name. The pure Arabs are the pure ones among them, and it was taken from its wording and lied about it, like you say: there is no night. And they may say: the Arab Arabs. And '*ta'arab* means resembling the Arabs. And '*ta'arab* after his migration means he became a Bedouin. The Arabized Arabs are those who are not pure, and so are the Arabized, and Arabic is this language. Ya'rub bin Qahtan was the first to speak Arabic, and he is the father of all Yemenites. The Arabs and the Arabs are one: like the Persians and the Ajams. The Arab is the diminutive of the Arabs, as the poet said:

Fog is the food of the Arabs, but the souls of the non-Arabs do not desire it.

Rather, he made them small out of respect, as he said: I am its smooth trunk, and its generous cluster, all from Al-Jawhari. Al-Qushayri narrated that the plural of Arab is Arabs, and the plural of Bedouin is Arabs and Aaraib. When a Bedouin is told, **O Arab**, he is happy, and when an Arab is told, **A Bedouin**, he becomes angry. The Muhajireen and Ansar are Arabs, not Bedouins. The Arabs were called Arabs because the children of Ishmael originated from Araba, which is from Tihama, so they were named after it. The Quraysh settled in Araba, which is Mecca, and the rest of the Arabs spread out in its peninsula.

Tafsir Ibn Kathir

God the Almighty informed us that among the Bedouins there are disbelievers, hypocrites and believers, and that their disbelief and hypocrisy are greater than others, more severe and more deserving, that is, more deserving of their not knowing the limits of what God has revealed to His Messenger, as Al-A'mash said on the authority of Ibrahim, who said: A Bedouin sat with Zaid bin Suhan while he was talking to his companions, and his hand had been injured on the day of Nahavand. The Bedouin said: By God, your talk pleases me, but your hand makes me doubt. Zaid said: What makes you doubt my hand, is it the left? The Bedouin said: By God, I do not know whether they cut off the right or the left? Zaid bin Suhan said: God has spoken the truth: **The Bedouins are more severe in disbelief and hypocrisy and more likely not to know the limits of what God has revealed to His Messenger.** Imam Ahmad said: Abd al-Rahman bin Mahdi told us, Sufyan told us, on the authority of Abu Musa, on the authority of Wahb bin Munabbih, on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Whoever lives in the desert is rude, whoever follows game is heedless, and whoever comes to the ruler is tempted.** Abu Dawud, al-Tirmidhi and al-Nasa'i narrated it through various chains of transmission on the authority of Sufyan al-Thawri, and al-Tirmidhi said: It is *hasan ghareeb*, and we do not know it except from the hadith of al-Thawri. Since roughness and rudeness were among the people of the desert, God did not send a Messenger from them, but rather the mission was from the people of the villages, as God the Almighty said: **And We did not send before you, [O Muhammad], except men to whom We revealed, from the people of the towns.** When that Bedouin presented that gift to the Messenger of God, may God bless him and grant him peace, he returned it to him in multiples until he was satisfied, he said: **I was thinking of not accepting a gift except from a Qurayshi, a Thaqafi, an Ansari or a Dawsi**, because these people used to live in the cities of Mecca. And Taif, Medina and Yemen, they are more gentle in character than the Bedouins because of the harshness in the Bedouins' nature.

The Hadith of the Bedouin about kissing the child Muslim said: Abu Bakr bin Abi Shaybah and Abu Kurayb told us: Abu Usamah and Ibn Numayr told us on the authority of Hisham on the authority of his father on the authority of Aisha who said: Some Bedouins came to the Messenger of God, may God bless him and grant him peace, and said: Do you kiss your children? They said: Yes. They said: But by God, we do not kiss. So the Messenger of God, may God bless him and grant him peace, said: **And what do you have control over if God has taken mercy away from you?** And Ibn Numayr said: **Mercy from your heart.** And His saying, **And God is All-Knowing, All-Wise**, meaning, He is All-Knowing of who deserves to be taught faith and knowledge. He is All-Wise in what He has divided among His servants of knowledge and ignorance, faith and disbelief and hypocrisy. He is not questioned about what He does because of His knowledge and

wisdom. And the Most High informed us that among them are **some who take what they spend** meaning in the way of God **as a loss** meaning a fine and a loss **and he waits for you to have bad consequences** meaning, he awaits accidents and calamities for you **upon them is a bad consequence** meaning, it is reflected back to them and evil is circling them **and God is All-Hearing, All-Knowing** meaning, He hears the supplications of His servants and He is All-Knowing of who deserves victory and who deserves to be let down. And His saying, **And among the desert Arabs are those who believe in God and the Last Day and take what they spend as means of drawing near to God and prayers of the Messenger** this is the praised section of the desert Arabs, and they are those who take what they spend in the way of God as means of drawing near to God and seek thereby the supplication of the Messenger for them **Indeed, it is a means of drawing near to God** meaning, indeed, that will happen to them "God will admit them into His mercy. Indeed, God is Forgiving and Merciful."

Fath al-Qadir

His saying: 97- **The bedouins are more severe in disbelief and hypocrisy.** When God the Almighty mentioned the conditions of the hypocrites in Medina, He mentioned the condition of the bedouins who were outside of it, and He explained that their disbelief and hypocrisy are more severe than the disbelief and hypocrisy of others, because they are harder in heart, more coarse in nature, more rude in speech, and further from hearing the books of God and what His messengers brought. The bedouins are those who inhabit the deserts, unlike the Arabs, as it is general for this type of human beings, whether they inhabit the deserts or the villages. This is what the linguists said, and for this reason Sibawayh said: The bedouins are a plural form and not the plural form of the Arabs. Al-Naysaburi said: The linguists said: An Arab man if his lineage to the Arabs is established, and his plural is Arabs like the Magian and the Magi, and the Jew and the Jews, so if a bedouin is told, **O Arab**, he is happy, and if an Arab is told, **O Bedouin**, he becomes angry. This is because whoever settles in Arab villages is an Arab, and whoever settles in the desert is a Bedouin. For this reason, it is not permissible to call the Muhajireen and Ansar Bedouins, but rather they are Arabs. He said: It was said that the Arabs were called Arabs because the children of Ishmael, peace be upon him, grew up among the Arabs, which is from Tihamah, so they were attributed to their country, and everyone who lives in the Arabian Peninsula and speaks their language is from them. It was also said: because their tongues express what is in their hearts, and because of the eloquence and rhetoric in their language. The end. **And more worthy** is connected to **more worthy**, and its meaning is more appropriate. It is said: So-and-so is worthy of such-and-such: meaning he is worthy of it, and you are worthy of doing such-and-such. The plural is Jadar or Jadiroon, and its origin is from Jadar al-Ha'it, which means raising it by building. The meaning is: that they are more deserving and more appropriate **not to know the limits of what God has revealed** of laws and rulings, because of their distance from the places of the prophets and the lands of revelation. **And God is Knowing** of the conditions of

His creatures in general, and these among them are *Wise* in what He will reward them with of good and evil.

Tafsir al-Baghawi

97-**The Bedouins**, meaning the Bedouins, **are more severe in disbelief and hypocrisy** than the urbanites, **and more deserving**, more appropriate and more appropriate, **not to know the limits of what God has revealed to His Messenger**, due to their distance from hearing the Qur'an and knowing the Sunnahs, **and God is Knowing**, of what is in the hearts of His creation, *Wise* in what He has imposed of His obligations.

Tafsir al-Baidawi

97. **The Bedouins** the Bedouins. **More severe in disbelief and hypocrisy** than the city dwellers because of their savagery and cruelty and their lack of interaction with people of knowledge and their lack of listening to the Book and the Sunnah. **And it is more deserving that they do not know** "and more deserving that they do not know. **The limits of what God has revealed to His Messenger** of the laws, their obligations and their Sunnah. **And God is Knowing** of the knowledge of the condition of every one of the people of the hair and the mud. *Wise* in what He afflicts their wrongdoers and their good-doers with, punishment and reward.

Surat al-Tawbah 9:98

And among the bedouins are those who consider what they spend as a loss and await for you a series of evil consequences. Upon them is a series of evil. And God is Hearing and Knowing.

Surat al-Tawbah 9:98

And among the bedouins are those who consider what they spend as a loss and await for you a series of evil consequences. Upon them is a series of evil. And God is Hearing and Knowing.

Tafsir al-Jalalayn

98 - **And among the bedouins is he who takes what he spends** in the way of God **as a loss** a loss and a loss because he does not hope for its reward, but rather spends it out of fear, and they are Banu Asad and Ghatafan **and he waits** awaits **for you the circles** the circles of time that they will turn against you so that he can escape **upon them is the circle of evil** with the dammah and fathah, meaning that the torment and destruction revolve around them, not you **and God is Hearing** of the words of His servants *Knowing* of their actions.

Tafsir al-Suyuti

God Almighty said: And among the bedouins are those who believe in God, the verse. Ibn Jarir narrated on the authority of Mujahid that it was revealed about Banu Muqrin, about whom it was revealed. Nor upon those who, when they come to you, that you may mount them.

And Abd al-Rahman bin Muqal al-Muzani said: We were ten sons of Muqrin, and this verse was revealed about us.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And among the Bedouins are those who consider their expenditures that they spend in jihad against a polytheist, or in helping a Muslim, or in some of the things that God has urged His servants to do, **a loss**, meaning: a loss that is incumbent upon them, for which they do not hope to receive a reward, nor do they ward off punishment from themselves, **and they await for you the evil consequences**, meaning: and they await for you the evil consequences, that the days and nights will turn towards something bad and the arrival of something beloved, and the victory of an enemy over you. God Almighty says: **upon them is the evil consequences**, meaning: God has made the evil consequences happen to them, and the calamity will befall them, not upon you, O believers, nor with you, **and God is All-Hearing**, of the supplications of those who supplicate, *All-Knowing* of their planning, and what is coming down upon them from God's punishment, and what they will end up with from His painful punishment.

And the people of interpretation said something similar to what we said about that.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about the statement of God: **And among the desert Arabs are those who consider what they spend as a loss and await for you a misfortune**, he said:

These are the hypocrites among the desert Arabs, who only spend to show off, to avoid going to war or fighting or fighting, and they consider their spending a misfortune. Do you not see that He says: "and await for you a misfortune. Upon them is the misfortune"?

There are different readings of this.

The majority of the people of Medina and Kufa read it as: **upon them is a circle of evil** with the opening of the seen, meaning an adjective for **the circle**, even though **the circle** is added to it, like their saying: **He is a man of evil** and **a man of truth**, from *ka'anhu* if it is opened as a source from their saying: **I made him evil, I made him evil, I made him evil, I made him evil, I made him evil, I made him evil**.

Some of the people of Hijaz and some of the people of Basra read it as: **(upon them is the circle of evil)**, with a damma on the seen, as if he made it a noun, just as one says: upon him is the circle of affliction and torment. And whoever says: **(upon them is the circle of evil)** with a damma, does not say: **(This is the evil man)** with a damma, and **(the evil man)**, and the poet said:

I was like a bad wolf, when he saw blood on his companion one day, he referred to the blood

Abu Jaafar said: The correct reading of this, according to us, is with the opening of the seen, meaning: upon them is the circle that will harm them with harm. Just as one says: **(He is a man of truth)**, as an adjective.

Tafsir al-Qurtubi

God the Almighty said: **And among the bedouins are those who take** **ما** in the nominative case as a subject. **What they spend is a loss** are two objects, and the meaning is that they spend it, so the ha' was deleted due to the length of the noun. Maghramaan means loss and deprivation, and its origin is the necessity of something, and from it: **Indeed, its punishment is a loss** (al-Furqan 25:65) meaning necessary, that is, they see what they spend in jihad and charity as a loss and do not expect a reward for it. **And he awaits for you the evils** awaiting and waiting, and it was mentioned before. The circles are the plural of circle, and it is the state that changes from blessing to calamity, that is, they gather with ignorance of spending the evil of the income and the evil of the heart. **Upon them is the circle of evil** Ibn Kathir and Abu Amr read it with a damma on the seen here and in the fatha and the rest with a fatha. They agreed on the fatha on the seen in His statement: **Your father was not a bad man** (Maryam 19:28). The difference between them is that evil with a damma is the disliked. Al-Akhfash said: **That is, upon them is the circle of defeat and evil**. Al-Farra' said: **That is, upon them is the circle of torment and affliction**. They said: **It is not**

permissible to say 'a man of evil' with the dammah, just as you do not say 'he is a man of torment or evil.' It was narrated from Muhammad ibn Yazid that he said: **Su' with the fathah is badness.** Sibawayh said: **I passed by a man of truth**, meaning a man of righteousness. It is not from truthfulness of the tongue, and if it were from truthfulness of the tongue, you would not have said: **I passed by a garment of truth.** And **I passed by a man of evil** is not from his evil, but rather its meaning is **I passed by a man of corruption.** Al-Farra' said: **Su' with the fathah is the source of 'his evil,' 'saw'an,' 'mis'a'ah,' and 'saw'iyah.** Someone else said: **The verb from it is 'sa'a yusu'u.** Su' with the dammah is a noun, not a source, and it is like saying: **Upon them is the circle of affliction and misfortune.**

Tafsir Ibn Kathir

God the Almighty informed us that among the Bedouins there are disbelievers, hypocrites and believers, and that their disbelief and hypocrisy are greater than others, more severe and more deserving, that is, more deserving of their not knowing the limits of what God has revealed to His Messenger, as Al-A'mash said on the authority of Ibrahim, who said: A Bedouin sat with Zaid bin Suhan while he was talking to his companions, and his hand had been injured on the day of Nahavand. The Bedouin said: By God, your talk pleases me, but your hand makes me doubt. Zaid said: What makes you doubt my hand, is it the left? The Bedouin said: By God, I do not know whether they cut off the right or the left? Zaid bin Suhan said: God has spoken the truth: **The Bedouins are more severe in disbelief and hypocrisy and more likely not to know the limits of what God has revealed to His Messenger.** Imam Ahmad said: Abd al-Rahman bin Mahdi told us, Sufyan told us, on the authority of Abu Musa, on the authority of Wahb bin Munabbih, on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Whoever lives in the desert is rude, whoever follows game is heedless, and whoever comes to the ruler is tempted.** Abu Dawud, al-Tirmidhi and al-Nasa'i narrated it through various chains of transmission on the authority of Sufyan al-Thawri, and al-Tirmidhi said: It is hasan ghareeb, and we do not know it except from the hadith of al-Thawri. Since roughness and rudeness were among the people of the desert, God did not send a Messenger from them, but rather the mission was from the people of the villages, as God the Almighty said: **And We did not send before you, [O Muhammad], except men to whom We revealed, from the people of the towns.** When that Bedouin presented that gift to the Messenger of God, may God bless him and grant him peace, he returned it to him in multiples until he was satisfied, he said: **I was thinking of not accepting a gift except from a Qurayshi, a Thaqafi, an Ansari or a Dawsi**, because these people used to live in the cities of Mecca. And Taif, Medina and Yemen, they are more gentle in character than the Bedouins because of the harshness in the Bedouins' nature.

The Hadith of the Bedouin about kissing the child Muslim said: Abu Bakr bin Abi Shaybah and Abu Kurayb told us: Abu Usamah and Ibn Numayr told us

on the authority of Hisham on the authority of his father on the authority of Aisha who said: Some Bedouins came to the Messenger of God, may God bless him and grant him peace, and said: Do you kiss your children? They said: Yes. They said: But by God, we do not kiss. So the Messenger of God, may God bless him and grant him peace, said: **And what do you have control over if God has taken mercy away from you?** And Ibn Numayr said: **Mercy from your heart.** And His saying, **And God is All-Knowing, All-Wise**, meaning, He is All-Knowing of who deserves to be taught faith and knowledge. He is All-Wise in what He has divided among His servants of knowledge and ignorance, faith and disbelief and hypocrisy. He is not questioned about what He does because of His knowledge and wisdom. And the Most High informed us that among them are **some who take what they spend** meaning in the way of God as a loss meaning a fine and a loss **and he waits for you to have bad consequences** meaning, he awaits accidents and calamities for you **upon them is a bad consequence** meaning, it is reflected back to them and evil is circling them **and God is All-Hearing, All-Knowing** meaning, He hears the supplications of His servants and He is All-Knowing of who deserves victory and who deserves to be let down. And His saying, **And among the desert Arabs are those who believe in God and the Last Day and take what they spend as means of drawing near to God and prayers of the Messenger** this is the praised section of the desert Arabs, and they are those who take what they spend in the way of God as means of drawing near to God and seek thereby the supplication of the Messenger for them **Indeed, it is a means of drawing near to God** meaning, indeed, that will happen to them "God will admit them into His mercy. Indeed, God is Forgiving and Merciful."

Fath al-Qadir

His saying: 98- **And among the bedouins are those who consider what they spend as a loss.** This is a variation of a genus or two types, the first of which are these, and the second is **And among the bedouins are those who believe in God.** The loss is the fine and the loss, and the origin of the fine and the fine is what a man spends and it is not obligatory for him in his belief, but he spends it for show and dissimulation, and it was said that the origin of the fine is the obligation as if he believed that it is obligatory for him for an external matter that the soul does not arise for. And *circles* is the plural of circle, and it is the state that changes from blessing to calamity, and its origin is what surrounds something, and the circles of time: its turns and its vicissitudes and its revolutions, and it is as if it is only used for something disliked, then the Almighty invoked against them by saying: **Upon them is the circle of evil** and made what he invoked against them similar to what they intended for the Muslims, and evil with the fat-ha according to the majority of the readers is a source to which the circle was added for the connection like you say a man of truth. Abu Amr and Ibn Kathir read with the damma of the seen, and it is the disliked. Al-Akhfash said: **That is, upon them is the circle of defeat and evil.** Al-Farra' said: **Upon them is the circle of evil** meaning torment and affliction. He said: *Evil* with the fat-ha is the source of his evil, evil and misfortune, and with the damma is a noun, not a

Surat al-Tawbah 9:98

And among the bedouins are those who consider what they spend as a loss and await for you a series of evil consequences. Upon them is a series of evil. And God is Hearing and Knowing.

source, and it is like saying the circle of affliction and misfortune. **And God is All-Hearing** of what they say, *All-Knowing* of what they conceal.

Tafsir al-Baghawi

98- **And among the bedouins is he who regards what he spends as a loss.** Ata' said: He does not expect a reward for giving it, nor does he fear punishment for withholding it, but rather he spends out of fear or hypocrisy. The loss is committing to what is not obligatory, **and he waits**, and waits **for you the circles** meaning: the vicissitudes of time, which sometimes bring good and sometimes bring evil. Yaman bin Rabab said: It means that time will turn against you, the Messenger will die and the polytheists will appear, **upon them is the circle of evil** "upon them" calamity and sorrow will revolve, and they will see in Muhammad and his religion only what will upset them.

Ibn Kathir and Abu Amr read: **the circle of evil** here and in Surat Al-Fath, with a damma on the seen, meaning: harm, affliction and misfortune. The others read with a fatha on the seen as a source. It was said: with a fatha it means apostasy and corruption, and with a damma it means harm and misfortune.

And God is All-Hearing, All-Knowing. It was revealed about the Bedouins of Asad, Ghatafan, and Tamim. Then He made an exception and said:

Tafsir al-Baidawi

98. "And among the Bedouins is he who takes **after** what he spends" he spends it in the way of God and gives it in charity. "as a fine" a fine and loss, since he does not consider it as a means of drawing closer to God nor does he hope for a reward for it, but rather he spends it for show or as a precaution. "And He awaits for you the circles" the circles of time and its turns so that the matter may turn against you and he may be freed from spending. "Upon them is the circle of evil" an objection by praying for them in the manner they are awaiting or informing about the occurrence of what they are awaiting for them, and the circle is originally a source or an active participle from the house that turns, and the obstacle of time was named after it, and "evil" with the fat-ha is a source added to it for emphasis like you say a man of truth. Ibn Kathir and Abu Amr read "evil" here. In the fat-ha with the damma on the seen. "And God is All-Hearing" of what they say when spending. "Knowing" of what they conceal.

Surat al-Tawbah 9:99

And among the bedouins are those who believe in God and the Last Day and consider what they spend as means of drawing closer to God and prayers of the Messenger. Unquestionably, it is a means of drawing closer to them. God will admit them into His mercy. Indeed, God is Forgiving and Merciful.

Tafsir al-Jalalayn

99 - **And among the bedouins are those who believe in God and the Last Day** such as Juhaynah and Muzaynah **and consider what they spend** in the way of God **as means of drawing near** that bring them closer **to God** and a means **to the prayers** of the Messenger **for him**. **Unquestionably**, it that is, their spending **is a means of drawing near** with the damma or sukoon on the ra' **for them** with Him. **God will admit them into His mercy** His Paradise. **Indeed, God is Forgiving** to the people of His obedience **and Merciful** to them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And among the Bedouins are those who believe in God and acknowledge His Oneness, and in the resurrection after death, and reward and punishment, and they intend what they spend in jihad against the polytheists, and in their travels with the Messenger of God, may God bless him and grant him peace, as **drawing closer to God**. And (**drawing closer**) is the plural of (**drawing closer**), which is what brings him closer to God's pleasure and love, **and the prayers of the Messenger**, meaning by that: And he seeks with what he spends, while seeking his closeness to God, the supplication of the Messenger and his asking for forgiveness for him.

We have previously demonstrated in our book that one of the meanings of *prayer* is supplication, which makes it unnecessary to repeat it in this place.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his saying: **And the prayers of the Messenger**, meaning: the Prophet's seeking of forgiveness, peace be upon him.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **And among the desert Arabs are those who believe in God and the Last Day and regard what they spend as means of drawing closer to God and prayers of the Messenger**, he said: The supplication of the Messenger, this is the second of God's desert Arabs.

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to us, on the authority of

Ibn Jurayj, on the authority of Mujahid: **And among the bedouins are those who believe in God and the Last Day**, he said: They are Banu Muqrin, from Muzaynah, and they are the ones about whom God said: "And there is no blame upon those who, when they come to you that you may mount them, you say, 'I find nothing on which to mount you,' and they turn away while their eyes overflow with tears out of grief" (al-Tawbah 9:92). He said: They are Banu Muqrin, from Muzaynah. He said, Hajjaj narrated to me, he said, Ibn Jurayj said: His statement: **The bedouins are more severe in disbelief and hypocrisy**, then he made an exception and said: **And among the bedouins are those who believe in God and the Last Day**, the verse.

Ahmad told us, Abu Ahmad told us, Jaafar told us, on the authority of Al-Bukhtari bin Al-Mukhtar Al-Abdi, who said, I heard Abd Al-Rahman bin Muqal say: We were ten sons of Muqrin, and the following was revealed about us: **And among the desert Arabs are those who believe in God and the Last Day**, to the end of the verse.

Abu Jaafar said: God said: **Indeed, it is a means of drawing near to them**. God Almighty says: **Indeed**, the prayers of the Messenger are a means of drawing near to them from God.

It may be possible that its meaning is: **Indeed**, his spending that he spends in this way is a means of drawing closer to God. **God will admit them into His mercy**, meaning: God will admit them into those whom He has shown mercy to and whom He has admitted through His mercy into Paradise. **Indeed, God is Forgiving**, for what they have committed, *Merciful*, towards them despite their repentance and reform, that He will not punish them.

Tafsir al-Qurtubi

The Almighty said: **And among the desert Arabs are those who believe in God** meaning they believed. What is meant is Banu Muqrin from Muzaynah, as mentioned by Al-Mahdawi. *Qurbat* is the plural of qurbah, which is what one draws near to God Almighty with. The plural is qurbah, qurbat, and qurbat, as narrated by An-Nahhas. Qurbah **with a dammah** is what one draws near to God Almighty with. You say: I drew near to God an offering. Qurbah with a kasrah on the qaf is what water is drawn from. The plural for the smallest number is qurbat, qurbat, and qurbat, and for many there is qurbah. Likewise, the plural of everything that is in the form fa'lah, such as sidrat and faqrah. You can open the 'ayn, break it, or sukun it, as narrated by Al-Jawhari. Nafi' read in the narration of Warsh qurbah with a dammah on the ra', which is the original. The rest read it with a sukun for ease, such as kutub and rusul. There is no disagreement about qurbah. Ibn Sa'dan narrated that Yazid ibn Al-Qa'qa' read *Ala innahu qurbah lahum*. The meaning of **and the prayers of the Messenger** is his seeking forgiveness and supplication. Prayer is of various types. Prayer from God, the Almighty, is mercy, goodness, and blessing. God the Almighty said: **It is He who sends blessings upon you, and His angels do** (al-Ahzab 33:43). Prayer from the angels is

Surat al-Tawbah 9:99

And among the bedouins are those who believe in God and the Last Day and consider what they spend as means of drawing closer to God and prayers of the Messenger. Unquestionably, it is a means of drawing closer to them. God will admit them into His mercy. Indeed, God is Forgiving and Merciful.

supplication, and it is also from the Prophet, may God's prayers and peace be upon him, as he said: "And pray for them. Indeed, your prayer is a reassurance for them." That is, your supplication is a confirmation and reassurance for them. **Indeed, it is a means of drawing near to them.** That is, it brings them closer to God's mercy, meaning their expenses.

Tafsir Ibn Kathir

God the Almighty informed us that among the Bedouins there are disbelievers, hypocrites and believers, and that their disbelief and hypocrisy are greater than others, more severe and more deserving, that is, more deserving of their not knowing the limits of what God has revealed to His Messenger, as Al-A'mash said on the authority of Ibrahim, who said: A Bedouin sat with Zaid bin Suhan while he was talking to his companions, and his hand had been injured on the day of Nahavand. The Bedouin said: By God, your talk pleases me, but your hand makes me doubt. Zaid said: What makes you doubt my hand, is it the left? The Bedouin said: By God, I do not know whether they cut off the right or the left? Zaid bin Suhan said: God has spoken the truth: **The Bedouins are more severe in disbelief and hypocrisy and more likely not to know the limits of what God has revealed to His Messenger.** Imam Ahmad said: Abd al-Rahman bin Mahdi told us, Sufyan told us, on the authority of Abu Musa, on the authority of Wahb bin Munabbih, on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace, who said:

Whoever lives in the desert is rude, whoever follows game is heedless, and whoever comes to the ruler is tempted. Abu Dawud, al-Tirmidhi and al-Nasa'i narrated it through various chains of transmission on the authority of Sufyan al-Thawri, and al-Tirmidhi said: It is hasan ghareeb, and we do not know it except from the hadith of al-Thawri. Since roughness and rudeness were among the people of the desert, God did not send a Messenger from them, but rather the mission was from the people of the villages, as God the Almighty said: **And We did not send before you, [O Muhammad], except men to whom We revealed, from the people of the towns.** When that Bedouin presented that gift to the Messenger of God, may God bless him and grant him peace, he returned it to him in multiples until he was satisfied, he said: **I was thinking of not accepting a gift except from a Qurayshi, a Thaqafi, an Ansari or a Dawsi,** because these people used to live in the cities of Mecca. And Taif, Medina and Yemen, they are more gentle in character than the Bedouins because of the harshness in the Bedouins' nature.

The Hadith of the Bedouin about kissing the child Muslim said: Abu Bakr bin Abi Shaybah and Abu Kurayb told us: Abu Usamah and Ibn Numayr told us on the authority of Hisham on the authority of his father on the authority of Aisha who said: Some Bedouins

came to the Messenger of God, may God bless him and grant him peace, and said: Do you kiss your children? They said: Yes. They said: But by God, we do not kiss. So the Messenger of God, may God bless him and grant him peace, said: **And what do you have control over if God has taken mercy away from you?** And Ibn Numayr said: **Mercy from your heart.** And His saying, **And God is All-Knowing, All-Wise,** meaning, He is All-Knowing of who deserves to be taught faith and knowledge. He is All-Wise in what He has divided among His servants of knowledge and ignorance, faith and disbelief and hypocrisy. He is not questioned about what He does because of His knowledge and wisdom. And the Most High informed us that among them are **some who take what they spend** meaning in the way of God **as a loss** meaning a fine and a loss **and he waits for you to have bad consequences** meaning, he awaits accidents and calamities for you **upon them is a bad consequence** meaning, it is reflected back to them and evil is circling them **and God is All-Hearing, All-Knowing** meaning, He hears the supplications of His servants and He is All-Knowing of who deserves victory and who deserves to be let down. And His saying, **And among the desert Arabs are those who believe in God and the Last Day and take what they spend as means of drawing near to God and prayers of the Messenger** this is the praised section of the desert Arabs, and they are those who take what they spend in the way of God as means of drawing near to God and seek thereby the supplication of the Messenger for them **Indeed, it is a means of drawing near to God** meaning, indeed, that will happen to them "God will admit them into His mercy. Indeed, God is Forgiving and Merciful."

Fath al-Qadir

His statement: 99- **And among the bedouins are those who believe in God and the Last Day.** This is the second type of bedouins as mentioned above: that is, he believes in them both. **And takes what he spends as an offering.** That is, he makes what he spends in the way of God **as an offering.** It is the plural of qurbah, and it is what one draws near to God, the Most High. You say, **I have drawn near to God as an offering.** The plural is qurbah and qurbah. Meaning: He makes what he spends a reason for attaining closeness **with God** and a reason for **the prayers of the Messenger,** meaning the supplications of the Messenger for them, because he, may God bless him and grant him peace, used to supplicate for those who give charity. From this is his saying: **And pray for them, for your prayer is a comfort to them,** and from this is his saying, may God bless him and grant him peace: **O God, pray for the family of Abu Awfa.** Then He, the Most High, made clear that what this type of Arab spends as a way of drawing closer to God is acceptable and occurs in the way they intended, so He said: **Indeed, it is a way of drawing closer to them.** So He, the Most High, informed of its acceptance as a confirmed piece of report by the nominalization of the sentence and the

letters of warning and verification. In this there is a comfort to their thoughts and reassurance to their hearts that cannot be estimated, along with what it includes of censure for those who take what they spend as a loss, and a rebuke to them in the most eloquent way. The harm is that it refers to what is in what they spend and its feminization is in consideration of the report. Nafi' read, in a narration from him, *qurbah* with a damma on the *ra*, and the rest read it with a sukoon for ease. Then the Almighty explained *qurbah* by saying: **God will admit them into His mercy**, and the *seen* is to confirm the promise.

Ibn Abi Hatim and Abu Sheikh narrated on the authority of Al-Suddi regarding his statement: **God has informed us of your report**, he said: He informed us that if you had gone out, you would have only increased our confusion. "And regarding his statement: "So turn away from them," he said: When the Prophet, may God bless him and grant him peace, returned, he said to the believers: Do not speak to them and do not sit with them, so turn away from them as God has commanded." Abu Sheikh narrated on his authority regarding his statement: **So turn away from them**, he said: So overlook them. Abu Sheikh narrated on his authority regarding his statement: **The bedouins are more severe in disbelief and hypocrisy**, he said: than the hypocrites of Medina. **And they are more likely not to know the limits of what God has revealed to His Messenger**, meaning the obligations and what he has commanded of jihad. Abu Sheikh narrated on the authority of Al-Kalbi that this verse was revealed regarding Asad and Ghatafan. Ahmad, Abu Dawud, Al-Tirmidhi, Al-Nasa'i and Al-Bayhaqi in Shu'ab Al-Iman narrated on the authority of Ibn Abbas that the Prophet (peace and blessings of God be upon him) said: **Whoever lives in the desert is rough, whoever follows game is heedless, and whoever comes to the ruler will be tempted**. Ahmad's chain of transmission is as follows: Abd Al-Rahman bin Mahdi narrated to us, Sufyan narrated to us, on the authority of Abu Musa, on the authority of Wahb bin Munabbih, on the authority of Ibn Abbas, on the authority of the Prophet (peace and blessings of God be upon him), and he mentioned it. He said in Al-Taqreeb: Abu Musa, on the authority of Wahb bin Munabbih, is unknown from the sixth narrator, and those who said that he was Isra'il bin Musa were mistaken. Al-Tirmidhi said after narrating it: It is hasan gharib, we do not know it except from the hadeeth of Al-Thawri. Abu Dawud and Al-Bayhaqi narrated on the authority of Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) said: "Whoever starts out is rough, whoever follows game is heedless, and whoever comes to the doors of the ruler will be tempted, and no one increases in closeness to his ruler except that he increases in distance from God." Abu Al-Shaykh narrated on the authority of Ad-Dahhak regarding his statement: **And among the desert Arabs are those who consider what they spend as a loss**, he said: What is meant by loss is that he does not expect any reward or recompense from God, but rather he gives from the charity unwillingly. **And he awaits for you the worst destruction**. Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding the verse: These are the hypocrites among the desert Arabs who only spend for show, out of fear that they will invade, fight and battle,

and they see their spending as a loss. Ibn Jarir, Ibn Al-Mundhir Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **And among the desert Arabs are those who believe in God**, he said: They are Banu Muqrin from Muzaynah, and they are the ones about whom God said: **And there is no blame upon those who, when they come to you that you may mount them 3:10**. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Abd Al-Rahman Ibn Muqil who said: We were ten sons of Muqrin, and the verse: **And among the desert Arabs are those who believe in God 3:10** was revealed about us. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **and the prayers of the Messenger**, meaning the Prophet's seeking of forgiveness, may God bless him and grant him peace.

Tafsir al-Baghawi

99- **And among the bedouins are those who believe in God and the Last Day**. Mujahid said: They are Banu Muqrin from Muzaynah. Al-Kalbi said: Aslam, Ghifar, and Juhaynah.

Abu Saeed Abdullah bin Ahmed Al-Tahiri told us, my grandfather Abdul Rahman Al-Bazzar told us, Abu Bakr Muhammad bin Zakariya Al-Adhafri told us, Ishaq bin Ibrahim Al-Dabry told us, Abdul Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Ibn Sirin, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Aslam, Ghifar, and some of Juhaynah and Muzaynah are better in the sight of God on the Day of Resurrection than Tamim, Asad bin Khuzaymah, Hawazin, and Ghatafan**.

"And he takes what he spends as means of drawing closer to God." Qurrabaat is the plural of *qurbah*, meaning he seeks closeness to God Almighty. **And the prayers of the Messenger**, meaning his supplication and seeking forgiveness from him. Ata' said: They desire the supplication of the Prophet, may God bless him and grant him peace. **Indeed, it is a means of drawing closer to them**. Nafi' read it with the narration of Warsh, *qurbah* with a damma on the *ra*, and the rest read it with a sukoon. **God will admit them into His mercy**, into His Paradise. **Indeed, God is Forgiving and Merciful**.

Tafsir al-Baidawi

99. **And among the bedouins are those who believe in God and the Last Day and take what they spend as means of drawing near to God** is the reason for **drawing near** and it is the second object of *takes* and **with God** is its description or circumstance for *takes*. **And the prayers of the Messenger** and the reason for his prayers because he, may God bless him and grant him peace, used to supplicate for the givers of charity and ask forgiveness for them, and therefore it is the Sunnah of the one who is given charity to supplicate for the giver of charity when taking his charity, but he does not have to pray for him as he, may God bless

Surat al-Tawbah 9:99

And among the bedouins are those who believe in God and the Last Day and consider what they spend as means of drawing closer to God and prayers of the Messenger. Unquestionably, it is a means of drawing closer to them. God will admit them into His mercy. Indeed, God is Forgiving and Merciful.

him and grant him peace, said: **O God, bless the family of Abi Awfa** because it is his position, so he may bestow it upon others. **Indeed, it is a means of drawing near to them** is a testimony from God to the correctness of their belief and confirmation of their hope on the resumption with the letter of warning and *in* confirming the relation and the pronoun for their spending, and Warsh read *qurbah* with a damma on the ra'. **God will admit them into His mercy** and their justice by encompassing mercy upon them and the seen is for its confirmation and his saying: **Indeed, God is Forgiving and Merciful** is for its confirmation. It was said that the first is in Asad, Ghatafan, and Banu Tamim and the second in Abdullah Dhi Al-Bijadain and his people.

Surat al-Tawbah 9:100

And the first forerunners among the Muhajireen and the Ansar and those who followed them with good conduct - God is pleased with them and they are pleased with Him. And He has prepared for them gardens beneath which rivers flow, wherein they abide forever. That is the great attainment.

Tafsir al-Jalalayn

100 - **And the first forerunners among the Muhajireen and the Ansar** who were those who witnessed Badr or all of the Companions **and those who followed them** until the Day of Resurrection **with goodness** in action **God is pleased with them** with His obedience **and they are pleased with Him** with His reward **and He has prepared for them gardens beneath which rivers flow** and in a reading with the addition of {of} (therein to abide forever. That is the great attainment)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And those who preceded mankind first in believing in God and His Messenger, **of the Muhajireen**, who migrated from their people and clan, and left their homes and homelands, **and the Ansar**, who supported the Messenger of God, may God bless him and grant him peace, against his enemies from among the people of disbelief in God and His Messenger, **and those who followed them with goodness**, meaning: and those who followed their path in believing in God and His Messenger, and migrating from the land of war to the land of Islam, seeking God's pleasure, **God is pleased with them and they are pleased with Him**.

The people of interpretation differed regarding the meaning of his saying: **and the first to forefront**.

Some of them said: They are those who pledged allegiance to the Messenger of God, may God bless him and grant him peace, with the Pledge of Ridwan, or who were aware of it.

Mention who said that.

Ibn Wakee' told us, he said, Ibn Fadil told us, on the authority of Mutraf, on the authority of Amer, he said: The first immigrants are those who witnessed the pledge of allegiance under the tree.

Ibn Bashar told us, Yahya told us, Ismail bin Abi Khalid told us, on the authority of Al-Sha'bi, who said: The first immigrants, who witnessed the Pledge of Ridwan.

Al-Harith told me: Abdul Aziz told us: Sufyan told us, on the authority of Mutraf, on the authority of Al-Sha'bi, who said: **The first immigrants**, those who were before the pledge of allegiance until the pledge of allegiance, they are the first immigrants, and those who were after the pledge of allegiance, they are not among the first immigrants.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Ismail and Mutraf told us, on the authority of Al-Sha'bi, who said: **And the first to forefront among the Muhajireen and the Ansar**, they are those who pledged the Pledge of Ridwan.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Dawud, on the authority of Amer, he said: The two migrations were separated by the Pledge of Ridwan, which is the Pledge of Hudaybiyyah.

Al-Muthanna told me: Amr ibn Awn told us: Hisham told us: Ismail ibn Abi Khalid and Mutraf told us, on the authority of Al-Sha'bi: They are those who pledged allegiance to the Pledge of Ridwan.

Ahmad bin Ishaq told us, Abu Ahmad told us, Abthar Abu Zubayd told us, on the authority of Mutraf, on the authority of Al-Sha'bi, who said: The first immigrants are those who witnessed the Pledge of Ridwan.

Others said: Rather, they are those who prayed towards the two Qiblahs with the Messenger of God, may God bless him and grant him peace.

Who said that?

Ibn Wakee' told us, he said, Yahya bin Adam told us, on the authority of Qais, on the authority of Uthman Al-Thaqafi, on the authority of a client of Abu Musa, on the authority of Abu Musa, who said: The first immigrants are those who prayed facing the two qiblahs with the Prophet, may God bless him and grant him peace.

Al-Harith told me, he said, Abdul Aziz told us, he said, Qais bin Al-Rabi' told us, on the authority of Uthman bin Al-Mughira, on the authority of Abu Zur'ah bin Amr bin Jarir, on the authority of a client of Abu Musa, he said: I asked Abu Musa Al-Ash'ari about his statement: **And the first forerunners among the Muhajireen and the Ansar**, he said: They are those who prayed toward both qiblahs.

Ibn Wakee' told us, he said, my father told us, on the authority of Abu Hilal, on the authority of Qatada, he said: I said to Saeed bin Al-Musayyab: Why were they called **the first immigrants**? He said: Whoever prays with the Prophet, may God bless him and grant him peace, facing both qiblahs, is one of the first immigrants.

Ibn Bashar told us, Yahya bin Saeed told us, on the authority of Ibn Abi Arubah, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, who said: The first immigrants are those who prayed towards the two Qiblahs.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, regarding his statement: **And the first forerunners among the Muhajireen and the Ansar**, he said: They are those who prayed toward both qiblahs.

Muhammad bin Al-Muthanna told us, he said, Abbas bin Al-Waleed told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, the same.

Surat al-Tawbah 9:100

And the first forerunners among the Muhajireen and the Ansar and those who followed them with good conduct - God is pleased with them and they are pleased with Him. And He has prepared for them gardens beneath which rivers flow, wherein they abide forever. That is the great attainment.

Al-Muthanna told me, he said, Amr bin Awn told us, he said: Hisham told us, on the authority of some of his companions, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, and on the authority of Ash'ath, on the authority of Ibn Sirin, regarding his statement: **And the first to forefront**, he said: They are those who prayed towards the two qiblas.

Ibn Bashar told us, he said, Muadh bin Muadh told us, he said, Ibn Awn told us, on the authority of Muhammad, he said: The first immigrants, those who prayed towards the two qiblas.

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 the first forerunners among the Muhajireen and the Ansar**, he said: They are those who prayed toward both qiblas.

As for those who followed the first immigrants and the Ansar with goodness, they are those who submitted their Islam to God and followed their methods of immigration, support, and good deeds, such as:

Ahmad ibn Ishaq narrated to us, Abu Ahmad narrated to us, Abu Ma'shar narrated to us, on the authority of Muhammad ibn Ka'b, who said: Umar passed by a man who was reciting this verse: **And the first forerunners among the Muhajireen and the Ansar and those who followed them with good conduct**. He said: Who taught you this verse? He said: Ubayy ibn Ka'b taught it to me. He said: Do not leave me until I take you to him! So he came to him and said: Did you teach this man this verse? He said: Yes! He said: And did you hear it from the Messenger of God, may God bless him and grant him peace?! He said: Yes! He said: I used to think that we had been raised to a status that no one after us would attain! Ubayy said: Confirmation of that is in the beginning of the verse at the beginning of Al-Jumu'ah, the middle of Al-Hashr, and the end of Al-Anfal. As for the beginning of al-Jumuah 62: **And others of them have not yet joined them** (al-Jumuah 62:3), and the middle of al-Hashr 59: **And those who came after them say, 'Our Lord, forgive us and our brothers who preceded us in faith'** (al-Hashr 59:10), and as for the end of al-Anfal 8: **And those who believed afterward and emigrated and fought with you - those are from you** (al-Anfal 8:75).

Abu Kuraib narrated, Al-Hasan bin Atiyah narrated, Abu Ma'shar narrated, on the authority of Muhammad bin Ka'b Al-Qurazi, who said: Umar bin Al-Khattab passed by a man reciting, **And the first forerunners among the Muhajireen and the Ansar**, until he reached, **And they were pleased with him**. Umar took him by the hand and said, **Who taught you this?** He said, **Ubayy bin Ka'b!** Umar said, **Do not leave me until I take you to him!** When he came to him, Umar said, **Did you teach this man this verse like this?** He said, *Yes!* He said, "Did you hear it from the Messenger of God, may God bless him and grant him peace?" He said, *Yes!* He said, **I used to think that we had been raised to a level that no one after us would attain!** My father said:

Yes, this verse is confirmed in Surat al-Jumuah 62: **And others of them have not yet joined them to And He is the Exalted in Might, the Wise** (al-Jumuah 62:3), and in Surat al-Hashr 59: **And those who came after them say, 'Our Lord, forgive us and our brothers who preceded us in faith'** (al-Hashr 59:10), and in al-Anfal 8: **And those who believed afterward and emigrated and fought with you - those are from you** (al-Anfal 8:75), to the end of the verse.

It was narrated on the authority of Omar regarding this matter:

Ahmad bin Yusuf narrated to me, he said, Al-Qasim narrated to us, he said, Hajjaj narrated to us, on the authority of Harun, on the authority of Habib bin Al-Shaheed, and on the authority of Ibn Amir Al-Ansari: that Omar bin Al-Khattab recited: **And the first forerunners among the Muhajireen and the Ansar and those who followed them with good conduct**, so he raised the Ansar and did not add the waw in **those who**, so Zaid bin Thabit said to him: **And those who followed them with good conduct**, so Omar said: **Those who followed them with good conduct**, so Zaid said: The Commander of the Faithful knows best! Omar said: Bring me Ubayy bin Ka'b. So he went to him and asked him about that, so Ubayy said: **And those who followed them with good conduct**, so Omar said: Then we will follow Ubayy.

Abu Jaafar said: The reading is in the accusative case of **the Ansar**, in conjunction with **the Muhajireen**.

It was mentioned about Al-Hasan Al-Basri that he used to read: *Al-Ansar* in the nominative case, in conjunction with *Al-Sabiqaen*.

Abu Ja'far said: The reading that I do not permit other than it is the accusative case in *al-Ansar*, because of the consensus of the proof from the readings on it, and that the one who came first was from both groups, the Muhajireen and the Ansar. The intention was only to report on the one who came first from both groups, not to report on everyone. The addition of the *waw* in **those who followed them in goodness**, because that is how it is in the copies of the Qur'an of all the Muslims, on the condition that **those who followed in goodness**, is not **the Muhajireen and the Ansar**. As for **the forerunners**, they are in the nominative case because of the reference to their mention in His statement, **God is pleased with them and they are pleased with Him**.

The meaning of the words: God is pleased with all of them because they obeyed Him and responded to His Prophet's commands and prohibitions, and the first of the Muhajireen and Ansar, and those who followed them in goodness, were pleased with Him because He gave them a great reward for their obedience to Him and their belief in Him and in His Prophet, peace be upon him. **And He has prepared for them gardens beneath which rivers flow**, which they will enter, **abiding therein**, remaining therein, *forever*, neither dying therein nor leaving therein. **That is the great attainment**.

Tafsir al-Qurtubi

It contains seven issues:

First: When God, the Almighty, mentioned the types of Arabs, He mentioned the Muhajireen and the Ansar, and explained that among them were those who were the first to migrate and those who were the Followers, and praised them. There is disagreement about the number of their classes and types. We will mention a part of that to clarify the purpose of it, God willing. Omar bin Al-Khattab narrated that he read **and the Ansar** in the nominative case in apposition to **the first**. Al-Akhfash said: The genitive case in **the Ansar** is correct, because the first are among them. **The Ansar** is an Islamic name. Anas bin Malik was asked: "What do you think of people saying to you: The Ansar, is it a name that God named you with or were you called by it in the pre-Islamic period?" He said: **Rather, it is a name that God named us with in the Qur'an**. Abu Omar mentioned it in Al-Istidhkar.

Second: The text of the Qur'an gives preference to the first of the Muhajireen and Ansar, who are those who prayed towards the two Qiblahs, according to Saeed bin Al-Musayyab and a group. According to the companions of Al-Shafi'i, they are those who witnessed the Pledge of Ridwan, which is the Pledge of Hudaybiyyah, and Al-Sha'bi said the same. And on the authority of Muhammad bin Ka'b and Ata' bin Yasar: They are the people of Badr. And they agreed that whoever migrated before the change of the Qiblah is from the first Muhajireen, without any disagreement among them. As for the best of them, they are:

Third: Abu Mansur al-Baghdadi al-Tamimi said: Our companions agree that the best of them are the four caliphs, then the remaining six until the ten are complete, then the Badris, then the companions of Uhud, then the people of the Pledge of Ridwan at al-Hudaybiyah.

Fourth - As for the first of them to convert to Islam, Mujalid narrated on the authority of Al-Sha'bi, who said: I asked Ibn Abbas, **Who were the first people to convert to Islam?** He said, **Abu Bakr**, or did you not hear Hassan say:

If you remember a sorrow from a trusted brother, then remind your brother Abu Bakr of what they did.

The best of creation is the most pious, the most just after the Prophet, and the most faithful to his duties.

The second next is the praiseworthy scene and the first of them to believe in the messengers

Abu al-Faraj al-Jawzi narrated on the authority of Yusuf ibn Yaqub ibn al-Majshun that he said: I met my father, our Sheikh Muhammad ibn al-Munkadir, Rabia ibn Abi Abd al-Rahman, Salih ibn Kaysan, Sa'd ibn Ibrahim, and Uthman ibn Muhammad al-Akhnasi, and they had no doubt that the first of the people to embrace Islam was Abu Bakr. This is the opinion of Ibn Abbas, Hassan, and Asma bint Abi Bakr, and Ibrahim al-Nakha'i also said the same. It was also said that the first to embrace Islam was Ali. This was

narrated on the authority of Zayd ibn Arqam, Abu Dharr, al-Miqdad, and others. Al-Hakim Abu Abdullah said: I do not know of any disagreement among historians that Ali was the first of them to embrace Islam. It was also said that the first to embrace Islam was Zayd ibn Haritha. Mu'mar mentioned something similar on the authority of al-Zuhri. This is the opinion of Sulayman ibn Yasar, Urwah ibn al-Zubayr, and Imran ibn Abi Anas. It was also said that the first to embrace Islam was Khadija, the mother of the believers. This was narrated from al-Zuhri through various sources, and this is the opinion of Qatadah, Muhammad ibn Ishaq ibn Yasar, and a group of others. It was also narrated on the authority of Ibn Abbas. Al-Tha'labi, the commentator, claimed that scholars agreed that the first to convert to Islam was Khadija, and that their disagreement was only about those who converted to Islam after her. Ishaq bin Ibrahim bin Rahawayh Al-Hanthali combined these reports, and he used to say: The first man to convert to Islam was Abu Bakr, and the first woman to convert to Islam was Khadija, and the first boy to convert to Islam was Ali, and the first slave to convert to Islam was Zaid bin Haritha, and the first slave to convert to Islam was Bilal. And God knows best. Muhammad bin Saad said: Mus'ab bin Thabit told me, and Abu Al-Aswad Muhammad bin Abdul Rahman bin Nawfal told me: Al-Zubayr converted to Islam after Abu Bakr, and he was the fourth or fifth. Al-Layth bin Saad said: Abu Al-Aswad told me: Al-Zubayr converted to Islam when he was eight years old. It was narrated that Ali converted to Islam when he was seven years old. It was also said: He was ten years old.

Fifth: It is well known from the method of the people of hadith that every Muslim who saw the Messenger of God, may God bless him and grant him peace, is one of his companions. Al-Bukhari said in his Sahih: Whoever accompanied the Prophet, may God bless him and grant him peace, or saw him from the Muslims is one of his companions. It was narrated from Saeed bin Al-Musayyab that he did not count as a companion except one who stayed with the Messenger of God, may God bless him and grant him peace, for a year or two, and participated in one or two battles with him. If this statement is true from Saeed bin Al-Musayyab, then it is necessary that Jarir bin Abdullah Al-Bajali or anyone who shared with him the apparent lack of what he stipulated for them, from those we do not know of any disagreement regarding counting as companions, should not be counted as a companion.

Sixth: There is no dispute that the first of the emigrants was Abu Bakr al-Siddiq. Ibn al-Arabi said: Precedence is achieved by three things: the attribute, which is faith, the time, and the place. The best of these aspects is the precedence of attributes, and the evidence for that is the statement of the Prophet, may God bless him and grant him peace, in the Sahih:

"We are the last ones, but they were given the Scripture before us, and we were given it after them. This is their day in which they differed, and God has guided us to it. So the Jews will be tomorrow, and the Christians the day after tomorrow." So the Prophet, may God bless him and grant him peace, informed us that those nations who preceded us in time, we preceded them in faith and compliance with the

Surat al-Tawbah 9:100

And the first forerunners among the Muhajireen and the Ansar and those who followed them with good conduct - God is pleased with them and they are pleased with Him. And He has prepared for them gardens beneath which rivers flow, wherein they abide forever. That is the great attainment.

command of God Almighty and submission to Him, and surrender to His command and contentment with His duties and tolerance of His tasks. We do not object to Him, nor do we choose with Him, nor do we change His law based on our opinion as the People of the Scripture did, and that is by God's success in what He has decreed, His facilitation of what pleases Him, and we would not have been guided had God not guided us.

Seventh - Ibn Khuwaiz Mandad said: This verse includes the preference of those who were first in every virtue of the virtues of the Sharia, in knowledge, religion, courage, or other, from giving money and rank in honor. There is a difference of opinion on this issue between Abu Bakr and Omar, may God be pleased with them. The scholars differed on the preference of those who were first in giving over others. It was narrated on the authority of Abu Bakr al-Siddiq, may God be pleased with him, that he did not prefer people in giving over others according to their precedence. Omar used to say to him: Do you treat those who were first like those who had no precedence? Abu Bakr said: They only worked for God and their reward is for it. Omar used to prefer those who were first in his caliphate, then he said upon his death: If I live until tomorrow, I will join the lowest of people with the highest of them, so he died that night. The caliphate to this day is based on this difference of opinion.

The Almighty's saying: **And those who followed them with goodness** contains two issues:

First: Omar and the Ansar read it in the nominative case. Those who omitted the waw as a description of the Ansar, so Zaid bin Thabit reviewed it, so Omar asked Ubayy bin Kaab and he believed Zaid, so Omar returned to him and said: We only thought that we were raised to a level that no one else with us would attain. So my father said: I find proof of that in the Book of God at the beginning of Surah Al-Jumu'ah: **And others among them have not yet joined them** (Al-Jumu'ah: 3) and in Surah al-Hashr: **And those who came after them say**, Our Lord, forgive us and our brothers who preceded us in faith" (al-Hashr 59:10). And in Surah Al-Anfal with His saying: "And those who believed afterward and emigrated and fought with you - those are from you" (al-Anfal 8:75). So the reading with the waw was confirmed. And God explained with His saying: "With goodness" what they are followed in from their actions and words, not in what they committed of slips and mistakes, since they were not infallible, may God be pleased with them.

Second: The scholars differed regarding the followers and their ranks. Al-Khatib Al-Hafiz said: A follower is one who accompanied a companion, and one of them is called a follower and a follower. The words of Al-Hakim Abu Abdullah and others indicate that it is sufficient for him to hear from the companion or meet him even if there is no customary companionship. It has been said: The name of the followers is given to those who converted to Islam after Al-Hudaybiyyah, such as Khalid bin Al-Walid and Amr bin Al-Aas and

those who were close to them from the Muslims of the conquest, because it was proven that Abd Al-Rahman bin Awf complained to the Prophet, may God bless him and grant him peace, about Khalid bin Al-Walid, so the Prophet, may God bless him and grant him peace, said to Khalid:

"Leave my companions alone, for by Him in Whose Hand is my soul, if one of you were to spend **every day** the equivalent of Mount Uhud in gold, it would not reach the level of one of them, nor even half of it." It is surprising that Al-Hakim Abu Abdullah Al-Na'ma' and Suwaidan, the sons of Muqrin Al-Muzni, were counted among the Tabi'un when he mentioned the brothers among the Tabi'un, although they are two well-known companions who are mentioned among the companions, and they witnessed the Battle of the Trench as mentioned above. And God knows best. The greatest of the Tabi'un were the seven jurists from the people of Madinah, and they are: Sa'id bin Al-Musayyab, Al-Qasim bin Muhammad, Urwah bin Al-Zubayr, Kharijah bin Zaid, Abu Salamah bin Abd Al-Rahman, Abdullah bin Utbah bin Mas'ud, and Sulayman bin Yasar. Some of the great scholars composed them in one verse, saying:

Their thigh is Obaid God, Urwa, Qasim, Saeed Abu Bakr, Suleiman, Kharijah

Ahmad ibn Hanbal said: The best of the Tabi'un is Sa'id ibn al-Musayyab. He was told: Alqamah and al-Aswad. He said: Sa'id ibn al-Musayyab, Alqamah and al-Aswad. It was also narrated from him that he said: The best of the Tabi'un are Qais, Abu Uthman, Alqamah and Masruq. These were virtuous and from the elite of the Tabi'un. He also said: Ata' was the Mufti of Mecca and al-Hasan was the Mufti of Basra. These are the two people who speak the most about them, and the most unknown. It was narrated from Abu Bakr ibn Abi Dawud who said: The two leaders of the Tabi'un among women are Hafsa bint Sirin and Umrah bint Abd al-Rahman, and the third of them - and they are not like them - is Umm al-Darda'. It was narrated from al-Hakim Abu Abdullah who said: There is a class that is counted among the Tabi'un, but it is not authentic that any of them heard from the Companions. Among them are Ibrahim ibn Suwaid al-Nakha'i, who is not Ibrahim ibn Yazid al-Nakha'i the jurist. Bakir ibn Abi ibn Abi al-Sumait, and Bakir ibn Abdullah al-Ashja'. He mentioned others and said: Their class is counted among the followers of the Tabi'un, and they met the Companions, among them Abu al-Zinad Abdullah bin Dhakwan, who met Abdullah bin Omar and Anas. Hisham bin Urwah, who was introduced to Abdullah bin Omar, Jabir bin Abdullah and Musa bin Uqbah, who met Anas bin Malik, and Umm Khalid bint Khalid bin Saeed. Among the Tabi'un is a class called the Mukhadrameen, who are those who lived during the pre-Islamic era and during the lifetime of the Messenger of God (peace be upon him) and converted to Islam without having any companionship. One of them is Mukhadram **with the first letter of the letter Raa' open**, as if he is Khadram,

meaning he was cut off from his peers who lived during the Companions and other times. Muslim mentioned them and counted them as twenty people, among them Abu Amr al-Shaibani, Suwaid bin Ghafila al-Kindi, Amr bin Maymun al-Awdi, Abu Uthman al-Nahdi, Abd al-Khair bin Yazid al-Khairani **with the first letter of the letter Khaa' open**, a clan from Hamdan, Abd al-Rahman bin Mal, and Abu al-Halal al-Atki Rabi'ah bin Zararah. Among those who were not mentioned by Muslim are: Abu Muslim Al-Khawlani Abdullah bin Thaub, and Al-Ahnaf bin Qais. This is a brief overview of the knowledge of the Companions and Followers whose virtues were spoken of in the Holy Quran, may God be pleased with them all. And it is sufficient for us to have the words of God the Almighty: **You are the best nation produced for mankind** (Al Imran 3:110) based on what was mentioned above. And the words of God the Almighty: **And thus We have made you a just community** (al-Baqarah 2:143) and the verse. And the Messenger of God, may God's prayers and peace be upon him, said:

I wish we could see our brothers... Hadith. So he made us his brothers. If we fear God and follow his footsteps, God will gather us in his group and not deviate us from his path and religion, for the sake of Muhammad and his family.

Tafsir Ibn Kathir

God the Almighty informs us of His pleasure with the first of the Muhajireen and Ansar and those who followed them in righteousness, and their pleasure with Him for what He has prepared for them of gardens of bliss and eternal bliss. Al-Sha'bi said: The first of the Muhajireen and Ansar are those who witnessed the Pledge of Ridwan in the year of Al-Hudaybiyyah. Abu Musa Al-Ash'ari, Sa'id bin Al-Musayyab, Muhammad bin Sirin, Al-Hasan and Qatadah said: They are those who prayed towards the two Qiblahs with the Messenger of God, may God bless him and grant him peace. Muhammad bin Ka'b Al-Qurazi said: Umar bin Al-Khattab passed by a man reciting this verse, "And the first of the Muhajireen and the Ansar," so Umar took him by the hand and said: Who taught you this? He said: Ubayy bin Ka'b. He said: Do not leave me until I take you to him. When he came to him, Umar said: Did you teach this verse like this? He said: Yes. He said: And did you hear it from the Messenger of God, may God bless him and grant him peace? He said: Yes. He said: I used to think that we were raised to a height that no one after us would reach. My father said: This verse is confirmed in the beginning of Surat al-Jumuah 62: **And others of them have not yet joined them, and He is the Exalted in Might, the Wise.** And in Surat al-Hashr 59: **And those who came after them the verse**, and in al-Anfal 8: **And those who believed after them and emigrated and fought with you the verse.** Ibn Jarir narrated it. He said: It was mentioned on the authority of Al-Hasan Al-Basri that he used to recite it with the Ansar raised in apposition to **and the first forerunners**. God Almighty has informed us that He is pleased with the first forerunners from the Muhajireen and the Ansar and those who followed them in

righteousness. So woe to whoever hates them or curses them or hates or curses some of them, especially the master of the companions after the Messenger and the best of them and the most excellent of them, I mean the greatest friend and greatest caliph Abu Bakr bin Abi Quhafah, may God be pleased with him. For the betrayed group of the Rafidah are hostile to the best of the companions and hate them and curse them. God forbid from that. This indicates that their minds are upside down and their hearts are inverted. So where are these people from the faith in the Qur'an when they insult those with whom God is pleased? As for the Sunnis, they are pleased with those with whom God is pleased and insult those whom God and His Messenger insulted. They are loyal to those who are loyal to God and hostile to those who are hostile to God. They are followers, not innovators, and they follow examples, not innovators. For this reason, they are the successful party of God and His believing servants.

Fath al-Qadir

When God the Almighty mentioned the categories of the Arabs, He mentioned the Muhajireen and the Ansar, and explained that among them were those who were the first to migrate, and those who followed them. It was narrated on the authority of Umar ibn al-Khattab, may God be pleased with him, that he read 100- "and the Ansar **in the nominative case in apposition to** and the forerunners", and the rest of the reciters from the Companions and those who came after them read in the genitive case. Al-Akhfash said: The genitive case in the Ansar is correct, because the forerunners among them are included in His statement: "and the forerunners" and in the verse there is preference for the first forerunners among the Muhajireen and the Ansar, and they are those who prayed towards the two Qiblahs according to Saeed ibn al-Musayyab and a group, or those who witnessed the Pledge of Ridwan, which is the Pledge of Hudaybiyyah according to al-Sha'bi, or the people of Badr according to Muhammad ibn Ka'b and Ata' ibn Yasar, and there is no objection to applying the verse to all of these categories. Abu Mansur al-Baghdadi said: Our companions are unanimous that the best of them are the four caliphs, then the remaining six, then the Badris, then the people of Uhud, then the people of the Pledge of Ridwan at Hudaybiyyah. His saying: "And those who followed them with goodness" Omar bin Al-Khattab **may God be pleased with him** read: "Those who followed them" without the waw as a description of the Ansar, according to his reading with the Ansar in the nominative case. Zaid bin Thabit reviewed this with him, so he asked Ubayy bin Ka'b and he believed Zaid, so Omar changed his mind about the aforementioned reading, as narrated by Abu Ubaid, Ibn Jarir, Ibn Al-Mundhir, and Ibn Mardawayh. The meaning of those who followed them with goodness is: those who followed the first predecessors from the Muhajireen and the Ansar, and they are the companions who came after them until the Day of Resurrection. What is meant by them is not the followers in technical terms, and they are everyone who met the companions but did not meet the Prophet (blessings and peace of God be upon him), rather they are among those who fall under the verse, so the "min"

Surat al-Tawbah 9:100

And the first forerunners among the Muhajireen and the Ansar and those who followed them with good conduct - God is pleased with them and they are pleased with Him. And He has prepared for them gardens beneath which rivers flow, wherein they abide forever. That is the great attainment.

in his saying: "of the Muhajireen" according to this is for partiality. It was said that it is for clarification, so the praise includes all the companions and what is meant by the followers is those who came after them from the nation until the Day of Resurrection. His saying: "with goodness" is a restriction for the followers: that is, and those who followed them, wearing goodness in actions and words, following the example of the first predecessors. His saying: **God is pleased with them** is the predicate of the subject and what is conjoined to it. The meaning of His pleasure with them is that He accepted their obedience and overlooked them and was not angry with them. **And they were pleased with Him** for what He gave them of His grace. And along with His pleasure with them, He **has prepared for them gardens beneath which rivers flow** in the Hereafter. Ibn Kathir read **under which rivers flow** with the addition of *min*. The rest read it without it and with the accusative as a circumstantial adverb. The explanation of the flow of rivers beneath the gardens and the explanation of eternity and success have already been presented.

Tafsir al-Baghawi

100-"And the first forerunners among the Muhajireen and the Ansar" the verse. Jacob read it in the nominative case in apposition to his statement: "And the first forerunners".

They differed about the first two predecessors. Saeed bin Al-Musayyab, Qatad, Ibn Sirin and a group said: They are those who prayed towards the two Qiblahs.

Ata bin Abi Rabah said: They are the people of Badr.

Al-Sha'bi said: They are those who witnessed the Pledge of Ridwan, and the Pledge of Ridwan was at Al-Hudaybiyah.

They differed about who was the first to believe in the Messenger of God, may God bless him and grant him peace, after his wife Khadija, although they agreed that she was the first to believe in the Messenger of God, may God bless him and grant him peace. Some of them said: The first to believe and pray was Ali ibn Abi Talib, may God be pleased with him, and this is the opinion of Jabir. Mujahid and Ibn Ishaq said: He converted to Islam when he was ten years old.

Some of them said: The first to believe after Khadija was Abu Bakr Al-Siddiq, may God be pleased with him, and this is the saying of Ibn Abbas, Ibrahim Al-Nakha'i, and Al-Sha'bi.

Some of them said: The first to convert to Islam was Zaid bin Haritha, which is the opinion of Al-Zuhri and Urwah bin Al-Zubayr.

Ishaq bin Ibrahim Al-Hanthali combined these sayings and said: The first man to convert to Islam was Abu Bakr, may God be pleased with him, and the first woman to convert to Islam was Khadija, and the first boy to convert to Islam was Ali bin Abi Talib, may God

be pleased with him, and the first slave to convert to Islam was Zaid bin Haritha.

Ibn Ishaq said: When Abu Bakr, may God be pleased with him, converted to Islam, he declared his conversion to God and His Messenger. He was a beloved, easy-going man, the most well-mannered of the Quraysh and the most knowledgeable about what was in it. He was a merchant of good character and well-known. The men of his people used to come to him and befriend him for more than one matter, because of his knowledge and good company. So he began to call to Islam whoever he trusted from his people, and they converted at his hands - in what is known.

It was reported to me: Uthman ibn Affan, Az-Zubayr ibn Al-Awwam, Abd Al-Rahman ibn Awf, Saad ibn Abi Waqqas, and Talhah ibn Ubaidullah. He brought them to the Messenger of God (may God bless him and grant him peace) when they responded to him, so they became Muslims and prayed. These eight were the first to embrace Islam. Then people followed one another in embracing Islam. As for the first Ansar, they were those who pledged allegiance to the Messenger of God (may God bless him and grant him peace) on the night of Aqaba. They were six in the first Aqaba and seventy in the second. They were those who believed when Mus'ab ibn 'Umayr came to them to teach them the Qur'an. Many people became Muslims with him, as well as a group of women and children.

The Almighty said: **And the first forerunners among the Muhajireen** who migrated from their people and clan and left their homelands. **And the Ansar** meaning: and among the Ansar, who are those who supported the Messenger of God, may God bless him and grant him peace, against his enemies from the people of Medina and sheltered his companions, **and those who followed them with good conduct**. It was said: They are the rest of the Muhajireen and the Ansar, apart from/ the first forerunners.

It was said: They are those who followed their path in faith, migration, or support until the Day of Resurrection.

Ata said: They are the ones who remember the Muhajireen and Ansar with mercy and supplication.

Abu Sakhr Hamid bin Ziyad said: I came to Muhammad bin Kaab Al-Qurazi and said to him: What do you say about the companions of the Messenger of God, may God bless him and grant him peace? He said: All the companions of the Messenger of God, may God bless him and grant him peace, are in Paradise, the good and the bad. I said: How do you say this? He said: O man, read the words of God the Most High: **And the first forerunners [in Islam] among the Muhajireen and the Ansar** until he said: **God is pleased with them and they are pleased with Him**. And He said: **And those who followed them with good**, a condition for the followers, which is that they follow them in their good deeds and not their bad ones.

Abu Sakhr said: It is as if I have never read this verse.

We narrated that the Prophet, may God bless him and grant him peace, said: **Do not curse my companions, for by the One in Whose hand is my soul, if one of you were to spend the equivalent of Mount Uhud in gold, it would not equal one of their handfuls or even half of it.**

Then God Almighty gathered them together in the reward and said: **God is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow.** Ibn Kathir read: **underneath which rivers flow.** And it is also in the Qur'ans of the people of Mecca: "They will abide therein forever. That is the great attainment."

Tafsir al-Baidawi

100. "And the first of the Muhajireen" are those who prayed towards the two Qiblahs or those who witnessed Badr and those who converted to Islam before the migration. "And the Ansar" are the people of the first pledge of Aqaba. They were seven, and the people of the second pledge of Aqaba. They were seven, and those who believed when Abu Zurarah Mus'ab bin Umair came to them. It was read in apposition to "and the first of the Muhajireen". "And those who followed them in goodness" are those who will follow the first of the two tribes, or those who followed them in faith and obedience until the Day of Resurrection. "God is pleased with them" by accepting their obedience and approving their deeds. "And they are pleased with Him" by what they attained of His religious and worldly blessings. "And He has prepared for them gardens beneath which rivers flow" Ibn Kathir read **underneath which rivers** as in all other places. "They will abide therein forever. That is the great attainment".

Surat al-Tawbah 9:101

And among those around you of the bedouins are hypocrites and among the people of Madinah are those who have persisted in hypocrisy. You do not know them, but We know them. We will punish them twice, then they will be returned to a great punishment.

Surat al-Tawbah 9:101

And among those around you of the bedouins are hypocrites and among the people of Madinah are those who have persisted in hypocrisy. You do not know them, but We know them. We will punish them twice, then they will be returned to a great punishment.

Tafsir al-Jalalayn

101 - **And among those around you** O people of Medina **of the bedouins are hypocrites** such as Aslam, Ashja' and Ghaffar **and among the people of Medina** are also hypocrites **who have persisted in hypocrisy** they persisted in it and continued **You do not know them** addressing the Prophet, may God bless him and grant him peace (We know them. We will punish them twice) with disgrace or killing in this world and the punishment of the grave **then they will be returned** in the Hereafter **to a great punishment** which is the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And among the people around your city are hypocrites, and among the people of your city are also hypocrites like them.

His saying: **They were trained in hypocrisy**, means: they were trained in it and were trained in it.

And from it: **(a rebellious devil, and a rebellious one)**, which is the evil and obstinate one, and from it it was said: **(So-and-so rebelled against his Lord)**, meaning: he rebelled, and became accustomed to disobeying Him and became accustomed to it.

Ibn Zayd said about this:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And among the people of Medina are those who persist in hypocrisy**, he said: They persisted in it, they did not repent as the others repented.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And among the people of Medina are those who persist in hypocrisy**, meaning: they persist in it and refuse to do anything else.

Do not teach them, he says to his Prophet Muhammad, may God bless him and grant him peace: "Do not teach them, O Muhammad, you are those hypocrites whose characteristics I have described to you from among the Bedouins and the people of Medina around you, but we know them, as:

Al-Hasan told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: "And among those around

you of the bedouins are hypocrites" to his statement: **We know them**, he said: So what is the matter with people who burden themselves with the knowledge of people? So-and-so is in Paradise and so-and-so is in Hell! So if you ask one of them about himself, he says: I do not know! By my life, you know yourself better than you do the deeds of people, and you have undertaken something that the prophets before you did not undertake! The Prophet of God, Noah, peace be upon him, said: **And I have no knowledge of what they used to do** (Ash-Shu'ara': 112), and the Prophet of God, Shu'aib, peace be upon him, said: "The remainder from God is better for you, if you are believers. And I am not a guardian over you" (Hud 11:86), and God said to His Prophet, peace be upon him: **Do not teach them, We know them**.

And His saying: **We will punish them twice**, means: We will punish these hypocrites twice, once in this world, and the other in the grave.

Then the people of interpretation differed about what is in this world. What is it?

Some of them said: It is their disgrace. God disgraced them by revealing their affairs and revealing their secrets to the people through the tongue of the Messenger of God, may God bless him and grant him peace.

Who said that?

Al-Husayn ibn Amr al-Anqazi narrated to us, saying, my father narrated to us, saying, Asbat narrated to us, on the authority of al-Suddi, on the authority of Abu Malik, on the authority of Ibn Abbas, regarding the statement of God: **And among those around you of the bedouins are hypocrites, and among the people of Madinah are those who persist in hypocrisy** until His statement: **A great punishment**, he said: "The Messenger of God, may God bless him and grant him peace, stood up as a preacher on Friday and said: 'Go out, so-and-so, for you are a hypocrite, go out, so-and-so, for you are a hypocrite.' So he brought some of them out of the mosque and disgraced them. 'Umar met them as they were coming out of the mosque, so he hid from them out of shame that he had not attended the Friday prayer, and he thought that the people had left. And they hid from 'Umar, thinking that he had learned of their affair. 'Umar came and entered the mosque, and found that the people had not prayed, so a man from the Muslims said to him: 'Be of good cheer, 'Umar, for God has disgraced the hypocrites today! This is the first punishment, when He brought them out of the mosque, and the second punishment is the punishment of the grave.'"

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of Al-Suddi, on the authority of Abu Malik: **We will punish them twice**. He said: "The Messenger of God, may God bless him and grant him peace, would deliver a sermon and mention the hypocrites, and he would punish them with his tongue. He said: And the punishment of the grave."

Others said: What befalls them of captivity, killing, hunger and fear in this world.

Who said that?

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **We will punish them twice**, he said: killing and captivity.

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: **We will punish them twice**, with hunger and the punishment of the grave. He said: **Then they will be returned to a great punishment**, on the Day of Resurrection.

Al-Muntha told me, he said, Ishaq told us, he said, Ja'far ibn 'Awn, Al-Qasim, and Yahya ibn Adam told us, on the authority of Sufyan, on the authority of Ibn Abi Najeh, on the authority of Mujahid, regarding his statement: **We will punish them twice**, he said: hunger and killing, and Yahya said: fear and killing.

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: With hunger and killing.

Ibn Wakee' told us, he said, Yahya bin Yaman told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Abu Malik: **We will punish them twice**, he said: with hunger and the punishment of the grave.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **We will punish them twice**, he said: hunger and killing.

Others said: The meaning of this is, We will punish them with a punishment in this world and a punishment in the Hereafter.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **We will punish them twice**, the punishment of this world and the punishment of the grave, then they will be returned to a great punishment. "It was mentioned to us that the Prophet of God, may God bless him and grant him peace, confided to Hudhayfah twelve men from the hypocrites, and he said: Six of them will be sufficient for you with the debility, a lamp from the fire of Hell, which will take hold of one of them until it reaches his chest, and six will die a death." It was mentioned to us that when a man died, Umar ibn al-Khattab, may God have mercy on him, would look at Hudhayfah, and if he prayed for him, he would pray for him, otherwise he would leave him. It was mentioned to us that Umar said to Hudhayfah: I ask you by God, am I one of them? He said: No, by God, and I will not believe anyone else after you!

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Hasan: **We will punish them twice**, he said: The punishment of this world and the punishment of the grave.

Muhammad bin Bashar and Muhammad bin Al-Ala' told us, they said: Badal bin Al-Muhabbir told us, he said: Shu'bah told us, on the authority of Qatada: **We will punish them twice**, he said: A punishment in this world, and a punishment in the grave.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: The torment of this world, and the torment of the grave, then they will be returned to the torment of the Fire.

Others said: Their punishment was one of the two times: their misfortunes in their wealth and children, and the other time in Hell.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **We will punish them twice**, he said: As for the punishment in this world, it is wealth and children. And he recited the statement of God: "So do not let their wealth or their children impress you. God only intends to punish them with them in the life of this world" (al-Tawbah 9:55), with the calamities that befall them, it is a punishment for them, and it is a reward for the believers. He said: And punishment in the Hereafter, in the Fire, **Then they will be returned to a great punishment**, he said: the Fire.

Others said: Rather, one of the two times is the limits, and the other is the torment of the grave.

This was mentioned on the authority of Ibn Abbas from a source other than Murtadha.

Others said: Rather, one of the two times is taking zakat from their money, and the other is the torment of the grave.

This was mentioned on the authority of Sulayman ibn Arqam, on the authority of al-Hasan.

Others said: Rather, it is one of the two times, their punishment due to the anger that enters them regarding the matter of Islam.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **We will punish them twice**, he said: The punishment that was promised to them twice, as far as I have heard, is their grief over what they are in regarding the matter of Islam, and the anger that enters them without any reason, then their punishment in the grave when they reach it, then the great punishment to which they are returned, the punishment of the Hereafter, and eternity in it.

Abu Ja'far said: The most correct of the sayings in this regard, in my opinion, is that God informed us that He will punish those who persist in hypocrisy twice, and He did not provide us with evidence that would lead us to knowledge of the description of those two punishments. It is possible that some of what we have mentioned about those who said what we have been informed about. We do not have knowledge of which of that is which. However, in His statement, may He be glorified and exalted, **Then they will be returned to a great punishment**, there is evidence that the punishment both times is before they enter the Fire. The most likely of the two times is that it is in the

Surat al-Tawbah 9:101

And among those around you of the bedouins are hypocrites and among the people of Madinah are those who have persisted in hypocrisy. You do not know them, but We know them. We will punish them twice, then they will be returned to a great punishment.

grave.

And His statement: **Then they will be returned to a great punishment**, meaning: Then these hypocrites will be returned, after God has punished them twice, to a great punishment, and that is the punishment of Hell.

Tafsir al-Qurtubi

The Almighty said: **And among those around you of the bedouins are hypocrites** subject and predicate. That is, a people of hypocrites, meaning Muzaynah, Juhaynah, Aslam, Ghifar, and Ashja'. **And among the people of Madinah are those who are stubborn in hypocrisy** that is, a people who are stubborn in hypocrisy. It was said: stubborn is from the description of the hypocrites, so there is an inversion in the speech, meaning. And among those around you of the bedouins are hypocrites who are stubborn in hypocrisy, and among the people of Madinah is the same. The meaning of stubborn is that they stayed and did not repent, according to Ibn Zayd. Another said: they persisted in it and refused anything else, and the meaning is close. The root of the word is from softness, touching, and detachment, so it is as if they were devoted to hypocrisy. From this comes the word mardah **a sand dune with no vegetation in it**, and a branch with no leaves on it, and a horse with no hair on its two sides, and a young man with no beard between beardless, and it is not said: a young girl with no beard. The smoothing of a building is its smoothing. This is evident in His statement: **A smoothed structure** (al-Naml 27:44). The smoothing of a branch is its stripping of its leaves. It is said: marda, murada, marwadan, and muradah.

The Almighty's saying: **You do not know them, We know them** is like His saying: **You do not know them, God knows them** (al-Anfal 8:60) based on what was mentioned above. It was said: The meaning is that you do not know, O Muhammad, the outcome of their affairs, and we are the only ones who know them. This prevents anyone from being judged to be in Heaven or Hell.

God the Almighty says: **We will punish them twice; then they will be returned to a great punishment**. Ibn Abbas said: With diseases in this world and the punishment of the Hereafter. The illness of the believer is expiation, and the illness of the disbeliever is a punishment. It was said that the first punishment is the disgrace when the Prophet (peace and blessings of God be upon him) finds out about them, as will be explained in the case of the hypocrites. The second punishment is the punishment of the grave. Al-Hasan and Qatadah: The punishment of this world and the punishment of the grave. Ibn Zayd: The first is the calamities in their wealth and children, and the second is the punishment of the grave. Mujahid: Hunger and killing. Al-Farra: Killing and the punishment of the grave. It was said: Captivity and killing. It was said:

The first is taking zakat from their wealth and implementing the prescribed punishments on them, and the second is the punishment of the grave. It was said: One of the two punishments is what God the Almighty said: **So do not let their wealth impress you - to His saying - God only intends to punish them with it in the life of this world**. The purpose of the verse is to follow the punishment, or to double the punishment for them.

Tafsir Ibn Kathir

The Almighty informs His Messenger, may God bless him and grant him peace, that among the Arab tribes around Medina there are hypocrites, and among the people of Medina there are also hypocrites who are **recalcitrant to hypocrisy**, meaning they have become accustomed to it and persist in it. From this it is said that a rebellious devil or a rebellious person is said to have rebelled against God, meaning he has become arrogant and haughty. His statement, **You do not know them, We know them**, does not contradict the statement of the Almighty, **And if We willed, We could show them to you, and you would know them by their mark, and you will surely know them by the tone of their speech**, because this is a matter of identifying them by characteristics by which they are known, not that he knows all of the hypocrites and doubters with him specifically. He knew that there were hypocrites among some of the people of Medina whom he mixed with, even though he saw them morning and evening. Evidence of this is the soundness of what Imam Ahmad narrated in his Musnad where he said: Muhammad ibn Ja'far told us, Shu'bah told us on the authority of al-Nu'man ibn Salim on the authority of a man on the authority of Jubayr ibn Mut'im, may God be pleased with him, who said: I said: O Messenger of God, they claim that we have no reward in Mecca. He said: **Your rewards will come to you, even if you were in a fox's hole**. He leaned his head towards the Messenger of God, may God bless him and grant him peace, and said, **There are hypocrites among my companions**. This means that some hypocrites and slanderers may say things that are not true, and this is the speech that Jubayr ibn Mut'im heard. It was mentioned in the interpretation of his statement, **and they intended what they did not attain**, that he, may God bless him and grant him peace, informed Hudhayfah of the names of fourteen or fifteen hypocrites. This is a specification that does not require that he knew their names and identities, all of them. And God knows best.

Al-Hafiz Ibn Asakir narrated in the biography of Abu Omar Al-Bayrouti on the authority of Hisham bin Ammar: Sadaqah bin Khalid told us, Ibn Jaber told us, an old man in Beirut whose nickname was Abu Omar told me, I think he told me on the authority of Abu Al-Darda' that a man called Harmalah came to the Prophet, may God bless him and grant him peace, and said: Faith is here, and he pointed with his hand to his

tongue, and hypocrisy is here, and he pointed with his hand to his heart, and he did not remember God except a little, so the Messenger of God, may God bless him and grant him peace, said: **O God, make for him a tongue that remembers, and a heart that is grateful, and provide him with my love and the love of those who love me, and turn his affair to goodness.** He said: O Messenger of God, I had companions from among the hypocrites and I was a leader among them, so should I not bring them to you? He said: **Whoever comes to us, we will ask forgiveness for him, and whoever persists, God is more deserving of it, and do not tear anyone's curtain.** He said: And Abu Ahmad al-Hakim narrated it likewise on the authority of Abu Bakr al-Baghdadi on the authority of Hisham ibn Ammar on his authority. And Abd al-Razzaq said: Muammar informed us on the authority of Qatadah regarding this verse that he said: What is the matter with people who are forced to teach people? So-and-so is in Paradise and so-and-so is in Hell. So if you ask one of them about himself, he says, **I do not know.** By my life, you know yourself better than you about the conditions of the people. And you have taken on something that the prophets before you did not take on. The Prophet of God, Noah, peace be upon him, said: **And I do not know what they used to do.** And the Prophet of God, Shu'ayb, peace be upon him, said: "What remains of God is better for you, if you are believers. And I am not a guardian over you." And God, the Most High, said to His Prophet, peace and blessings be upon him: **Do not teach them, We know them.** Al-Suddi said on the authority of Abu Malik on the authority of Ibn Abbas regarding this verse, he said: The Messenger of God, peace and blessings be upon him, stood up as a preacher on Friday and said: "Go out, so-and-so, for you are a hypocrite. Go out, so-and-so, for you are a hypocrite." So he was taken out of the mosque. Some of them were disgraced, so Umar came while they were leaving the mosque, so he hid from them out of shame that he did not attend the Friday prayer and he thought that the people had left, and they hid from Umar thinking that he had known about their affair, so Umar came and entered the mosque and found that the people had not prayed, so a man from the Muslims said to him: Be happy, Umar, God has disgraced the hypocrites today. Ibn Abbas said: This is the first punishment when he expelled them from the mosque, and the second punishment is the punishment of the grave, and Al-Thawri said something similar on the authority of Al-Suddi on the authority of Abu Malik.

Mujahid said in his statement, **We will punish them twice**, meaning killing and captivity. He said in a narration, **With hunger and the torment of the grave, then they will be returned to a great torment.** Ibn Jurayj said, **The torment of this world and the torment of the grave, then they will be returned to a great torment in the Fire.** Al-Hasan Al-Basri said, **A torment in this world and a torment in the grave.** Abd Al-Rahman bin Zaid said, **As for the torment in this world, it is wealth and children.** He recited the statement of God Almighty, "So let not their wealth or their children impress you. God only intends to punish them with them in the life of this world." These calamities are a torment for them, and for the believers they are a reward. And a torment in the Hereafter in the Fire. **Then they will be returned**

to a great torment, he said, **The Fire.** Muhammad bin Ishaq said, **We will punish them twice**, he said, "It is what I have heard of what they are in regarding the matter of Islam and what enters them of wrath from that without reckoning, then their torment in the graves when they reach them, then the great torment to which they will be returned is the torment of the Hereafter and eternity in it." Saeed said, on the authority of Qatada, in his statement, **We will punish them twice**, "The torment of this world and the torment of the grave," **Then they will be returned to a great torment**, and he mentioned to us that the Prophet of God, may God bless him and grant him peace, said, The Prophet, peace and blessings be upon him, confided to Hudhayfah twelve hypocrites. He said, **Six of them will be sufficed by the plague, a lamp from the fire of Hell that will take hold of one of their shoulders until it reaches his chest, and six will die a natural death.** It was mentioned to us that when a man died whom he thought was one of them, Umar ibn al-Khattab, may God be pleased with him, would look at Hudhayfah and if he prayed over him, well and good, otherwise he would leave him. It was mentioned to us that Umar said to Hudhayfah, **I ask you by God, am I one of them?** He said, **No, and I will not believe anyone of them after you.**

Fath al-Qadir

His statement: 101- **And among those around you of the bedouins are hypocrites.** This is a return to explaining the conditions of the hypocrites from the people of Medina and those who are close to it from the bedouins. And among those around you is an advanced predicate, and among the bedouins is a statement, and it is in the accusative case as a state, and hypocrites is the subject. It was said: And those who are around Medina from the hypocrites are Juhayna, Muzayna, Ashja', and Ghaffar, and the phrase **And among the people of Medina are those who are accustomed to hypocrisy** is conjoined to the first phrase, conjoining one sentence to another. It was said: **From the people of Madinah** is in apposition to the predicate in the first sentence, so according to the first, the subject is understood: that is, from the people of Madinah are people who are stubborn in hypocrisy, and according to the second, the meaning is: and from those around you from the Bedouins and from the people of Madinah are stubborn hypocrites, and since the sentence stubborn in hypocrisy is a new sentence, it has no syntactic position, and the root of mard and tamarad is softness, smoothness and detachment, so it is as if they were detachment for hypocrisy, and from it is a beardless branch: without leaves on it, and a beardless horse: without hair in it, and a beardless boy: without hair on his face, and a barren land: without vegetation in it, and marrad is explicit: bare, so the meaning is: that they remained in hypocrisy and persisted in it and did not turn away from it. Ibn Zayd said: its meaning is that they persisted in it and did something else, and the sentence **you do not know them** explains the first sentence, which is stubborn in hypocrisy: that is, they persisted in it with a strong persistence and were skilled in it until their matter was hidden from the Messenger of God, may God bless him and grant him peace, so how about the rest of the believers? What is meant is that he, may God bless

Surat al-Tawbah 9:101

And among those around you of the bedouins are hypocrites and among the people of Madinah are those who have persisted in hypocrisy. You do not know them, but We know them. We will punish them twice, then they will be returned to a great punishment.

him and grant him peace, did not know about their identities, not in general terms, because the hypocrite has evidence that is not hidden from him, may God bless him and grant him peace. The phrase **We know them** confirms what preceded it because it indicates their skill in hypocrisy and their entrenchment in it in a way that is hidden from people and is not apparent to anyone but God, the Exalted, because He knows what is hidden and what the consciences conceal and what the secrets conceal. Then He, the Exalted, threatened them and said: **We will punish them twice**. It was said that what is meant by *twice* is the punishment of this world by killing and captivity, and the punishment of the Hereafter. It was said that it is the disgrace when their hypocrisy is exposed, and the punishment in the Hereafter. It was said that it is the calamities in their wealth and children, and the punishment of the grave. It was said that it is other things that would take too long to mention, with no evidence that it is meant specifically. It appears that this repeated torment is in this world, in a way that is true of the name torment, and that they are tormented time after time, then they are returned after that to the torment of the Hereafter, which is what is meant by His statement: **Then they are returned to a great torment**. And whoever says that the torment the second time is the torment of the Hereafter said that the meaning of His statement: **Then they are returned to a great torment** is that they are returned after their torment in the Fire like all the disbelievers to the lowest level of it, or that they are tormented in the Fire with a torment specific to them and not to all the other disbelievers, then they are returned after that to the torment that includes them and all the other disbelievers.

Tafsir al-Baghawi

God the Almighty said: **And among those around you of the bedouins are hypocrites**, and they are from Muzaynah, Juhaynah, Ashja', Aslam and Ghifar, whose homes were around Medina. He says: Among these bedouins are hypocrites, **And among the people of Medina**, meaning: Among the people of Medina from Aws and Khazraj are hypocrites, **They are accustomed to hypocrisy**, meaning: They are accustomed to hypocrisy. It is said: So-and-so rebelled against his Lord, meaning: He rebelled and persisted in disobeying Him. That is, he was accustomed to it, persisted in it and became accustomed to it. And from this: the one who desires and the one who rebels. Ibn Ishaq said: They persisted in it and refused to do anything else.

Ibn Zayd said: They stayed with him and did not repent.

You do not teach them, you, Muhammad, "We teach them. We will punish them twice." They differed about these two punishments.

Al-Kalbi and Al-Suddi said: "The Prophet, may God

bless him and grant him peace, stood up as a preacher on Friday and said: 'Go out, so-and-so, for you are a hypocrite. Go out, so-and-so.' He expelled people from the mosque and disgraced them. This is the first punishment. The second is the punishment of the grave."

Mujahed said: The first: killing and captivity, and the second: the torment of the grave. And from him another narration: They were tormented with hunger twice.

Qatada said: The torment in this world and the punishment of the grave.

Ibn Zayd said: The first is the calamities in wealth and children in this world, and the other is the torment of the afterlife.

On the authority of Ibn Abbas: The first is to impose punishments on them, and the other is the torment of the grave.

Ibn Ishaq said: It is the anger of Islam that befalls them and their entering into it without any regard for it, then the torment of the grave.

It was said: One of them is the angels striking their faces and backs when they take their souls, and the other is the torment of the grave.

It was said that the first was to burn their mosque, the mosque of harm, and the other was to burn them in the fire of Hell. **Then they will be returned to a great punishment**, meaning: to the punishment of Hell, where they will remain forever.

Tafsir al-Baidawi

101. **And among those around you** meaning and among those around your town, meaning Medina. **Among the bedouins are hypocrites** they are Juhayna, Muzayna, Aslam, Ashja' and Ghifar who were settled around it. **And among the people of Medina** is an appositive to **and among those around you** or the predicate of an omitted word that I added. **Accustomed to hypocrisy**. Similar to it in deleting the described and replacing it with the adjective is his saying:

I am the son of Jala and Talaa Al-Thanaia

And the first is a description of the hypocrites, separated from it by the one conjoined to the good, or a statement of the beginning to clarify their cunning and their skill in hypocrisy. **You do not know them** you do not know them by their persons, and it is a confirmation of their skill in it and their skill in avoiding the sites of accusation to the extent that their condition is hidden from you despite your perfect intelligence and true insight. **We know them** and we are aware of their secrets. If they are able to confuse you, they are not able to confuse us. **We will punish them twice** with disgrace and killing or one of them and the punishment

of the grave, or by taking the zakat and the exhaustion of bodies. **Then they will be returned to a great punishment** to the punishment of the Fire.

Surat al-Tawbah 9:102

And others have confessed their sins. They have mixed a righteous deed with another evil. Perhaps God will accept their repentance. Indeed, God is Forgiving and Merciful.

Surat al-Tawbah 9:102

And others have confessed their sins. They have mixed a righteous deed with another evil. Perhaps God will accept their repentance. Indeed, God is Forgiving and Merciful.

Tafsir al-Jalalayn

102 - *And* another people) subject **who confessed their sins** from staying behind is its description and the predicate **they mixed a righteous deed** which is their jihad before that or their confession of their sins or something else **and another evil** which is their staying behind (perhaps God will accept their repentance. Indeed, God is Forgiving and Merciful) It was revealed about Abu Lubabah and a group who tied themselves to the pillars of the mosque when they heard what was revealed about those who stayed behind and they swore that none would release them except the Prophet, may God bless him and grant him peace, so he released them when it was revealed.

Tafsir al-Suyuti

The Almighty said: And others have confessed the verse. Ibn Mardawayh and Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, went on a military expedition, and Abu Lubabah and five others with him stayed behind. Then Abu Lubabah and two men with him thought and regretted and were certain of their destruction and said: We are in the shade and tranquility with the women, and the Messenger of God, may God bless him and grant him peace, and the believers are with him in jihad. By God, we will tie ourselves to the pillars and not release them until the Messenger of God, may God bless him and grant him peace, is the one who releases them. So they did and three remained who did not tie themselves. Then the Messenger of God, may God bless him and grant him peace, returned from his expedition and said: Who are these who are tied to the pillars? A man said: This is Abu Lubabah and his companions who stayed behind and made a covenant with God that they would not release themselves until you are the one who releases them. He said: I will not release them until I am ordered to release them. So God revealed the verse: And others confessed their sins. When it was revealed, He released them and excused them. The three who did not tie themselves were not mentioned in anything. They are the ones about whom God said: And others are awaiting the command of God. The verse: Then some people said, **They are lost because their excuse has not been revealed**, and others said, **Perhaps God will forgive them**, until it was revealed about the three who were left behind.

Ibn Jarir narrated on the authority of Ali bin Abi Talha on the authority of Ibn Abbas something similar.

And Abu Lubabah came with their money when they

were released and they said, O Messenger of God, our money, so give it in charity on our behalf and seek refuge for us. He said, I was not commanded to take anything from your money. So God revealed, **Take from their money charity** *verse*, and this amount alone was reported by Saeed Ibn Jubayr, Ad-Dahhak, Zaid Ibn Aslam, and others.

And Abd narrated on the authority of Qatada that it was revealed about seven people, four of whom tied themselves to the pillars, and they were Abu Abu Lubabah, Mirdas, Aws bin Khidham, and Tha'laba bin Wadi'ah. Abu al-Sheikh and Ibn Mandah narrated in the Companions on the authority of al-Thawri on the authority of al-A'mash on the authority of Abu Sufyan on the authority of Jabir, who said: Among those who stayed behind from the Messenger of God, may God bless him and grant him peace, in Tabuk were six: Abu Lubabah, Aws bin Khidham, Tha'laba bin Wadi'ah, Ka'b bin Malik, Murarah bin al-Rabi', and Hilal bin Umayya. Then Abu Lubabah, Aws, and Tha'laba came and tied themselves to the pillars and brought their money and said: O Messenger of God, take this that has kept us from you. He said: I will not release them until there is fighting. Then the Qur'an was revealed, and others confessed their sins. The verse's chain of transmission is strong.

Ibn Mardawayh narrated with a chain of transmission that includes Al-Waqidi on the authority of Umm Salamah who said: The repentance of Abu Lubabah was revealed in my house. I heard the Messenger of God, may God bless him and grant him peace, laughing at dawn, so I said: What makes you laugh, O Messenger of God? He said: Abu Lubabah has repented to me. I said: Tell him about that. He said: Whatever you wish. So I stood at the door of the room, and that was before the curtain was drawn up, and I said: O Abu Lubabah, be happy, for God has repented to you. The people rose up to release him, but he said: Until the Messenger of God, may God bless him and grant him peace, comes and he is the one who releases me. So when he went out to dawn, he released him. So it was revealed, and others confessed their sins.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And among the people of Medina are hypocrites who have become accustomed to hypocrisy, and among them are **and others who have acknowledged their sins**, meaning: they have admitted their sins, **they have mixed righteous deeds**, meaning, may His praise be glorified, by the righteous deeds that they have mixed with the bad deeds: their acknowledgment of their sins, and their repentance from them, and the other bad deeds: is their failure to follow the Messenger of God, may God bless him and grant him peace, when he went out to fight, and their abandonment of jihad with the Muslims.

If someone says: How is it said: **They mixed a good deed with a bad one**, when the statement is: They

mixed a good deed with a bad one?

It was said: The Arabs differed on this.

Some of the grammarians of Basra used to say: It was said like this, and it is permissible in Arabic for it to be **with another**, just as you say **the water and the wood were equal**, meaning: with the wood, and **and I mixed the water and the milk**.

Another denied that it was similar to their saying: **The water and the wood were equal**, and he argued for that by saying that the verb in *mixing* is an agent in the first and second, and it is permissible to present each one of them before the other, and that presenting **the wood** before *water* is not permissible in their saying: **The water and the wood were equal**, and that was, in his view, evidence that it contradicts *mixing*.

Abu Jaafar said: The correct statement regarding this, in my opinion, is that it is in the same sense as their saying: **I mixed water and milk**, meaning: I mixed it with milk.

Perhaps God will accept their repentance, he says: Perhaps God will accept their repentance. *Perhaps* from God is obligatory, but its meaning is: God will accept their repentance. However, in the speech of the Arabs, it is as you have described. **Indeed, God is Forgiving and Merciful**, he says: Indeed, God is Forgiving and Pardoning to whoever repents from his sins, and He covers them for him. *Merciful*, that is, He does not punish him for them.

The interpreters differed about the meaning of this verse and the reason for which it was revealed.

Some of them said: It was revealed about ten people who stayed behind from the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk, including Abu Lubabah. Seven of them tied themselves to the pillars when the Prophet, may God bless him and grant him peace, arrived, as repentance for their sin.

Who said that?

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: "And others acknowledged their sins. They mixed a good deed with another bad one," he said: "They were ten men who stayed behind from the Prophet, may God bless him and grant him peace, in the Battle of Tabuk. When the Prophet, may God bless him and grant him peace, was about to return, seven of them tied themselves to the pillars of the mosque, so the Prophet, may God bless him and grant him peace, would pass by them when he returned in the mosque. When he saw them, he said: Who are these people who tied themselves to the pillars? They said: This is Abu Lubabah and his companions who stayed behind from you, O Messenger of God, and they swore that no one would release them until you release them and excuse them. The Prophet, may God bless him and grant him peace, said: And I swear by God that I will not release them nor excuse them until God is the one who releases them. They turned away from me and stayed behind from the battle with the Muslims! When that reached them, they said: And we, by God, will not release

ourselves until God is the one who releases us! So God, the Blessed and Exalted, revealed: "And others acknowledged their sins. They mixed a good deed with another bad one. Perhaps God will release them." May God forgive them," and *may* is obligatory from God. So when it was revealed, the Prophet, may God bless him and grant him peace, sent to them and released them and excused them.

Others said: Rather, there were six of them, one of whom was Abu Lubabah.

Who said that?

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 others have acknowledged their sins. They have mixed a good deed with another bad one. Perhaps God will forgive them." to His statement: **Indeed, God is Forgiving and Merciful**. That is because the Messenger of God, may God bless him and grant him peace, went on the expedition to Tabuk, and Abu Lubabah and five others with him stayed behind from the Prophet, may God bless him and grant him peace. Then Abu Lubabah and two other men with him thought and regretted, and were certain of their destruction, and said: "We will be in peace and security with the women, while the Messenger of God and the believers are with him in jihad! By God, we will tie ourselves to the pillars and not release them until the Messenger of God, may God bless him and grant him peace, releases us and excuses us." So Abu Lubabah set out and tied himself and two other men with him to the pillars of the mosque, and three men remained who did not tie themselves. The Messenger of God, may God bless him and grant him peace, returned from his expedition, and his way was in the mosque, so he passed by them and said: Who are these who tied themselves to the pillars? They said: This is Abu Lubabah and his companions, who stayed behind from the Messenger of God (peace be upon him), so they made a covenant with God that they would not release themselves until you were the one to release them and be pleased with them, and they confessed their sins. The Messenger of God (peace be upon him) said: By God, I will not release them until I am ordered to release them, and I will not excuse them until God is the one to excuse them, and they stayed behind from me, and they preferred themselves over fighting the Muslims and jihad against them! So God revealed in His mercy: "And others have acknowledged their sins. They mixed a righteous deed with another evil. Perhaps God will accept their repentance. Indeed, God is Oft-Forgiving, Most Merciful." And *perhaps* from God is obligatory, so when the verse was revealed, the Messenger of God (peace be upon him) released them, excused them, and forgave them.

Others said: Those who tied themselves to the masts were eight.

Who said that?

Ibn Hamid told us, he said, Yaqub told us, on the authority of Zaid bin Aslam: "And others acknowledged their sins. They mixed good deeds with bad ones. Perhaps God will accept their repentance. Indeed,

Surat al-Tawbah 9:102

And others have confessed their sins. They have mixed a righteous deed with another evil. Perhaps God will accept their repentance. Indeed, God is Forgiving and Merciful.

God is Forgiving and Merciful.” He said: They are the eight who tied themselves to the masts, including Kurdam, Mirdas, and Abu Lubaba.

Ibn Wakee’ told us, he said, Jarir told us, on the authority of Ya’qub, on the authority of Ja’far, on the authority of Saeed, who said: Those who tied themselves to the masts: Hilal, Abu Lubaba, Kurdam, Mirdas, and Abu Qais.

Others said: There were seven.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: “And others acknowledged their sins. They mixed a righteous deed with another evil. Perhaps God will forgive them.” He mentioned to us that they were seven men who stayed behind from the Battle of Tabuk. As for four, they mixed a righteous deed with another evil: Jadd bin Qais, Abu Lubabah, Haram, and Aws, and all of them were from the Ansar, and they are the ones about whom it was said: **Take from their wealth a charity that will purify them**, the verse.

Muhammad ibn Abd al-A’la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **They mixed a good deed with another bad one**, he said: They are a group of those who stayed behind from Tabuk, among them Abu Lubaba, and among them Jadd ibn Qays, he repented to them, Qatada said: And they are not three.

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: **And others acknowledged their sins**, he said: They are seven, including Abu Lubaba, they were absent from the Battle of Tabuk, and they are not the three.

It was narrated on the authority of Al-Husayn ibn Al-Faraj who said, I heard Abu Muadh who said, Ubayd ibn Sulayman told us who said, I heard Ad-Dahhak say about His statement, “And others have acknowledged their sins. They mixed a good deed with another bad one,” “It was revealed about Abu Lubabah and his companions. They stayed behind from the Prophet of God, may God bless him and grant him peace, in the Battle of Tabuk. When the Messenger of God, may God bless him and grant him peace, returned from his battle, and he was close to Madinah, they regretted staying behind from the Messenger of God and said, ‘We will be in the shade and food and women, while the Prophet of God is in jihad and shelter! By God, we will tie ourselves to the pillars, then we will not release them until the Prophet of God, may God bless him and grant him peace, releases us and excuses us!’” And they tied themselves up, and three remained who did not tie themselves to the pillars. Then the Messenger of God, may God bless him and grant him peace, returned from his battle, and passed by the mosque, which was his way, and he saw them, so he asked about them, and it was said to him, Abu Lubabah and his companions, they stayed behind from you, O Prophet of God, and they did to

themselves what you see, and they made a covenant with God. That they will not release themselves until you are the one to release them! The Prophet of God, may God bless him and grant him peace, said: I will not release them until I am ordered to release them, and I will not excuse them until God excuses them, for they have preferred themselves over fighting the Muslims! Then God revealed: **And others have acknowledged their sins**, to **Perhaps God will forgive them**, and *Perhaps* is obligatory from God, so the Prophet of God released them and excused them.

Others said: Rather, this verse refers specifically to Abu Lubaba, and the sin he confessed to and was forgiven for was what happened to him regarding Banu Qurayza.

Who said that?

Ibn Wakee’ told us, he said, Ibn Numayr told us, on the authority of Warqa’, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And others acknowledged their sins**, he said: It was revealed about Abu Lubaba, he said to Banu Qurayza what he said.

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 others confessed their sins**, he said: Abu Lubaba, when he said to Qurayza what he said, pointed to his throat: Muhammad will slaughter you if you submit to the judgment of God.

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 others confessed their sins**, and he mentioned something similar, except that he said, if you accept his judgment.

Ibn Wakee’ told us, he said, Jarir told us, on the authority of Laith, on the authority of Mujahid: Abu Lubaba tied himself to a column and said: I will not absolve myself until God and His Messenger absolve me! He said: So the Prophet, may God bless him and grant him peace, absolved him. And this verse was revealed about him: **And others have acknowledged their sins, mixing them with a righteous deed**, the verse.

Ibn Wakee’ told us, he said, Al-Maharibi told us, on the authority of Laith, on the authority of Mujahid: **And others confessed their sins**, he said: It was revealed about Abu Lubaba.

Others said: Rather, it was revealed about Abu Lubaba, because he did not go to Tabuk.

Who said that?

Muhammad ibn Abd al-A’la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, he said: Al-Zuhri said: “Abu Lubabah was among those who stayed behind from the Prophet, may God bless him and grant him peace, in the Battle of Tabuk. He tied himself to a pole and said: ‘By God, I will not release myself from it, nor will I taste food or drink, until I die or God accepts my repentance!’ So he

remained for seven days without tasting food or drink until he fell unconscious. He said: 'Then God accepted his repentance, and it was said to him: You have accepted your repentance, O Abu Lubabah!' He said: 'By God, I will not release myself until the Messenger of God, may God bless him and grant him peace, releases me!' He said: 'The Prophet, may God bless him and grant him peace, came and released him with his hand. Then Abu Lubabah said: 'O Messenger of God, part of my repentance is that I leave the home of my people in which I committed the sin, and that I give away all of my wealth as charity to God and His Messenger!' He said: 'A third will suffice you, O Abu Lubabah.'"

Some of them said: This verse refers to the Bedouins.

Who said that?

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 others have acknowledged their sins. They have mixed a good deed with another bad one." He said: They are from the Bedouins.

Ibn Wake' told us, he said, Yazid bin Harun told us, on the authority of Hajjaj bin Abi Zainab, he said: I heard Abu Uthman say: There is no verse in the Qur'an that I think is more hopeful for this nation than His statement: **And others have acknowledged their sins to: And God is Forgiving and Merciful.**

Abu Ja'far said: The most correct of these statements is the statement of the one who said: This verse was revealed about those who admitted that they had made a mistake in staying behind the Messenger of God, may God bless him and grant him peace, and not fighting with him and going out to conquer the Romans when he set out for Tabuk, and that those about whom this was revealed were a group, one of whom was Abu Lubabah.

Rather, we said: This is more correct in that, because God, the Most High, said: **And others have acknowledged their sins**, so He informed about the confession of a group of their sins, and the one who confessed his sin, who was tied to the mast during the siege of Qurayzah, was none other than Abu Lubabah alone. So since that was the case, and God, the Most High, described in His statement: **And others have acknowledged their sins**, the confession of their sins as a group, it is known that the group that He described with that is not one, so it became clear from that that since this description was only for a group, and there was no group that did that, according to what the people of biography and report transmitted and the people of interpretation agreed upon, except a group of those who stayed behind from the Battle of Tabuk, what we said about that is correct. And we said: **Among them was Abu Lubabah**, because the authoritative people of interpretation agreed upon that.

Tafsir al-Qurtubi

That is, among the people of Medina and those around you are people who have acknowledged their sins,

and others are waiting for the command of God to judge them as He wills. The first group may have been hypocrites who were not stubborn in hypocrisy, and it may have been that they were believers. Ibn Abbas said: It was revealed about ten who stayed behind from the Battle of Tabuk, so seven of them tied themselves to the pillars of the mosque. Qatada said something similar and said: It was revealed about them: **Take from their wealth a charity**, mentioned by Al-Mahdawi. Zaid bin Aslam said: They were eight. It was said: They were six. It was said: Five. Mujahid said: The verse was revealed about Abu Lubabah Al-Ansari specifically in his case with Banu Qurayzah, and that is because they spoke to him about submitting to the judgment of God and His Messenger, may God bless him and grant him peace, so he pointed to his throat for them. He wanted the Prophet, may God bless him and grant him peace, to slaughter them if they descended. When he was disgraced, he repented and regretted it and tied himself to one of the pillars of the mosque. He swore that he would neither eat nor drink until God forgave him or he died. He remained like that until God forgave him, and this verse was revealed. The Messenger of God, may God bless him and grant him peace, ordered him to be released. Al-Tabari mentioned it on the authority of Mujahid, and Ibn Ishaq mentioned it in the Seerah more comprehensively than this. Ashhab said on the authority of Malik: **And others** was revealed concerning Abu Lubabah and his companions. "And he said when he committed the sin: O Messenger of God, shall I seek your protection and be deprived of my wealth?" He said:

A third of that will suffice you. And God Almighty said: **Take from their wealth a charity by which you purify them and sanctify them.** And Ibn al-Qasim narrated it from the Messenger of God, may God bless him and grant him peace, and Ibn Wahb from Malik. And the majority of scholars say that the verse was revealed concerning those who stayed behind from the Battle of Tabuk, "and they had tied themselves up as Abu Lubabah had done, and they had pledged to God that they would not release themselves until the Messenger of God, may God bless him and grant him peace, was the one who released them and was pleased with them. So the Prophet, may God bless him and grant him peace, said:

I swear by God that I will not release them nor excuse them until I am ordered to release them. They refused to leave me and stayed behind from the conquest with the Muslims. Then God revealed this verse. When it was revealed, the Prophet, may God bless him and grant him peace, sent to them and released them and excused them. When they were released, they said: O Messenger of God, this is our wealth that you left behind us, so give it in charity on our behalf, purify us and ask forgiveness for us. He said: "I was not commanded to take anything from your wealth." So God revealed: **Take from their wealth a charity al-Masjid an-Nabawi.** Ibn Abbas said: They were ten people, including Abu Lubabah, so he took a third of their wealth and it was an expiation for the sins they committed. So their bad deed was staying behind, according to the consensus of the people of this article. They differed about what was good. Al-Tabari and others said: Confession, repentance and regret. It was

Surat al-Tawbah 9:102

And others have confessed their sins. They have mixed a righteous deed with another evil. Perhaps God will accept their repentance. Indeed, God is Forgiving and Merciful.

said: Their good deed that they did was that they joined the Messenger of God, may God bless him and grant him peace, and tied themselves to the pillars of the mosque and said: We will not approach our family or children until God grants us an excuse. A group said: Rather, the good deed was their raiding what preceded the raiding of the Prophet, may God bless him and grant him peace. Although this verse was revealed about Bedouins, it is general until the Day of Resurrection for those who have good and bad deeds, so it is hoped for. Al-Tabari mentioned on the authority of Hajjaj bin Abi Zainab that he heard Abu Uthman say: There is no verse in the Qur'an that I hope for this nation more than the Almighty's saying: "And others have acknowledged their sins. They mixed a good deed with another bad one." And in Al-Bukhari on the authority of Samurah bin Jund said: The Messenger of God, may God bless him and grant him peace, said to us:

"Two men came to me tonight and sent me to go to a city built of bricks of gold and bricks of silver. We were met by men, half of them as handsome as you have ever seen and half as ugly as you have ever seen. They said to them: 'Go and fall into that river.' So they fell into it and then returned to us with that evil gone from them and they were in the best of appearances. They said to me: 'This is the Garden of Eden and that is your home.' They said: 'As for the people who were half handsome and half ugly, they mixed good deeds with bad deeds. God has pardoned them.'" Al-Bayhaqi mentioned in the hadith of Al-Rabi' bin Anas on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, the hadith of the Night Journey, in which he said:

Then he ascended with me to the heavens... Then he mentioned the hadith until he mentioned his ascension to the seventh heaven. They said: "May God give him life, brother and successor. What a brother, what a successor, and what a good arrival he was. He came and there was a man with gray hair sitting on a chair at the gate of Paradise. With him were people with fair faces and people with black faces, but their colors were slightly different. They came to a river and washed in it, and they came out of it with some of their colors gone. Then they came to another river and washed in it, and they came out of it with some of their colors gone. Then they entered the third river, and they came out of it with their colors gone like the colors of their companions. They sat with their companions, and he said: O Gabriel, who are these with white faces and those with some of their colors? They entered the river with their colors gone. He said: This is your father Abraham, he was the first gray-haired man on the face of the earth. These people with white faces are people who did not mix their faith with injustice - he said - and as for those with some of their colors, they mixed a good deed with another bad one, so they repented, so God accepted their repentance. As for the first river, it is the mercy of God. As for the second, it is the grace of God. As for the third river, And their Lord gave them a pure drink to drink." And he mentioned the hadith. And the waw in his saying: **And another evil** is said to

mean: it is in the sense of the ba', and it is said: it is in the sense of with, like you say: the water and the wood are equal. The Kufians denied that and said: because the wood cannot be presented before the water, and the last in the verse can be presented before the first, so it is like mixing the water with the milk.

Tafsir Ibn Kathir

When the Almighty explained the state of the hypocrites who stayed behind from the battles out of aversion, denial and doubt, He began to explain the state of the sinners who stayed behind from the battles out of laziness and inclination towards comfort, while believing and confirming the truth. He said, **And others have acknowledged their sins**, meaning they acknowledged them and confessed them between themselves and their Lord, and they have other good deeds that mixed these with those. These are under the pardon and forgiveness of God. Although this verse was revealed about specific people, it is general for all sinners, erring, mixed and polluted. Mujahid said that it was revealed about Abu Lubabah when he said to Banu Qurayzah: It is the slaughter and he pointed with his hand to his throat. Ibn Abbas said, **And others** was revealed about Abu Lubabah and a group of his companions who stayed behind from the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk. Some of them said: Abu Lubabah and five with him, and it was said seven with him, and it was said nine with him. So when he returned The Messenger of God, may God bless him and grant him peace, during his expedition, tied themselves to the pillars of the mosque and swore that none but the Messenger of God, may God bless him and grant him peace, would release them. When God revealed this verse, **And others have acknowledged their sins**, the Messenger of God, may God bless him and grant him peace, released them and forgave them. Al-Bukhari said: Mu'ammil bin Hisham told us, Ismail bin Ibrahim told us, A'waf told us, Abu Raja' told us, Samurah bin Jundub told us: The Messenger of God, may God bless him and grant him peace, said to us, "Two men came to me tonight and sent me away. They took me to a city built of bricks of gold and bricks of silver. We were met by men, half of whose appearance was as beautiful as you have ever seen, and half of whose appearance was as ugly as you have ever seen. They said to them, 'Go and fall into that river.' So they fell into it and then returned to us with that evil gone from them and they became in the best appearance. They said to me, 'This is the Garden of Eden and this is your home.' They said, 'As for the people who were half handsome and half ugly, they mixed good deeds with bad deeds. God forgave them.'" This is how Al-Bukhari narrated it. Briefly explaining this verse.

Fath al-Qadir

Then God the Almighty mentioned the state of a group of Muslims who were mixed up in their religion, saying: 102- **And others who have acknowledged their sins**

and it is connected to His statement: hypocrites: meaning, and among those around you from the Bedouins and the people of Medina are other people, and it is possible that others is the subject, and they have acknowledged their sins is its description, and they mixed a good deed with another bad one is its predicate, and the meaning is: that this group stayed away from the raid without a valid excuse for staying away, then they regretted that, and they did not apologize with false excuses as the hypocrites did, rather they repented and admitted their sin and hoped that God would accept their repentance. What is meant by the good deed is what preceded their conversion to Islam and their implementation of the laws of Islam and their going out to jihad in all situations. What is meant by the bad deed is their staying away from this raid, and they followed this bad deed with a good deed, which is admitting it and repenting from it. The origin of confession is the admission of something, and mere admission does not constitute repentance unless it is accompanied by regret for the past and the determination to abandon it now and in the future. They did something that indicates this, as will be explained, God willing. The meaning of mixing is that they mixed each one of them with the other, like when you say, I mixed water with milk and milk with water. It is also possible for the waw to mean the ba', like when you say, I sold the sheep for a sheep and a dirham, meaning for a dirham. In His statement, **Perhaps God will accept their repentance**, is evidence that something that indicates repentance was done by them along with the confession, or that the introduction to repentance, which is the confession, took the place of repentance. The letter of hope, which is 'asa, in the words of God, the Most High, indicates the occurrence of the occurrence, because hope from God, the Most High, is an affirmation of His being the Most Generous of the generous. **Indeed, God is Forgiving and Merciful**, meaning He forgives sins and bestows His favors upon His servants.

Tafsir al-Baghawi

102- The Almighty said: **And others**, meaning: and from the people of Medina, or: from the Bedouins others, and this does not refer to the hypocrites, *confessed*, acknowledged, **their sins, they mixed a righteous deed**, which is their acknowledgment of their sins and their repentance, **and another evil**, meaning: with another evil deed, the waw was placed in place of the ba, as it is said: I mixed water and milk, meaning: with milk.

The bad deed: is their failure to follow the Messenger of God, may God bless him and grant him peace.

And the good deed: is their remorse and tying themselves to the masts. It was said: their battles with the Prophet, may God bless him and grant him peace.

"Perhaps God will accept their repentance. Indeed, God is Forgiving and Merciful." This verse was revealed about a group of people who stayed behind from the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk. Then they regretted that and said: We will be in the shade with

the women, while the Messenger of God, may God bless him and grant him peace, and his companions are in jihad and warfare! When the Messenger of God, may God bless him and grant him peace, approached Medina, they said: By God, we will tie ourselves to the pillars and not release them until the Messenger of God, may God bless him and grant him peace, is the one who releases them and excuses us. So they tied themselves to the pillars of the mosque. When the Messenger of God, may God bless him and grant him peace, returned, he passed by them and saw them and said: Who are these? They said: These are the ones who stayed behind from you, so they pledged to God, the Almighty, that they would not release themselves until you release them and are pleased with them. The Messenger of God, may God bless him and grant him peace, said: I swear by God that I will not release them nor excuse them until I am ordered to release them. They turned away from me and stayed behind from the battle with the Muslims! So God revealed this verse and sent to them the Messenger of God, may God bless him and grant him peace, who released them and excused them. When they were released, they said: O The Messenger of God, may God bless him and grant him peace, said: This is our money that we have left behind, so give it in charity, purify us, and ask forgiveness for us. The Messenger of God, may God bless him and grant him peace, said: I was not commanded to take anything from your money. Then God Almighty revealed: **Take alms from their money** *verse*.

They differed regarding the number of those who repented. It was narrated on the authority of Ali bin Abi Talha on the authority of Ibn Abbas, may God be pleased with them both, that he said: They were ten, including Abu Lubabah. Atiyah narrated on his authority: They were five, one of whom was Abu Lubabah. Saeed bin Jubair and Zaid bin Aslam said: They were eight. Ad-Dahhak and Qatada said: They were seven. They all said: One of them was Abu Lubabah.

Some people said: It was revealed about Abu Lubabah specifically. They differed about his sin. Mujahid said: It was revealed about Abu Lubabah when he said to Qurayza: If you accept his ruling, then it is slaughter, and he pointed to his throat.

Al-Zuhri said: It was revealed about his failure to participate in the Battle of Tabuk, so he tied himself to a pole and said: By God, I will not absolve myself nor taste food or drink until I die or God accepts my repentance! So he remained for seven days without tasting food or drink until he fell unconscious. Then God Almighty revealed this verse, and it was said to him: You have accepted your repentance! He said: By God, I will not absolve myself until the Messenger of God, may God bless him and grant him peace, is the one who absolves me. So the Prophet, may God bless him and grant him peace, came and absolved him with his hand. Then Abu Lubabah said: O Messenger of God, part of my repentance is that I leave the home of my people in which I committed the sin, and that I give up all of my wealth as charity to God and His Messenger. He said: A third will suffice you, O Abu Lubabah.

Surat al-Tawbah 9:102

And others have confessed their sins. They have mixed a righteous deed with another evil. Perhaps God will accept their repentance. Indeed, God is Forgiving and Merciful.

They all said: So the Messenger of God, may God bless him and grant him peace, took a third of their money and left two-thirds, because God Almighty said: **Take from their money**, and did not say: Take their money. Al-Hasan and Qatada said: These are in addition to the three who were left behind.

Tafsir al-Baidawi

102. **And others confessed their sins** and did not apologize for their absence with false excuses, and they are "a group of those who stayed behind and tied themselves to the pillars of the mosque when they heard what was revealed about those who stayed behind, so the Messenger of God, may God bless him and grant him peace, came and entered the mosque as was his custom and prayed two rak'ahs and saw them and asked about them and it was mentioned to him that they swore that they would not release themselves until you released them, so he said: And I swear that I will not release them until I command them, so it was revealed and I released them." **They mixed a good deed with another bad one.** They mixed the good deed, which is showing remorse and admitting sin, with another bad one, which is staying behind and agreeing with the hypocrites, and the waw is either in the meaning of the ba as in their saying I sold the sheep for a sheep and a dirham, or to indicate that each one of them is mixed with the other. **Perhaps God will accept their repentance** that He accepts their repentance, which is indicated by His saying **They confessed their sins**. God is Forgiving and Merciful. He overlooks the repentant and is gracious to him.

Surat al-Tawbah 9:103

Take alms from their wealth in order to purify them and sanctify them thereby, and invoke blessings upon them. Indeed, your invocations are a comfort to them. And God is Hearing and Knowing.

Tafsir al-Jalalayn

103 - **Take from their wealth a charity by which you purify them and sanctify them** from their sins, so he took a third of their wealth and gave it in charity **and pray for them** that is, pray for them **for your prayer is a comfort** a mercy **for them** and it was said that it is reassurance that their repentance has been accepted **and God is Hearing and Knowing**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: O Muhammad, take from the wealth of those who have confessed their sins and repented from them, **a charity that purifies them** from the filth of their sins, **and sanctifies them with it**, meaning: and makes them grow and raises them from the lowly ranks of the hypocrites with it, to the ranks of the people of sincerity, **and pray for them**, meaning: your supplication and seeking forgiveness are reassurance for them, that God has pardoned them and accepted their repentance, **and God is All-Hearing, All-Knowing**, meaning: God hears your supplication if you supplicate for them, and other words of His creation, *All-Knowing* of what you ask for them by your supplication to your Lord for them, and other matters of His servants.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, he said: "They came with their wealth - meaning Abu Lubaba and his companions - when they were released, and they said: O Messenger of God, this is our wealth, so give it in charity on our behalf, and ask forgiveness for us! He said: I was not commanded to take anything from your wealth! So God revealed: 'Take from their wealth a charity by which you purify them and sanctify them,' meaning by zakat: obedience to God and sincerity, 'and pray for them,' meaning: ask forgiveness for them."

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 the Messenger of God, may God bless him and grant him peace, released Abu Lubabah and his two companions, Abu Lubabah and his two companions went with their wealth and brought it to the Messenger of God, may God bless him and grant him peace, and said: Take from our

wealth and give it in charity on our behalf, and pray for us - they said: Ask forgiveness for us - and purify us. The Messenger of God, may God bless him and grant him peace, said: I will not take anything from it until I am ordered. Then God revealed: 'Take from their wealth a charity by which you purify them and cause them to grow, and pray for them. Indeed, your prayers are a reassurance for them.' He said: Ask forgiveness for them for the sins they had committed. When this verse was revealed, the Messenger of God, may God bless him and grant him peace, took a portion of his wealth and gave it in charity on their behalf."

Ibn Hamid told us, he said, Yaqub told us, on the authority of Zaid bin Aslam, he said: When the Prophet, may God bless him and grant him peace, released Abu Lubaba and those who had tied themselves to the pillars, they said: O Messenger of God, take alms from our wealth to purify us! So God revealed: **Take alms from their wealth to purify them**, the verse.

Ibn Wakee' narrated that Jarir narrated on the authority of Ya'qub on the authority of Ja'far on the authority of Saeed ibn Jubayr who said: Those who had tied themselves to the masts said when he pardoned them: O Prophet of God, purify our wealth! So God revealed: **Take alms from their wealth in order to purify them and sanctify them thereby**. And when one of the three fell ill, the other two fell ill as well. Two of them were blind, and the other kept praying until he went blind.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: The four: Jadd bin Qais, Abu Lubaba, Haram, and Aws, are those about whom it was said: "Take alms from their wealth in order to purify them and sanctify them with it, and pray for them. Indeed, your prayers are a reassurance for them." That is, dignity for them. They had promised themselves that they would spend, strive in jihad, and give in charity.

Al-Husayn ibn al-Faraj told us, he said, I heard Abu Muadh, he said, Ubayd ibn Sulayman told us, he said, I heard al-Dahhak, he said: "When the Prophet of God, may God bless him and grant him peace, released Abu Lubabah and his companions, they came to the Prophet of God with their wealth and said: O Prophet of God, take from our wealth and give it in charity on our behalf, purify us, and pray for us - they said: Ask forgiveness for us - so the Prophet of God said: I will not take anything from your wealth until I am ordered to do so! So God Almighty revealed: 'Take from their wealth a charity that will purify them', from the sins they committed, 'and pray for them', he said: Ask forgiveness for them. So the Prophet of God, may God bless him and grant him peace, did what God ordered him to do."

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said, regarding his statement: **Take alms from their wealth**, Abu Lubaba and his companions, **and pray for them**, he said: Ask forgiveness for them, for the sins they had committed.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: "Take from their wealth a charity by which you purify them and cause them to

Surat al-Tawbah 9:103

Take alms from their wealth in order to purify them and sanctify them thereby, and invoke blessings upon them. Indeed, your invocations are a comfort to them. And God is Hearing and Knowing.

grow, and invoke blessings upon them. Indeed, your invocations are reassurance for them," he said: These were people from among the hypocrites who had stayed behind from the Prophet, may God bless him and grant him peace, in the Battle of Tabuk. They admitted their hypocrisy and said: O Messenger of God, we have doubted, acted hypocritically and had suspicions, but we must repent again and give charity from our wealth! So God said to His Prophet, may God bless him and grant him peace: **Take from their wealth a charity by which you purify them and cause them to grow**, after He said: **And never pray over any of them who dies, nor stand at his grave**, (al-Tawbah 9:84).

The Arab scholars differed on the reason for raising *Tazakihim*.

Some of the grammarians of Basra said: **You purify them with it** is raised in the beginning, and if you wish, you can make it an attribute of *charity*, then you bring it as an emphasis, and likewise **you purify them**.

Some grammarians of Kufa said: If his saying, **purifies them**, refers to the Prophet, peace be upon him, then the preferred form is to make it jussive, because there is no reference to *charity*, and **purifies them** is a new sentence. If charity purifies them and you purify them with it, then it is permissible to make both verbs jussive and nominative.

Abu Ja`far said: The correct statement in this regard is that his saying, **You purify them**, is related to *charity*, because the readings agree on raising it, and that is evidence that it is related to *charity*. As for his saying, **And you purify them with it**, it is a new report, meaning: And you purify them with it, so that is why it is raised.

The interpreters differed in their interpretation of his statement: **Indeed, your prayer is a reassurance for them**.

Some of them said: May God have mercy on them.

Who said that?

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, **Indeed, your prayer is a comfort to them**, meaning: mercy for them.

Others said: Rather, it means: Your prayer is a dignity for them.

Who said that?

Bishr told us, Saeed told us, on the authority of Qatada: **Your prayer is a reassurance for them**, meaning: dignity for them.

There are different readings of this.

So the city read it: **(Your prayers are a comfort to them)** meaning: your supplications.

The people of Iraq and some of the Meccans read: **Your prayer is a comfort to them**, meaning: your supplication.

Abu Ja`far said: It seems that those who read it with

Tawhid saw that reading it with Tawhid is more correct, because in Tawhid there is a meaning of gathering and large number that is not in His statement: (**Indeed, your prayers are a reassurance for them**), since (**the prayers**) is a gathering of what is between three and ten in number, not what is more than that. And what they said about that, according to us is as they said, and with Tawhid according to us is the reading, not the reason, because that is more in number than (**the prayers**), but what is meant by it is the report about the supplication of the Prophet, may God bless him and grant him peace, and his prayers that they are a reassurance for these people, not the report about the number. And if that is the case, then Tawhid in (**the prayer**) is more appropriate.

Tafsir al-Qurtubi

It has eight issues.

First: The Almighty's saying: **Take from their wealth a charity**. There is a difference of opinion regarding this commanded charity. It was said: It is the obligatory charity, as Juwaybir said on the authority of Ibn Abbas, and it is the saying of Ikrimah as mentioned by Al-Qushayri. It was said: It is specific to those about whom it was revealed, because the Prophet, may God bless him and grant him peace, took a third of their wealth from them, and this is not part of the obligatory zakat at all. For this reason, Malik said: If a man gives all of his wealth in charity, it is sufficient for him to give a third, adhering to the hadith of Abu Lubabah. According to the first opinion, it is addressed to the Prophet, may God bless him and grant him peace, and its apparent meaning indicates that it is limited to him, so no one else takes the charity. According to this, it is dropped when he drops it and is removed by his death. And on this basis, those who refused to pay zakat relied on Abu Bakr Al-Siddiq, may God be pleased with him, and said: He used to give us instead of it purification, sanctification, and prayers for us, and we did not have them from anyone else. Their poet composed a poem about this, saying:

We obeyed the Messenger of God as long as there was no conflict between us. What is strange about Abu Bakr's reign?

And those who asked you and you refused were like dates or sweeter to them than dates.

We will prevent them as long as there are still honorable people among us who can bear the affliction, in hardship and ease.

This is a type of those who stood up for Abu Bakr, the best of them in their method. Abu Bakr said about him: By God, I will fight whoever separates prayer from zakat. Ibn al-Arabi: As for their saying that this is the address of the Prophet, may God bless him and grant him peace, and no one else can join him, this is the speech of someone ignorant of the Qur'an, heedless of the source of the Shari'ah, and toying with religion.

The address in the Qur'an did not come in one chapter, but its sources differed in different ways. Some of them are addresses directed to the entire nation, such as His saying: **O you who have believed, when you rise to prayer** (al-Ma'idah 5:6) and His saying: **O you who have believed, decreed upon you is fasting** (al-Baqarah 2:183) and the like. Some of them are addresses that are specific to him and no one else shares in it, in wording or meaning, such as His saying: **And during part of the night, pray with it as an additional prayer for you** (al-Isra' 17:79) and His saying: **Purely for you** (al-Ahzab 33:50). And from it is an address that is specific to it in wording and shared by the entire nation in meaning and action, such as His saying: **Establish prayer at the decline of the sun** (al-Isra' 17:78) and His saying: **So when you recite the Qur'an, seek refuge in God** (al-Nahl 16:98) and His saying: **And when you are among them and lead them in prayer** (An-Nisa': 102). So everyone upon whom the sun declines is addressed with prayer. Likewise everyone who recites the Qur'an is addressed with seeking refuge. Likewise everyone who fears establishes prayer in that manner. And of this type is the saying of God the Most High: **Take from their wealth a charity by which you purify them and sanctify them**. And in this meaning came His saying the Most High: **O Prophet, fear God** (al-Ahzab 33:1) and **O Prophet, when you divorce women** (al-Talaq 65:1).

Second: The Almighty's saying: **Of their wealth**. Some Arabs, namely the tribe of Dos, said that wealth is clothing, goods, and merchandise. The physical object is not called wealth. This meaning came in the established Sunnah from the narration of Malik from Thawr ibn Zayd al-Dailami from Abu al-Ghaith Salim, the freed slave of Ibn Mut'i' from Abu Hurayrah, who said: We went out with the Messenger of God, may God bless him and grant him peace, in the year of Khaybar, and we did not take gold or silver as booty, except for wealth, clothing, and goods. The hadith. Others said that silent wealth is gold and silver. It was said: Camels specifically, and from this their saying: Money is camels. It was said: All livestock. Ibn al-Anbari mentioned from Ahmad ibn Yahya - Tha'lab - the grammarian, who said: Whatever falls short of what is due for zakat of gold and silver is not wealth, and he recited:

By God, I have never been given livestock, camels, or money that is subject to zakat.

Abu Omar said: It is well known from the speech of the Arabs that everything that is financed and owned is money, because the Prophet, may God bless him and grant him peace, said:

The son of Adam says, 'My wealth, my wealth.' But he only has of his wealth what he ate and finished, or wore and wore out, or gave in charity and spent. Abu Qatada said: "So he gave me the shield and I bought a sheep-drawer with it among Banu Salamah. It was the first property I acquired in Islam." So whoever swears to give all his wealth in charity, that applies to every type of his wealth, whether it is something on which zakat is due or not, unless he intended something specific, in which case it applies to what he intended. It has been said that it applies to zakat money. Knowledge encompasses everything and the tongue

bears witness that what you own is called wealth. And God knows best.

Third: The Almighty's saying: **Take from their wealth a charity** is absolute and not restricted by a condition regarding what is taken and what is taken from it, nor does it specify the amount of what is taken and what is taken from it. Rather, the explanation of that is in the Sunnah and the consensus, according to what you mentioned. So zakat is taken from all wealth. The Prophet, may God bless him and grant him peace, made zakat obligatory on livestock, grains, and cash, and there is no disagreement about this. They differed on other things, such as horses and other goods. We will mention horses and honey in bees, God willing. The imams narrated on the authority of Abu Saeed on the authority of the Prophet, may God bless him and grant him peace, that he said:

There is no zakat on less than five wasqs of dates, no zakat on less than five ounces of silver, and no zakat on less than five herds of camels. We have already discussed the livestock in the zakat on grains and what the earth grows in detail. In minerals, in the cow, and in jewelry in this surah. The scholars have agreed that an ounce is forty dirhams. So if a free Muslim owns two hundred dirhams of minted silver - which are the five ounces mentioned in the hadith - for a full year, then he must pay zakat on it, which is a quarter of a tenth of it, five dirhams. The condition of a year is due to the saying of the Prophet, peace be upon him:

There is no zakat on wealth until a year has passed. Narrated by Al-Tirmidhi. And whatever is in excess of two hundred dirhams of silver, then according to that calculation, a quarter of a tenth of it is due on each piece of it, whether little or much. This is the opinion of Malik, Al-Layth, Al-Shafi'i, most of the companions of Abu Hanifa, Ibn Abi Laila, Al-Thawri, Al-Awza'i, Ahmad ibn Hanbal, Abu Thawr, Ishaq, and Abu Ubaid. This was narrated from Ali and Ibn Umar. A group said: There is no zakat on anything in excess of two hundred dirhams until the excess reaches forty dirhams. When it reaches that, then one dirham is due on it, which is a quarter of a tenth. This is the opinion of Sa'id ibn Al-Musayyab, Al-Hasan, Ata', Tawus, Al-Sha'bi, Al-Zuhri, Makhul, Amr ibn Dinar, and Abu Hanifa.

Fourth: As for the zakat on gold, the majority of scholars agree that if the gold is twenty dinars, the value of which is two hundred dirhams or more, then zakat is obligatory on it, based on the hadith of Ali, narrated by al-Tirmidhi on the authority of Damrah and al-Harith on the authority of Ali. Al-Tirmidhi said: I asked Muhammad ibn Ismail about this hadith and he said: I think they are both sahih on the authority of Abu Ishaq, and it is possible that it was narrated on the authority of both of them. Al-Baji said in al-Muntaqa: This hadith does not have a chain of transmission there, but the fact that the scholars agree on accepting it is evidence of the validity of its ruling, and God knows best. It was narrated on the authority of al-Hasan and al-Thawri, and some of the companions of Dawud ibn Ali tended towards it, that there is no zakat on gold until it reaches forty dinars. This is refuted by the hadith of Ali and the hadith of Ibn Umar and Aisha that the Prophet, may God bless him and

Surat al-Tawbah 9:103

Take alms from their wealth in order to purify them and sanctify them thereby, and invoke blessings upon them. Indeed, your invocations are a comfort to them. And God is Hearing and Knowing.

grant him peace, used to take half a dinar from every twenty dinars, and one dinar from forty dinars. This is the view of the majority of scholars except those mentioned.

Fifth: The Ummah agreed that there is no zakat on less than five camels. If they reach five, then a sheep is due on them. A sheep refers to one sheep, and a sheep includes both sheep and goats. This is also an agreement among scholars that there is only one sheep in five, and that is its obligatory duty. The zakat on livestock is explained in the book that Abu Bakr wrote to Anas when he sent him to Bahrain. It was narrated by Al-Bukhari, Abu Dawud, Al-Daraqutni, Al-Nasa'i, Ibn Majah, and others, and all of them are agreed upon. The disagreement on it is in two places, one of them is in the zakat on camels, which is when they reach one hundred and twenty-one. Malik said: The one who gives zakat has the choice: if he wants to take three one-year-old female camels, or if he wants to take two. Ibn Al-Qasim said: Ibn Shihab said: There are three one-year-old female camels until they reach one hundred and thirty, then his right is in them, and two one-year-old female camels. Ibn Al-Qasim said: My opinion is with the opinion of Ibn Shihab. Ibn Habib mentioned that Abdul Aziz bin Abi Salamah, Abdul Aziz bin Abi Hazim, and Ibn Dinar say the opinion of Malik. The second issue is regarding the charity of sheep, which is if it exceeds three hundred and one sheep, then Al-Hasan bin Saleh bin Hayy said: There are four sheep in it, and if it is four hundred and one sheep then there are five sheep in it, and so on whenever it increases, for every hundred sheep, and a similar report was narrated from Ibrahim Al-Nakha'i. The majority said: There are three sheep in it for two hundred and one sheep, then there is nothing in it until four hundred, so there are four sheep in it, then whenever it increases to one hundred then there is one sheep in it, unanimously and in agreement. Ibn Abd Al-Barr said: This is an issue in which Ibn Al-Mundhir made a mistake. He reported mistakes in it from the scholars, and he mixed up and made most of the mistakes.

Sixth: Al-Bukhari and Muslim did not mention in their Sahih the details of the zakat of cows. It was included by Abu Dawud, Al-Tirmidhi, Al-Nasa'i, Al-Daraqutni and Malik in his Muwatta', and it is mursal, maqtu' and mawquf. Abu Omar said: Some people narrated it from Tawus from Muadh, except that those who mursal it are more reliable than those who attributed it. Among those who attributed it is Baqiyya from Al-Mas'udi from Al-Hakam from Tawus. They differed about what Baqiyya narrated alone from trustworthy people. Al-Hasan bin 'Amara narrated it from Al-Hakam, as Baqiyya narrated it from Al-Mas'udi from Al-Hakam, and Al-Hasan is unanimous in its weakness. This hadith was narrated with a connected, authentic, and proven chain of transmission, other than the narration of Tawus. 'Abd Al-Razzaq mentioned it, saying: Mu'ammār and Al-Thawri told us, from Al-A'mash, from Abu Wa'il, from Masruq, from Muadh bin Jabal, who said:

The Messenger of God (peace be upon him) sent me

to Yemen and ordered him to take from every thirty cows a male or female offspring, and from every forty a mature cow, and from every adult a dinar or its equivalent in gold. This was mentioned by Ad-Daraqutni and Abu Isa At-Tirmidhi who authenticated it. Abu Omar said: There is no disagreement among the scholars that the zakat on cows from the Prophet (peace be upon him) and his companions is what Muadh bin Jabal said: on thirty mature cows, and on forty mature cows, except for something narrated from Saeed ibn Al-Musayyab, Abu Qilabah, Az-Zuhri and Qatadah, who require a sheep for every five cows up to thirty. This is a summary of the details of zakat with its principles and branches in the books of jurisprudence. The mixture will be mentioned in Surat Sad, God willing.

Seventh: The Almighty's saying: *Charity* is taken from truthfulness, as it is evidence of the soundness of his faith and the truthfulness of his inner self with his outer self, and that he is not one of the hypocrites who criticize the voluntary believers in giving charity. **Purify them and sanctify them with it** are two states of the addressee, the meaning is: Take it as a purifier for them and a sanctifier for them with it. It is permissible to make it two attributes of charity, i.e. a charity that purifies and sanctifies them, and the subject of purifies them is the addressee, and the pronoun in it refers to the described indefinite noun. An-Nahhas and Makki narrated that purifying them from the attribute of charity and sanctifying them with it is a state of the pronoun in Take, which is the Prophet, may God bless him and grant him peace. It is possible that it is a state of charity, but that is weak because it is a state of an indefinite noun. Al-Zajjaj said: It is better to address the Prophet, may God bless him and grant him peace, meaning that you purify them and sanctify them with it, with certainty and renewal. It is permissible to use the jussive mood as an answer to the command, and the meaning is: that you take from their money charity that purifies them and sanctifies them, and from this is the saying of Imru' al-Qais:

Stop and let us weep over the memory of a beloved and a home

Al-Hasan read *tatahāruhum* with a sukūn on the ta', and it is transferred with a hamza from *tahāru* and *atahārutuhu*, like *dahar* and *aḥāṭah*.

Eighth - The Almighty's saying: **And pray for them.** The basic principle in the action of every imam who takes charity is to pray for blessings for the one who gives charity. Muslim narrated on the authority of Abdullah bin Abi Awfa who said:

"Whenever people came to the Messenger of God (peace and blessings of God be upon him) with their charity, he would say: O God, pray for them. So Ibn Abi Awfa came to him with his charity and he said: O God, pray for the family of Abi Awfa." Some people held this view, while others held that this was abrogated by the words of God the Almighty: **And never pray for any of them who dies.** They said: It is not permissible to pray for anyone except the Prophet

(peace and blessings of God be upon him) alone, because he was singled out for that. They provided evidence for this with the words of God the Almighty: **Do not make the calling of the Messenger among you like the calling of one of you to another** (al-Nur 24:63) and the verse. And that Abdullah ibn Abbas used to say: No one should pray for anyone except the Prophet (peace and blessings of God be upon him). The first is more correct, because the address is not limited to him, as mentioned above, and it will come in the verse after this. So we must follow the example of the Messenger of God (peace and blessings of God be upon him) and take him as an example, because he used to comply with his words: **And pray for them, for your prayer is a comfort to them**. That is, if you pray for them when they come with their charity, it will comfort their hearts and they will be happy with it. Jabir ibn Abdullah narrated that he said:

The Prophet (peace and blessings of God be upon him) came to me, so I said to my wife: Do not ask the Messenger of God (peace and blessings of God be upon him) for anything. She said: The Messenger of God (peace and blessings of God be upon him) will leave us and we will not ask him for anything! She said: O Messenger of God, pray for my husband. The Messenger of God (peace and blessings of God be upon him) said: May God pray for you and your husband. Prayer here means mercy and compassion. An-Nahhas said: All linguists have reported, as far as we know, that prayer in the speech of the Arabs means supplication, and from that comes the prayer for the dead. Hafs, Hamza, and Al-Kisa'i read **Inna salatuk** with the singular form. The rest read it in the plural. Likewise, there is a difference in **your prayer commands you** (Hud 11:87). It was read as *sakun* with a sukun on the kaf. Qatada said: Its meaning is dignity for them. And sakun is that by which the souls are calmed and the hearts are reassured.

Tafsir Ibn Kathir

God Almighty commanded His Messenger, may God bless him and grant him peace, to take from their wealth a charity to purify and sanctify them with it. This is general, even though some of them attributed the pronoun in their wealth to those who confessed their sins and mixed good deeds with bad ones. For this reason, some of the Arab tribes who withheld zakat believed that paying zakat to the imam was not permissible, but rather this was specific to the Messenger, may God bless him and grant him peace. For this reason, they used to cite God Almighty's saying: **Take from their wealth a charity** *verse*. This interpretation and corrupt understanding were refuted by Abu Bakr al-Siddiq and the rest of the Companions, who fought them until they paid zakat to the Caliph as they used to pay it to the Messenger of God, may God bless him and grant him peace. Abu Bakr al-Siddiq said: By God, if they withheld from me a she-goat - and in another narration a hobble - which they used to pay to the Messenger of God, may God bless him and grant him peace, I would fight them for withholding it. His saying, **And pray for them**, means pray for them and seek forgiveness for them, as Muslim narrated in

his Sahih on the authority of Abdullah bin Abi Awfa, who said: When the Prophet, may God bless him and grant him peace, was visited, With the charity of a people, he prayed for them, so my father brought him his charity and said: **O God, pray for the family of Abu Awfa**. In another hadith, a woman said: O Messenger of God, pray for me and my husband, so he said: **May God bless you and your husband**. And his saying: **Indeed, your prayers are a comfort to them**. Some of them read **your prayers** in the plural and others read **indeed, your prayers** in the singular. **A comfort to them**. Ibn Abbas said: Mercy for them. Qatada said: Dignity. And his saying: **And God is All-Hearing**, meaning of your supplication. *Knowing*, meaning who deserves that from you and who is worthy of it. Imam Ahmad said: We were told by Wakee', we were told by Abu Al-Umais on the authority of Abu Bakr bin Amr bin Utbah on the authority of Ibn Hudhayfah on the authority of his father that when the Prophet, may God bless him and grant him peace, prayed for a man, it would befall him and his son and his son's son. Then he narrated it on the authority of Abu Na'im on the authority of Mis'ar on the authority of Abu Bakr bin Amr bin Utbah on the authority of Ibn Hudhayfah. Mis'ar said: And he mentioned it once on the authority of Hudhayfah that the prayer of the Prophet, may God bless him and grant him peace, would reach a man, his son, and his son's son.

And His statement, **Do they not know that it is God who accepts repentance from His servants and takes the charities?** This is an incitement to repentance and charity, each of which erases sins, purifies them, and obliterates them. And God the Almighty informed us that whoever repents to Him, He will accept his repentance. And whoever gives charity from lawful earnings, God the Almighty accepts it with His right hand and increases it for its owner until a date becomes like Mount Uhud, as came in the hadith from the Messenger of God, may God bless him and grant him peace, as Al-Thawri and Waki' both said on the authority of Ibad bin Mansour on the authority of Al-Qasim bin Muhammad, that he heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said: **God accepts charity and takes it with His right hand and increases it for one of you as one of you increases his foal, until a morsel becomes like Mount Uhud**. And the confirmation of that is in the Book of God the Almighty: **Do they not know that it is God who accepts repentance from His servants and takes the charities?** And His statement, **God obliterates interest and increases charities**. Al-Thawri and Al-A'mash said, both on the authority of Abdullah bin Al-Sa'ib on the authority of Abdullah bin Abi Qatadah. He said: Abdullah bin Masoud, may God be pleased with him, said that charity falls into the hand of God Almighty before it falls into the hand of the beggar. Then he recited this verse: **Do they not know that it is God who accepts repentance from His servants and takes the charities?** Ibn Asakir narrated in his history in the biography of Abdullah bin Al-Shaer Al-Sakaski Al-Dimashqi, who was originally from Homs, and was one of the jurists. He narrated from Muawiyah and others. Hawshab bin Saif Al-Sakaski Al-Himsi narrated from him that he said: The people went on a raid in the time of Muawiyah, may God be pleased with him, and Abd Al-Rahman bin Khalid bin Al-Walid was in charge

Surat al-Tawbah 9:103

Take alms from their wealth in order to purify them and sanctify them thereby, and invoke blessings upon them. Indeed, your invocations are a comfort to them. And God is Hearing and Knowing.

of them. A Muslim man took away one hundred Roman dinars. When the army returned, he regretted it and went to the emir, but he refused to accept it from him and said: The people have dispersed and I will not accept it from you until you bring it to God on the Day of Resurrection. The man began to ask the companions to say the same thing to him. When he arrived in Damascus, he went to Muawiyah to accept it from him, but he refused. He left him crying and urging God to restore it. He passed by Abdullah bin Al-Shaer Al-Sakaski and said to him: What makes you cry? So he mentioned his matter to him, and he said to him: Are you my obedient one? He said: Yes. So he said: Go to Muawiyah and tell him to accept from me your fifth, and give him twenty dinars, and look at the remaining eighty and give them in charity on behalf of that army, for God accepts the repentance of His servants, and He knows their names and their places. So the man did, and Muawiyah, may God be pleased with him, said: For me to have given him this fatwa is dearer to me than everything I own. Good man.

Fath al-Qadir

His statement: 103- **Take from their wealth a charity.** The scholars differed regarding this commanded charity. Some said: It is the obligatory charity, and others said: It is specific to this group who confess their sins, because after they repented, they presented their wealth to the Messenger of God, may God bless him and grant him peace, so this verse was revealed. *From* is for partiality according to both interpretations, and the verse is absolute and explained by the pure Sunnah, and charity is taken from truthfulness, as it is evidence of the truthfulness of its giver in his faith. His statement: **You purify them and sanctify them with it.** The pronoun in the two verbs refers to the Prophet, may God bless him and grant him peace: meaning, you purify them and sanctify them, O Muhammad, with what you take from them in charity. It was said that the pronoun in **their purification for charity** means that this charity taken from them purifies them, and the pronoun in **their purification** is for the Prophet, peace and blessings of God be upon him, meaning that you purify them, O Muhammad, with the charity taken, and the first is more appropriate because of the difference in the second in the pronouns in the two connected verbs, and according to the first, the two verbs are in the accusative case as a state, and according to the second, the first verb is an attribute of charity and the second is a state of it, peace and blessings of God be upon him. The meaning of purification is to remove the traces of sins that are attached to them, and the meaning of purification is to exaggerate in purification. Al-Zajaj said: It is better to address the Prophet, peace and blessings of God be upon him: that is, then you, O Muhammad, purify them and sanctify them with it, in the definite and resumptive sense, and it is permissible to use the jussive mood as an answer to the command. The meaning is: that you take from their wealth a charity that purifies them. Al-Hasan read **purifying them** with the jussive mood, and according to this reading, **and purify them** is in the estimation of a

subject: that is, and you purify them with it. His saying: **and pray for them** means: pray for them after you take that charity from their wealth. Al-Nahhas said: All linguists have narrated, as far as we know, that prayer in the speech of the Arabs means supplication. Then the Almighty explained His command to His Messenger, may God bless him and grant him peace, to pray for those who take charity from him, saying: **Indeed, your prayer is a reassurance for them.** Hafs, Hamza, and Al-Kisa'i read **your prayer** in the singular form. The rest read it in the plural form, and reassurance is that which the soul finds peace and tranquility in.

Tafsir al-Baghawi

103- The Almighty said: **Take from their wealth a charity in order to purify them**, from their sins, **and sanctify them thereby**, meaning: raise them from the ranks of the hypocrites to the ranks of the sincere. It was said: increase their wealth **and pray for them**, meaning: pray for them and ask forgiveness for them. It was said: it is the saying of the one who seeks [the charity] when he takes charity from him: May God reward you for what you have given and bless you in what you have left. Prayer in the language: supplication. **Indeed, your prayer** Hamzah and Al-Kisa'i read: / **your prayer** on the singular and the accusative of the ta' here, and in Surah Hud **your prayers** and in Surah Al-Mu'minun **on their prayer** [all on the singular], Hafs agreed with them here and in Surah Hud. The others read it in the plural and break the ta' here.

"Peace be upon them," meaning: your supplication is a mercy for them. This was said by Ibn Abbas. It was also said: reassurance and tranquility for them, that God Almighty has accepted from them. Abu Ubaidah said: steadfastness for their hearts. **And God is All-Hearing, All-Knowing.**

They differed about the obligation of supplication for the imam when taking alms: Some of them said: It is obligatory. Some of them said: It is recommended. Some of them said: It is obligatory in obligatory alms and recommended in voluntary alms. It was said: It is obligatory for the imam and recommended for the poor to supplicate for the giver.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Adam bin Abi Iyas told us, Shu'bah told us on the authority of Amr bin Murrah, who said: I heard Abdullah bin Abi Awfa - who was one of the people of the tree - say: "Whenever his people came to the Prophet, may God bless him and grant him peace, with charity, he would say: O God, bless them. My father came to him with his charity and he said: O God, bless the family of Abi Awfa."

Ibn Kaysan said: This is not about the obligatory charity, but rather it is about the charity of expiation for an oath.

Ikrimah said: It is the obligatory charity. When the repentance of these people was revealed, those who did not repent from those who stayed behind said: These people were with us yesterday, they did not [speak] or sit with us, so what is wrong with them? Then God Almighty said:

Do they not know that it is God who accepts repentance from His servants and takes the charities?

Tafsir al-Baidawi

103. **Take charity from their wealth.** It was narrated: "When they were released, they said, 'O Messenger of God, this is our wealth that we left behind, so give it in charity and purify us.' He said, 'I was not commanded to take anything from your wealth.'"

So it was revealed: **purify them** from sins or the love of money that leads them to the same. **Purify them** was read from **purify him** meaning purified him, and **purify them** was read in the subjunctive mood in response to the command. **And purify them with it** and increase their good deeds and raise them to the stations of the sincere. **And pray for them** and show them kindness by supplicating and asking forgiveness for them. **Indeed, your prayer is a comfort to them** their souls are comforted by it and their hearts are reassured by it. It was pluralized because of the multiplicity of those supplicated for. Hamzah, Al-Kisa'i, and Hafs read it in the singular. **And God is All-Hearing** of their confession. *Knowing* of their remorse.

Surat al-Tawbah 9:104

Do they not know that it is God who accepts repentance from His servants and takes the charities and that it is God who is the Acceptor of repentance, the Most Merciful?

Surat al-Tawbah 9:104

Do they not know that it is God who accepts repentance from His servants and takes the charities and that it is God who is the Acceptor of repentance, the Most Merciful?

Tafsir al-Jalalayn

104 - **Do they not know that it is God who accepts repentance from His servants and takes charities and that God is the Acceptor of Repentance** of His servants by accepting their repentance **and the Most Merciful** to them, and the question is for confirmation and the purpose of it is to incite them to repentance and charity

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is report from God, the Most High, the Most Great, with which He informed the believers: that accepting the repentance of the hypocrites who repent, and taking charity from their money if they give it, are not up to the Prophet of God, may God bless him and grant him peace, and that when the Prophet of God refused to release those who tied themselves to the pillars from those who stayed behind from the conquest, and when he did not accept their charity after God had released them when He had permitted him to do so, he only did that because that was not up to him, may God bless him and grant him peace, and that that was up to God, the Most High, the Most Great, not Muhammad, and that Muhammad only does what he does of leaving, releasing, taking charity, and other actions of his, by the command of God. Then He, the Most High, said: Do not these people who have stayed behind from jihad with the believers, who have tied themselves to the pillars, who say: "We will not release ourselves until the Messenger of God, may God bless him and grant him peace, is the one who releases us," who ask the Messenger of God, may God bless him and grant him peace, to take the charity of their money, know that that is not up to Muhammad, but up to God, and that it is God who accepts the repentance of those of His servants who repent or returns it, and takes the charity of those who give charity or returns it to Him, not to Muhammad, so that they direct their repentance and charity to God, and intend thereby His face, not to Muhammad or anyone else, and sincerely repent to Him, and intend Him with their charity, and know that God is the Acceptor of Repentance, the Most Merciful? He says: The One who turns to His servants to pardon them if they return to His obedience, the Most Merciful to them if they turn to His pleasure from His punishment.

Ibn Zayd used to say about this:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn

Zayd said: The others said, meaning those who did not repent from those who stayed behind: These, meaning those who repented, were with us yesterday, neither speaking nor sitting with us, so what is wrong with them? Then God said: **Indeed, it is God who accepts repentance from His servants and takes the charities, and indeed, it is God who is the Acceptor of repentance, the Most Merciful.**

Muhammad ibn al-Muthanna narrated to us, he said: Muhammad ibn Ja'far narrated to us, he said: Shu'bah narrated to us, he said: A man who used to visit Hammad and would not sit except with him informed me - Shu'bah said: Al-Awwam ibn Hawshab said: He is Qatadah, or Ibn Qatadah, a man from Muharrib - he said: I heard 'Abdullah ibn al-Sa'il - who was his neighbor - he said: I heard 'Abdullah ibn Mas'ud say: There is no servant who gives charity except that it falls into the hand of God, and He is the One who places it in the hand of the beggar. And he recited this verse: **He accepts repentance from His servants and takes the charities.**

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Abdullah bin Al-Sa'ib, on the authority of Abdullah bin Qatada, on the authority of Ibn Masoud, something similar.

Ibn Hamid told us, he said, Jarir told us, on the authority of Al-A'mash, on the authority of Abdullah bin Al-Sa'ib, on the authority of Abdullah bin Abi Qatada, he said, Abdullah said: Charity falls into the hand of God before it falls into the hand of the beggar. Then he recited this verse: **He accepts repentance from His servants and takes the charities.**

Abu Kuraib narrated to us, he said: Waki' narrated to us, he said: 'Ibad bin Mansur narrated to us, on the authority of Al-Qasim: that he heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said: "God accepts charity and takes it with His right hand, and He nurtures it for one of you as one of you nurtures his foal, until a morsel of food becomes like Mount Uhud. Confirmation of that is in the Book of God: 'He accepts repentance from His servants and takes the charities,' and 'God destroys interest and gives increase for charities.'"
(al-Baqarah 2:276)

Sulayman ibn Umar ibn al-Aqta' al-Raqi told us, he said: Ibn al-Mubarak told us, on the authority of Sufyan, on the authority of Ibad ibn Mansur, on the authority of al-Qasim, on the authority of Abu Hurayrah, and I do not think that he except raised it, he said: God accepts charity, then he mentioned something similar.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ayoub, on the authority of al-Qasim ibn Muhammad, on the authority of Abu Hurayrah, who said: God accepts charity if it is from good things, and He takes it with His right hand. A man gives charity equivalent to a morsel, and God raises it for him as one of you raises his young camel or his foal, and it grows in the palm of God - or he said: in the hand of God - until it becomes like a mountain.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Do they not know that it is God who accepts repentance from His servants and takes the charities?** He mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: **By the One in Whose Hand is the soul of Muhammad, no man gives charity and it falls into the hand of the beggar until it falls into the hand of God!**

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **And that God is the Acceptor of Repentance, the Most Merciful**, meaning: if they are upright.

Tafsir al-Qurtubi

There are two issues:

First: It was said: Those who did not repent from those who stayed behind said: These were with us yesterday, they did not speak or sit with us, so what is wrong with them now? And what is this special thing that they were given that we were not given? So the verse was revealed: **Did they not know?** The pronoun in **they knew** refers to those who did not repent from those who stayed behind. Ibn Zayd said its meaning. It is possible that it refers to those who repented and bound themselves. And the Almighty's saying: *He* is an emphasis on the uniqueness of God, the Most High, in these matters. The realization of that is that if he said: that God accepts repentance, it would be possible that the acceptance of His Messenger is acceptance from Him, so the verse clarifies that this is something that neither the Prophet of God nor the angel can attain.

Second: The Almighty's saying: **And takes the alms.** This is an explicit text that God the Almighty is the one who takes them and rewards them, and that the right belongs to Him, the Almighty, and the Prophet, may God's prayers and peace be upon him, is an intermediary. If he dies, then his agent is the intermediary after him, and God the Almighty is alive and does not die. This shows that the Almighty's saying: **Take from their wealth alms** is not limited to the Prophet, may God's prayers and peace be upon him. Al-Tirmidhi narrated on the authority of Abu Hurairah that the Messenger of God, may God's prayers and peace be upon him, said:

"God accepts the flour and takes it in His right hand and nurtures it for one of you as one of you nurtures a foal, until the morsel becomes like a mountain. Confirmation of that is in the Book of God: 'He accepts repentance from His servants and takes the charities' and 'God destroys interest and gives increase for charities' (al-Baqarah 2:276)." He said: This is a good and authentic hadith. In Sahih Muslim:

"No one gives in charity a date from lawful earnings except that God takes it in His right hand - in one narration - and it grows in the hand of the Most Merciful until it becomes larger than a mountain." The hadith. And it was narrated.

"Charity falls into the hand of the Most Merciful before it falls into the hand of the beggar. He nurtures it as one of you nurtures his colt or young camel. And God multiplies for whomever He wills." Our scholars, may God have mercy on them, said in their interpretation of these hadiths: This is a metaphor for acceptance and reward for it, just as He, the noble and holy, referred to the sick person with His own compassion, saying:

O son of Adam, I was sick and you did not visit me.

This meaning was mentioned previously in Al-Baqarah. He mentioned the right hand and the palm specifically, because everything that is capable of something takes it with its palm and right hand, or it is placed in it, so it is excluded from what they know, and God Almighty is exalted above the limb. The right hand came in the speech of the Arabs without the meaning of the limb, as the poet said:

If a banner is raised for glory, Araba will receive it with her right hand.

That is, he is qualified for glory and honor, and it does not mean an oath of a wound, because glory is a meaning, so the oath with which you receive his banner is a meaning. And so is the oath with regard to God Almighty. It has been said that the meaning of **grows in the palm of the Most Gracious** is an expression for the pan of the scale in which deeds are weighed, so it is a case of deleting the complement, as if he said: So the pan of the scale of the Most Gracious grows. It was narrated from Malik, Ath-Thawri, and Ibn Al-Mubarak that they said in interpreting these hadiths and similar ones: They passed it on without how, as At-Tirmidhi and others said. And this is what the scholars of the Sunnah and the Community say.

Tafsir Ibn Kathir

God Almighty commanded His Messenger, may God bless him and grant him peace, to take from their wealth a charity to purify and sanctify them with it. This is general, even though some of them attributed the pronoun in their wealth to those who confessed their sins and mixed good deeds with bad ones. For this reason, some of the Arab tribes who withheld zakat believed that paying zakat to the imam was not permissible, but rather this was specific to the Messenger, may God bless him and grant him peace. For this reason, they used to cite God Almighty's saying: **Take from their wealth a charity** verse. This interpretation and corrupt understanding were refuted by Abu Bakr al-Siddiq and the rest of the Companions, who fought them until they paid zakat to the Caliph as they used to pay it to the Messenger of God, may God bless him and grant him peace. Abu Bakr al-Siddiq said: By God, if they withheld from me a she-goat - and in another narration a hobble - which they used to pay to the Messenger of God, may God bless him and grant him peace, I would fight them for withholding it. His saying, **And pray for them**, means pray for them and seek forgiveness for them, as Muslim narrated in his Sahih on the authority of Abdullah bin Abi Awfa, who said: When the Prophet, may God bless him and grant him peace, was visited, With the charity of a people, he prayed for them, so my father brought him

Do they not know that it is God who accepts repentance from His servants and takes the charities and that it is God who is the Acceptor of repentance, the Most Merciful?

his charity and said: **O God, pray for the family of Abu Awfa**. In another hadith, a woman said: O Messenger of God, pray for me and my husband, so he said: **May God bless you and your husband**. And his saying: **Indeed, your prayers are a comfort to them**. Some of them read **your prayers** in the plural and others read **indeed, your prayers** in the singular. **A comfort to them**. Ibn Abbas said: Mercy for them. Qatada said: Dignity. And his saying: **And God is All-Hearing**, meaning of your supplication. *Knowing*, meaning who deserves that from you and who is worthy of it. Imam Ahmad said: We were told by Wakee', we were told by Abu Al-Umais on the authority of Abu Bakr bin Amr bin Utbah on the authority of Ibn Hudhayfah on the authority of his father that when the Prophet, may God bless him and grant him peace, prayed for a man, it would befall him and his son and his son's son. Then he narrated it on the authority of Abu Na'im on the authority of Mis'ar on the authority of Abu Bakr bin Amr bin Utbah on the authority of Ibn Hudhayfah. Mis'ar said: And he mentioned it once on the authority of Hudhayfah that the prayer of the Prophet, may God bless him and grant him peace, would reach a man, his son, and his son's son.

And His statement, **Do they not know that it is God who accepts repentance from His servants and takes the charities?** This is an incitement to repentance and charity, each of which erases sins, purifies them, and obliterates them. And God the Almighty informed us that whoever repents to Him, He will accept his repentance. And whoever gives charity from lawful earnings, God the Almighty accepts it with His right hand and increases it for its owner until a date becomes like Mount Uhud, as came in the hadith from the Messenger of God, may God bless him and grant him peace, as Al-Thawri and Waki' both said on the authority of Ibad bin Mansour on the authority of Al-Qasim bin Muhammad, that he heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said: **God accepts charity and takes it with His right hand and increases it for one of you as one of you increases his foal, until a morsel becomes like Mount Uhud**. And the confirmation of that is in the Book of God the Almighty: **Do they not know that it is God who accepts repentance from His servants and takes the charities?** And His statement, **God obliterates interest and increases charities**. Al-Thawri and Al-A'mash said, both on the authority of Abdullah bin Al-Sa'ib on the authority of Abdullah bin Abi Qatadah. He said: Abdullah bin Masoud, may God be pleased with him, said that charity falls into the hand of God Almighty before it falls into the hand of the beggar. Then he recited this verse: **Do they not know that it is God who accepts repentance from His servants and takes the charities?** Ibn Asakir narrated in his history in the biography of Abdullah bin Al-Shaer Al-Sakaski Al-Dimashqi, who was originally from Homs, and was one of the jurists. He narrated from Muawiyah and others. Hawshab bin Saif Al-Sakaski Al-Himsi narrated from him that he said: The people went on a raid in the time of Muawiyah, may God be pleased with him, and Abd Al-Rahman bin Khalid bin Al-Walid was in charge of them. A Muslim man took away one hundred

Roman dinars. When the army returned, he regretted it and went to the emir, but he refused to accept it from him and said: The people have dispersed and I will not accept it from you until you bring it to God on the Day of Resurrection. The man began to ask the companions to say the same thing to him. When he arrived in Damascus, he went to Muawiyah to accept it from him, but he refused. He left him crying and urging God to restore it. He passed by Abdullah bin Al-Shaer Al-Sakaski and said to him: What makes you cry? So he mentioned his matter to him, and he said to him: Are you my obedient one? He said: Yes. So he said: Go to Muawiyah and tell him to accept from me your fifth, and give him twenty dinars, and look at the remaining eighty and give them in charity on behalf of that army, for God accepts the repentance of His servants, and He knows their names and their places. So the man did, and Muawiyah, may God be pleased with him, said: For me to have given him this fatwa is dearer to me than everything I own. Good man.

Fath al-Qadir

His statement: 104- **Do they not know that it is God who accepts repentance from His servants?** When God, the Exalted, accepted the repentance of those mentioned previously. God said: **Do they not know** meaning those who did not repent, or those who repented before God accepted their repentance and accepted their charity **that it is God who accepts repentance** because He is independent of the obedience of the obedient, and does not care about the disobedience of the disobedient. **Have you not known** was read with the superlative, and it is either addressed to the repentant, or to a group of believers, and the meaning of **and takes the charity**: is that He accepts it from them, and in attributing the taking to Him, the Exalted, after His command to His Messenger, may God bless him and grant him peace, to take it, there is a great honor for this obedience and for those who did it. His statement: **And that God is the Acceptor of Repentance, the Most Merciful** is conjoined with His statement: **that God is the Acceptor of Repentance from His servants** with it including an emphasis on what the conjoined to includes: that is, that this is His way, the Exalted. In the exaggerated form of the Forgiving and the Merciful, with the separation pronoun in the middle, and the emphasis on giving good tidings to His servants and encouraging them, there is something that is not hidden.

Tafsir al-Baghawi

104- **Do they not know that it is God who accepts repentance from His servants and takes the charities?** That is, He accepts them, **and that God is the Acceptor of Repentance, the Most Merciful**.

Abdul Wahhab bin Muhammad Al-Khatib told us, Abdul Aziz bin Ahmad Al-Khalal told us, Abu Al-Abbas Muhammad bin Yaqub Al-Asamm told us, Al-Rabi bin Sulaiman told us, Al-Shafi'i told us, Sufyan bin

Uyaynah told us, on the authority of Ibn Ajan, on the authority of Saeed bin Yasar, on the authority of Abu Hurairah, may God be pleased with him, who said: I heard Abu Al-Qasim, may God's prayers and peace be upon him, say: "By the One in Whose Hand is my soul, no servant gives charity from lawful earnings - and God does not accept anything but what is lawful, and nothing ascends to the heaven but what is lawful - except that he is placing it in the hand of the Most Merciful, the Almighty, who raises it for him as one of you raises his foal, until the morsel of food will come on the Day of Resurrection and it will be like a huge mountain. Then he recited: 'Indeed, it is God who accepts repentance from His servants and takes the charities.'"

Tafsir al-Baidawi

104. **Have they not known?** The pronoun either refers to those who have been repented to, meaning that it is possible in their hearts to accept their repentance and to consider their charity, or to others, meaning to incite them to do so. **That God is the One who accepts repentance from His servants** if it is correct and its transitive use is *from* because it includes the meaning of overlooking. **And He takes the charity** He accepts it as someone who takes something to give in exchange. **And that God is the Acceptor of Repentance, the Most Merciful** and that it is His nature to accept the repentance of those who repent and to be gracious to them.

Surat al-Tawbah 9:105

And say, "Work, for God will see your work, and so will His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do."

Surat al-Tawbah 9:105

And say, "Work, for God will see your work, and so will His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do."

Tafsir al-Jalalayn

105 - **And say** to them or to the people *Do whatever you wish* **and God will see your work and so will His Messenger and the believers, and you will be returned** by resurrection **to the Knower of the unseen and the witnessed** that is, God **and He will inform you of what you used to do** He will reward you for it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say, O Muhammad, to those who have confessed their sins to you and who have stayed behind from jihad with you, Work for God in a way that pleases Him, in obeying Him and performing His duties, for God will see your work and so will His Messenger*, meaning: God will see your work if you work, and His Messenger and the believers will see it in this world, **and you will be returned**, on the Day of Resurrection, to the One who knows your secrets and your public affairs, and nothing of your inner and outer affairs is hidden from Him, **and He will inform you of what you used to do**, meaning: He will tell you what you used to do, what was sincere, what was hypocritical, what was obedience, and what was disobedience to God, and He will reward you for all of that with your reward, the good-doer for his good, and the evil-doer for his evil.

Ibn Wakee' told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid: **And say, 'Work, and God will see your work, and [so will] His Messenger and the believers.'** He said: This is a threat.

Tafsir al-Qurtubi

The Almighty says: **And say, 'Work.'** This is addressed to everyone. **Then God will see your work, and so will His Messenger and the believers.** That is, by making them aware of your work. And in the hadith:

If a man worked in a rock that had no door or window, his work would be revealed to the people, whoever they may be.

Tafsir Ibn Kathir

Mujahid said: This is a threat from God Almighty to those who disobey His commands, that their deeds will be presented to Him, the Blessed and Exalted, and to the Messenger, may God bless him and grant him peace, and to the believers. This will inevitably happen on the Day of Resurrection, as He said: **On that Day you will be exposed, nothing of yours will be hidden.** And He, the Most High, said: **On the Day when secrets will be exposed.** And He, the Most High, said: **And what is in the breasts will be revealed.** And God, the Most High, may reveal this to people in this world, as Imam Ahmad said: Hasan ibn Musa told us, Ibn Lah'ah told us, Diraj told us, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **If one of you were to work in a solid rock that had no door or window, God would bring forth his work for the people, whatever it was.** It has been reported that the deeds of the living are shown to the dead from among their relatives and clans in the intermediate realm, as Abu Dawud al-Tayalisi said: As-Salt ibn Dinar told us, on the authority of al-Hasan, on the authority of Jabir ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "Your deeds are shown to your relatives and clans in their graves. If they are good, they will rejoice in them, and if they are not, they will say: O God, inspire them to work in obedience to You." And Imam Ahmad said: Abd al-Razzaq told us, on the authority of Sufyan, on the authority of someone who heard Anas. He said: The Prophet, may God bless him and grant him peace, said: "Your deeds are shown to your relatives and your dead clans. If they are good, they rejoice in them, but if they are not, they say: O God, do not cause them to die until You guide them as You have guided us."

Al-Bukhari said: Aisha **may God be pleased with her** said: If you are impressed by the good deeds of a Muslim, then say: **Work, and God will see your deeds, and so will His Messenger and the believers.** A similar hadith was narrated. Imam Ahmad said: Yazid narrated to us, Humayd narrated to us, on the authority of Anas, that the Messenger of God (blessings and peace of God be upon him) said: "There is no harm in being impressed by someone until you see how he ends up, for a worker works for a period of his life or a part of his life doing good deeds, and if he died while doing that he would enter Paradise, then he turns and does bad deeds. And a servant may work for a part of his life doing bad deeds, and if he died while doing that he would enter Hell, then he turns and does good deeds. And if God wants good for a servant, He uses him before his death." They said: O Messenger of God, how does He use him? He said: **He guides him to do good deeds, then He takes him while doing them.** Imam Ahmad is the only one to narrate this from this source.

Fath al-Qadir

His saying: 105- **And say, 'Work, and God will see your work, and so will His Messenger and the believers.'** In it is intimidation and threat: that is, your work is not hidden from God, nor from His Messenger, nor from the believers, so hasten to do good deeds and make your deeds sincere for God, the Almighty and Majestic. In it is also encouragement and motivation, for whoever knows that his work is not hidden, whether it is good or evil, will desire good deeds and avoid evil deeds. How beautiful is the saying of Zuhair:

Whatever a person has of character, even if he thinks it is hidden from people, it will be known.

What is meant by seeing here is knowledge of the deeds they perform. Then the Almighty came with a severe threat, saying: **And you will be returned to the Knower of the unseen and the witnessed.** That is, after death you will be returned to God, the Almighty, who knows what you conceal and what you declare, what you conceal and what you reveal. Putting the unseen before the witnessed indicates the vastness of His knowledge, the Almighty, and that nothing is hidden from Him and that everything known is equal to Him. Then the Almighty mentioned what will happen after their return to Him, saying: **Then He will inform you,** that is, He will tell you, **about what you used to do** in this world, so He will reward the doer of good for his good and the wrongdoer for his wrongdoing, and He will bestow His favor upon whomever He wills of His servants.

Tafsir al-Baghawi

105- The Almighty said: "And say, 'Work, and God will see your work, and [so will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'" Mujahid said: This is a threat to them. It was said: Seeing the Prophet, may God bless him and grant him peace, is by God Almighty informing him, and seeing the believers is by instilling love in their hearts for the righteous and hatred for the corrupt.

Tafsir al-Baidawi

105. "And say, 'Do whatever you wish.' And God will see your deeds, for nothing, whether good or evil, is hidden from Him. And [so will] His Messenger and the believers, for nothing, as you have seen and become clear to you, is hidden from them. And you will be returned to the Knower of the unseen and the witnessed, by death. Then He will inform you of what you used to do, by the recompense for it.

Surat al-Tawbah 9:106

And others are awaiting the command of God, either He will punish them or He will forgive them.
And God is Knowing and Wise.

Surat al-Tawbah 9:106

And others are awaiting the command of God, either He will punish them or He will forgive them. And God is Knowing and Wise.

Tafsir al-Jalalayn

106 - **And others** of those who stayed behind **are postponed** with the hamza or without it, delayed from repentance **for the command of God** regarding them as He wills **either He punishes them** by killing them without repentance **or He forgives them, and God is Knowing** of His creation **and Wise** in what He does with them, and they are the three who came after Murarah ibn al-Rabi', Ka'b ibn Malik, and Hilal ibn Umayya. They stayed behind out of laziness and inclination towards ease, not hypocrisy, and they did not apologize to the Prophet, may God bless him and grant him peace, like others, so their matter was halted for fifty nights and the people abandoned them until their repentance was revealed after

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And among those who stayed behind when you set out to face your enemy, O believers, were others.

He raised his statement: *Others*, in apposition to his statement: **And others have confessed their sins, they mixed good deeds with bad ones.**

“And others are deferred,” meaning: they are deferring the command and judgment of God.

It is said: **(I postponed it, I postpone it, and it is postponed)**, with or without the hamza, and they are two languages with the same meaning. The recitation has been read with both of them.

It was said: By these others, he meant a group of people who had stayed behind from the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk. They regretted what they had done, and did not apologize to the Messenger of God, may God bless him and grant him peace, when he arrived, and did not tie themselves to the pillars. So God postponed their matter until their repentance was valid, so He accepted their repentance and forgave them.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, he said: Three of them - meaning: those who stayed behind from the Battle of

Tabuk - did not tie themselves to the pillars, they were postponed for a week, not knowing whether they would be punished or repentance would be granted to them, so God revealed: **God has certainly accepted the repentance of the Prophet and the emigrants** until His saying: **Indeed, God is the Acceptor of Repentance, the Most Merciful** (al-Tawbah 9:117-118).

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 this verse was revealed - meaning His statement: **Take from their wealth a charity by which you purify them and sanctify them** - the Messenger of God, may God bless him and grant him peace, took from their wealth - meaning from the wealth of Abu Lubabah and his two companions - and gave it in charity on their behalf. The three who opposed Abu Lubabah remained, and they were not trusted, and were not mentioned in anything, and their excuse was not revealed, and the earth, despite its vastness, became too narrow for him, and they are the ones about whom God said: “And others are awaiting the command of God, whether He will punish them or forgive them. And God is Knowing and Wise.” So the people began to say: They are doomed! Since no excuse was revealed for them. And others began to say: Perhaps God will forgive them! So they became deferring to the command of God, until the following was revealed: **God has certainly forgiven the Prophet and the Muhajireen and the Ansar who followed him in the hour of hardship**, who went out with him to Syria, “after the hearts of a party of them had almost deviated. Then He turned to them in forgiveness. Indeed, He is to them Kind and Merciful.” Then He said: **And as for the three who were left behind**, meaning those who deferred to the command of God. Repentance was revealed to them, and they were immersed in it. Then He said: **Until, when the earth, with all its vastness, became strait for them and their souls became strait for them**, until His saying: **Indeed, God is the Acceptor of Repentance, the Most Merciful.** (al-Tawbah 9:117-118)

Ibn Wakee' told us, he said, Suwaid bin Amr told us, on the authority of Hammad bin Zaid, on the authority of Ayoub, on the authority of Ikrimah, **And others are awaiting the command of God**, he said: They are the three who stayed behind.

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: **And others are awaiting the command of God**, he said: Hilal bin Umayya, Murarah bin Rib'i, and Ka'b bin Malik, from the Aws and Khazraj.

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 others are awaiting the command of God**, Hilal ibn Umayyah, Murarah ibn Rib'i, and Ka'b ibn Malik, from the Aws and Khazraj.

... He said, Ishaq told us, Abdullah bin Abi Jaafar told us, on the authority of Warqa', 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, the same.

... He said, Al-Hussein told us, Heshim told us, Juwaybir told us, on the authority of Al-Dahhak, the same.

Al-Husayn narrated that he heard Abu Muadh say, Ubayd told us, he heard Ad-Dahhak say about His statement: **And others are deferred to the command of God**, they are the three who stayed behind from repenting - meaning: other than Abu Lubabah and his companions - and God did not send down an excuse for them, so the earth became narrow for them despite its vastness. And the companions of the Messenger of God, may God bless him and grant him peace, were divided into two groups: A group said: **They are doomed!** when God did not send down about them what He sent down about Abu Lubabah and his companions. And another group said: **Perhaps God will pardon them!** And they were deferring to the command of God. Then God sent down His mercy and forgiveness and said: **God has already accepted the repentance of the Prophet and the Muhajireen** (al-Tawbah 9:117), and He sent down: **And about the three who stayed behind** (al-Tawbah 9:118), and the verse.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And others are awaiting the command of God**. He said: We were told that they were the three who were left behind: Ka'b bin Malik, Hilal bin Umayya, and Murarah ibn Rabi'ah, a group of the Ansar.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And others are awaiting the command of God**, he said: They are the three who stayed behind.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And others are awaiting the command of God, either He will punish them or He will forgive them**, and they are the three who stayed behind, and the Messenger of God, may God bless him and grant him peace, postponed their matter until their repentance from God came to them.

As for his statement: **Either He punishes them**, it means: Either God prevents them from repenting by abandoning them, so He punishes them for the sins they died upon in the Hereafter, **or He turns to them in forgiveness**, meaning: Or He guides them to repentance so they repent from their sins, so He forgives them, **and God is Knowing and Wise**, meaning: God is the One with knowledge of their situation and what they will come to in terms of repentance and remaining in sin, *Wise*, in His management of them and the management of those other than them from among His creation, no flaw enters into His judgment.

Tafsir al-Qurtubi

It was revealed about the three who were forgiven: Ka'b bin Malik, Hilal bin Umayya from Banu Waqif, Murarah bin Ar-Rabi', and it was said: Ibn Rib'i Al-Umari, mentioned by Al-Mahdawi. They had stayed behind from Tabuk and were Maysar, as will be mentioned about them. The meaning is: And among them are others who are delayed, from arja'tuhu, meaning I delayed it. And from this it was said: Murji'ah, because they delayed the work. Hamza and Al-Kisa'i read marjoon without a hamza, so it was said: It is from arjatuhu, meaning I delayed it. Al-Mubarrad said: It is not said arjatuhu in the sense of I delayed it, but it is from hope. **Either He punishes them or He forgives them** in Arabic either means one of two things, and God Almighty knows the fate of things, but the address is to the servants according to what they know, meaning let their matter with you be based on hope because there is nothing more for the servants than this.

Tafsir Ibn Kathir

Ibn Abbas, Mujahid, Ikrimah, Ad-Dahhak and others said: They are the three who stayed behind, that is, did not repent, and they are Murarah bin Ar-Rabi', Ka'b bin Malik and Hilal bin Umayyah. They stayed behind from the Battle of Tabuk among a group of those who stayed behind out of laziness and inclination towards ease, preservation, good fruits and shade, not out of doubt and hypocrisy. A group of them tied themselves to the pillars as Abu Lubabah and his companions did, and a group did not do that, and they are the three mentioned. So the repentance of those was revealed before those, and those were delayed from repentance, until the following verse was revealed, which is His saying: **God has already forgiven the Prophet, the Muhajireen and the Ansar 17:20, And the three who stayed behind until the earth became too narrow for them with all its vastness 17:20**, as will be explained in the hadith of Ka'b bin Malik. His saying: **Either He will punish them or He will forgive them 17:20**, that is, they are under God's forgiveness. If He wills, He will do this to them, and if He wills, He will do that to them, but His mercy prevails over His wrath. **And God is Knowing**. "Wise" means He knows who deserves punishment and who deserves forgiveness. He is wise in His actions and words. There is no god but Him and no lord but Him.

Fath al-Qadir

His statement: 106- **And others are deferred to the command of God**. God the Almighty mentioned three categories of those who stayed behind: The first: The hypocrites who persisted in hypocrisy, the second: The repentant ones who confessed their sins, the third: Those whose matter remained suspended in that state, and they are the ones deferred to the command of God, from arjatuhu and raj'tuhu: if you postponed it. Hamzah, Al-Kisa'i, Nafi' and Hafs read *marjoon* with a waw without a hamza. The rest read it with a dammah after the jim. Meaning: They are delayed in that state, and it is not certain that they will repent or not, but rather they

And others are awaiting the command of God, either He will punish them or He will forgive them.
And God is Knowing and Wise.

are according to what is clear from the command of God Almighty regarding them, **Either He punishes them** if they remain as they are and do not repent, **or He forgives them** if they repent with a true repentance and are completely sincere. The sentence is in the accusative case as a state, and the meaning is **and others are awaiting the command of God** while they are either punished or forgiven, **and God is Knowing** of their states, *Wise* in what He does to them of good or evil.

Ibn Jarir, Ibn Abi Hatim, Abu Sheikh and Abu Naim in Al-Ma'rifah narrated on the authority of Abu Musa that he was asked about the statement of God, **And the first to foretake**, so he said: They are those who prayed towards both Qiblahs. Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh and Abu Naim narrated a similar report on the authority of Saeed bin Al-Musayyab. Ibn Al-Mundhir and Abu Naim narrated a similar report on the authority of Al-Hasan and Muhammad bin Sirin. Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: They are Abu Bakr, Umar, Ali, Salman and Ammar bin Yasir. Ibn Abi Shaybah, Ibn Al-Mundhir Ibn Abi Hatim, Abu Sheikh, Ibn Mardawayh and Abu Naim in Al-Ma'rifah, on the authority of Al-Sha'bi, who said: They are those who witnessed the Pledge of Ridwan. Ibn Abi Hatim narrated on the authority of Qatadah regarding the statement of God, **And those who followed them with goodness**, he said: The Followers. Ibn Abi Hatim narrated on the authority of Ibn Zayd, who said: They are those who remain from the people of Islam until the Hour comes. Abu Al-Shaykh and Ibn Asakir narrated on the authority of Abu Sakhr Hamid bin Ziyad who said: I said to Muhammad bin Kaab Al-Qurazi: Tell me about the companions of the Messenger of God (peace be upon him) and I only mean the tribulations. He said: God has forgiven all the companions of the Prophet (peace be upon him) and has made Paradise obligatory for them in His Book, the good and the bad among them. I said to him: And in what place has God made Paradise obligatory for them in His Book? He said: Do you not read the words of God the Most High: **And the first to forefront** (al-Baqarah 2:17). He made Paradise and contentment obligatory for all the companions of the Prophet (peace be upon him), and He stipulated a condition for the followers that He did not stipulate for them. I said: What did He stipulate for them? He said: He stipulated that they follow them in doing good. He said: They follow their example in their good deeds, and they do not follow them in anything else. Abu Sakhr said: By God, it was as if I had not read it before and I did not know its interpretation until Ibn Kaab read it to me. Ibn Mardawayh narrated on the authority of Al-Awza'i, who said: Yahya bin Abi Katheer, Al-Qasim, Makhul, Abdah bin Abi Lubabah, and Hassan bin Atiyah told me that they heard a group of the companions of the Prophet, may God bless him and grant him peace, say when this verse was revealed: **And the first to foretake** until His saying: **And are pleased with Him**, the Messenger of God, may God bless him and grant him peace, said: **This is for all of my nation, and after pleasure there is no displeasure.**

Ibn Jarir, Ibn Abi Hatim, Al-Tabarani in Al-Awsat, Abu Al-Shaykh, and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding His saying: **And among those around you of the desert Arabs** and the verse. He said: The Messenger of God (peace be upon him) stood up one Friday as a preacher and said: Stand up, so-and-so, and go out, for you are a hypocrite. Go out, so-and-so, for you are a hypocrite. So he called them by name and disgraced them. Umar ibn al-Khattab did not attend that Friday prayer because of a need he had. Umar met them as they were leaving the mosque, so he hid from them out of shyness that he had not attended the Friday prayer. The people thought that they had left, and they hid from Umar, thinking that he had learned about their affair. Umar entered the mosque and found that the people had not left, so a man said to him: Be of good cheer, Umar, for God has disgraced the hypocrites today. This is the first punishment, and the second punishment is the punishment of the grave. Ibn al-Mundhir narrated on the authority of Ikrimah regarding His statement: **And among those around you of the bedouins**, he said: Juhaynah, Muzaynah, Ashja', Aslam, and Ghifar. Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding His statement: **They persisted in hypocrisy**, he said: They persisted in it and did not repent as others repented. Ibn al-Mundhir narrated on the authority of Ibn Jurayj regarding the verse, he said: They died upon it: Abdullah bin Ubayy, Abu Amir the monk, and al-Jadd bin Qais. Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Mujahid regarding his statement, **We will punish them twice**, he said: With hunger and killing. Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Abu Malik, he said: With hunger and the punishment of the grave. Ibn Abi Hatim, Abu al-Shaykh, and al-Bayhaqi narrated on the authority of Qatadah, he said: Punishment in the grave, and punishment in the Fire. A group of the Salaf narrated something similar to this in specifying the two punishments, and what we have mentioned is apparent. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi in al-Dala'il narrated on the authority of Ibn Abbas regarding his statement: "And others have acknowledged their sins. They mixed righteous deeds," he said: There were ten men who stayed behind from the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk. When the time came for the Messenger of God, may God bless him and grant him peace, to return, seven of them tied themselves to the pillars of the mosque. The Prophet, may God bless him and grant him peace, would pass by them when he returned. When he saw them, he said: Who are these who tied themselves? They said: This is Abu Lubabah and his companions who stayed behind you, O Messenger of God, until you release them and excuse them. He said: And I swear by God that I will not release them nor excuse them until God is the one who releases them. They turned away from me and stayed behind from the battle with the Muslims. When that reached them, they said: And we will not release ourselves until God is the one who releases us. So the following was revealed: **Perhaps God will accept their repentance.** And *perhaps* is

obligatory from God. So when it was revealed, the Prophet, may God bless him and grant him peace, sent to them and released them and excused them. So they came with their money and said: O Messenger of God, this is our money, so give it in charity on our behalf and ask forgiveness for us. He said: I was not commanded to take your money. So God, the Almighty, revealed: **Take from their wealth a charity by which you purify them and sanctify them, and pray for them.** He said: Ask forgiveness for them. **Indeed, your prayers are a comfort to them.** He said: Mercy for them. So he took the charity from them and asked forgiveness for them. They were three men who had not tied themselves to the pillars, so they were postponed for a year, not knowing whether they would be punished or repented to. Then God the Almighty revealed: **God has certainly forgiven the Prophet** until His saying: **And the three who stayed behind** until His saying: "Then He turned to them in forgiveness that they might repent. Indeed, God is the Acceptor of Repentance, the Most Merciful" meaning: if they were upright. Abu Al-Shaykh narrated something similar from Ad-Dahhak. Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi in Ad-Dala'il narrated from Mujahid regarding His saying: **Confess their sins** he said: He is Abu Lubabah when he said to Qurayza what he said, and pointed to his throat that Muhammad would slaughter you if you submitted to his judgment. The story is mentioned in the books of biography. Ibn Abi Hatim narrated from Al-Suddi regarding His saying: **They mixed a righteous deed** he said: Their raid with the Messenger of God, may God bless him and grant him peace, **and another evil** he said: Their staying behind him. Ibn Abi Hatim and Abu Al-Shaykh narrated from Ibn Abbas regarding His saying: **And pray for them** he said: Ask forgiveness for them for the sins they had committed. **Indeed, your prayers are a comfort to them** he said: Mercy for them. Al-Bukhari, Muslim and others narrated on the authority of Abdullah bin Abi Awfa who said: "Whenever charity was brought to the Messenger of God (peace and blessings of God be upon him), he would say: 'O God, bless the family of so-and-so.' My father brought him his charity and he said: 'O God, bless the family of Abi Awfa.'" Ibn Abi Shaybah, Ibn al-Mundhir and Abu al-Shaykh narrated on the authority of Mujahid regarding the verse: **Work, and God will see your work and so will His Messenger**, that he said: This is a warning from God, the Almighty. Ahmad, Abu Ya'la, Ibn Hibban, al-Hakim, al-Bayhaqi in al-Shu'ab, Ibn Abi al-Dunya and al-Dhiya' in al-Mukhtara narrated on the authority of Abu Sa'id that the Messenger of God (peace and blessings of God be upon him) said: **If one of you were to work in a solid rock that had no door or window, God would reveal his work to the people, whatever it was.** Ibn al-Mundhir narrated on the authority of Ikrimah regarding the verse: **And others are awaiting the command of God**, that he said: They are the three who were left behind. Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Mujahid regarding the verse: He said: They are Hilal bin Umayya, Murarah bin al-Rabi' and Ka'b bin Malik from the Aws and Khazraj. Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Al-Suddi regarding his statement: **Either He punishes them** meaning: He kills them for their disobedience **or He forgives them** so he

postponed their matter then abrogated it and said: **and the three who were left behind.**

Tafsir al-Baghawi

106- The Almighty said: "And others are deferred for the command of God, whether He will punish them or forgive them. And God is Knowing and Wise." The people of Medina and Kufa, except for Abu Bakr, read *marjūn* without a hamza, and the others: with a hamza, and postponement means delay, *marjūn*: postponed. For the command of God: for the judgment of God the Almighty regarding them, and they are the three whose story will come later: Ka'b bin Malik, Hilal bin Umayya, and Murarah bin Ar-Rabi', they did not exaggerate in repentance and apology as Abu Lubabah did, so the Messenger of God, may God bless him and grant him peace, stopped them for fifty nights and forbade people from speaking to them and mixing with them, until anxiety split them and the earth became narrow for them despite its vastness, and they were from the people of Badr, so some people began to say: They are lost, and others said: Perhaps God will forgive them, so they became deferring for the command of God [not knowing] whether He will punish them or have mercy on them, until their repentance was revealed after fifty nights.

Tafsir al-Baidawi

106. **And others** of those who stayed behind. *Marjoon* is delayed, meaning their matter is suspended from *arja'tuhu* if you postpone it. Nafi', Hamza, Al-Kisa'i and Hafs read *Marjoon* with the waw and they are two dialects. **For the command of God** in their matter. **Either He punishes them** if they persist in hypocrisy. **Or He turns to them** if they repent. And the repetition is for the servants, and in it is evidence that both matters are by the will of God the Most High. **And God is Knowing** of their conditions. *Wise* in what He does to them. And it was read **And God is Forgiving and Merciful**, and what is meant by these is Ka'b bin Malik, Hilal bin Umayya and Murarah bin Al-Rabi'. The Messenger of God, may God bless him and grant him peace, ordered his companions not to greet them or speak to them, so when they saw that, they purified their intentions and entrusted their matter to God, so God the Most High had mercy on them.

Surat al-Tawbah 9:107

And those who took a mosque as a place of harm and disbelief and division among the believers and as an ambush for those who fought God and His Messenger before - they will surely swear, "We intended only good." And God bears witness that they are liars.

Surat al-Tawbah 9:107

And those who took a mosque as a place of harm and disbelief and division among the believers and as an ambush for those who fought God and His Messenger before - they will surely swear, **We intended only good.** And God bears witness that they are liars.

Tafsir al-Jalalayn

107 - *And* among them **are those who took a mosque** and they are twelve hypocrites **to cause harm** to the people of the Quba Mosque **and disbelief** because they built it on the orders of Abu Amir the monk to be a stronghold for him to bring in whoever came from him and he had gone to bring soldiers from Caesar to fight the Prophet, may God bless him and grant him peace **and to cause division among the believers** who pray in Quba due to some of them praying in their mosque **and as an ambush watching for those who fought against God and His Messenger before** that is, before its construction, and he is the aforementioned Abu Amir **and they will swear that** we did not *intend* by building it *except* the good deed) of being kind to the poor in the rain and heat and being generous to the Muslims **and God bears witness that they are liars** in that, and they had asked the Prophet, may God bless him and grant him peace, which one should pray in it, so it was revealed

Tafsir al-Suyuti

The Almighty said: And those who have taken a mosque for the purpose of causing harm, the verse Ibn Mardawayh narrated on the authority of Ibn Ishaq who said: Ibn Shihab Al-Zuhri mentioned on the authority of Ibn Akima Al-Laythi on the authority of the nephew of Abu Ruhm Al-Ghifari that he heard Abu Ruhm who was among those who pledged allegiance under the tree saying: The one who built the mosque of harm came to the Messenger of God, may God bless him and grant him peace, while he was preparing for Tabuk and they said: O Messenger of God, we have built a mosque for those who are sick and in need, and for the night of winter and the night of rain, and we would like you to come to us and pray for us in it. He said: I am on the verge of a journey, and if we were to come, God willing, we would come to you and pray for you in it. So when he returned, he descended at Dhi Awan, an hour from Medina, and God revealed about the mosque: And those who have taken a mosque for the purpose of causing harm and disbelief, to the end of the story. So he called Malik bin Al-Dakhshin and Ma'n bin Adi or his brother Asim bin Adi and said: Go to this mosque whose people are unjust, and demolish it and burn it. So they did.

Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Al-Awfi on the authority of Ibn Abbas, who said: When the Messenger of God, may God bless him and grant him peace, built the Quba Mosque, some

men from the Ansar came out, some of whom were Khadij, and they built the Mosque of Hypocrisy. The Messenger of God, may God bless him and grant him peace, said: Woe to you, Khadij! What did you want to see? He said: O Messenger of God, I wanted nothing but goodness. Then God revealed the verse.

Ibn Mardawayh narrated on the authority of Ali bin Talha on the authority of Ibn Abbas, who said: Some people from the Ansar built a mosque, so Abu Amir said to them: Build your mosque and obtain whatever strength and weapons you can, for I am going to Caesar, the king of the Romans. So he brought an army of the Romans and brought out Muhammad and his companions. When they finished their mosque, they came to the Prophet, may God bless him and grant him peace, and said to him: We have finished building our mosque, and we would like you to pray in it. So God revealed: Do not perform prayer in it ever.

Al-Wahidi narrated on the authority of Sa'd ibn Abi Waqqas, who said: The hypocrites proposed to build a mosque that they would imitate the Quba Mosque for Abu `Amir the monk, when he came, so that he would be their imam in it. When they finished building it, they came to the Messenger of God, may God bless him and grant him peace, and said: We have built a mosque, so pray in it. Then the verse was revealed: You shall never stand in it.

Al-Tirmidhi narrated on the authority of Abu Hurairah who said: This verse was revealed about the people of Quba. Among them were men who loved to purify themselves, and God loves those who purify themselves. He said: They used to clean themselves with water, so it was revealed about them.

K and Omar bin Shabah narrated in the report of the city on the authority of Al-Walid bin Abi Sandar Al-Aslami on the authority of Yahya bin Sahl Al-Ansari on the authority of his father that this verse was revealed about the people of Quba who used to wash their backsides from excrement. There are men in it who love to purify themselves. The verse.

K and Ibn Jarir narrated on the authority of Ata' who said: A group of people from Quba performed ablution with water, so the verse was revealed about them: **Men who love to purify themselves, and God loves those who purify themselves.**

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And those who built a mosque to cause harm, and they are, as mentioned, twelve people from the Ansar.

Who said that?

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq on the authority of Az-Zuhri, Yazid ibn Ruman, Abdullah ibn Abi Bakr, Asim ibn Umar ibn Qatada and others. They said: The Messenger of God (peace and blessings of God be

upon him) came - meaning from Tabuk - and stopped at Dhu Awan, a town one hour from Madinah. The people of the Masjid Ad-Dhirar had come to him while he was preparing to go to Tabuk. They said: O Messenger of God, we have built a mosque for those who are sick and in need, and for rainy nights and wintery nights, and we would like you to come and pray for us in it! He said: I am on the verge of a journey and busy - or something to that effect from the Messenger of God (peace and blessings of God be upon him). If we had come back, we would have come to you, God willing, and prayed for you in it. When he arrived at Dhi Awan, report of the mosque reached him, so the Messenger of God, may God bless him and grant him peace, called Malik ibn Ad-Dakhshum, the brother of Banu Salim ibn Awf, and Ma'n ibn 'Adi - or his brother: Asim ibn 'Adi - the brother of Banu Al-Ajlan, and said: Go to this mosque whose people are oppressing it, and demolish it and burn it! So they went out quickly until they reached Banu Salim ibn Awf, who were the people of Malik ibn Ad-Dakhshum. Malik said to Ma'n: Give me time until I bring you fire from my people! So he entered to his people, took a palm frond, set it on fire, then they went out quickly until they entered the mosque and its people were in it, and they burned it and demolished it, and dispersed from it. And what was revealed about them in the Qur'an was: **And those who took a mosque for the purpose of causing harm and disbelief** to the end of the story. It was built by twelve men: Khadham bin Khalid, from Banu Ubayd bin Zayd, one of Banu Amr bin Awf, from whose house he brought out the mosque of Al-Shaqaq, and Tha'laba bin Hattab, from Banu Ubayd, who belonged to Banu Umayyah bin Zayd, and Mu'tab bin Qushair, from Banu Dhubay'ah bin Zayd, and Abu Habeeba bin Al-Az'ar, from Banu Dhubay'ah bin Zayd, and Ibad bin Hanif, the brother of Sahl bin Hanif, from Banu Amr bin Awf, and Jariyah bin Amir, and his two sons: Mujammi bin Jariyah, and Zayd bin Jariyah, and Nabtal bin Al-Harith, who are from Banu Dhubay'ah, and Bahzaj, who belonged to Banu Dhubay'ah, and Bajad bin Othman, who belonged to Banu Dhubay'ah, and Wadi'ah bin Thabit, who belonged to Banu Umayyah, the people of Abu Lubabah bin Abdul Mundhir.

Abu Ja'far said: The interpretation of the statement is: And those who built a mosque to harm the mosque of the Messenger of God (peace be upon him), and to disbelieve in God, because they opposed the Messenger of God (peace be upon him) thereby, and to divide the believers thereby, so that some of them would pray in it instead of the mosque of the Messenger of God (peace be upon him), and some of them in the mosque of the Messenger of God (peace be upon him), so that they would differ because of that and separate, **and as an ambush for those who had fought God and His Messenger before**, meaning: and preparing it for Abu 'Amir the disbeliever, who opposed God and His Messenger, disbelieved in them, and fought the Messenger of God, *before*, meaning before they built that mosque. That is because Abu 'Amir was the one who was the party of the parties - meaning: the party of the parties to fight the Messenger of God (peace be upon him) - and when God abandoned him, he went to the Romans seeking victory from their king over the Prophet of God, and he wrote to the people of the mosque of harm ordering

them to build the mosque that they had built, according to what was reported about him, so that he could pray in it, according to what he claimed, when he returned to them. So they did that. This is the meaning of God Almighty's saying: **And as a watch for those who fought against God and His Messenger before.**

"And they will swear, 'We intended only good'," God Almighty says: And they will swear by its construction, **We intended only good**, except to be kind to the Muslims, and to benefit and provide for the weak and the sick, and for those who are unable to go to the mosque of the Messenger of God, may God bless him and grant him peace, to pray in it, and that is the good deed. **And God bears witness that they are liars**, in their oath and their saying, **We built it only intending good!** But they built it intending evil by its construction, to harm the mosque of the Messenger of God, may God bless him and grant him peace, and to disbelieve in God, and to divide the believers, and to lie in wait for Abu Amir the wicked.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ibn Abbas, regarding his statement: **And those who built a mosque to cause harm**, they were people from the Ansar who built a mosque, so Abu Amir said to them: Build your mosque, and prepare whatever strength and weapons you can, for I am going to Caesar, the king of the Romans, and I will bring an army from the Romans, and I will expel Muhammad and his companions! So when they finished building their mosque, they came to the Prophet, peace and blessings be upon him, and said: We have finished building our mosque, so we would like you to pray in it, and invoke blessings upon us! So God revealed about it: "Never stand in it. A mosque founded on righteousness from the first day is more worthy of standing in it" until His saying: **And God does not guide the wrongdoing people** (al-Tawbah 9:108-109).

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, regarding his statement: **And those who have taken a mosque for harm and disbelief and to cause division among the believers**, he said: "When the Messenger of God, may God bless him and grant him peace, built the mosque of Quba, some men from the Ansar came out, including Bahzaj, the grandfather of 'Abdullah ibn Hunayf, Wadi'ah ibn Hizam, and Mujammi' ibn Jariyah al-Ansari, and they built the mosque of hypocrisy. The Messenger of God, may God bless him and grant him peace, said to Bahzaj: Woe to you! What did you want to see? He said: O Messenger of God, by God, I only wanted goodness! And he was lying. The Messenger of God believed him and wanted to excuse him, so God revealed: "And those who have taken a mosque for harm and disbelief and to cause division among the believers and to lie in wait for him who wages war against God and His Messenger," meaning a man from among them called Abu 'Amir, who was at war with the Messenger of God, may God bless him and grant him peace, and he had

And those who took a mosque as a place of harm and disbelief and division among the believers and as an ambush for those who fought God and His Messenger before - they will surely swear, "We intended only good." And God bears witness that they are liars.

gone to Heraclius, so they lay in wait for Abu `Amir to come and pray in it, and he had left Medina." Fighting against God and His Messenger, **And they will swear, 'We intended nothing but good,' and God bears witness that they are liars.**

Al-Qasim told us, Al-Husayn told us, Hajjaj told us, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **And as an ambush for those who fought against God and His Messenger before.** He said: Abu Amir the monk went to Caesar, and they said: **If he comes to pray in it,** they thought that he would prevail over Muhammad, may God bless him and grant him peace.

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: **And those who have taken a mosque for the purpose of causing harm and disbelief,** he said: the hypocrites, **for those who wage war against God and His Messenger,** by Abu Amir the monk.

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.

... He said, Abu Ishaq told us, he said, Abdullah bin Abi Ja'far told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And those who have taken a mosque to cause harm and disbelief and division among the believers,** he said: It was revealed about the hypocrites. And His statement: **And as an ambush for those who had fought God and His Messenger before,** he said: He is Abu `Amir the monk.

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.

Ibn Wakee' told us, he said, Suwaid bin Amr told us, on the authority of Hammad bin Zaid, on the authority of Ayoub, on the authority of Saeed bin Jubair: **And those who took a mosque out of harm and disbelief,** he said: They are Banu Ghanim bin Awf.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Ayoub, on the authority of Saeed bin Jubair: **And those who have taken a mosque for harm and disbelief,** he said: They are a tribe called: **(Banu Ghanim).**

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Ayoub, on the authority of Saeed bin Jubair, regarding His statement: **And those who have taken a mosque for harm and disbelief,** he said: They are a tribe called Banu Ghanim. He said: Muammar told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, she said: **And as an ambush for him who wages war against God and His Messenger,** Abu Amir the monk, went to Ash-Sham, and those who built the mosque of harm said: We only built it for Abu Amir to pray in it.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And those who have taken a mosque for the purpose of causing harm,** the verse, some hypocrites deliberately built a mosque in Quba, to imitate the mosque of the Messenger of God, may God bless him and grant him peace, then they sent to the Messenger of God, may God bless him and grant him peace, to pray in it. It was mentioned to us that he called for his shirt to come to them, until he informed him of that. As for his statement: **And as an ambush for those who wage war against God and His Messenger,** there was a man called Abu Amir, who fled from the Muslims and joined the polytheists, so they killed him because of his conversion to Islam. He said: When he came, he prayed in it, so God revealed: **Never stand therein, for a mosque founded on righteousness,** the verse.

It was narrated on the authority of Al-Husayn ibn Al-Faraj who said, I heard Abu Muadh say: Ubayd told us who said, I heard Ad-Dahhak say about His statement, **And those who have taken a mosque for the purpose of causing harm and disbelief,** they are some hypocrites who built a mosque in Quba to cause harm to the Prophet of God and the Muslims, **and as an ambush for those who wage war against God and His Messenger,** they used to say, **When Abu Amir returns from Caesar of the Romans, he prays in it!** And they used to say, "When he returns, he appears before the Prophet of God, may God bless him and grant him peace."

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **And those who have taken a mosque for harm and disbelief and division among the believers and as an ambush for those who fought God and His Messenger before,** he said: The Quba Mosque, they all used to pray in it, and there was a man from the leaders of the hypocrites called Abu Amir, Abu Hanzala, the one washed by the angels, and Saifi, and Wahq. These three were among the best of the Muslims, so Abu Amir fled, he and Ibn Abd Yalil from Thaqeef, and Alqamah ibn Alathah from Qays, from the Messenger of God, may God bless him and grant him peace, until they joined the ruler of the Romans. As for Alqamah and Ibn Abd Yalil, they returned and pledged allegiance to the Prophet, may God bless him and grant him peace, and converted to Islam. As for Abu Amir, he converted to Christianity and stayed. He said: Some hypocrites built the Mosque of Harm for Abu Amir. They said: **Until Abu Amir comes to them and prays in it.** They also wanted to create division among the believers, and to separate their congregation because they used to pray together in the Mosque of Quba. They came to deceive the Prophet (peace and blessings of God be upon him) and said: "O Messenger of God, perhaps a flood will come and cut between us and the valley, and stand between us and the people, and we will pray in our mosque, and when the flood goes away we will pray with them!" He said: **And they built it out of hypocrisy.** He said: "And their mosque collapsed during the time of the Messenger of God (peace and blessings of God

be upon him).”

He said: And the people threw straw and garbage on him, so God revealed: **And those who have taken a mosque for harm and disbelief and division among the believers**, so that all the believers would not pray in the Quba Mosque, **and as an ambush for those who wage war against God and His Messenger**, on behalf of Abu Amir, **and they will swear, 'We intended nothing but good,' and God bears witness that they are liars.**

Ibn Hamid told us, he said, Harun told us, on the authority of Abu Ja'far, on the authority of Layth, that Shuqaiq did not attend the prayer in the mosque of Banu 'Amir, so it was said to him: The mosque of Banu so-and-so, they have not prayed yet! He said: I do not like to pray in it, because it was built to cause harm, and every mosque that was built to cause harm, or to show off, or to gain reputation, its origin goes back to the mosque that was built to cause harm.

Tafsir al-Qurtubi

It contains ten issues:

First: The Almighty's saying: **And those who have taken a mosque** is conjoined, meaning, among them are those who have taken a mosque, conjoining a sentence to a sentence. It is possible for it to be nominative by the beginning and the predicate is omitted, as if they are being punished or something similar. And whoever reads **those who** without *waw* which is the reading of the Medinans, then in his opinion it is nominative by the beginning, and the predicate is **Do not stand** the estimate: those who have taken a mosque, do not stand in it ever, meaning do not stand in their mosque, said Al-Kisa'i. Al-Nahhas said: The predicate of the beginning is **Their building which they have built will not cease to be a source of doubt in their hearts.** And it was said: The predicate is **They are being punished** as mentioned above. And the verse was revealed according to what was narrated about Abu Amir the monk, because he had gone out to Caesar and converted to Christianity and Caesar promised them that he would come to them, so they built the Mosque of Harm, waiting for his arrival in it, said Ibn Abbas, Mujahid, Qatadah and others, and his story was mentioned in Al-A'raf and the commentators said:

“The Banu Amr ibn Awf built the Quba Mosque and sent to the Prophet, may God bless him and grant him peace, to come to them. He came to them and prayed in it. Their brothers, the Banu Ghanim ibn Awf, envied them and said: We will build a mosque and send to the Prophet, may God bless him and grant him peace, to come to us and pray for us as he prayed in the mosque of our brothers, and Abu Amir will pray in it when he comes from Syria. They came to the Prophet, may God bless him and grant him peace, while he was preparing for Tabuk and said: O Messenger of God, we have built a mosque for those in need, illness and rainy nights, and we would like you to pray for us in it and ask for blessings. The Prophet, may God bless him and grant him peace, said: I am on a journey and busy, so if we come back we will come to you and pray

for you in it. When the Prophet, may God bless him and grant him peace, returned from Tabuk, they came to him and they had finished with him and prayed on Friday, Saturday and Sunday. He called for his shirt to wear and come to them. Then the Qur'an was revealed to him with the report of the Mosque of Harm. The Prophet, may God bless him and grant him peace, called Malik ibn al-Dukhshum, Ma'n ibn 'Adi, 'Amir ibn al-Sakn and Wahshi, the killer of Hamza, and said: They set out to this mosque, whose people were unjust, and demolished and burned it. They left quickly, and Malik bin Al-Dakhshum brought out a torch of fire from his house, and they rose up and burned the mosque and demolished it. The ones who built it were twelve men: Khadham bin Khalid from Banu Ubaid bin Zaid, one of Banu Amr bin Auf, and from his house he brought out the Mosque of Harm, and Mu'tab bin Qushair, and Abu Habeeba bin Al-Az'ar, and Abbad bin Haneef, the brother of Sahl bin Haneef from Banu Amr bin Auf, and Jariyah bin Aamer, and his two sons Mujammi' and Zaid, the sons of Jariyah, and Nabtal bin Al-Harith, and Bahzaj, and Bajad bin Othman, and Wadi'ah bin Thabit, and Tha'laba bin Hattab is mentioned among them. Abu Omar bin Abdul Barr said: There is a problem with it, because he witnessed Badr. Ikrimah said: Omar bin Al-Khattab asked one of them, “What did you help with in this mosque?” He said: **I helped with a pillar.** He said: **Be happy with it! A pillar around your neck from the fire of Hell.**

Second: The Almighty's saying: *harm* is a verbal noun of action for which purpose. **And disbelief and division among the believers and ambush** is all in apposition. The people of interpretation said: Harm is to the mosque, but the mosque does not cause harm, rather it is to its people. Al-Daraqutni narrated on the authority of Abu Saeed Al-Khudri who said that the Messenger of God, may God bless him and grant him peace, said:

“There should be neither harm nor reciprocating harm. Whoever causes harm, God will cause harm to him. Whoever causes hardship, God will cause hardship to him.” Some scholars said: Harm is that which benefits you but harms your neighbor. Harm is that which does not benefit you but harms your neighbor. It has been said that they have the same meaning, and both of them were mentioned for emphasis.

Third: Our scholars said: It is not permissible to build a mosque next to another mosque, and it must be demolished and its construction must be prohibited lest the people of the first mosque leave and it remain empty, unless the neighborhood is large and one mosque is not sufficient for its people, in which case it should be built. They also said: Two or three mosques should not be built in one city, and the second must be prohibited, and whoever prays Jumu'ah in it is not valid. The Prophet (peace and blessings of God be upon him) prohibited the Masjid al-Dhirar and demolished it. At-Tabari narrated on the authority of Shaiq that he came to pray in the Masjid of Banu 'Amir and found that he had missed the prayer, so it was said to him: He has not prayed in the Masjid of Banu So-and-so yet, so he said: I do not like to pray in it, because it was built for harm. Our scholars said: Every mosque that is built for harm or showing off and reputation is considered a Masjid al-Dhirar and it is not permissible

And those who took a mosque as a place of harm and disbelief and division among the believers and as an ambush for those who fought God and His Messenger before - they will surely swear, "We intended only good." And God bears witness that they are liars.

to pray in it. Al-Naqqash said: This necessitates that one should not pray in a church or the like, because it was built for evil.

I said: This is not necessary, because the church was not built with the intention of harming others, even though it was originally built for evil. Rather, the Christians took the church and the Jews the synagogue as a place where they worshipped, as they claimed, like a mosque for us, and so they parted ways. The scholars have agreed that whoever prays in a church or synagogue in a clean place, his prayer is valid and permissible. Al-Bukhari mentioned that Ibn Abbas used to pray in a synagogue if there were no statues in it. Abu Dawud mentioned on the authority of Uthman ibn Abi al-Aas that the Prophet, may God bless him and grant him peace, ordered him to make the mosque of Taif where their idols were.

Fourth: The scholars said: If someone is an imam for an oppressor, no one should pray behind him unless he makes an excuse or repents. The Banu Amr ibn Awf who built the Quba Mosque asked Umar ibn al-Khattab during his caliphate to allow Mujammi ibn Jariyah to lead them in prayer in their mosque. He said: No, not even the blessing of the eye! Isn't he the imam of the Mosque of Harm? Mujammi said to him: O Commander of the Faithful, do not rush me, for by God I prayed in it without knowing what they had hidden in mind. If I had known, I would not have prayed with them in it. I would have been a young boy who had read the Qur'an, and they were old men who had lived in their ignorance and did not read anything from the Qur'an. So I prayed, not considering what I had done a sin, nor did I know what was in their hearts. Umar **may God be pleased with them both** excused him, believed him, and ordered him to pray in the Quba Mosque.

Fifth: Our scholars, may God have mercy on them, said: If the mosque is used for worship and the Sharia urges its construction, then it says:

Whoever builds a mosque for God, even if it is the size of a sparrow's nest, God will build for him a house in Paradise. It should be demolished and removed if it causes harm to others, so what do you think of anything else? Rather, it is more deserving of being removed and demolished so that no harm is caused to the oldest. This is like someone who builds an oven or a mill or digs a well or anything else that causes harm to others. The rule in this chapter is that whoever causes harm to his brother should be prevented. If he causes harm to his brother by doing something he should have done with his money and that harms his neighbor or someone other than his neighbor, then that action should be looked at. If leaving it causes greater harm than the harm caused to the doer, then the greater of the two harms should be cut off and the one that is more forbidden in the fundamentals should be forbidden. An example of this is: A man opened a window in his house from which he could look into his brother's house, where his family and relatives were. It is the custom of women in their homes to throw off some of their clothes and go about their business. It is

known that looking into private parts is forbidden, and a prohibition has been reported regarding this. Due to the sanctity of looking into private parts, the scholars saw that they should close the door or window that which is not beneficial or comfortable for the one who opened it, and closing it would cause harm to him, because they intended to cut off the greater of the two harms, since there was no alternative but to cut off one of them. This is the ruling in this matter, contrary to what Al-Shafi'i and those who said the same. The companions of Al-Shafi'i said: If a man dug a well in his property and another dug a well in his property to steal the water from the first well, it is permissible, because each of them dug in his property, so there is no reason to prevent that. An example of this according to them is: If a man dug a toilet next to his neighbor's well that would spoil it for him, he would not have the right to prevent him, because he was disposing of his property. The Qur'an and Sunnah refute this statement. And God is the Grantor of success.

From this chapter is another type of harm that scholars have forbidden, such as the smoke of the oven and the bathroom, and the dust of dung and the worms generated from the manure spread out in the open. And whatever is like this, then what is clearly harmful and feared to continue is cut off. As for what is for a short time, such as shaking clothes and mats at the door, then this is something that people cannot do without, and it is not something that deserves anything, so negating the harm in forbidding such a thing is greater and more important than being patient with it for a short time. And the neighbor has the right to be patient with his neighbor according to the evidence of the Sunnah, as much as he can, just as he should not harm him and be kind to him.

Sixth: Among the things that fall under this category is an issue mentioned by Ismail bin Abi Uways on the authority of Malik, who was asked about a woman who was possessed by a jinn, and if her husband had intercourse with her and she became impure or came close to her, this would become more severe for her. Malik said: I do not think he should come close to her, and I think the ruler should stand between him and her.

Seventh - The Almighty's saying: **And disbelief.** Since they believed that there was no sanctity for the Quba Mosque or the Prophet's Mosque, may God bless him and grant him peace, they disbelieved in this belief, as stated by Ibn al-Arabi. It was also said: And disbelief, meaning in the Prophet, may God bless him and grant him peace, and what he brought, as stated by al-Qushayri and others.

Eighth - The Almighty's saying: **And to cause division among the believers** meaning that they would divide their community so that some people would stay away from the Prophet, may God bless him and grant him peace. This shows you that the greater purpose and most apparent goal of establishing the community is to unite hearts and words in obedience and to establish

covenants and sanctity through the act of religion so that familiarity occurs through mixing, and hearts are purified from grudges.

Ninth - Malik, may God have mercy on him, realized this verse and said: Two congregations should not pray in one mosque with two imams, contrary to the rest of the scholars. It was narrated from Al-Shafi'i that he forbade it, as it would cause confusion and invalidate this wisdom and provide a pretext for us to say: Whoever wants to separate from the congregation has an excuse, so he should establish his congregation and lead his imamate, and this would cause disagreement and invalidate the system, and this was hidden from them. Ibn Al-Arabi said: This was his way with them, and he was more steadfast than them in wisdom and more knowledgeable about the sections of the Shari'ah.

Tenth - The Almighty said: **And an ambush for him who fights God and His Messenger** meaning Abu Amir the monk, and he was called that because he used to worship and seek knowledge and died as an unbeliever in Qinnasrin by the call of the Prophet, may God bless him and grant him peace, for he had said to the Prophet, may God bless him and grant him peace: I will not find a people who will fight you except that I will fight you with them, so he continued to fight him until the day of Hunayn. When Hawazin was defeated, he went to the Romans to seek help, and he sent to the hypocrites and said: Prepare whatever force and weapons you can, and build a mosque, for I am going to Caesar and bring an army of Romans to expel Muhammad from Medina, so they built the Mosque of Harm. This Abu Amir is the father of Hanzala, who was washed by the angels. Observation means waiting, you say: I have prepared something if you have prepared it, waiting for it. Abu Zaid said: It is said I have monitored him and I have monitored him in good, and I have monitored him in evil. Ibn al-A'rabi said: It is not said except I have monitored, and its meaning is I have watched. And the Almighty's saying: *before* meaning before the construction of the Mosque of Harm. **And they will swear, 'We intended nothing but good'** meaning, we intended nothing by building it but good deeds, which is kindness to the Muslims as they mentioned for those with a disease or need. This indicates that actions differ according to the intended meaning and intentions, and therefore He said: "And they will swear, 'We intended nothing but good'. And God bears witness that they are liars" meaning, He knows the evil of their consciences and their lies in what they swear.

Tafsir Ibn Kathir

The reason for the revelation of these noble verses is that before the arrival of the Messenger of God, may God bless him and grant him peace, there was in Medina a man from the Khazraj called Abu Amir the monk. He had become a Christian in the pre-Islamic era and studied the knowledge of the People of the Book. He was a worshipper in the pre-Islamic era and had great honor among the Khazraj. When the Messenger of God, may God bless him and grant him peace, arrived as an immigrant to Medina and the

Muslims gathered around him and Islam became a high word and God made them victorious on the day of Badr, the accursed Abu Amir shone his light and showed hostility and declared it, and fled to the infidels of Mecca from the polytheists of Quraysh, siding with them in fighting the Messenger of God, may God bless him and grant him peace. They gathered with those who agreed with them from the tribes of the Arabs and arrived in the year of Uhud. What happened to the Muslims happened and God Almighty tested them, and the outcome was for the righteous. This immoral man had dug holes between the two lines, and the Messenger of God, may God bless him and grant him peace, fell into one of them and was injured that day, wounding his face, breaking his lower right front tooth, and splitting his head, may God's prayers and peace be upon him. And peace be upon him, and Abu Amir advanced at the beginning of the duel to his people from the Ansar and addressed them and won them over to his support and agreement, and when they knew his words they said: May God not bless you, you wicked person, you enemy of God, and they attacked him and cursed him, so he returned saying: By God, evil has befallen my people after me, and the Messenger of God, may God bless him and grant him peace, had called him to God before his flight and read to him from the Qur'an, but he refused to convert to Islam and rebelled, so the Messenger of God, may God bless him and grant him peace, prayed against him that he would die far away, an outcast, and this prayer reached him, and that is because when the people finished with Uhud, and he saw the matter of the Messenger of God, may God bless him and grant him peace, rising and appearing, he went to Heraclius, the king of the Romans, to seek his support against the Prophet, may God bless him and grant him peace, so he promised him and hoped for him and stayed with him, and wrote to a group of his people from the Ansar from the people of hypocrisy and doubt, promising them and hoping that he would come with an army with which he would fight the Messenger of God, may God bless him and grant him peace, and defeat him and turn him back from what he was in, and he ordered them to build a fortress for him to come to them from him to deliver his letters and be As an ambush for him if he came to them after that, so they began to build a mosque adjacent to the Quba Mosque, so they built it and made it perfect and finished it before the Messenger of God, may God bless him and grant him peace, left for Tabuk. They came and asked the Messenger of God, may God bless him and grant him peace, to come to them and pray in their mosque so that they could use his prayer in it as evidence of his approval and confirmation. They mentioned that they had only built it for the weak and the sick among them on a winter night, so God protected him from praying in it, so he said: **We are on a journey, but when we return, God willing.** So when he, peace be upon him, returned to Medina from Tabuk, and there was only a day or part of a day between him and it, Gabriel came down to him with the report of the Mosque of Harm and what its builders had relied on of disbelief and division among the group of believers in their mosque, the Quba Mosque, which had been founded from the first day on piety. The Messenger of God, may God bless him and grant him peace, sent to that mosque someone to demolish it before his arrival in

And those who took a mosque as a place of harm and disbelief and division among the believers and as an ambush for those who fought God and His Messenger before - they will surely swear, "We intended only good." And God bears witness that they are liars.

Medina, as Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse, they are people from the Ansar who built a mosque, so Abu Amir said to them: Build a mosque and prepare with whatever strength and weapons you can, for I am going to Caesar, the king of the Romans, and I will bring Roman soldiers and expel Muhammad and his companions. When they finished their mosque, they came to the Prophet, may God bless him and grant him peace, and said to him: We have finished building our mosque, so we would like you to pray in it and supplicate for blessings for us. So God Almighty revealed: **Do not stand in it ever** until His saying: **the wrongdoers**. And this was also narrated on the authority of Saeed bin Jubair, Mujahid, Urwah bin Az-Zubayr, Qatadah, and more than one of the scholars. Muhammad bin Ishaq bin Yasar said, on the authority of Az-Zuhri, Yazid bin Ruman, Abdullah bin Abi Bakr, Asim bin Umar bin Qatadah, and others, they said: The Messenger of God, may God bless him and grant him peace, came, meaning from Tabuk, until he stopped at Dhi Awan, a town between it and Medina, an hour of the day, and the people of the Mosque of Harm were there. They came to him while he was preparing for Tabuk and said: O Messenger of God, we have built a mosque for those who are sick and in need, and for rainy nights and winter nights, and we would like you to come and pray for us in it. He said: **I am on the verge of a journey and busy**, or as the Messenger of God, may God bless him and grant him peace, said: **If we were to arrive, God willing, we would come to you and pray for you in it**. When he arrived at Dhi Awan, report of the mosque reached him, so the Messenger of God, may God bless him and grant him peace, called Malik ibn al-Dakhshum, the brother of Banu Salim ibn Awf, and Ma'n ibn Adi, or his brother Amir ibn Adi, the brother of Balajlan, and said: **Go to this mosque whose people are oppressing it, and demolish it and burn it**. So they left quickly until they reached Banu Salim ibn Awf, who were the people of Malik ibn al-Dakhshum. Malik said to Ma'n: Give me time until I bring you fire from my family. So his family entered and he took a palm frond and set it on fire. Then they went out running until they entered the mosque and its people were in it. They burned it and demolished it and dispersed from it. And what was revealed about them in the Qur'an was revealed: **And those who took a mosque for the purpose of causing harm and disbelief** until the end of the story. It was built by twelve men: Khadham bin Khalid from Banu Ubayd bin Zayd, one of Banu Amr bin Awf, from whose house the mosque of Al-Shaqq was removed, Tha'laba bin Hattab from Banu Ubayd and a client of Banu Umayyah bin Zayd, Mu'tab bin Qushair from Banu Dhubay'ah bin Zayd, Abu Habeeba bin Al-Az'ar from Banu Dhubay'ah bin Zayd, Ibad bin Hanif, the brother of Sahl bin Hanif from Banu Amr bin Awf, Haritha bin Aamer and his sons Mujammi' bin Haritha and Zayd bin Haritha and Nabtal Al-Harith, who are from Banu Dhubay'ah, and Mukhraj, who are from Banu Dhubay'ah, Bajad bin Othman, who is from Banu Dhubay'ah, Wadi'ah bin Thabit, and the clients of

Banu Umayyah, the people of Abu Lubabah bin Abdul Mundhir. And His statement, **And they will swear**, meaning those who built it, **We intended nothing but good**, meaning we intended nothing by building it but good and kindness to the people. God Almighty said, **And God bears witness that they are liars**, meaning in what they intended and what they intended. They only built it to harm the Quba Mosque, and to disbelieve in God, and to divide the believers, and to lie in wait for those who had fought God and His Messenger before, namely Abu Amir the wicked one who was called the monk, may God curse him. And His statement, **Never stand in it**, is a prohibition to him, may God bless him and grant him peace, and the nation that follows him in that, from standing in it, meaning praying in it, ever. Then he urged him to pray in the Quba Mosque, which was founded from the first day of its construction on piety, which is obedience to God and obedience to His Messenger, and a gathering of the believers and a stronghold and refuge for Islam and its people. For this reason, God Almighty said: **A mosque founded on piety from the first day is more worthy for you to stand in it**. The context is in reference to the Quba Mosque. For this reason, it was stated in the authentic hadith that the Messenger of God, may God bless him and grant him peace, said: **Prayer in the Quba Mosque is like an Umrah**. In the authentic hadith, it is stated that the Messenger of God, may God bless him and grant him peace, used to visit the Quba Mosque riding and walking. In the hadith, it is stated that when the Messenger of God, may God bless him and grant him peace, built and founded it upon his first arrival and descent upon Banu Amr ibn Awf, it was Gabriel who appointed the direction of the qiblah for him. And God knows best.

Abu Dawud said: Muhammad ibn al-Ala' told us, Mu'awiyah ibn Hisham told us, on the authority of Yunus ibn al-Harith, on the authority of Ibrahim ibn Abi Maymunah, on the authority of Abu Salih, 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: "This verse was revealed about the people of Quba': 'In it are men who love to purify themselves' - he said: They used to clean themselves with water, so this verse was revealed about them." At-Tirmidhi and Ibn Majah narrated it on the authority of Yunus ibn al-Harith, and it is weak. At-Tirmidhi said: It is strange from this source. At-Tabarani said: Al-Hasan ibn Ali al-Ma'mari told us, Muhammad ibn Hamid al-Razi told us, Salamah ibn al-Fadl told us, on the authority of Muhammad ibn Ishaq, on the authority of al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas, who said: When this verse was revealed: 'In it are men who love to purify themselves' - the Messenger of God, may God bless him and grant him peace, sent for 'Uwaim ibn Sa'idah and said: 'What is this purification for which God has praised you?' He said: O Messenger of God, no man or woman among us has ever left the toilet without washing his private parts or, he said, his anus. The Prophet, may God bless him and grant him peace, said: **This is it**.

Imam Ahmad said: Hussein bin Muhammad told us, Abu Uwais told us, Shurahbil told us on the authority of Uwaim bin Sa'idah al-Ansari, that he told him that the Prophet, may God bless him and grant him peace, came to them in the Quba Mosque and said: **God Almighty has praised you well for purification in the story of your mosque, so what is this purification with which you purify yourself?** They said: By God, O Messenger of God, we do not know anything, except that we had Jewish neighbors who used to wash their backsides after defecating, so we washed as they did. Ibn Khuzaymah narrated it in his Sahih. Hisham said on the authority of Abdul Hamid Al-Madani on the authority of Ibrahim bin Ismail Al-Ansari: The Messenger of God, may God bless him and grant him peace, said to Uwaim bin Sa'idah: "What is this that God praised you for? 'Therein are men who love to purify themselves' verse. They said: O Messenger of God, we wash our backsides with water." Ibn Jarir said: Muhammad bin 'Amara Al-Asadi told me, Muhammad bin Sa'd told us on the authority of Ibrahim bin Muhammad on the authority of Shurahbil bin Sa'd, who said: I heard Khuzaymah bin Thabit say: This verse was revealed: 'Therein are men who love to purify themselves, and God loves those who purify themselves'. He said: They used to wash their backsides after defecating.

Another hadith Imam Ahmad bin Hanbal said: Yahya bin Adam told us, Malik, meaning Ibn Mughul, told us, I heard Sayyar Abu Al-Hakam, on the authority of Shahr bin Hawshab, on the authority of Muhammad bin Abdullah bin Salam, who said: When the Messenger of God, may God bless him and grant him peace, arrived, meaning Quba, he said, "God Almighty has praised you for purification. Will you not tell me?" He meant his statement, **In it are men who love to purify themselves.** They said, **O Messenger of God, we find it written for us in the Torah to clean ourselves with water.**

A group of the Salaf have stated that it is the Quba Mosque. It was narrated by Ali bin Abi Talha on the authority of Ibn Abbas, and it was narrated by Abdul Razzaq on the authority of Muammar Al-Zuhri on the authority of Urwah bin Al-Zubayr. Atiyah Al-Awfi, Abdul Rahman bin Zaid bin Aslam, Al-Sha'bi, and Al-Hasan Al-Basri said, and Al-Baghawi narrated it on the authority of Saeed bin Jubayr and Qatadah. It was mentioned in the authentic hadith that the mosque of the Messenger of God, may God bless him and grant him peace, which is in the heart of Madinah is the mosque that was founded on piety, and this is correct. There is no contradiction between the verse and this, because if the mosque of Quba was founded on piety from the first day, then it is more appropriate and more appropriate for it to be the mosque of the Messenger of God, may God bless him and grant him peace. For this reason, Imam Ahmad bin Hanbal said in his Musnad: Abu Na'im told us, Abdullah bin Amir Al-Aslami told us on the authority of Imran bin Abi Anas, on the authority of Sahl bin Sa'd, on the authority of Ubay bin Ka'b that the Prophet, may God bless him and grant him peace, said: **The mosque that was founded on piety is this mosque of mine.** Ahmad is the only one to narrate it.

Another hadith Imam Ahmad said: We were told by Wakee', we were told by Rabia bin Othman Al-Taymi,

on the authority of Imran bin Abi Anas, on the authority of Sahl bin Sa'd Al-Sa'idi, who said: Two men differed during the time of the Messenger of God, may God bless him and grant him peace, regarding the mosque that was founded on piety. One of them said it was the mosque of the Messenger of God, may God bless him and grant him peace, and the other said it was the mosque of Quba. So they came to the Prophet, may God bless him and grant him peace, and asked him, and he said: **It is this mosque of mine.** Ahmad also transmitted it alone.

Another hadith Imam Ahmad said: Musa bin Dawud told us, Laith told us, on the authority of Imran bin Abi Anas, on the authority of Saeed bin Abi Saeed Al-Khudri, may God be pleased with him, who said: Two men disputed about the mosque that was founded on piety from the first day. One of them said it was the Quba Mosque, and the other said it was the mosque of 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, **It is this mosque of mine.** Ahmad alone transmitted it.

Another way Imam Ahmad said: Ishaq bin Isa told us, Laith told us, Imran bin Abi Anas told me, on the authority of Ibn Abi Saeed, on the authority of his father, who said: Two men disputed about the mosque that was founded on piety from the first day. One man said, **It is the mosque of Quba**, and the other said, "It is the mosque of 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, **It is my mosque.** And this is how it was narrated by al-Tirmidhi and al-Nasa'i on the authority of Qutaybah on the authority of al-Laith, and al-Tirmidhi authenticated it, and Muslim narrated it as will come.

Another way Imam Ahmad said: Yahya told us on the authority of Anis bin Abi Yahya, my father told me: I heard Abu Saeed Al-Khudri say: Two men, a man from Banu Khudra and a man from Banu Amr bin Awf, disagreed about the mosque that was founded on piety. Al-Khudri said it was the mosque of the Messenger of God, may God bless him and grant him peace, and Al-Amri said it was the mosque of Quba. So they came to the Messenger of God, may God bless him and grant him peace, and asked him about that, so he said: **It is this mosque** of the mosque of the Messenger of God, may God bless him and grant him peace, and he said in that meaning the mosque of Quba.

Another way Imam Ahmad said: Abu Ja'far ibn Jarir said: Ibn Bashir told us, Yahya ibn Sa'id told us, Hamid al-Kharraz al-Madani told us: I asked Abu Salamah ibn Abd al-Rahman ibn Abi Sa'id and said: How did you hear your father say about the mosque that was founded on piety? He said: I came to the Messenger of God, may God bless him and grant him peace, and entered upon him in the house of one of his wives and said: O Messenger of God, where is the mosque that was founded on piety? He said: So he took a handful of pebbles and threw them on the ground, then he said: **This is your mosque.** Then he said: I heard your father mention it. Muslim narrated it alone on the authority of Muhammad ibn Hatim on the authority of Yahya ibn Saeed on his authority, and it

And those who took a mosque as a place of harm and disbelief and division among the believers and as an ambush for those who fought God and His Messenger before - they will surely swear, "We intended only good." And God bears witness that they are liars.

was narrated on the authority of Abu Bakr ibn Abi Shaybah and others on the authority of Hatim ibn Ismail on the authority of Hamid al-Kharrat on his authority. A group of the predecessors and successors said that it was the mosque of the Prophet, may God bless him and grant him peace. It was narrated on the authority of Umar ibn al-Khattab, his son Abdullah, Zaid ibn Thabit, and Saeed ibn al-Musayyab, and Ibn Jarir chose it. His saying: "A mosque founded on piety from the first day is more worthy for you to stand in it. In it are men who love to purify themselves, and God loves those who purify themselves." This is evidence of the desirability of praying in old mosques founded from the beginning of their construction on the worship of God alone, with no partner for Him, and of the desirability of praying with a group of righteous and working worshippers who maintain the perfection of ablution and avoid contact with filth.

Imam Ahmad said: Muhammad bin Ja'far narrated to us from Shu'bah from Abdul Malik bin Umair, I heard Shabib Abu Ruh narrating from a man from the companions of the Messenger of God (peace be upon him) that the Messenger of God (peace be upon him) prayed the dawn prayer with them and recited Surah Ar-Rum in it, so he was mistaken. When he finished, he said: "The Qur'an confuses us. Some of you pray with us but do not perform ablution well. Whoever attends the prayer with us should perform ablution well." Then he narrated it through two other chains of narration from Abdul Malik bin Umair from Shabib Abu Ruh from Dhi Al-Kila', that he prayed with the Prophet (peace be upon him) and he mentioned it. This indicates that completing purification makes it easier to perform worship and helps in completing it, perfecting it, and performing its prescribed acts. Abu Al-Aaliyah said regarding the verse: **And God loves those who purify themselves** that purification with water is good, but they are those who purify themselves from sins. Al-A'mash said: Repentance from sins and purification from polytheism. It was reported in the hadith narrated through chains of narration in Sunan and elsewhere that the Messenger of God (peace be upon him) said to the people of Quba: **God has praised you for purification, so what do you do?** They said: We clean ourselves with water. Al-Hafiz Abu Bakr Al-Bazzar said: Abdullah bin Shabib told us, Ahmad bin Abdul Aziz told us: I found it in my father's book on the authority of Al-Zuhri on the authority of Ubaidullah bin Abdullah on the authority of Ibn Abbas, who said: This verse was revealed about the people of Quba: **Among them are men who love to purify themselves, and God loves those who purify themselves.** So the Messenger of God, may God bless him and grant him peace, asked them, and they said: We clean ourselves with water after washing ourselves. Al-Bazzar narrated it. Then he said: Muhammad bin Abdul Aziz narrated it on the authority of Al-Zuhri alone, and no one narrated it on his authority except his son. I said: I only mentioned it with this wording because it is well-known among the jurists, and many or all of the later hadith scholars did not know it, and God knows best.

Fath al-Qadir

When God mentioned the types of hypocrites and explained their different ways, He connected this group of them to what preceded, and they are those who took a mosque to cause harm, so the meaning would be: And among them are those who took, on the basis that those is the subject, and its predicate is from them which is omitted, and the sentence is connected to what preceded it, and it is permissible for the relative pronoun to be in the accusative case for blame. The Medinans and Ibn Amir read **those who took** without a waw, so it would be an independent story, the relative pronoun is the subject, and its predicate is **do not stand**, said Al-Kisa'i. Al-Nahhas said: The predicate is **their building which they built will not cease** and it was said that the predicate is omitted, and the meaning is they are tormented, and the explanation of these builders of the mosque of harm will come, and *harm* is accusative as a source, or as a cause, **and disbelief and division among the believers and ambush** is connected to *harm*. God the Almighty informed that the motive for them to build this mosque was four things: The first: harming others, which is harm. Second: Disbelief in God and boasting to the people of Islam, because they wanted to strengthen the hypocrites by building it. Third: To divide the believers, because they wanted them not to attend the Quba Mosque, so that the congregation of Muslims would decrease, and in that there is a difference of opinion and the nullification of harmony that is not hidden. Fourth: Watching for those who fought God and His Messenger: meaning preparing for those who fought God and His Messenger. Al-Zajaj said: Watching is waiting. Ibn Qutaybah said: Watching is waiting with enmity. Most said: It is preparation, and the meaning is close. It is said: I watched for something: if I prepared it, waiting for it. Abu Zayd said: It is said I watched him and watched him for good, and I watched him for evil. Ibn al-A'rabi said: It is not said except *arsadat*, and its meaning is *irtaqbat*, and what is meant by those who fought God and His Messenger are the hypocrites, and among them is Abu Amir the monk: that is, they prepared it for these people and anticipated their arrival and waited for them to pray in it so that they could boast about them to the believers. His statement: *before* is related to *took*: that is, they took a mosque before these people became hypocrites and built the Mosque of Harm, or it is related to *hareb*: that is, for those who waged war against God and His Messenger before building the Mosque of Harm. His statement: **And they will swear**, We intended nothing but the best" means, we intended nothing but the best characteristic, which is kindness to the Muslims. So God responded to them by saying: "And God bears witness that they are liars" in what they swore.

Tafsir al-Baghawi

107- The Almighty said: **And those who took**, the people of Medina and Ash-Sham read *those* without the waw, and this is how it is in their copies of the Qur'an, and the others read: **and those** with the waw.

A mosque of harm. This verse was revealed about a group of hypocrites who built a mosque to harm the mosque of Quba. They were twelve hypocrites: Wadi'ah ibn Thabit, Judham ibn Khalid, from whose house this mosque was removed, Tha'laba ibn Hatib, Jariyah ibn Amir, his two sons Mujammi' and Zayd, Mu'tab ibn Qushayr, 'Abbad ibn Hanif, the brother of Sahl ibn Hanif, Abu Habeeba ibn al-Az'ar, Nabtal ibn al-Harith, Bajad ibn 'Uthman, and a man called Bahzaj. They built this mosque to harm, meaning to harm the believers, **and disbelief** in God and His Messenger, **and to cause division among the believers**, because they all prayed in the mosque of Quba. So they built the mosque of harm so that some of them could pray in it, which would lead to disagreement and division of opinion. Mujammi' ibn Jariyah was leading them in prayer.

When they had finished building it, they came to the Messenger of God, may God bless him and grant him peace, while he was preparing to go to Tabuk. They said: O Messenger, we have built a mosque for those who are sick and in need, and for the rainy night and the winter night, and we would like you to come to us and pray with us in it and ask God to bless us. The Messenger of God, may God bless him and grant him peace, said to them: **I am on a journey, and if we come back, God willing, we will come to you and pray for you in it.**

"And as a watch for those who fought God and His Messenger before," meaning: waiting and preparing for those who fought God and His Messenger.

It is said: I prepared for him: if I prepared for him. He is Abu Amir the monk, and this Abu Amir was a man from them, and he is Abu Hanzala, the one washed by the angels, and he had become a monk in the pre-Islamic era and converted to Christianity and wore hair-sackcloth, "When the Prophet, may God bless him and grant him peace, came to Medina, Abu Amir said to him: What is this that you have brought? He said: I have brought the Hanafi religion, the religion of Abraham. Abu Amir said: We are upon it, so the Prophet, may God bless him and grant him peace, said: You are not upon it, he said: Yes, but you have introduced into the Hanafi religion what is not from it, so the Prophet, may God bless him and grant him peace, said: I did not do it, but I brought it white and pure, so Abu Amir said: May God kill the liar among us, banished, alone and a stranger, so the Prophet, may God bless him and grant him peace, said: Amen. And he called him Abu Amir the immoral."

When the day of Uhud came, Abu Amir said to the Messenger of God, may God bless him and grant him peace: I will not find a people who will fight you except that I will fight you with them. He continued to fight him until the day of Hunayn. When Hawazin was defeated, he despaired and fled to the Levant. He sent word to the hypocrites that they should prepare whatever force and weapons they could, and build me a mosque, for I

am going to Caesar, the king of the Romans, and bring an army of the Romans. So he sent Muhammad and his companions out, and they built the Mosque of Harm next to the Mosque of Quba. This is what God Almighty said: **And as an ambush for him who wages war against God and His Messenger**, and he was Abu Amir the wicked, so that he would pray in it when he returned from the Levant.

His saying: *before* refers to Abu Amir, meaning he fought God and His Messenger before, that is, before the construction of the Mosque of Harm.

And let them swear, 'If We intended', what We intended by building it, **except good**, except the good deed, which is kindness to the Muslims and generosity towards the weak and unable to travel to the mosque of the Messenger of God, may God bless him and grant him peace.

"And God bears witness that they are liars," in their saying and oaths. It was narrated that when the Messenger of God, may God bless him and grant him peace, returned from Tabuk and settled in Dhi Awan, a place near Medina, they came to him and asked him to come to their mosque. He called for his shirt to wear and come to them. Then the Qur'an was revealed to him and God, the Most High, informed him of the story of the Mosque of Harm and what they intended to do. So the Messenger of God, may God bless him and grant him peace, called Malik ibn Ad-Dakhshum, Ma'n ibn Adi, Amir ibn As-Sakn, and Wahshi, the killer of Hamza, and said to them: Go to this mosque whose people are oppressors, demolish it and burn it. So they quickly went out until they reached Banu Salim ibn Awf, who were the people of Malik ibn Ad-Dakhshum. Malik said: Wait for me until I bring you fire from my people. So his people went in and he took a palm frond and set it on fire. Then they went out quickly until they entered the mosque and its people were in it. They burned it and demolished it, and its people dispersed from it. The Prophet, may God bless him and grant him peace, ordered that it be used as a rubbish bin to throw in it the carcasses, stench, and garbage. Abu Amer the monk died in the Levant, alone, unique and strange.

It was narrated that the Banu Amr ibn Awf, who built the Quba Mosque, came to Umar ibn al-Khattab during his caliphate to ask for permission for Mujammi ibn Haritha to lead them in their mosque. He said: No, nor even the blessing of the eye. Is he not the imam of the Mosque of Harm? Mujammi said to him: O Commander of the Faithful, do not rush me, for by God I prayed in it without knowing what they were hiding behind it. If I had known, I would not have prayed with them in it. I was a young boy who read the Qur'an, and they were old men who did not read the Qur'an. I prayed, thinking only that they were seeking to draw closer to God Almighty, and I did not know what was in their hearts. Umar excused him, believed him, and ordered him to pray in the Quba Mosque.

Ata' said: When Omar conquered the cities, he ordered the Muslims to build mosques, and he ordered them not to build two mosques in their city, one of which would harm the other.

Surat al-Tawbah 9:107

And those who took a mosque as a place of harm and disbelief and division among the believers and as an ambush for those who fought God and His Messenger before - they will surely swear, "We intended only good." And God bears witness that they are liars.

Tafsir al-Baidawi

107. "And those who have taken a mosque **is in opposition to** and others are deferred", or a subject with an omitted predicate, meaning, and among those we described who have taken, or it is in the accusative case for specificity. Nafi' and Ibn `Amir read without the waw, *harming* to the believers. It was narrated: "When Banu `Amr ibn `Awf built the Quba Mosque, they asked the Messenger of God, may God bless him and grant him peace, to come to them. So he came to them and prayed in it. Their brothers Banu Ghanim ibn `Awf envied them, so they built a mosque with the intention that Abu `Amir the monk would lead them in it when he came from Ash-Sham. When they had completed it, they came to the Messenger of God, may God bless him and grant him peace, and said: We have built a mosque for those in need and illness, and on rainy and cold nights, pray in it until we make it a place of prayer. So he took his garment to stand with them, and this was revealed. So he called Malik ibn Ad-Dukhshum, Ma'n ibn `Adi, `Amir ibn As-Sakin, and Al-Wahshi and said to them: Go to this mosque whose people are oppressors, and demolish and burn it. So he did so and took a place of sweeping in its place."

And disbelief and strengthening the disbelief that they were harboring. **And division among the believers** destroying those who used to gather to pray in the Quba Mosque. **And ambush** in anticipation. "For those who fought God and His Messenger before" means the monk, for he said to the Messenger of God, may God bless him and grant him peace, on the day of UHud 11: I will not find any people fighting you except that I will fight you with them. So he continued to fight him until the day of Hunayn until he was defeated with Hawazin and fled to the Levant to bring Caesar soldiers to fight the Messenger of God, may God bless him and grant him peace, and he died alone in Qinnasrin. It was said that he was gathering the armies on the day of the Confederates, and when they were defeated, he went out to the Levant. "Before **is related to fought or took**" meaning they took a mosque before these people were hypocrites by staying behind, because it was narrated that it was built before the Battle of Tabuk, so they asked the Messenger of God, may God bless him and grant him peace, to come to him, and he said: I am on the verge of a journey, and when we return, God willing, we will pray in it. So when he returned, he repeated it to him. So "and they will swear that we intended nothing but the best" was revealed. We intended by building it nothing but the best characteristic or intention, which is prayer, remembrance, and expansion for the worshippers. "And God bears witness that they are liars" in their oath.

Surat al-Tawbah 9:108

Never stand therein. A mosque founded on piety from the first day is more worthy for you to stand therein. In it are men who love to purify themselves; and God loves those who purify themselves.

Tafsir al-Jalalayn

108 - **Do not stand pray in it ever** so he sent a group who demolished it and burned it and made in its place a garbage dump where corpses are thrown **for a mosque whose foundations were built on piety from the first day** it was established on the day I arrived in Dar al-Hijrah, and it is the Quba Mosque as in al-Bukhari **is more deserving** than it *that* that is that **you stand pray in it, in it there are men** they are the Ansar **who love to purify themselves and God loves those who purify themselves** that is He rewards them, in it is the assimilation of the ta' in the original with the ta', Ibn Khuzaymah narrated in his Sahih on the authority of Uwaimir ibn Sa'idah that he, may God bless him and grant him peace, came to them in the Quba Mosque and said: God Almighty has praised you well for purification in the story of your mosque, so what is this purification with which you purify yourself? They said: By God, O Messenger of God, we do not know anything except that we had Jewish neighbors and they used to wash their backsides from excrement so we washed as they washed, and in a hadith narrated by al-Bazzar they said: We wash the stones with water, so he said: That is it You should do it

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Do not stand, O Muhammad, in the mosque that these hypocrites built, to cause harm and division among the believers, and to lie in wait for those who wage war against God and His Messenger. Then God Almighty swore, saying: **A mosque founded on righteousness from the first day is more deserving that you stand in it, you, in it.**

He means by his saying: **It was founded on piety**, that its foundation and origin were started on piety and obedience to God. **From the first day**, that is, its construction began. **It is more worthy for you to stand in it**, that is, more worthy for you to stand in it praying.

It was said that the meaning of his saying: **from the first day** is the beginning of the first day, just as the Arabs say: **I have not seen him since such-and-such day**, meaning its beginning, and **from the first day** means: from the first days, like the saying of the speaker: **I met every man**, meaning all men.

The people of interpretation differed about the mosque that he meant by his saying: **A mosque founded on piety from the first day.**

Some of them said: It is the mosque of the Messenger

of God, may God bless him and grant him peace, in which his pulpit and grave are located today.

Who said that?

Ibn Wakee' told us, he said, Abu Mu'awiyah told us, on the authority of Ibrahim ibn Tahman, on the authority of Uthman ibn Ubayd God, he said: Muhammad ibn Abi Hurairah sent me to Ibn Umar, to ask him about the mosque that was founded on piety, which mosque is it? The mosque of Medina, or the mosque of Quba? He said: No, the mosque of Medina.

... He said, Al-Qasim bin Amr Al-Anqazi told us, on the authority of Al-Darawardi, on the authority of Uthman bin Ubaid God, on the authority of Ibn Umar, Zaid bin Thabit, and Abu Saeed, who said: The mosque that was founded on piety is the mosque of the Messenger.

... He said, my father told us, on the authority of Rabia bin Othman, on the authority of Othman bin Ubaid God bin Abi Rafi', who said: I asked Ibn Omar about the mosque that was founded on piety. He said: It is the mosque of the Messenger.

... He said, Ibn Uyaynah told us, on the authority of Abu al-Zinad, on the authority of Kharijah ibn Zayd, on the authority of Zayd, who said: It is the mosque of the Prophet, may God bless him and grant him peace.

... He said, my father told us, on the authority of Abd al-Rahman ibn Abd God ibn Dhakwan, on the authority of his father, on the authority of Kharijah ibn Zayd, on the authority of Zayd, who said: It is the mosque of the Messenger.

Ibn Bashar told us, Yahya bin Saad told us, Hamid Al-Kharat Al-Madani told us, "I heard Abu Salamah bin Abd Al-Rahman say: Abd Al-Rahman bin Abi Saeed passed by me, so I said: How did you hear your father say about the mosque that was founded on piety? He said to me: My father said: I came to the Messenger of God, may God bless him and grant him peace, and I entered upon him in the house of one of his wives, and I said: O Messenger of God, which mosque was founded on piety? He said: So he took a handful of pebbles and threw them on the ground, then he said: This is your mosque! I said: Is this how you heard your father say it?"

Ibn Wakee' told us, he said, my father told us, on the authority of Usamah bin Zaid, on the authority of Abd al-Rahman bin Abi Saeed, on the authority of his father, he said: The mosque that was founded on piety is the mosque of the greatest Prophet.

Humaid bin Mas'adah told us, Bishr bin al-Mufaddal told us, Dawud told us, on the authority of Sa'id bin al-Musayyab, who said: The mosque that was founded on piety from the first day is the largest mosque in Medina.

Muhammad bin Al-Muthanna told us, he said, Ibn Abi Uday told us, on the authority of Dawud, he said, Saeed bin Al-Musayyab said, and he mentioned something similar, except that he said: the greatest.

Ibn Wakee' told us, Yahya bin Saeed Al-Qattan told us, on the authority of Ibn Harmalah, on the authority of Saeed bin Al-Musayyab, who said: It is the mosque of the Prophet, may God bless him and grant him peace.

Surat al-Tawbah 9:108

Never stand therein. A mosque founded on piety from the first day is more worthy for you to stand therein. In it are men who love to purify themselves; and God loves those who purify themselves.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Uyaynah told us, on the authority of Abu al-Zinad, on the authority of Kharijah bin Zaid - he said: I think it was on the authority of his father - he said: The mosque of the Prophet, may God bless him and grant him peace, which was founded on piety.

Others said: Rather, he meant the Quba Mosque.

Who said that?

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **A mosque founded on piety from the first day**, meaning the Quba Mosque.

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, something similar.

Ahmad bin Ishaq told us, Abu Ahmad told us, Fadil bin Marzuq told us, on the authority of Atiyah: **A mosque founded on piety from the first day**, meaning the Quba Mosque.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Salih bin Hayyan, on the authority of Ibn Buraidah, he said: The Quba Mosque, which was founded on piety, was built by the Prophet of God, may God bless him and grant him peace.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: The mosque that was founded on piety is the Quba Mosque.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Zuhri, on the authority of Urwah bin al-Zubayr, those among whom the mosque was built, which was founded on piety, are the sons of Amr bin Awf.

Abu Jaafar said: The more correct of the two opinions on this matter, in my opinion, is the opinion of the one who said: It is the mosque of the Messenger of God, may God bless him and grant him peace, because of the authenticity of the report on this from the Messenger of God.

The novel mentioned that:

Abu Kurayb and Ibn Wakee' narrated to us - Abu Kurayb said: Wakee' narrated to us, and Ibn Wakee' said: My father narrated to us - on the authority of Rabi'ah ibn Uthman al-Taymi, on the authority of Imran bin Abi Anas, a man from the Ansar, on the authority of Sahl bin Sa'd, who said: "Two men differed during the time of the Messenger of God, may God bless him and grant him peace, regarding the mosque that was founded on piety. One of them said: It is the mosque of the Prophet! The other said: It is the mosque of Quba! So they came to the Messenger of God, may God bless him and grant him peace, and asked him, and he said: It is this mosque of mine." The wording is from the hadith of Abu Kurayb, and the hadith of Sufyan is similar to it.

Ibn Wakee' told us, he said, Abu Na'eem told us, on

the authority of Abdullah bin Aamer Al-Aslami, on the authority of Imran bin Abi Anas, on the authority of Sahl bin Sa'd, on the authority of Abu Ka'b: "The Prophet, may God bless him and grant him peace, was asked about the mosque that was founded on piety, and he said: This is my mosque."

Yunus told me: Ibn Wahb told me: Al-Layth told me, on the authority of Imran bin Abi Anas, on the authority of Ibn Abi Saeed, on the authority of his father, who said: "Two men disputed about the mosque that was founded on piety from the first day. One man said: It is the mosque of Quba! Another said: It is the mosque of the Messenger of God, may God bless him and grant him peace! The Messenger of God said: It is this mosque of mine."

Bahr bin Nasr Al-Khawlani told me, he said, it was read to Shu'ayb bin Al-Layth, on the authority of his father, on the authority of Imran bin Abi Anas, on the authority of Saeed bin Abi Saeed Al-Khudri, he said: Two men disputed, and he mentioned something similar.

Yunus told me, he said, Ibn Wahb told us, he said, Sahbal bin Muhammad bin Abi Yahya told me, he said, I heard my uncle Anis bin Abi Yahya narrating, on the authority of his father, on the authority of Abu Saeed Al-Khudri, he said: The Messenger of God, may God bless him and grant him peace, said: **The mosque that was founded on piety is this mosque of mine, and in it is all good.**

Al-Muthanna told me, he said, Al-Hammani told me, he said, Abdul Aziz told us, on the authority of Anis, on the authority of his father, on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Muhammad bin Bashir told us, Safwan bin Isa told us, Anis bin Abi Yahya told us, on the authority of his father, on the authority of Abu Saeed: "A man from Banu Khudri and a man from Banu Amr bin Awf disputed about the mosque that was founded on piety. Al-Khudri said: It is the mosque of the Messenger of God, may God bless him and grant him peace. Al-Awfi said: It is the mosque of Quba. So they came to the Prophet, may God bless him and grant him peace, and he said: It is this mosque of mine, and in it is all good."

The statement in the interpretation of his saying: **In it are men who love to purify themselves, and God loves those who purify themselves.**

Abu Jaafar said: God Almighty says: Among those present at the mosque, which was founded on piety from the first day, are men who love to clean their seats with water when they go to the toilet, and God loves those who purify themselves with water.

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad ibn Bashir told us, Abu Dawud told us, Hammam ibn Yahya told us, on the authority of

Qatada, on the authority of Shahr ibn Hawshab, who said: "When the verse: 'In it are men who love to purify themselves' was revealed, the Messenger of God, may God bless him and grant him peace, said: What is the purification that God has praised you for? They said: O Messenger of God, we wash away the traces of feces."

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, said to the people of Quba: God has praised you well for purification, so what do you do? They said: We wash away the traces of feces and urine."

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, he said: "When the verse: 'In it are men who love to purify themselves' was revealed, the Prophet, may God bless him and grant him peace, said: O group of Ansar, what is this purification for which God has praised you? They said: We clean ourselves with water when we come from the toilet."

Jabir bin Al-Kurdi told me, he said, Muhammad bin Sabeq told us, he said, Malik bin Mughol told us, on the authority of Sayyar Abu Al-Hakam, on the authority of Shahr bin Hawshab, on the authority of Muhammad bin Abdullah bin Salam, he said: "The Messenger of God, may God bless him and grant him peace, stood up to us and said: 'Will you not tell me, for God has praised you for purification?' They said: 'O Messenger of God, we find written in our Torah that one should clean oneself with water.'"

Sufyan ibn Wakee' told us, Yahya ibn Rafi' told us, on the authority of Malik ibn Mughul, who said, I heard Sayyar Abu al-Hakam narrating more than once, on the authority of Shahr ibn Hawshab, on the authority of Muhammad bin Abdullah bin Salam, who said: "When the Prophet, may God bless him and grant him peace, came to the people of Quba', he said: God has praised you for purification with goodness - meaning his statement: 'In it are men who love to purify themselves' - they said: We find it written with us in the Torah, istinja' with water."

Abu Hisham Al-Rafa'i told us, he said, Yahya bin Rafi' told us, he said, Malik bin Mughul told us, on the authority of Sayyar, on the authority of Shahr bin Hawshab, on the authority of Muhammad bin Abdullah bin Salam - Yahya said: I do not know it except from his father - he said, "The Prophet, may God bless him and grant him peace, said to the people of Quba: God has praised you for purification! They said: We find it written for us in the Torah, to clean ourselves with water." And about it was revealed: **In it are men who love to purify themselves.**

Abdul-A'la bin Wasil told me, he said, Ismail bin Subaih Al-Yashkari told us, he said, Abu Uwais Al-Madani told us, on the authority of Shurahbil bin Sa'd, on the authority of Uwaim bin Sa'idah, who was one of the people of Badr, he said: "The Messenger of God, may God bless him and grant him peace, said to the people of Quba: I hear that God has praised you for purification, so what is this purification? They said:

O Messenger of God, we do not know anything, except that we saw our Jewish neighbors washing their backsides after defecating, so we washed as they did."

Muhammad ibn Amara told me, he said, Muhammad ibn Saeed told us, he said, Ibrahim ibn Muhammad told us, on the authority of Shurahbil ibn Saad, he said: I heard Khuzaymah ibn Thabit say: This verse was revealed: **In it are men who love to purify themselves, and God loves those who purify themselves.** He said: They used to wash their backsides from excrement.

Ibn Wakee' told us, he said, my father told us, on the authority of Ibn Abi Laila, on the authority of Amer, he said: Some people from Quba used to clean themselves with water, so this verse was revealed: **In it are men who love to purify themselves, and God loves those who purify themselves.**

Al-Hasan bin Arafa told us, he said, Shababah bin Suwar told us, on the authority of Shu'bah, on the authority of Muslim Al-Qari, he said: I said to Ibn Abbas: Should I pour water over my head? - while he is in a state of ihram - he said: Didn't you hear God say: **(Indeed, God loves those who repent and loves those who purify themselves)?**

Ibn Wakee' told us, he said, Hafsa told us, on the authority of Dawud, and Ibn Abi Laila, on the authority of Al-Sha'bi, he said, "When the verse: 'In it are men who love to purify themselves' was revealed, the Messenger of God, may God bless him and grant him peace, said to the people of Quba': What is this that God has praised you for? They said: There is not one of us who does not clean himself after relieving himself."

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Abdul Hamid Al-Madani, on the authority of Ibrahim bin Ismail Al-Ansari: "The Messenger of God, may God bless him and grant him peace, said to Uwaim bin Sa'idah: What is this that God praised you for: 'In it are men who love to purify themselves, and God loves those who purify themselves'? He said: We are about to wash our anuses with water!"

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Sa'd told us, he said, Abu Ja'far told us, on the authority of Hisayn, on the authority of Musa ibn Abi Katheer, he said: "The hadith of this verse began with men from the Ansar from the people of Quba: 'In it are men who love to purify themselves, and God loves those who purify themselves.' So the Prophet, may God bless him and grant him peace, asked them, and they said: We cleanse ourselves with water."

Al-Muthanna told me, he said, Asbagh bin Al-Faraj told us, he said, Ibn Wahb told me, he said, Yunus told me, on the authority of Abu Al-Zinad, he said: Urwah bin Al-Zubayr told me, on the authority of Uwaim bin Sa'idah, from Banu Amr bin Awf, and Ma'n bin Adi, from Banu Al-Ajlan, and Abu Al-Dahdah. As for Uwaim bin Sa'idah, he is the one who has reached us that "it was said to the Messenger of God, may God bless him and grant him peace: Who are those about whom God said: 'In them are men who love to purify themselves, and God loves those who purify themselves'? The

Never stand therein. A mosque founded on piety from the first day is more worthy for you to stand therein. In it are men who love to purify themselves; and God loves those who purify themselves.

Messenger of God, may God bless him and grant him peace, said: 'Yes, men, among them is Uwaim bin Sa'idah.' We have not been informed that he named a man among them other than Uwaim."

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn al-Mubarak told us, on the authority of Hisham bin Hassan, he said, Al-Hasan told us: "When this verse was revealed: 'In it are men who love to purify themselves, and God loves those who purify themselves,' the Messenger of God, may God bless him and grant him peace, said: What is this that God mentioned to you about purification, and praised you for it? They said: We wash the traces of feces and urine."

Al-Muthanna told me, Suwaid told us, Ibn al-Mubarak told us, on the authority of Malik ibn Mughul, who said, I heard Sayyar Abu al-Hakam narrating, on the authority of Shahr ibn Hawshab, on the authority of Muhammad ibn Abdullah ibn Salam, who said: "When the Messenger of God, may God bless him and grant him peace, came to Medina - or he said: The Messenger of God came to us - he said: God has praised you for purification, so will you not tell me? They said: O Messenger of God, we find it written about us in the Torah, to cleanse ourselves with water." Malik said: He meant his statement: **In it are men who love to purify themselves.**

Ahmad bin Ishaq told me, he said, Abu Ahmad told us, he said, Fadil bin Marzouq told us, on the authority of Atiyah, he said: When this verse was revealed: **In it are men who love to purify themselves**, the Messenger of God, may God bless him and grant him peace, asked them: What is this purification of yours that God mentioned? They said: O Messenger of God, we used to clean ourselves with water during the Age of Ignorance, but when Islam came, we did not abandon it. He said: Do not abandon it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: There were men from the Ansar in the Quba Mosque who would purify their lower parts with water. They would enter the palm trees while the water was running and perform their ablution. So God praised them for that and said: **In it are men who love to purify themselves the verse.**

Ahmad told us, Abu Ahmad told us, Talha bin Amr told us, on the authority of Ata', who said: A group of people from Quba performed ablution with water, so the following verse was revealed about them: **In them are men who love to purify themselves, and God loves those who purify themselves.**

It was said: **And God loves those who purify themselves**, but it is actually: **those who purify themselves**. However, the ta' was assimilated into the ta', so it was made a double ta', because the point of articulation of one of them is close to the other.

Tafsir al-Qurtubi

It contains eleven issues:

First: The Almighty's saying: **Never stand therein** means the Mosque of Harm, meaning do not stand there to pray. Prayer may also be expressed by standing, it is said: So-and-so stands at night, meaning he prays, and from this is the authentic hadith:

Whoever stands in prayer during Ramadan out of faith and in the hope of reward, will be forgiven for his previous sins. Narrated by Al-Bukhari on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, who said: ..., and he mentioned it. It has been narrated that when this verse was revealed, the Messenger of God, may God bless him and grant him peace, would not pass by the road in which the mosque was located, and he ordered that a sweeping place be set up in its place where carcasses, filth, and garbage would be thrown.

Second: The Almighty's saying: *Forever*. Forever is a time adverb. Time adverbs are of two types: an implied adverb such as today, and an indefinite adverb such as now and time. Forever is from this type, as is time.

A fundamental issue arises here, which is that even if *al-abd* is a vague circumstance that does not contain generality, but if it is connected to the negative *la* it indicates generality. So if he said: **Do not stand up**, it would suffice for absolute withdrawal. So if he said: *al-abd* it is as if he said **at some time** or **at any time**. As for the indefinite noun in the affirmative, if it is report about a reality, it does not become general. The people of language understood this and the jurists of Islam ruled on it, saying: If a man says to his wife **You are divorced forever**, she is divorced once.

Third: The Almighty's saying: **For a mosque founded on righteousness**. That is, its walls were built and its foundations were raised. The foundation is the root of the building, as is the basis. Foundations is a shortened form of it. The plural of foundation is isasas, like 'asa' and 'asas. The plural of foundation is asas, like qadhal and qadhal. The plural of foundations is asas, like sabab and asbab. And the building was founded by a foundation. And their saying: That was on the foundation of time, and the foundation of time, and the foundation of time, are three languages, meaning on the eve of time and the face of time. And the lam in His saying **for a mosque** is the lam of an oath. And it was said that it is the lam of beginning, as you say: for Zaid the best of people in action, and it requires emphasis. **Found on piety** is an attribute of a mosque. *Ahq* is the predicate of the beginning, which is **for a mosque**. And the meaning of piety here is the qualities by which punishment is protected, and it is the action of whomever is protected, and this has been mentioned before.

Fourth: The scholars differed regarding the mosque that was founded on piety. A group said: It is the Quba Mosque, as narrated by Ibn Abbas, Ad-Dahhak, and Al-Hasan. They relied on his saying: **From the first day**, and the Quba Mosque was founded in Medina or one

day, as it was built before the Prophet's Mosque, may God bless him and grant him peace. This was said by Ibn Omar, Ibn Al-Musayyab, and Malik, as narrated by Ibn Wahb, Ashab, and Ibn Al-Qasim. Al-Tirmidhi narrated on the authority of Abu Saeed Al-Khudri:

"Two men disputed about the mosque that was founded on piety from the first day. One man said, 'It is the mosque of Quba', and another said, 'It is the mosque of the Prophet, may God bless him and grant him peace.' The Messenger of God, may God bless him and grant him peace, said, 'It is this mosque of mine.'" He said, **It is a sound hadith.** The first statement is more appropriate to the story, because he said, **In it**, and the adverbial pronoun indicates the purified men, so it is the mosque of Quba'. The evidence for that is the hadith of Abu Hurairah, who said, "This verse was revealed about the people of Quba': 'In it are men who love to purify themselves, and God loves those who purify themselves.'" He said, **They used to clean themselves with water, so this verse was revealed about them.** Al-Sha'bi said, **They are the people of the mosque of Quba', God revealed this about them.** Qatadah said, "When this verse was revealed, the Messenger of God, may God bless him and grant him peace, said to the people of Quba':

"God, the Exalted, has praised you for purifying yourself, so what do you do? They said: We wash away traces of feces and urine with water." Narrated by Abu Dawud. Ad-Daraqutni narrated on the authority of Talhah ibn Nafi' who said: Abu Ayyub, Jabir ibn Abdullah and Anas ibn Malik al-Ansariyyin told me on the authority of the Messenger of God, may God bless him and grant him peace, regarding this verse: **In it are men who love to purify themselves, and God loves those who purify themselves.** He said:

"O Ansar, God has praised you for your purification. What is this purification of yours?" They said: **O Messenger of God, we perform ablution for prayer and we perform ghusl after sexual impurity.** The Messenger of God, may God bless him and grant him peace, said: **Is there anything else?** They said: "Nothing else. When one of us comes out of the bathroom, he likes to clean himself with water." He said: **That is it, so you should do it.** This hadith implies that the mosque mentioned in the verse is the Quba Mosque, except that the hadith of Abu Sa'id al-Khudri states that the Prophet, may God bless him and grant him peace, stated that it was his mosque, so there is no looking around with it. Abu Kuraib narrated: He told us, or Usama, he said: Salih bin Hayyan told us, he said: Abdullah bin Buraidah told us, regarding the words of God Almighty: **In houses which God has permitted to be raised and that His name be mentioned therein** (al-Nur 24:36), he said: They are only four mosques that were not built except by a prophet: The Kaaba, which was built by Abraham and Ishmael, peace be upon them; the House of Jericho, the Holy House, which was built by David and Solomon, peace be upon them; the Mosque of Medina and the Mosque of Quba, which were founded on piety, and were built by the Messenger of God, may God bless him and grant him peace.

Fifth: **From the first day** according to grammarians is the opposite of *since*, so *since* in time is like *min* in

place. It was said that its meaning here is the meaning of *since*, and the estimate is: from the first day its construction began. It was said that the meaning is from the founding of the first days, so it entered into the source of the verb which is *asasa*, as he said:

Whose home is Qannah al-Hajar? Stronger than Hajj and Era

That is, from the passage of time and from the passage of time. The reason for this is that one of the principles of grammarians is that *man* does not attract times, but rather attracts times with *mandhu*. You say **I have not seen you since a month or a year or a day**, but you do not say **from a month or a year or a day**. So if it occurs in speech and is followed by a time, then an implied noun is assumed that is appropriate to attract *man*, as we mentioned in the estimation of the verse. Ibn Atiyah. I think it is better to dispense with the estimation in this verse, and for *man* to attract the word *first* because it means the beginning, as if he said: from the beginning of the days.

Sixth: The Almighty's statement: **It is more deserving that you stand therein** meaning that you stand, so it is in the accusative case. **It is more deserving** is more effective than *truth*, and *truth* is only used between two things in common, one of which has an advantage over the other in the meaning they share. So the Mosque of Harm, even if it is false and has no truth, they share the truth from the perspective of the belief of its builder, or from the perspective of the belief of the one who thought that standing therein was permissible for the mosque-goer, but one of the two beliefs is false inwardly before God, and the other is true inwardly and outwardly. An example of this is the statement of God the Almighty: **The companions of Paradise, that Day, will be better in settlement and better in resting place** (al-Furqan 25:24). It is known that goodness is removed from the Fire, but it is based on the belief of each group that they are on good and that their destination is better, since each party rejoices in what they have. This is not like saying: Honey is sweeter than vinegar, for honey! Even if it is sweet, then everything that is suitable is sweet. Do you not see that some people prefer vinegar to honey, whether it is alone or added to something else with an added meaning.

Seventh - The Almighty's saying: **In it** whoever said: The mosque refers to the mosque of the Prophet, may God bless him and grant him peace, then the *ha* in **more deserving that you stand in it** refers back to him. And **in it are men** also refers to him. And whoever said: It is the mosque of Quba, then the pronoun in **in it** refers back to him according to the previous disagreement.

Eighth - In this verse, God the Almighty praised those who love purity and prefer cleanliness, which is a human virtue and a religious duty. In Al-Tirmidhi, on the authority of Aisha, may God be pleased with her, she said: Tell your husbands to clean themselves with water, for I feel shy of them. He said: A sound hadith. It has been proven that the Prophet, may God bless him and grant him peace, used to carry water with him when cleaning himself, so he used stones for ease and water for purification. Ibn Al-Arabi: The scholars of Kairouan used to use stones in their ablution areas in

Surat al-Tawbah 9:108

Never stand therein. A mosque founded on piety from the first day is more worthy for you to stand therein. In it are men who love to purify themselves; and God loves those who purify themselves.

the dirt to clean themselves with, then clean themselves with water.

Ninth: The impurity of the anus must be mitigated, and the impurity of the rest of the body and clothing must be purified. This is a concession from God for His servants in the presence of water or not, and this is what most scholars have said. Ibn Habib was an exception and said: One should not clean oneself with stones except when there is no water. The established hadiths about cleaning oneself with stones when water is available refute this.

Tenth - Scholars differed in this regard regarding removing impurity from bodies and clothes, after their consensus on overlooking and pardoning the blood of fleas as long as it is not excessive, according to three opinions: First - It is an obligatory duty, and the prayer of someone who prays in an impure garment is not valid, whether he knows that or is absent-minded. It was narrated from Ibn Abbas, Al-Hasan, and Ibn Sirin, and it is the opinion of Al-Shafi'i, Ahmad, and Abu Thawr. It was narrated by Ibn Wahb from Malik, and it is the opinion of Abu Al-Faraj Al-Maliki and Al-Tabari, except that Al-Tabari said: If the impurity is the size of a dirham, he must repeat the prayer. This is the opinion of Abu Hanifa and Abu Yusuf regarding observing the size of a dirham, by analogy with the anal ring. A group said: Removing impurity is obligatory by the Sunnah from clothes and bodies, it is a Sunnah obligation and not an obligation. They said: Whoever prays in an impure garment must repeat the prayer during the time, but if the time runs out, nothing is required of him. This is the opinion of Malik and his companions except Abu Al-Faraj, and the narration of Ibn Wahb from him. Malik said about a small amount of blood, the prayer is not repeated during the time or after it, but it is repeated for a small amount of urine or feces, and all of this is similar to the Maliki school of thought, the statement of Al-Layth. Ibn Al-Qasim said about it: It is obligatory to remove it in the case of remembrance but not forgetfulness, and it is one of his singular statements. The first statement is more correct, God willing, because the Prophet, may God bless him and grant him peace, passed by two graves and said:

"They are being punished, but they are not being punished for a major sin. As for one of them, he used to go about spreading gossip, and as for the other, he did not protect himself from his urine." The hadith was narrated by Al-Bukhari and Muslim, and that is enough for you. It will come in Surat Al-Subhan. They said: A person is not punished except for neglecting an obligation, and this is clear. Abu Bakr bin Abi Shaybah narrated on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, who said:

The most severe punishment in the grave is from urine. Others argued that the Prophet (peace and blessings of God be upon him) took off his shoes during prayer when Gabriel (peace be upon him) informed him that they contained filth and harm... the hadeeth. It was narrated by Abu Dawood and others on the authority of

Abu Sa'eed al-Khudri, and will be mentioned in Surah Taha, God willing. They said: Since he did not repeat what he prayed, this indicates that removing them is a Sunnah and his prayer is valid, and he should repeat it as long as he is within the time in order to achieve perfection. And God knows best.

Eleventh - Judge Abu Bakr Ibn Al-Arabi said: As for the difference between the little and the much, according to the size of the Baghli dirham - meaning the large dirhams that are the size of the roundness of the dinar - by analogy to the masrabah, it is corrupt from two aspects, the first - that the estimated amounts are not proven by analogy, so this estimation is not accepted. The second - that what was made lighter in the masrabah is a concession due to necessity, and need and concessions are not used as an analogy, because they are outside the analogy and do not return to it.

Tafsir Ibn Kathir

The reason for the revelation of these noble verses is that before the arrival of the Messenger of God, may God bless him and grant him peace, there was in Medina a man from the Khazraj called Abu Amir the monk. He had become a Christian in the pre-Islamic era and studied the knowledge of the People of the Book. He was a worshipper in the pre-Islamic era and had great honor among the Khazraj. When the Messenger of God, may God bless him and grant him peace, arrived as an immigrant to Medina and the Muslims gathered around him and Islam became a high word and God made them victorious on the day of Badr, the accursed Abu Amir shone his light and showed hostility and declared it, and fled to the infidels of Mecca from the polytheists of Quraysh, siding with them in fighting the Messenger of God, may God bless him and grant him peace. They gathered with those who agreed with them from the tribes of the Arabs and arrived in the year of Uhud. What happened to the Muslims happened and God Almighty tested them, and the outcome was for the righteous. This immoral man had dug holes between the two lines, and the Messenger of God, may God bless him and grant him peace, fell into one of them and was injured that day, wounding his face, breaking his lower right front tooth, and splitting his head, may God's prayers and peace be upon him. And peace be upon him, and Abu Amir advanced at the beginning of the duel to his people from the Ansar and addressed them and won them over to his support and agreement, and when they knew his words they said: May God not bless you, you wicked person, you enemy of God, and they attacked him and cursed him, so he returned saying: By God, evil has befallen my people after me, and the Messenger of God, may God bless him and grant him peace, had called him to God before his flight and read to him from the Qur'an, but he refused to convert to Islam and rebelled, so the Messenger of God, may God bless him and grant him peace, prayed against him that he would die far away, an outcast, and this prayer reached him, and that is because when the

people finished with Uhud, and he saw the matter of the Messenger of God, may God bless him and grant him peace, rising and appearing, he went to Heraclius, the king of the Romans, to seek his support against the Prophet, may God bless him and grant him peace, so he promised him and hoped for him and stayed with him, and wrote to a group of his people from the Ansar from the people of hypocrisy and doubt, promising them and hoping that he would come with an army with which he would fight the Messenger of God, may God bless him and grant him peace, and defeat him and turn him back from what he was in, and he ordered them to build a fortress for him to come to them from him to deliver his letters and be as an ambush for him if he came to them after that, so they began to build a mosque adjacent to the Quba Mosque, so they built it and made it perfect and finished it before the Messenger of God, may God bless him and grant him peace, left for Tabuk. They came and asked the Messenger of God, may God bless him and grant him peace, to come to them and pray in their mosque so that they could use his prayer in it as evidence of his approval and confirmation. They mentioned that they had only built it for the weak and the sick among them on a winter night, so God protected him from praying in it, so he said: **We are on a journey, but when we return, God willing.** So when he, peace be upon him, returned to Medina from Tabuk, and there was only a day or part of a day between him and it, Gabriel came down to him with the report of the Mosque of Harm and what its builders had relied on of disbelief and division among the group of believers in their mosque, the Quba Mosque, which had been founded from the first day on piety. The Messenger of God, may God bless him and grant him peace, sent to that mosque someone to demolish it before his arrival in Medina, as Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse, they are people from the Ansar who built a mosque, so Abu Amir said to them: Build a mosque and prepare with whatever strength and weapons you can, for I am going to Caesar, the king of the Romans, and I will bring Roman soldiers and expel Muhammad and his companions. When they finished their mosque, they came to the Prophet, may God bless him and grant him peace, and said to him: We have finished building our mosque, so we would like you to pray in it and supplicate for blessings for us. So God Almighty revealed: **Do not stand in it ever** until His saying: **the wrongdoers.** And this was also narrated on the authority of Saeed bin Jubair, Mujahid, Urwah bin Az-Zubayr, Qatadah, and more than one of the scholars. Muhammad bin Ishaq bin Yasar said, on the authority of Az-Zuhri, Yazid bin Ruman, Abdullah bin Abi Bakr, Asim bin Umar bin Qatadah, and others, they said: The Messenger of God, may God bless him and grant him peace, came, meaning from Tabuk, until he stopped at Dhi Awan, a town between it and Medina, an hour of the day, and the people of the Mosque of Harm were there. They came to him while he was preparing for Tabuk and said: O Messenger of God, we have built a mosque for those who are sick and in need, and for rainy nights and winter nights, and we would like you to come and pray for us in it. He said: **I am on the verge of a journey and busy**, or as the Messenger of God, may God bless him and grant him peace, said: **If we were to arrive, God willing, we would**

come to you and pray for you in it. When he arrived at Dhi Awan, report of the mosque reached him, so the Messenger of God, may God bless him and grant him peace, called Malik ibn al-Dakhshum, the brother of Banu Salim ibn Awf, and Ma'n ibn Adi, or his brother Amir ibn Adi, the brother of Balajlan, and said: **Go to this mosque whose people are oppressing it, and demolish it and burn it.** So they left quickly until they reached Banu Salim ibn Awf, who were the people of Malik ibn al-Dakhshum. Malik said to Ma'n: Give me time until I bring you fire from my family. So his family entered and he took a palm frond and set it on fire. Then they went out running until they entered the mosque and its people were in it. They burned it and demolished it and dispersed from it. And what was revealed about them in the Qur'an was revealed: **And those who took a mosque for the purpose of causing harm and disbelief** until the end of the story. It was built by twelve men: Khadham bin Khalid from Banu Ubayd bin Zayd, one of Banu Amr bin Awf, from whose house the mosque of Al-Shaqaq was removed, Tha'laba bin Hattab from Banu Ubayd and a client of Banu Umayyah bin Zayd, Mu'tab bin Qushair from Banu Dhubay'ah bin Zayd, Abu Habeeba bin Al-Az'ar from Banu Dhubay'ah bin Zayd, Ibad bin Hanif, the brother of Sahl bin Hanif from Banu Amr bin Awf, Haritha bin Aamer and his sons Mujammi' bin Haritha and Zayd bin Haritha and Nabtal Al-Harith, who are from Banu Dhubay'ah, and Mukhraj, who are from Banu Dhubay'ah, Bajad bin Othman, who is from Banu Dhubay'ah, Wadi'ah bin Thabit, and the clients of Banu Umayyah, the people of Abu Lubabah bin Abdul Mundhir. And His statement, **And they will swear**, meaning those who built it, **We intended nothing but good**, meaning we intended nothing by building it but good and kindness to the people. God Almighty said, **And God bears witness that they are liars**, meaning in what they intended and what they intended. They only built it to harm the Quba Mosque, and to disbelieve in God, and to divide the believers, and to lie in wait for those who had fought God and His Messenger before, namely Abu Amir the wicked one who was called the monk, may God curse him. And His statement, **Never stand in it**, is a prohibition to him, may God bless him and grant him peace, and the nation that follows him in that, from standing in it, meaning praying in it, ever. Then he urged him to pray in the Quba Mosque, which was founded from the first day of its construction on piety, which is obedience to God and obedience to His Messenger, and a gathering of the believers and a stronghold and refuge for Islam and its people. For this reason, God Almighty said: **A mosque founded on piety from the first day is more worthy for you to stand in it.** The context is in reference to the Quba Mosque. For this reason, it was stated in the authentic hadith that the Messenger of God, may God bless him and grant him peace, said: **Prayer in the Quba Mosque is like an Umrah.** In the authentic hadith, it is stated that the Messenger of God, may God bless him and grant him peace, used to visit the Quba Mosque riding and walking. In the hadith, it is stated that when the Messenger of God, may God bless him and grant him peace, built and founded it upon his first arrival and descent upon Banu Amr ibn Awf, it was Gabriel who appointed the direction of the qiblah for him. And God knows best.

Never stand therein. A mosque founded on piety from the first day is more worthy for you to stand therein. In it are men who love to purify themselves; and God loves those who purify themselves.

Abu Dawud said: Muhammad ibn al-Ala' told us, Mu'awiyah ibn Hisham told us, on the authority of Yunus ibn al-Harith, on the authority of Ibrahim ibn Abi Maymunah, on the authority of Abu Salih, 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: "This verse was revealed about the people of Quba': 'In it are men who love to purify themselves' - he said: They used to clean themselves with water, so this verse was revealed about them." At-Tirmidhi and Ibn Majah narrated it on the authority of Yunus ibn al-Harith, and it is weak.

At-Tirmidhi said: It is strange from this source.

At-Tabarani said: Al-Hasan ibn Ali al-Ma'mari told us, Muhammad ibn Hamid al-Razi told us, Salamah ibn al-Fadl told us, on the authority of Muhammad ibn Ishaq, on the authority of al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas, who said: When this verse was revealed: 'In it are men who love to purify themselves' - the Messenger of God, may God bless him and grant him peace, sent for 'Uwaim ibn Sa'idah and said: 'What is this purification for which God has praised you?' He said: O Messenger of God, no man or woman among us has ever left the toilet without washing his private parts or, he said, his anus. The Prophet, may God bless him and grant him peace, said: **This is it.**

Imam Ahmad said: Hussein bin Muhammad told us, Abu Uwais told us, Shurahbil told us on the authority of Uwaim bin Sa'idah al-Ansari, that he told him that the Prophet, may God bless him and grant him peace, came to them in the Quba Mosque and said: **God Almighty has praised you well for purification in the story of your mosque, so what is this purification with which you purify yourself?** They said: By God, O Messenger of God, we do not know anything, except that we had Jewish neighbors who used to wash their backsides after defecating, so we washed as they did. Ibn Khuzaymah narrated it in his Sahih. Hisham said on the authority of Abdul Hamid Al-Madani on the authority of Ibrahim bin Ismail Al-Ansari: The Messenger of God, may God bless him and grant him peace, said to Uwaim bin Sa'idah: "What is this that God praised you for? 'Therein are men who love to purify themselves' verse. They said: O Messenger of God, we wash our backsides with water." Ibn Jarir said: Muhammad bin 'Amara Al-Asadi told me, Muhammad bin Sa'd told us on the authority of Ibrahim bin Muhammad on the authority of Shurahbil bin Sa'd, who said: I heard Khuzaymah bin Thabit say: This verse was revealed: 'Therein are men who love to purify themselves, and God loves those who purify themselves'. He said: They used to wash their backsides after defecating.

Another hadith Imam Ahmad bin Hanbal said: Yahya bin Adam told us, Malik, meaning Ibn Mughul, told us, I heard Sayyar Abu Al-Hakam, on the authority of Shahr bin Hawshab, on the authority of Muhammad bin Abdullah bin Salam, who said: When the Messenger of God, may God bless him and grant him peace, arrived, meaning Quba, he said, "God Almighty has praised you for purification. Will you not tell me?" He meant his

statement, **In it are men who love to purify themselves.** They said, **O Messenger of God, we find it written for us in the Torah to clean ourselves with water.**

A group of the Salaf have stated that it is the Quba Mosque. It was narrated by Ali bin Abi Talha on the authority of Ibn Abbas, and it was narrated by Abdul Razzaq on the authority of Muammar Al-Zuhri on the authority of Urwah bin Al-Zubayr. Atiyah Al-Awfi, Abdul Rahman bin Zaid bin Aslam, Al-Sha'bi, and Al-Hasan Al-Basri said, and Al-Baghawi narrated it on the authority of Saeed bin Jubayr and Qatadah. It was mentioned in the authentic hadith that the mosque of the Messenger of God, may God bless him and grant him peace, which is in the heart of Madinah is the mosque that was founded on piety, and this is correct. There is no contradiction between the verse and this, because if the mosque of Quba was founded on piety from the first day, then it is more appropriate and more appropriate for it to be the mosque of the Messenger of God, may God bless him and grant him peace. For this reason, Imam Ahmad bin Hanbal said in his Musnad: Abu Na'im told us, Abdullah bin Amir Al-Aslami told us on the authority of Imran bin Abi Anas, on the authority of Sahl bin Sa'd, on the authority of Ubay bin Ka'b that the Prophet, may God bless him and grant him peace, said: **The mosque that was founded on piety is this mosque of mine.** Ahmad is the only one to narrate it.

Another hadith Imam Ahmad said: We were told by Wakee', we were told by Rabia bin Othman Al-Taymi, on the authority of Imran bin Abi Anas, on the authority of Sahl bin Sa'd Al-Sa'di, who said: Two men differed during the time of the Messenger of God, may God bless him and grant him peace, regarding the mosque that was founded on piety. One of them said it was the mosque of the Messenger of God, may God bless him and grant him peace, and the other said it was the mosque of Quba. So they came to the Prophet, may God bless him and grant him peace, and asked him, and he said: **It is this mosque of mine.** Ahmad also transmitted it alone.

Another hadith Imam Ahmad said: Musa bin Dawud told us, Laith told us, on the authority of Imran bin Abi Anas, on the authority of Saeed bin Abi Saeed Al-Khudri, may God be pleased with him, who said: Two men disputed about the mosque that was founded on piety from the first day. One of them said it was the Quba Mosque, and the other said it was the mosque of 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, **It is this mosque of mine.** Ahmad alone transmitted it.

Another way Imam Ahmad said: Ishaq bin Isa told us, Laith told us, Imran bin Abi Anas told me, on the authority of Ibn Abi Saeed, on the authority of his father, who said: Two men disputed about the mosque that was founded on piety from the first day. One man said, **It is the mosque of Quba,** and the other said, "It is the mosque of 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, **It is my**

mosque. And this is how it was narrated by al-Tirmidhi and al-Nasa'i on the authority of Qutaybah on the authority of al-Laith, and al-Tirmidhi authenticated it, and Muslim narrated it as will come.

Another way Imam Ahmad said: Yahya told us on the authority of Anis bin Abi Yahya, my father told me: I heard Abu Saeed Al-Khudri say: Two men, a man from Banu Khudra and a man from Banu Amr bin Awf, disagreed about the mosque that was founded on piety. Al-Khudri said it was the mosque of the Messenger of God, may God bless him and grant him peace, and Al-Amri said it was the mosque of Quba. So they came to the Messenger of God, may God bless him and grant him peace, and asked him about that, so he said: **It is this mosque** of the mosque of the Messenger of God, may God bless him and grant him peace, and he said in that meaning the mosque of Quba.

Another way Imam Ahmad said: Abu Ja'far ibn Jarir said: Ibn Bashir told us, Yahya ibn Sa'id told us, Hamid al-Kharraz al-Madani told us: I asked Abu Salamah ibn Abd al-Rahman ibn Abi Sa'id and said: How did you hear your father say about the mosque that was founded on piety? He said: I came to the Messenger of God, may God bless him and grant him peace, and entered upon him in the house of one of his wives and said: O Messenger of God, where is the mosque that was founded on piety? He said: So he took a handful of pebbles and threw them on the ground, then he said: **This is your mosque.** Then he said: I heard your father mention it. Muslim narrated it alone on the authority of Muhammad ibn Hatim on the authority of Yahya ibn Saeed on his authority, and it was narrated on the authority of Abu Bakr ibn Abi Shaybah and others on the authority of Hatim ibn Ismail on the authority of Hamid al-Kharraz on his authority. A group of the predecessors and successors said that it was the mosque of the Prophet, may God bless him and grant him peace. It was narrated on the authority of Umar ibn al-Khattab, his son Abdullah, Zaid ibn Thabit, and Saeed ibn al-Musayyab, and Ibn Jarir chose it. His saying: "A mosque founded on piety from the first day is more worthy for you to stand in it. In it are men who love to purify themselves, and God loves those who purify themselves." This is evidence of the desirability of praying in old mosques founded from the beginning of their construction on the worship of God alone, with no partner for Him, and of the desirability of praying with a group of righteous and working worshippers who maintain the perfection of ablution and avoid contact with filth.

Imam Ahmad said: Muhammad bin Ja'far narrated to us from Shu'bah from Abdul Malik bin Umair, I heard Shabib Abu Ruh narrating from a man from the companions of the Messenger of God (peace be upon him) that the Messenger of God (peace be upon him) prayed the dawn prayer with them and recited Surah Ar-Rum in it, so he was mistaken. When he finished, he said: "The Qur'an confuses us. Some of you pray with us but do not perform ablution well. Whoever attends the prayer with us should perform ablution well." Then he narrated it through two other chains of narration from Abdul Malik bin Umair from Shabib Abu Ruh from Dhi Al-Kila', that he prayed with the Prophet (peace be upon him) and he mentioned it. This

indicates that completing purification makes it easier to perform worship and helps in completing it, perfecting it, and performing its prescribed acts. Abu Al-Aaliyah said regarding the verse: **And God loves those who purify themselves** that purification with water is good, but they are those who purify themselves from sins. Al-A'mash said: Repentance from sins and purification from polytheism. It was reported in the hadith narrated through chains of narration in Sunan and elsewhere that the Messenger of God (peace be upon him) said to the people of Quba: **God has praised you for purification, so what do you do?** They said: We clean ourselves with water. Al-Hafiz Abu Bakr Al-Bazzar said: Abdullah bin Shabib told us, Ahmad bin Abdul Aziz told us: I found it in my father's book on the authority of Al-Zuhri on the authority of Ubaidullah bin Abdullah on the authority of Ibn Abbas, who said: This verse was revealed about the people of Quba: **Among them are men who love to purify themselves, and God loves those who purify themselves.** So the Messenger of God, may God bless him and grant him peace, asked them, and they said: We clean ourselves with water after washing ourselves. Al-Bazzar narrated it. Then he said: Muhammad bin Abdul Aziz narrated it on the authority of Al-Zuhri alone, and no one narrated it on his authority except his son. I said: I only mentioned it with this wording because it is well-known among the jurists, and many or all of the later hadith scholars did not know it, and God knows best.

Fath al-Qadir

Then God the Almighty forbade His Messenger, may God bless him and grant him peace, from praying in the Mosque of Harm, saying: 108- **Do not stand in it ever** meaning at any time, and the prohibition of standing in it entails the prohibition of praying in it. Prayer may be expressed by standing, it is said that someone stands at night: meaning he prays, and from this is the authentic hadith: **Whoever stands in Ramadan out of faith in it and in the hope of reward, his previous sins will be forgiven.** Then God the Almighty mentioned the reason for the prohibition of standing in it by saying: **A mosque founded on piety from the first day is more deserving for you to stand in it** and the lam in *masjid* is the lam of the oath, and it was said that it is the lam of beginning, and in that there is emphasis on the meaning of the sentence, and the foundation of the building: is its stability and elevation. The meaning of its foundation on piety: its foundation on the qualities that protect against punishment.

Scholars differed regarding the mosque that was founded on piety. A group said: It is the Quba Mosque, as narrated by Ibn Abbas, Ad-Dahhak, Al-Hasan, Ash-Sha'bi and others. Others said that it is the mosque of the Prophet, may God bless him and grant him peace. The first is more likely, as will come soon, God willing. **From the first day** is related to *founded*, meaning it was founded on piety from the first day of its foundation. Some grammarians said: *From* here means *since*, meaning from the first day it was built. His saying: **more deserving that you stand in it** is the predicate of the subject. The meaning is: If standing in any other mosque was permissible, then it would be more deserving of your standing in it for prayer and

Surat al-Tawbah 9:108

Never stand therein. A mosque founded on piety from the first day is more worthy for you to stand therein. In it are men who love to purify themselves; and God loves those who purify themselves.

remembrance of God, because it was founded on piety from the first day, and because **in it are men who love to purify themselves**. This sentence is a new sentence to explain the right of his standing in it, may God bless him and grant him peace: just as this mosque is more deserving in terms of location, it is more deserving in terms of its condition. It is permissible for this sentence to be in the accusative case as a condition: meaning the condition of there being men who love to purify themselves. It is also permissible for it to be another description of a mosque. The meaning of their love for purification is that they prefer it and are keen on it when its necessity arises. It was said that it means: they love to purify themselves from sins through repentance and seeking forgiveness. The first is more appropriate. It was said: they love to purify themselves with a purifying fever from sins, so they all became feverish. This is very weak. The meaning of God's love for them is to be pleased with them and to be kind to them as a lover does to his beloved.

Tafsir al-Baghawi

108- The Almighty said: **Never stand therein**, Ibn Abbas said: Do not pray therein. God the Almighty forbade His Prophet, may God bless him and grant him peace, from praying in the Mosque of Harm. **For a mosque founded on righteousness**, the lam is the lam of initiation. It was said: the lam of the oath, meaning: By God, a mosque founded, meaning: its foundation was built on righteousness, **from the first day**, meaning: from the first day it was built and its foundation was laid, **is more worthy for you to stand therein**, praying.

They quarreled in the mosque that was founded on piety. Ibn Omar, Zaid bin Thabit, and Abu Saeed Al-Khudri said: It is the mosque of Medina, the mosque of the Messenger, may God bless him and grant him peace. The evidence for that is:

Ismail bin Abdul Qahir informed us, Abdul Ghaffar bin Muhammad informed us, Muhammad bin Isa Al-Jaludi informed us, Ibrahim bin Muhammad bin Sufyan informed us, Muslim bin Al-Hajjaj informed us, Muhammad bin Hatim informed us, Yahya bin Saeed informed us, on the authority of Hamid Al-Kharrat, who said: I heard Abu Salamah Abdul Rahman say: Abdul Rahman bin Abi Saeed passed by me, so I said to him: How did you hear your father mention the mosque that was founded on piety? He said: My father said: "I entered upon the Messenger of God, may God bless him and grant him peace, in the house of one of his wives and I said: O Messenger of God, which of the two mosques was founded on piety? He said: So he took a handful of pebbles and threw them on the ground, then he said: It is this mosque of yours, the mosque of Madinah. I said: I bear witness that I heard your father mention it thus."

Abu al-Hasan al-Shirazi informed us, Zahir ibn Ahmad informed us, Abu Ishaq al-Hashemi informed us, Abu Musab informed us, on the authority of Malik, on the authority of Khabib ibn Abd al-Rahman, on the

authority of Hafs ibn Asim, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **Between my house and my pulpit is a garden from the gardens of Paradise, and my pulpit is over my pond.**

Some people said that it is the Quba Mosque, and this is the narration of Atiyah on the authority of Ibn Abbas, and it is the saying of Urwah ibn al-Zubayr, Saeed ibn Jubayr, and Qatadah:

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Musa bin Ismail told us, Abdul Aziz bin Muslim told us, on the authority of Abdullah bin Dinar, on the authority of Ibn Omar, may God be pleased with them both, who said: The Prophet, may God bless him and grant him peace, used to come to the Quba Mosque every Saturday, walking and riding, and Abdullah bin Omar used to do the same.

Nafi' added on the authority of Ibn Omar on the authority of the Messenger of God, may God bless him and grant him peace, that he should pray two rak'ahs in it.

God Almighty says: **In it are men who love to purify themselves**, from ritual impurity, major ritual impurity, and copper. Ata' said: They used to clean themselves with water and not sleep at night in a state of ritual impurity.

Abu Tahir Umar ibn Abd al-Aziz al-Qashani told us, Abu Umar al-Qasim ibn Ja'far ibn Abd al-Wahid al-Hashemi told us, Abu Ali Muhammad ibn Ahmad ibn Amr al-Lu'lu'i told us, Abu Dawud Sulayman ibn al-Ash'ath al-Sijistani told us, Muhammad ibn al-'Alaa told us, Mu'awiyah ibn Hisham told us, on the authority of Yunus ibn al-Harith, on the authority of Ibrahim ibn Abi Maymunah, 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: "This verse was revealed about the people of Quba': 'In it are men who love to purify themselves.' He said: 'They used to clean themselves with water, so this verse was revealed about them. 'And God loves those who purify themselves.' That is, those who purify themselves."

Tafsir al-Baidawi

108. **Never stand in it** for prayer. **For a mosque founded on piety** means the Quba Mosque, which was founded by the Messenger of God, may God bless him and grant him peace, and in which he prayed during his stay in Quba from Monday to Friday because it is more in keeping with the story, or the Mosque of the Messenger of God, may God bless him and grant him peace, according to the statement of Abu Saeed, may God be pleased with him, "I asked the Messenger of God, may God bless him and grant him peace, about it and he said, 'This is your mosque, this is the mosque

of Medina." **From the first day** of the days of its existence and from what includes time and place, like his statement:

Whose home is Qannah al-Hajar? Stronger than Hajj and Era

It is more deserving that you stand in it It is more deserving that you pray in it. **In it are men who love to purify themselves** from sins and reprehensible traits seeking the pleasure of God, the Most High, and it was said from major ritual impurity, so they do not sleep on them. **And God loves those who purify themselves** He is pleased with them and brings them close to His side, the Most High, as a lover brings his beloved close. It was said that when this was revealed, the Messenger of God, may God bless him and grant him peace, walked with the Muhajireen until he stopped at the door of the Quba Mosque and saw the Ansar sitting. He, may God bless him and grant him peace, said: Are you believers? They were silent. So he repeated it and Umar said: They are believers and I am with them. So he, may God bless him and grant him peace, said: Are you satisfied with the decree? They said: Yes. He, may God bless him and grant him peace, said: Are you patient in the face of affliction? They said: Yes. He said: Are you grateful in times of ease? They said: Yes. So he, may God bless him and grant him peace, said: You are believers, by the Lord of the Kaaba. So he sat down and said: O group of Ansar, God, the Almighty, has praised you, so what do you do when performing ablution and when defecating? They said: O Messenger of God, we follow the excrement with the three stones, then we follow the stones with water. Then the Prophet recited: **In it are men who love to purify themselves.**

Surat al-Tawbah 9:109

Is he who founded his building on piety to God and His pleasure better, or he who founded his building on the brink of a crumbling precipice so it collapsed with him into the fire of Hell? And God does not guide the wrongdoing people.

Surat al-Tawbah 9:109

Is he who founded his building on piety to God and His pleasure better, or he who founded his building on the brink of a crumbling precipice so it collapsed with him into the fire of Hell? And God does not guide the wrongdoing people.

Tafsir al-Jalalayn

109 - **Is he who founded his building on piety** fear of God and hope of His approval (better or he who founded his building on the brink) of a *cliff* edge) with a damma or sukoon on the ra' **a side** (that collapsed) on the edge of a precipice **so it collapsed with him** fell with his builder **into the fire of Hell** the best example of building on the opposite of piety and what it leads to, and the question is for confirmation, meaning the first is better and it is an example of the Quba Mosque and the second is an example of the Mosque of Harm **and God does not guide the wrongdoing people**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: There is a difference in the reading of his statement: **Is he who laid the foundation of his building?**

Some of the people of Medina read it as: **Is he who founded his building on piety towards God and His pleasure better than he who founded his building on piety towards God and His pleasure?** in a way that did not name the agent in both letters.

The general reading of the Hijaz and Iraq is: **Is he who founded his building on piety to God and His pleasure better, or he who founded his building?** describing *whoever* as the doer who founded his building.

Abu Jaafar said: They are two readings that agree in meaning, so whichever one the reader reads, he is correct. However, his reading with the verb directed to *from*, since he was the founder, is more pleasing to me.

Abu Ja'far said: The interpretation of the statement then is: Which of these people who built mosques is better, O people, in your view: those who began building their mosque out of fear of God, by obeying Him in building it, performing His obligations, and being pleased with God for building what they built of it, and doing what they did, are better, or those who began building their mosque on the edge of a collapsing cliff?

He means by his saying: **On the brink of a precipice**, on the edge of a precipice.

And the *cliff* is one of the wells, unless a well is built for

it.

Har means reckless. It is actually (*ha'ir*), but it was changed, so its *ya* was delayed and it was said (*har*), just as it was said (**huwa shaki al-silah**), and (*sha'ik*), and it is more correct than (**har yahur fahuwa ha'ir**), and it was said: (**huwa min har yahar**), if it collapsed. And whoever made it from this language said: (**hart ya jarf**), and whoever made it (**from har yahur**), said: (**hart ya jarf**).

Abu Ja'far said: This is an example. God Almighty says: Which of these two groups is better? Which of these two buildings is more solid? The one who began the foundation of his building with obedience to God, and knew from him that his building is obedience to God, and God is pleased with him, or the one who began it with hypocrisy and misguidance, and without insight into the correctness of his action or his error, so he does not know when the error of his action and the enormity of his sin will become clear to him, so he demolishes it, just as a building comes on the edge of a well with no one to hold back the water of floods from it or other waters, rich in soil scattered about, and the floods will soon demolish it and scatter it?

God Almighty says: **Then it collapsed with him into the fire of Hell**, meaning: The crumbling cliff with its construction was scattered into the fire of Hell, as: -

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **Then it collapsed with him**, meaning its foundations, **into the fire of Hell**.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement: **So he collapsed with it**, meaning: He was proud of it.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Is he who founded his building on piety towards God** until his statement: **and it collapsed with him into the fire of Hell**, he said: By God, he did not stop before falling into the fire. It was mentioned to us that a spot of it was dug out, and smoke was seen from it.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, Ibn Jurayj said: Banu Amr ibn Awf asked the Prophet (peace and blessings of God be upon him) for permission to build it, so he gave them permission. They finished it on Friday, and prayed in it on Friday, Saturday, and Sunday. He said: It collapsed on Monday. He said: He had given them three days, Saturday, Sunday, and Monday, **and it collapsed with him into the fire of Hell**, the mosque of the hypocrites. It collapsed before he finished it before he fell into the fire. Ibn Jurayj said: It was mentioned to us that men dug a hole in it, and they saw smoke coming out of it.

Al-Muthanna told me, he said, Al-Hammani told us, he

said, Abdul Aziz bin Al-Mukhtar told us, on the authority of Abdullah Al-Danaaj, on the authority of Talq bin Habib, on the authority of Jabir, regarding his statement: **And those who built a mosque to cause harm**, he said: I saw smoke coming out of the mosque that was built to cause harm during the time of the Prophet, may God bless him and grant him peace.

Muhammad bin Marzouq Al-Basri told us, he said, Abu Salamah told us, he said, Abdul Aziz bin Al-Mukhtar told us, on the authority of Abdullah Al-Danaaj, he said, Talq Al-Anzi told me, on the authority of Jabir bin Abdullah, he said: I saw smoke coming out of the Mosque of Harm.

Salam bin Salem Al-Khuza'i told me, he said, Khalaf bin Yasin Al-Kufi told us, he said: I performed Hajj with my father at that time - meaning: the time of the Umayyads - and we passed by Madinah, and I saw the Mosque of the Two Qiblas - meaning the Mosque of the Messenger - and in it was the qibla of the Holy House. Then, in the time of Abu Ja'far, they said: The ignorant enters and does not know the qibla! So this building that you see was built by the hand of Badr Al-Samad bin Ali. And I saw the Mosque of the Hypocrites that God mentioned in the Qur'an, and in it was a stone from which smoke was coming out, and today it is a garbage dump.

His saying: **And God does not guide the wrongdoing people**, means: God does not guide to the right path in his actions, whoever builds his building in a place other than its right and proper place, and whoever is a hypocrite who disobeys in his actions the command of God and the command of His Messenger.

Tafsir al-Qurtubi

It contains five issues:

First: The Almighty said: **Is he who founded** meaning origin, and it is a question that means confirmation. And *who* means who, and it is in the nominative case as a subject, and its predicate is *good*. Nafi', Ibn Amir and a group read **He founded his building** in the passive form *asas* and raised building in both. Ibn Kathir, Abu Amr, Hamza, Al-Kisa'i and a group read **He founded his building** in the active form *asas* and lowered building in both, and it is the choice of Abu Ubaid due to the large number of those who read it, and that the subject was named in it. Nasr bin Asim bin Ali read **Is he who founded his building** in the nominative form *asas* and in the genitive form. And from him also the foundation of his building and from him it is **Is he who founded his building** Al-Nahhas said: This is the plural of *as*, as it is said: *khafaf* and *akhfaf*, and the common *isas* like *khafaf*. The poet said:

The king became fixed in the Bahalil of the Abbasids

Second: The Almighty's saying: **On piety from God**. The reading of Isa bin Omar - according to what Sibawayh narrated - is with the tanween, and the alif is an alif of addition like the alif of Tatra in what is nun, and the poet said:

It is hung in a ball and in a ball

Sibawayh denied the tanween and said: I do not know what its reason is. **On the Edge** means the letter and the limit, and it has already been fully explained in Al Imran. *Jarf* was read with the *ra'* raised, and Abu Bakr and Hamza with it being silent, like *Shaghl* and *Shaghl*, and *Ar-Rusul* and *Ar-Rusul*, meaning a *jarf* that has no origin. *Jarf* is what is swept away by floods of medicines, and its sides are dug with water, and its origin is from *Jaraf* and *Ijraf*, which is the uprooting of something from its origin. *Haar* is fallen, it is said: the building fell if it fell, and its origin is *Ha'ir*, so it is from the inverted and its *ya* is delayed, so it is said: *Ha'ir* and *Ha'ir*, said Al-Zajaj. The same is the case with *Laath* of a thing with it if it revolves, so it is *Laath* meaning *Laith*. And as they said: **Shaki Al-Salah** and **Shaki Al-Salah**. Al-Ajjaj said:

He is a Hebrew and a Hebrew

Ashaa is the palm tree, and in Hebrew it is called Sidr which is on the banks of rivers, and the meaning of *laath* is to surround it. Abu Hatim claimed that the origin of it is hawar, then it is said *ha'ir* like *sa'im*, then it is reversed and it is said *har*. Al-Kisa'i claimed that it is from the ones with *waw* and the ones with *ya'*, and that it is said *tahawar* and *tahir*.

I said: That is why it is inclined and opened.

Third: The Almighty's saying: **So it collapsed with him into the fire of Hell**. The subject of **the cliff collapsed** is as if he said: So the cliff collapsed with the building into the fire, because the cliff is masculine. It is possible that the pronoun in *it* refers to *who* which is the builder, and the meaning is **so it collapsed** from the one who founded his building on polytheism and hypocrisy. He explained that the building of the disbeliever is like a building on the cliff of Hell, rushing with his people into it. And *shifa* is the edge. And *ashfa* on something means he came close to it.

Fourth: This verse is evidence that everything that begins with the intention of fearing God Almighty and intending His noble face is what remains and makes its doer happy and ascends to God and is raised to Him. He tells about it in His statement: **And the Face of your Lord, Owner of Majesty and Honor, will remain** (al-Rahman 55:27) in one of the two ways. He also tells about it in His statement: **And the lasting good deeds** (al-Kahf 18:46) as will be explained, God willing.

Fifth: Scholars differed regarding the Almighty's statement: **Then it collapsed with him into the fire of Hell**. Is this literal or metaphorical? There are two opinions: The first is that it is literal and that when the Prophet (peace and blessings of God be upon him) sent to them and demolished it, smoke was seen coming out of it, according to the narration of Saeed ibn Jubayr. Some of them said: A man would put a palm frond into it and take it out black and burnt. The commentators mentioned that he would dig the place that collapsed and smoke would come out. Asim ibn Abi al-Najud narrated on the authority of Zur ibn Hubaish on the authority of Ibn Mas'ud that he said: Hell is on the earth, then he recited **Then it collapsed with him into the fire of Hell**. Jabir ibn 'Abdullah said: I saw smoke coming out of it during the time of the Messenger of God (peace and blessings of God be upon him). The second opinion is that it is

Surat al-Tawbah 9:109

Is he who founded his building on piety to God and His pleasure better, or he who founded his building on the brink of a crumbling precipice so it collapsed with him into the fire of Hell? And God does not guide the wrongdoing people.

metaphorical, and the meaning is: The building was in the fire of Hell, as if it collapsed into it and he fell into it. This is like the Almighty's statement: **Then his mother is an abyss** (al-Qari'ah 101:9). The first is more apparent, as there is no absurdity in that. And God knows best.

Tafsir Ibn Kathir

God the Almighty says: Not equal are those who founded their building on piety to God and His pleasure, and those who built a mosque to cause harm and disbelief and to divide the believers, and as an ambush for those who fought God and His Messenger before. These people build their building on the edge of a crumbling precipice, i.e. the edge of a hole. An example of this is "in the fire of Hell. And God does not guide the wrongdoing people" meaning the work of the corruptors will not be right. Jabir ibn Abdullah said: I saw the mosque that was built to cause harm, and smoke was coming out of it during the time of the Messenger of God, may God bless him and grant him peace. Ibn Jurayj said: It was mentioned to us that men dug a hole and found smoke coming out of it. Qatadah said the same. Khalaf ibn Yasin al-Kufi said: I saw the mosque of the hypocrites that God the Almighty mentioned in the Qur'an, and in it was a hole from which smoke was coming out, and today it is a garbage dump. Narrated by Ibn Jarir, may God have mercy on him. And the Almighty's saying: **Their structure which they have built will continue to be a source of doubt in their hearts** meaning doubt and hypocrisy, because of their committing this heinous act, it caused hypocrisy in their hearts just as the worshippers of the calf were made to drink its love. And His saying: **Unless their hearts are cut out** meaning by their death, as was said by Ibn Abbas, Mujahid, Qatadah, Zayd ibn Aslam, Al-Suddi, Habib ibn Abi Thabit, Ad-Dahhak, Abd Al-Rahman ibn Zayd ibn Aslam, and more than one of the scholars of the Salaf. **And God is Knowing** meaning of the deeds of His creation, *Wise* in punishing them for them, whether good or evil.

Fath al-Qadir

Then the Almighty made clear that there is a great distance between the two groups, saying: 109- **Is he who founded his building?** The hamza is for the affirmative denial, and the building is a source like the construction, and what is meant by it is the built, he founded his religion on the opposite of that, which is falsehood and hypocrisy, and the relative is the subject, and its predicate is good, and the foundations of his building was read in the form of the verb for the agent, and the building of his was placed in the accusative, and Abu Ubaidah chose this reading, and it was read in the passive form, and the foundation of his building was read by adding foundation to his building, and the foundations of his building were read and what is

meant is: the foundations of the building, and Abu Hatim narrated another reading, and the foundations of his building are in the plural, and from it:

The king became fixed-founded with the Abbasids' thugs

Al-Shafa: the lip, and Al-Jarf: what is swept away by the floods, and they are the sides that are swept away by the water, and Al-Ijtiraaf: uprooting something from its origin, and it is read with a damma on the Ra from Jarf and with a sukoon on it. Al-Haar: the fallen, it is said that the building has fallen: if it has fallen, and its origin is Ha'ir as they said: Shak Al-Silah and Sha'iq, thus said Al-Zajjaj. Abu Hatim said: its origin is Hawar. He said in Shams Al-Ulum: Al-Jarf is what the flood has swept away its origin, and its top is prominent, so if its top is cracked, then it is Al-Haar. God the Almighty made this an example for what they built their false religion upon, which quickly decays, then He said: **So it collapsed with it into the fire of Hell.** The subject of **So it collapsed** is a pronoun that refers to Al-Jarf: meaning, the building collapsed with the cliff into the fire, and it is possible that the pronoun in **with it** refers to Man, who is the builder. Meaning: The falsehood collapsed with the building, or the builder into the fire of Hell. He came with the collapse, which is for the cliff, as a nomination for the metaphor. Glory be to God, how eloquent this speech is, how powerful its structures are, how effective its meaning is, and how clear its structure is.

Tafsir al-Baghawi

109- **Is he who founded his building?** Nafi' and Ibn Amir read *asas* with a damma on the hamza and a kasra on the seen, *bianayahu* in both of them is raised without naming the subject. The others read *asas* with a fatha on the hamza and the seen, *bianayahu*: with a nasb on the noon, naming the subject. **On piety from God and the pleasure of God is better**, meaning: on seeking piety and the pleasure of God Almighty is better **Or he who founded his building on the brink**: on the brink, **a cliff?** Abu Amr, Hamza and Abu Bakr read *jarf* with a sukoon on the ra', and the rest read with a damma on the ra' and they are two dialects, and it is a well that has not been covered. Abu Ubaidah said: It is the abyss and what the flood sweeps away from the valleys and is swept away by the water and remains weak, *har*, meaning: ha'ir and it is the falling one. It is said: ha'ir yahur so he is ha'ir, then it is reversed and it is said: ha'ir like shak and sha'ik and 'aq and 'aaq. It was said: It is from the word *yahar* which means to collapse, and its meaning is: the fallen thing that collapses one after the other, as sand and soft things collapse. **It collapsed with it**, meaning: it fell with the builder **into the fire of Hell**, meaning that building this harmful mosque is like building on the edge of Hell, so it collapses with its people in it. Ibn Abbas, may God be pleased with him, said: He means that hypocrisy led them to the Fire.

And God does not guide the wrongdoing people.

Qatada said: By God, he did not stop until he fell into the fire. He told us that a spot was dug in it, and smoke was seen coming out of it. Jabir ibn Abdullah said: I saw smoke coming out of the Mosque of Harm.

Tafsir al-Baidawi

109. **Is he who founded his building** the building of his religion **on piety to God and good pleasure** on a firm foundation, which is piety to God and seeking His pleasure through obedience, **or he who founded his building on the brink of a crumbling precipice** on a foundation that is the weakest and loosest of foundations, **so it collapsed with him into the fire of Hell**, leading him due to his weakness and lack of steadfastness to fall into the fire, and the brink of the precipice, which is what the raging valley swept away, was placed opposite to piety as a representation of what they built their religion upon in terms of invalidity and rapid obliteration, then he nominated it by its collapse with him into the fire and placed it opposite to pleasure, as a warning that the foundation of that is on a matter that protects him from the fire and leads him to the pleasure of God and its requirements, the lowest of which is Paradise, and the foundation of this is on what they are due to fall into the fire hour by hour, then their destiny is to the fire inevitably. Nafi' and Ibn 'Amir read *founded* in the passive form, and it was read **foundation His building** and **he founded his building** with the addition and *foundations* and *foundation* with the fat-ha and extension and *foundations* with the kasra and all three of them are the plural of *as*, and *piety* with the tanween on the basis that the alif is for attachment and not for feminization like *tatra*, and Ibn Amir, Hamza and Abu Bakr read *jarf* with the alleviation. **And God does not guide the wrongdoing people** to what is good for them and their success.

Surat al-Tawbah 9:110

Their structure which they have built will not cease to be a source of doubt in their hearts unless their hearts are torn apart. And God is Knowing and Wise.

Surat al-Tawbah 9:110

Their structure which they have built will not cease to be a source of doubt in their hearts unless their hearts are torn apart. And God is Knowing and Wise.

Tafsir al-Jalalayn

110 - **Their structure which they have built will continue to be a source of doubt suspicion in their hearts unless their hearts are severed separated by their death.** And God is Knowing) of His creation **and Wise** in what He does with them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The building of those who built a mosque for harm and disbelief will continue to be *doubtful* meaning: Their mosque that they built will continue to be **doubtful in their hearts** meaning: doubt and hypocrisy in their hearts, they think that they were doing good in building it, **unless their hearts are cut out** meaning: unless their hearts give charity and they die, **and God is Knowing** of what these hypocrites who built the mosque of harm are upon, of their doubt in their religion, and what they intended in building it and wanted, and what it will lead to in the Hereafter, and in this life as long as they live, and other than that of their affairs and the affairs of others, *Wise* in His management of them and the management of all His creation.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Their structure which they have built will not cease to be a source of doubt in their hearts**, meaning: suspicion, **unless their hearts are cut out**, meaning death.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Doubt in their hearts**, he said: doubt in their hearts, **unless their hearts are cut out** until they die.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Their structure which they have built will continue to be a source of doubt in their hearts until their hearts are cut out**, meaning: until they die.

Matar bin Muhammad Al-Dhabi told me, he said, Abu Qutaybah told us, he said, Shu'bah told us, on the authority of Al-Hakam, on the authority of Mujahid, regarding his statement: **Unless their hearts are cut**

out, he said: Unless they die.

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: **Unless their hearts are cut out**, he said: They die.

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: **Unless their hearts are cut out**, he said: They die.

Al-Muthanna told me, he said, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

... He said, Suwaid told us, Ibn al-Mubarak told us, on the authority of Muammar, on the authority of Qatada and al-Hasan: **Their structure which they have built will always be a source of doubt in their hearts**, they said: doubt in their hearts.

Ibn Wakee' told us, he said, Ishaq Al-Razi told us, he said, Abu Sinan told us on the authority of Habib: **Their structure which they have built will always be a source of doubt in their hearts**, he said: anger in their hearts.

... He said, Ibn Numayr told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Unless their hearts are cut out**, he said: They die.

... He said, Ishaq al-Razi told us, on the authority of Abu Sinan, on the authority of Habib: **Unless their hearts are cut out**, unless they die.

... He said, Qubaysah told us, on the authority of Sufyan, on the authority of al-Suddi: **Doubt in their hearts**. He said: Disbelief. I said: Is Mujammi' ibn Jariyah an unbeliever? He said: No, but it is a grudge.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Al-Suddi: **Their structure which they have built will always be a source of doubt in their hearts**, he said: a grudge in their hearts.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **Their structure which they have built will continue to be a source of doubt in their hearts**, there will continue to be a source of doubt in their hearts, and they will be satisfied with what they have done, just as the calf was made beloved by the companions of Moses. And he recited, **And they made the calf drink into their hearts because of their disbelief**, (al-Baqarah 2:93), he said, its love, **unless their hearts are cut out**, he said, that will continue to be in their hearts until they die, meaning the hypocrites.

Al-Harith told me, he said, Abdul Aziz told us, he said, Qais told us, on the authority of Al-Suddi, on the authority of Ibrahim: **Doubt in their hearts**, he said, doubt. He said, I said: O Abu Imran, do you say this when you have read the Qur'an? It is only a grudge.

There is a difference in the reading of his saying: **Unless their hearts are cut out.**

Some of the reciters of Hijaz, Medina, Basra and Kufa

read it as: **except that God cuts their hearts**, with a damma on the ta' of *cut*, on the basis that *halam* is the subject, and with the meaning: except that God cuts their hearts.

Some of the readers of Medina and Kufa read it as: **Except that their hearts are cut off**, with the opening of the ta' of *cut off*, on the basis that the verb refers to the hearts. Meaning: Except that their hearts are cut off, then one of the two ta's was deleted.

It was mentioned that Al-Hassan used to recite: **Until their hearts are cut out**, meaning: until their hearts are cut out.

He mentioned that in Abdullah's reading it is: **Even if their hearts were cut off**, and based on that, whoever reads it read: **Unless you cut off**, with a damma on the ta'.

Abu Ja'far said: My opinion on this matter is that the fat-ha on the ta' and the damma are close in meaning, because hearts do not break when they are broken, except by God breaking them apart, and God does not break them apart except when they are broken apart. They are two well-known readings, and a group of readers have read each one of them, so whichever one the reader reads, he is correct in his reading.

As for reading it: **until you cut off**, it is a reading that is contrary to the Muslims' Qur'ans, and I do not see reading it differently from what is in their Qur'ans as permissible.

Tafsir al-Qurtubi

The Almighty said: **Their building which they built will not cease to exist** meaning the Mosque of Harm. *Doubt* meaning doubt in their hearts and hypocrisy, as Ibn Abbas, Qatadah and Ad-Dahhak said. An-Nabigha said:

I swore, I did not leave you any doubt, and there is no way for a person to go beyond God.

Al-Kalbi said: Regret and remorse, because they regretted building it. Al-Suddi, Habib and Al-Mubarrad said: Doubt, meaning resentment and anger. **Unless their hearts are cut off** Ibn Abbas said: meaning their hearts are cracked and they die, like His statement: **We would have cut off his aorta** (al-Haqqah 69:46) because life ends with the cutting off of the aorta. Qatadah, Ad-Dahhak and Mujahid said the same. Sufyan said: Unless they repent. Ikrimah: Unless their hearts are cut off in their graves. The companions of Abdullah bin Masoud used to recite it: Doubt in their hearts, even if their hearts were cut off. Al-Hasan, Yaqub, Abu Hatim and Abu Hatim recited **until you cut off** as a literal meaning they will remain in doubt about it until they die and become certain and clear. The reciters differed in his statement **cut off**. The majority of reciters said **cut off** with a damma on the ta', a fatha on the qaf and a shaddah on the ta' as a passive verb. Ibn Amir, Hamza, Hafs and Yaqub recited it likewise, except that they opened the ta'. It was narrated on the authority of Yaqub and Abu Abd al-Rahman that it is cut off with a passive verb with a light qaf. It was

narrated on the authority of Shibl and Ibn Kathir that it is cut off with a light qaf with their hearts in the accusative case, meaning you do that to them. We have already mentioned the reading of the companions of Abdullah, **And God is All-Knowing, All-Wise**, above.

Tafsir Ibn Kathir

God the Almighty says: Not equal are those who founded their building on piety to God and His pleasure, and those who built a mosque to cause harm and disbelief and to divide the believers, and as an ambush for those who fought God and His Messenger before. These people build their building on the edge of a crumbling precipice, i.e. the edge of a hole. An example of this is "in the fire of Hell. And God does not guide the wrongdoing people" meaning the work of the corruptors will not be right. Jabir ibn Abdullah said: I saw the mosque that was built to cause harm, and smoke was coming out of it during the time of the Messenger of God, may God bless him and grant him peace. Ibn Jurayj said: It was mentioned to us that men dug a hole and found smoke coming out of it. Qatadah said the same. Khalaf ibn Yasin al-Kufi said: I saw the mosque of the hypocrites that God the Almighty mentioned in the Qur'an, and in it was a hole from which smoke was coming out, and today it is a garbage dump. Narrated by Ibn Jarir, may God have mercy on him. And the Almighty's saying: **Their structure which they have built will continue to be a source of doubt in their hearts** meaning doubt and hypocrisy, because of their committing this heinous act, it caused hypocrisy in their hearts just as the worshippers of the calf were made to drink its love. And His saying: **Unless their hearts are cut out** meaning by their death, as was said by Ibn Abbas, Mujahid, Qatadah, Zayd ibn Aslam, Al-Suddi, Habib ibn Abi Thabit, Ad-Dahhak, Abd Al-Rahman ibn Zayd ibn Aslam, and more than one of the scholars of the Salaf. **And God is Knowing** meaning of the deeds of His creation, *Wise* in punishing them for them, whether good or evil.

Fath al-Qadir

Then the Almighty mentioned that their building is a reason for their increasing doubt, and their continued hesitation and suspicion, so He said: 110- **Their building which they have built will not cease to be a source of doubt in their hearts**, meaning doubt and hypocrisy in their hearts. From this is the saying of Al-Nabigha:

I swore, I did not leave any doubt for you, and there is no way for a person to go beyond God.

It was said that the meaning of doubt is regret and remorse, because they regretted building it. Al-Mubarrad said: It means heat and anger. Those who built the Mosque of Harm were hypocrites who doubted their religion, but their hypocrisy and determination to disbelieve increased with the demolition of the Messenger of God (peace be upon him), and their hatred of Islam increased because of the intense anger and great wrath that befell them

Surat al-Tawbah 9:110

Their structure which they have built will not cease to be a source of doubt in their hearts unless their hearts are torn apart. And God is Knowing and Wise.

because of its demolition. Then God the Almighty mentioned what indicates the continuation and permanence of this doubt, which is His statement: **Unless their hearts are cut out**, meaning this will not cease unless their hearts are cut out and scattered into pieces, either by death or by the sword. What is meant is that this doubt will remain for them as long as they are alive, and it is possible that the mention of being cut out is a description of the state of doubt disappearing. It was said that its meaning is: Unless they repent a repentance that tears their hearts out of regret and sorrow for their negligence. Ibn Amir, Hamzah, Hafs, Yaqub, and Abu Ja'far read the present tense with a fat-ha. The majority read it with a damma. It was narrated on the authority of Yaqub that he read taqata' with a light pronunciation, and the address was to the Prophet, may God bless him and grant him peace: that is, unless you, O Muhammad, cut their hearts. The companions of Abdullah ibn Mas'ud read: even if their hearts were cut. Al-Hasan, Yaqub, and Abu Hatim read ila an taqata' with a heavy pronunciation. That is, they will remain like this until they die.

Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi in al-Dala'il narrated on the authority of Ibn Abbas regarding his statement: **And those who built a mosque to cause harm**, he said: They were people from the Ansar who built a mosque. Abu Amir the monk said to them: Build your mosque and seek whatever strength and weapons you can, for I am going to Caesar, the king of the Romans, and I will bring an army from the Romans, and I will bring Muhammad and his companions out. When they finished building their mosque, they came to the Prophet, may God bless him and grant him peace, and said: We have finished building our mosque, so you must pray in it and ask for blessings. Then God revealed: **Do not stand in it ever again**. Ibn Abi Hatim and Ibn Mardawayh narrated on his authority that he said: "When the Messenger of God, may God bless him and grant him peace, built the Quba Mosque, some men from the Ansar went out, including Bujdah, the grandfather of Abdullah bin Hanif, Wadi'ah bin Hizam, and Mujammi' bin Jariyah al-Ansari, and they built the Mosque of Hypocrisy. The Messenger of God, may God bless him and grant him peace, said to Bujdah: Woe to you, Bujdah! You did not want what I see. He said: O Messenger of God, by God, I only wanted goodness, and he is lying. The Messenger of God, may God bless him and grant him peace, believed him and wanted to excuse him, so God Almighty revealed: 'And those who have taken a mosque for harm and disbelief and division among the believers and as an ambush for him who wages war against God and His Messenger' meaning a man called Abu Amir who was a warlord against the Messenger of God, may God bless him and grant him peace, and he had gone to Heraclius, and they were ambushing Abu Amir when he arrived to pray in it, and he had left Medina fighting against God and His Messenger." Ibn Ishaq and Ibn Mardawayh also narrated on his authority that he said: The Messenger of God, may God bless him and grant him peace,

called Malik ibn al-Dakhshum, and Malik said to Asim: Give me time until I bring you fire from my family. So he entered upon his family and took palm fronds from the fire, then they went out, rushing forward until they entered the mosque with his family in it, and they burned it and demolished it, and his family went out and dispersed from it, so God revealed this verse. Perhaps in this narration there is an omission between his saying, may God bless him and grant him peace, that the Messenger of God called Malik bin Al-Dakhshum and his saying, Malik said to Asim. This is explained by what Ibn Ishaq and Ibn Mardawayh narrated on the authority of Abu Ruhm Kalthum bin Al-Hussain Al-Ghifari, who was one of the Companions who pledged allegiance under the tree. He said: "The Messenger of God, may God bless him and grant him peace, came until he stopped at Dhi Awan: a town between it and Madinah an hour of the day. The people of the Mosque of Harm had come to him while he was preparing for Tabuk. They said: O Messenger of God, we have built a mosque for those who are sick and in need, and for the winter night and the rainy night, and we would like you to come to us and pray for us in it. He said: I am on the verge of a journey, and if we were to come, God willing, we would come to you and pray for you in it. When he stopped at Dhi Awan, the report of the mosque came to him, so the Messenger of God, may God bless him and grant him peace, called

God's peace and blessings be upon him, Malik bin Ad-Dakhshum, the brother of Banu Salim bin Auf and Ma'n bin Adi, and his brother Asim bin Adi, one of Banu Al-Ajlan, said: Go to this mosque whose people are oppressors and demolish and burn it. So they left quickly until they reached Banu Salim bin Auf, who are the people of Malik bin Ad-Dakhshum. Malik said to Ma'n: Give me time until I come out to you. So he entered to his people and took a palm frond and set it on fire. Then they left quickly, and his people were inside. They burned it and demolished it and dispersed from it. The following was revealed about them in the Qur'an: "And those who took a mosque for harm and disbelief" to the end of the story. Ibn Al-Mundhir and Ibn Abi Hatim narrated that those who built the mosque of harm were twelve men, and they mentioned their names. Ibn Abi Shaybah, Ahmad, Muslim, Al-Tirmidhi, Al-Nasa'i, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Khuzaymah, Ibn Hibban, Abu Al-Shaykh, Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Abu Sa'id al-Khudri said: Two men disagreed: a man from Banu Khudra, and in another version: I and a man from Banu Amr ibn Awf disputed about the mosque that was founded on piety. Al-Khudri said: It is the mosque of the Messenger of God, may God bless him and grant him peace. Al-'Umari said: It is the mosque of Quba. So they came to the Messenger of God, may God bless him and grant him peace, and asked him about that. He said: It is this mosque, the mosque of the Messenger of God.

God, and he said in that a lot of good, meaning the Quba Mosque. Ibn Abi Shaybah, Ahmad, Abd ibn

Humayd, Az-Zubayr ibn Bakkar in Akhbar Al-Madinah, Abu Ya'la, Ibn Hibban, At-Tabarani, Al-Hakim in Al-Kuna, and Ibn Mardawayh narrated on the authority of Sahl ibn Sa'd Al-Sa'idi something similar. Ibn Abi Shaybah, Ahmad, Ibn Al-Mundhir, Abu Al-Shaykh, Ibn Mardawayh, Al-Khatib, and Al-Dhiya' in Al-Mukhtara narrated on the authority of Abi ibn Ka'b who said: "I asked the Prophet, may God bless him and grant him peace, about the mosque that was founded on piety. He said: It is this mosque of mine." At-Tabarani and Al-Dhiya' Al-Maqdisi narrated in Al-Mukhtara on the authority of Zayd ibn Thabit, with a similar chain of transmission traceable back to the Prophet. Ibn Abi Shaybah, Ibn Mardawayh, and At-Tabarani narrated on the authority of Urwah ibn Az-Zubayr on the authority of Zayd ibn Thabit who said: The mosque that was founded on piety from the first day was the mosque of the Prophet, may God bless him and grant him peace. Urwah said: The mosque of the Prophet, may God bless him and grant him peace, is better than it. It was only revealed about the mosque of Quba. Ibn Abi Shaybah and Ibn Mardawayh narrated on the authority of Ibn Umar who said: The mosque that was founded on piety is the mosque of the Prophet, may God bless him and grant him peace. The two mentioned mentioned narrated on the authority of Abu Saeed Al-Khudri something similar. And a group other than these narrated something similar to what they said. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated in Al-Dala'il on the authority of Ibn Abbas that it is a mosque.

Quba. Abu Al-Sheikh narrated something similar from Ad-Dahhak. It is not hidden from you that the Prophet, may God bless him and grant him peace, designated this mosque that was founded on piety, and he asserted that it was his mosque, may God bless him and grant him peace, as we have presented from the authentic hadiths. This cannot be opposed by the statement of an individual from the Companions, nor a group of them, nor others, nor is it correct to present it in opposition to what has been authenticated from the Prophet, may God bless him and grant him peace. There is no benefit in presenting what was reported about the virtue of praying in the Quba Mosque, as that does not necessitate that it is the mosque that was founded on piety. Moreover, what was reported about the virtues of his mosque, may God bless him and grant him peace, is more than what was reported about the virtue of the Quba Mosque, without a doubt or general suspicion. Abu Dawud, Al-Tirmidhi, Ibn Majah, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Abu Hurayrah that the Messenger of God (may God bless him and grant him peace) said: This verse was revealed about the people of Quba': **In it are men who love to purify themselves.** The Messenger of God (may God bless him and grant him peace) sent to 'Uwaim ibn Sa'idah and said: What is this purification that God has praised you for? They said: O Messenger of God, no man or woman among us has ever relieved himself without washing his private parts, or he said: his buttocks. The Prophet (may God bless him and grant him peace) said: This is it. Ahmad, Ibn Khuzaymah, Al-Tabarani, Al-Hakim and Ibn Mardawayh narrated on the authority of 'Uwaim ibn Sa'idah Al-Ansari that the Prophet (may God bless him and grant him peace) came to them in the mosque of

Quba' and said: God has praised you for purification in the story of your mosque, so what is this purification that you purify yourself with? They said: By God, O Messenger of God, we do not know anything except that we had Jewish neighbors who used to wash their backsides after defecating, so we washed them as they did. Narrated by Ahmad on the authority of Hasan ibn Muhammad. Abu Uwais narrated to us, Shurahbil narrated to us, on the authority of Uwaim bin Sa'idah, and he mentioned it. Ibn Khuzaymah included it in his Sahih. Ibn Majah, Ibn al-Mundhir, Ibn Abi Hatim, Ibn al-Jarud in al-Muntaqa, al-Daraqutni, al-Hakim, Ibn Mardawayh, and Ibn Asakir included it on the authority of Talhah bin Nafi' who said: Abu Ayyub, Jabir bin Abdullah, and Anas bin Malik told me that when this verse was revealed: **In it are men who love to purify themselves,** the Messenger of God (blessings and peace of God be upon him) said: "O group of Ansar, God has praised you for your purification. What is this purification of yours?" They said: **We perform ablution for prayer and take a bath after sexual impurity.** He said: **Is there anything else besides that?** They said: **No, except that when one of us goes out to relieve himself, he likes to clean himself with water.** He said: **That is it, so you should do it.** Ibn Abi Shaybah, Ahmad, al-Bukhari in his History, Ibn Jarir, al-Baghawi in his Mu'jam, al-Tabarani, Ibn Mardawayh, and Abu Nu'aym included it on the authority of Muhammad bin Abdullah bin Salam on the authority of his father who said: "When he came to

The Messenger of God, may God bless him and grant him peace, visited the mosque that was founded on piety, the Quba Mosque, and said: God has praised you for purification, so will you not tell me? Meaning the words of God the Almighty: "In it are men who love to purify themselves, and God loves those who purify themselves." They said: **O Messenger of God, we find it written for us in the Torah to clean ourselves with water, and we do it today.** Ahmad's chain of transmission for this hadith is as follows: Yahya ibn Adam told us, Malik told me, meaning Ibn Mughul, I heard Sayyar Abu al-Hakam, from Shahr ibn Hawshab, from Muhammad ibn Abdullah ibn Salam. It has been narrated from a group of the Tabi'un in mentioning the reason for the revelation of the verse something similar to this. It is clear to you that some of these hadiths do not specify the Quba Mosque and its people, and some of them are weak, and some of them do not explicitly state that the mosque that was founded on piety is the Quba Mosque. In any case, those hadiths that explicitly state that the mosque that was founded on piety is the mosque of the Prophet, may God bless him and grant him peace, cannot be compared in their authenticity and clarity. Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas regarding his statement: **Then it collapsed with him into the fire of Hell,** he said: He means its foundations in the fire of Hell. Musaddad narrated in his Musnad, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim, who authenticated it, and Ibn Mardawayh narrated on the authority of Jabir ibn Abdullah who said: I saw smoke coming out of the Mosque of Harm when it collapsed during the time of the Messenger of God (blessings and peace of God be upon him). Ibn al-Mundhir and al-Bayhaqi narrated in al-Dala'il on the authority of Ibn Abbas regarding his statement: **Their structure which**

Surat al-Tawbah 9:110

Their structure which they have built will not cease to be a source of doubt in their hearts unless their hearts are torn apart. And God is Knowing and Wise.

they have built will not cease to be a source of doubt in their hearts, meaning doubt, **unless their hearts are cut out**, meaning death. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Habib ibn Abi Thabit regarding his statement: **Doubt in their hearts**, he said: Rage in their hearts, **unless their hearts are cut out**, he said: until they die. Ibn Abi Hatim narrated on the authority of Sufyan regarding his statement: **unless their hearts are cut out**, he said: unless they repent.

in what He commanded to demolish their building.

Tafsir al-Baghawi

110- **Their structure which they built will remain a source of doubt**, meaning: suspicion and hypocrisy, **in their hearts**, they think that they were doing good in building it, just as the people of Moses loved the calf. Ibn Abbas, may God be pleased with them both, said. Al-Kalbi said: Regret and remorse because they regretted building it. Al-Suddi said: The demolition of their structure will remain a source of doubt, resentment and anger in their hearts.

Unless their hearts are cut off, meaning: their hearts are cracked and they die. Ibn 'Amir, Abu Ja'far, Hamza, and Hafs read: *taqta'* with a fatha on the ta', meaning: it is cut off. The others read it with a damma. Ya'qub alone read: **(to an)** light, extremely, *taqta'* with a damma on the ta', light, from cutting, as indicated by the interpretation of Ad-Dahhak and Qatadah: They will not cease to be in doubt about it until they die and then become certain. **And God is Knowing and Wise.**

Tafsir al-Baidawi

110. **Their building which they built will remain** The building which they built is a source intended for the object and is not plural, and therefore the letter taa may enter it and it is described in the singular and it is reported about it by saying: **Doubt in their hearts** meaning doubt and hypocrisy, and the meaning is that their building will remain the cause of their doubt and the increase of their hypocrisy, as it led them to do that because the Messenger, may God bless him and grant him peace, demolished it, and it became ingrained in their hearts and increased to the point that its mark will not be removed from their hearts. **Unless their hearts are cut off** cut off to the point that they no longer have the ability to perceive, and this is the ultimate exaggeration and exception. It is one of the most general of times. It was said that what is meant by cutting off is what happens by killing or in the grave or in the fire. It was said that cutting off is by repentance, regret and sorrow. Yaqub read *to* with the letter of termination and *taqta'a* with the meaning of *taqta'a* and this is the reading of Ibn Amir, Hamza and Hafs. And *yaqta'a* was read with the letter ya' and *taqta'a* with the emphasis and **taqta'a qulubhum** as addressing the Messenger or every addressee even if it is cut off in the construction of the subject and the object. **And God is All-Knowing** of their evidence. *Wise*

Surat al-Tawbah 9:111

Indeed, God has purchased from the believers their lives and their properties in exchange for that they will have Paradise. They fight in the cause of God, so they kill and are killed. [It is] a promise binding upon Him in truth in the Torah, the Gospel, and the Qur'an. And who is truer to his covenant than God? So rejoice in your transaction which you have contracted. And that is the [right] way. The great victory

Tafsir al-Jalalayn

111 - **Indeed, God has purchased from the believers their lives and their properties** by spending them in His obedience, such as jihad (in exchange for Paradise for them. They fight in the cause of God, killing and being killed) a resumptive clause explaining the purchase, and in a reading by presenting the passive voice, meaning some of them will be killed and the rest will fight **a promise binding upon Him** two sources in the accusative case with their deleted verb (in the Torah and the Gospel and the Qur'an. And who is more faithful to his covenant than God) meaning no one is more faithful than Him **so rejoice** in it is a shift from the third person **in your transaction which you have made, and that** the transaction **is the great attainment** that which is attained, the ultimate goal sought

Tafsir al-Suyuti

The Almighty said: Indeed, God has purchased the verse. Ibn Jarir narrated on the authority of Muhammad bin Kaab Al-Qurazi who said: Abdullah bin Rawahah said to the Messenger of God, may God bless him and grant him peace, **Set a condition for your Lord and for yourself as you wish.** He said: **Set a condition for my Lord that you worship Him and do not associate anything with Him, and set a condition for myself that you protect me from what you protect yourselves and your wealth from.** They said: **If we do that, what will we have?** He said: *Paradise.* They said: "Profit in the sale. We do not take a break or ask for a break." Then the verse was revealed: Indeed, God has purchased the believers' souls.

Tafsir al-Tabari

Abu Ja'far said: The Almighty says: God has purchased from the believers their lives and their wealth in exchange for Paradise, **a true promise binding upon Him**, meaning: He promised them Paradise, the Most High, a promise binding upon Him to fulfill for them, in His revealed books: the Torah, the Gospel, and the Qur'an, if they fulfilled what they promised God, and fought in His cause and in support of His religion against His enemies, and killed and were killed. **And who is more faithful to his covenant than God?** The Almighty says: And who is better at fulfilling what he has guaranteed and stipulated than God? **Then rejoice**, meaning He says that to the believers: So rejoice, O believers, who have been true to God in what they promised by selling your lives and your wealth for what you sold them to your Lord for, for that is the great success, as:

Ibn Hamid told us, he said, Yaqub told us, on the authority of Hafs ibn Hamid, on the authority of Shammar ibn Atiyah, he said: There is no Muslim but that he has a pledge of allegiance to God around his neck, and he fulfilled it or died upon it, in the statement of God: **Indeed, God has purchased from the believers** to His statement: **And that is the great attainment**, then He made them sweet and said: **The repentant, the worshippers to And give good tidings to the believers.**

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Indeed, God has purchased from the believers their lives and their properties**, meaning: in exchange for Paradise.

... He said, Suwaid told us, Ibn al-Mubarak told us, on the authority of Muhammad ibn Yasar, on the authority of Qatada: that he recited this verse: **Indeed, God has purchased from the believers their lives and their properties in exchange for that they will have Paradise.** He said: God made them the eighth, so He charged them a high price.

Al-Qasim told us, Al-Hussein told us, Mansour bin Harun told me, on the authority of Abu Ishaq Al-Fazari, on the authority of Abu Raja, on the authority of Al-Hasan: that he recited this verse: **Indeed, God has purchased from the believers their lives and their properties**, he said: He sold them and charged them a high price.

Al-Harith told us, he said, Abdul Aziz told us, he said, Abu Ma'shar told us, on the authority of Muhammad bin Ka'b Al-Qurazi and others, they said: "Abdullah bin Rawahah said to the Messenger of God, may God bless him and grant him peace: 'Set a condition for your Lord and for yourself as you wish!' He said: 'I set a condition for my Lord that you worship Him and do not associate anything with Him, and I set a condition for myself that you protect me from what you protect yourselves and your wealth from.' They said: 'If we do that, what will we have?' He said: 'Paradise!' They said: 'Profit in the sale, we do not take a break and we do not ask for a break!' Then the verse was revealed: 'Indeed, God has purchased from the believers,' the verse."

... He said, Abdul Aziz told us, he said, Ubaid bin Tufail Al-Absi told us, he said, I heard Ad-Dahhak bin Muzahim, and a man asked him about his statement: **Indeed, God has purchased from the believers their lives**, the verse, the man said: Shall I not attack the polytheists and fight until I am killed? He said: Woe to you! Where is the condition? **Those who repent and worship.**

Tafsir al-Qurtubi

It contains eight issues:

The first - the Almighty's saying: **Indeed, God has purchased from the believers their lives.** It was said: This is a metaphor, like the Almighty's saying: **Those are the ones who have purchased error in exchange for guidance.** (al-Baqarah 2:16). The verse was

Surat al-Tawbah 9:111

Indeed, God has purchased from the believers their lives and their properties in exchange for that they will have Paradise. They fight in the cause of God, so they kill and are killed. [It is] a promise binding upon Him in truth in the Torah, the Gospel, and the Qur'an. And who is truer to his covenant than God? So rejoice in your transaction which you have contracted. And that is the [right] way. The great victory

revealed regarding the second pledge, which was the pledge of Al-'Aqabah Al-Kubra, in which the men of the Ansar exceeded seventy, and the youngest of them was 'Aqabah ibn 'Amr. This was because they gathered to the Messenger of God, may God bless him and grant him peace, at Al-'Aqabah, and 'Abdullah ibn Rawahah said to the Prophet, may God bless him and grant him peace, **Set whatever conditions you wish for your Lord and for yourself.** The Prophet, may God bless him and grant him peace, said:

"I stipulate for my Lord that you worship Him and do not associate anything with Him, and I stipulate for myself that you protect me from what you protect yourselves and your wealth from. They said: If we do that, what will we have? He said: Paradise. They said: A profitable transaction. We do not take a break or resign." Then the verse was revealed: **Indeed, God has purchased from the believers their lives and their wealth in exchange for that they will have Paradise Al-Baqarah 2:17.** Then it is general for every mujahid in the way of God from the nation of Muhammad, may God bless him and grant him peace, until the Day of Resurrection.

Second: This verse is evidence of the permissibility of the master's dealings with his slave, even if everything belongs to the master. However, if he owns it, he treats him according to what he has assigned to him. What is permissible between the master and his slave is not permissible between him and anyone else, because his money belongs to him and he may take it.

Third: The origin of buying and selling among people is that they should compensate for what they have lost with something that is more beneficial to them or similar in benefit to what they have lost. So God, the Exalted, bought from His servants the destruction of their souls and wealth in His obedience, and their squandering in His pleasure, and He, the Exalted, gave them Paradise in exchange for it if they did that. It is a great compensation that cannot be compared to or measured by the compensation. So He made that a metaphor for what they know in buying and selling. From the servant is the surrender of his soul and wealth, and from God is the reward and bounty. So this is called buying. Al-Hasan narrated that the Messenger of God, may God bless him and grant him peace, said:

"There is a greater righteousness than every good deed, until a servant sheds his blood. If he does that, there is no greater righteousness than that." The poet said about the meaning of righteousness:

Generosity with water is a noble act, and generosity with one's soul is the ultimate act of generosity.

Al-Asma'i recited for Ja'far al-Sadiq, may God be pleased with him:

I value my precious soul with my Lord, and there is no

price for it among all creation.

With it you can buy gardens. If I sell it for anything other than that, that would be a great loss.

If my soul is lost in this world, I will get it. My soul is lost and the price is lost.

Al-Hassan said:

"An Arab passed by the Prophet, may God bless him and grant him peace, while he was reciting this verse: 'Indeed, God has purchased from the believers their lives.' He said: 'Whose words are these?' He said: 'The words of God.' He said: 'A sale, by God, that is profitable. We will not change it or ask for its cancellation.' So he went out to fight and was martyred."

Fourth: The scholars said: Just as He bought from the adult believers who are accountable, He also bought from the children and caused them pain and sickness, because of the benefit and consideration for the adults in that, for they are not more righteous and less corrupt than when children are in pain, and because of the reward that the foster parents receive for the worries that they suffer and the upbringing and fostering that they receive. Then He, the Almighty, compensates these children with compensation when they come to Him. An example of this in the evidence is that you hire a worker to build and move dirt, and in all of that there is pain and harm for him, but that is permissible because of the benefit in his work and the reward that he receives.

Fifth: The Almighty's saying: **They fight in the way of God** is an explanation of what they fight for and against, and it has been mentioned previously. **They kill and are killed** An-Nakha'i, Al-A'mash, Hamza, Al-Kisa'i, and Khalaf read it by placing the object before the subject, and from this is the saying of Imru' Al-Qais:

If you kill us, we will kill you...

That is, if you kill some of them, some of us will kill you. The rest read it by placing the subject before the object.

Sixth: The Almighty's saying: **A true promise binding upon Him in the Torah, the Gospel, and the Qur'an.** This is information from God Almighty that this was in these books, and that jihad and resistance to enemies originated from the time of Moses, peace be upon him. Promise and truth are two confirmed sources.

Seventh: The Almighty's saying: **And who is more faithful to his covenant than God?** meaning, no one is more faithful to his covenant than God. It includes fulfilling the promise and the threat. It does not include the Creator's fulfillment of all, as His promise is for everyone, and as for His threat, it is specific to some sinners, some transgressions, and in some

circumstances. This meaning has been fully explained above.

Eighth - The Almighty said: **So rejoice in your transaction which you have contracted.** That is, show joy over it. And the good report is showing joy in the glad tidings. It was mentioned before. And Al-Hasan said: By God, there is no believer on earth who does not enter into this transaction. **And that is the great attainment.** That is, the attainment of Paradise and eternity in it.

Tafsir Ibn Kathir

God the Almighty informs us that He has compensated His believing servants for their lives and wealth when they sacrificed them in His cause with Paradise. This is from His grace, generosity and kindness, for He accepted compensation for what He owns with what He has bestowed upon His obedient servants. For this reason, Al-Hasan Al-Basri and Qatadah said: By God, he pledged allegiance to them and made their price high. Shahr bin Atiyah said: There is no Muslim but that God the Almighty has a pledge around his neck, and he fulfilled it or died upon it. Then he recited this verse. For this reason, it is said that whoever carries out a mission in the cause of God pledged allegiance to God, meaning he accepted this contract and fulfilled it. Muhammad bin Kaab Al-Qurazi and others said: Abdullah bin Rawahah **may God be pleased with him** said to the Messenger of God (blessings and peace of God be upon him), meaning on the night of Al-Aqaba: Stipulate for your Lord and for yourself whatever you wish. He said: I stipulate for my Lord that you worship Him and do not associate anything with Him. And I stipulate for myself that you protect me from what you protect yourselves and your wealth from. They said: What will happen to us if we do that? He said, *Paradise*. They said, "The sale is profitable. We do not accept or accept a refusal." So the verse, **Indeed, God has purchased from the believers their lives**, was revealed. And His statement, **They fight in the cause of God, killing and being killed**, means whether they kill or are killed, or both of these things are combined, Paradise is obligatory for them.

And for this reason it is stated in the two Sahih: "God has guaranteed to whoever goes forth in His cause, and he does not go forth except for jihad in My cause and belief in My messengers, that He will take him to Paradise or return him to the home from which he went forth, having attained whatever reward or booty he had attained." And His statement: **A true promise binding upon Him in the Torah, the Gospel, and the Qur'an** is an affirmation of this promise and an announcement that He has written it upon Himself and revealed it to His messengers in His great books, which are the Torah revealed to Moses, the Gospel revealed to Jesus, and the Qur'an revealed to Muhammad, may the blessings and peace of God be upon them all. And His statement: **And who is more faithful to his covenant than God?** means that He does not break His promise. This is like His statement: **And who is more truthful than God in speech?** "And who is more truthful than God in speech?" And for this reason He said: "So rejoice in your transaction which you have

contracted. And that is what is the great attainment." That is, let the one who fulfills the requirements of this contract and fulfills this covenant rejoice in the great attainment and eternal bliss.

Fath al-Qadir

When he explained the scandals and ugliness of the hypocrites because of their failure to participate in the Battle of Tabuk, and mentioned their categories, and based on each category what is appropriate for it, he returned to explaining the virtue of jihad and encouraging it, and mentioned the purchase as an example, as in His saying: **Those are the ones who have purchased error in exchange for guidance.** God Almighty likened the reward of the mujahideen with Paradise for their sacrifice of their souls and their wealth in the way of God by purchasing, and its origin is purchasing between servants, which is the removal of something from ownership in exchange for something else like it or less than it or more beneficial than it, so these mujahideen sold themselves to God for Paradise that He has prepared for the believers: that is, to be among the people of Paradise, and among those who inhabit it, for they have given themselves, and they are the most precious of things, and giving them is the ultimate in giving:

He is generous with his soul even if the coward is stingy with it, and generosity with his soul is the ultimate level of generosity.

And God bestowed Paradise upon them, which is the greatest thing that the servants seek, and they seek it through deeds. What is meant by souls are the souls of the mujahideen, and by wealth is what they spend in jihad. His statement: 111- **They fight in the cause of God** is an explanation of the sale that is required by the aforementioned purchase, as if it was said: How do they sell their souls and wealth for Paradise? So it was said: They fight in the cause of God. Then this fighting in the cause of God was explained by His statement: **They kill and are killed.** What is meant is that they proceed to kill the infidels in war and sacrifice themselves in that, so if they do so then they deserve Paradise, even if they are not killed after their sacrifice in jihad and exposure to death by proceeding against the infidels. Al-A'mash, Al-Nakha'i, Hamzah, Al-Kisa'i and Khalaf read it by placing the passive voice before the active voice. The rest read it by placing the active voice before the passive voice. His saying: **A promise binding upon Him in the Torah, the Gospel, and the Qur'an** is a statement from God Almighty that the obligation of jihad and the entitlement to Paradise through it has been confirmed as a promise from God in the Torah and the Gospel, just as it occurred in the Qur'an. The accusative of **a promise** and **a truth** is a source, or the second is an attribute of the first, and **in the Torah** is related to something omitted: that is, a promise confirmed therein. His saying: **And who is more faithful to his covenant than God?** This is an emphasis on encouraging the mujahideen in jihad and motivating them to sacrifice their lives and wealth, which is not hidden. First, He informed that He has purchased from them their lives and wealth, for Paradise is theirs, and He came with this magnificent phrase, which is that Paradise has become their

Surat al-Tawbah 9:111

Indeed, God has purchased from the believers their lives and their properties in exchange for that they will have Paradise. They fight in the cause of God, so they kill and are killed. [It is] a promise binding upon Him in truth in the Torah, the Gospel, and the Qur'an. And who is truer to his covenant than God? So rejoice in your transaction which you have contracted. And that is the [right] way. The great victory

property. Then He informed secondly that He has promised that in His revealed books. Then He informed that after this true promise, what was promised must come true, for no one is more faithful to His covenant than God, the Most High, and He is the Truthful in His promise and does not break His promise. Then He increased their joy and happiness, and He said: **Then rejoice in your transaction which you have made.** That is, show joy in that, and good report is showing joy, and its appearance is in the complexion of the face, and that is why it is said **the features of the face:** that is, in which joy appears. This has been explained previously, and the *fa* is to arrange the good report on what precedes it. Meaning: Show joy in this sale that you have made to God Almighty, for you have gained a profit in it that no one else has gained except those who have done what you have done. The reference in His saying: *that* is to Paradise, or to the sale itself in which they have gained Paradise. The description of the victory, which is the attainment of the desired thing, as great, indicates that it is a victory like no other.

Tafsir al-Baghawi

111- The Almighty said: **Indeed, God has purchased from the believers their lives and their properties** the verse. Muhammad bin Ka'b Al-Qurazi said: "When the Ansar pledged allegiance to the Messenger of God, may God bless him and grant him peace, on the night of Al-Aqabah/ in Mecca, and they were seventy people, Abdullah bin Rawahah said: O Messenger of God, stipulate for your Lord and for yourself whatever you wish. He said: I stipulate for my Lord, the Almighty and Majestic, that you worship Him and do not associate anything with Him, and I stipulate for myself, that you protect me from what you protect yourselves and your properties from. They said: If we do that, what will we have? He said: Paradise. They said: The profit of the sale, we do not take it off nor do we resign. So the verse was revealed: "Indeed, God has purchased from the believers their lives and their properties in exchange for that they will have Paradise."

Al-A'mash read: "in Paradise."

They fight in the cause of God, killing and being killed. Hamzah and Al-Kisa'i read **they are killed** by placing the object before the subject, meaning that some of them kill each other, and the rest are killed. The others read it by placing the subject before the object. **A true promise** meaning: the reward of Paradise is a promise and a truth for them **in the Torah, the Gospel, and the Qur'an.** That is, God the Almighty promised them this promise and explained it in these books. It was said that it is evidence that all people of religions were commanded to fight for the reward of Paradise. Then He congratulated them and said: **And who is more**

faithful to his covenant than God? So rejoice, so be happy **in your transaction which you have contracted, and that is what is the great attainment.** Umar, may God be pleased with him, said: God the Almighty has pledged allegiance to you and made both transactions yours.

Qatada said: God Almighty is the eighth of them, so He made it more expensive for them.

Al-Hasan said: Listen to the profitable pledge that God has made to every believer. And it was narrated that he said: God has given you the world, so buy Paradise with some of it.

Tafsir al-Baidawi

111. "God has purchased from the believers their lives and their properties in exchange for Paradise" is a metaphor for God's reward for them with Paradise for sacrificing their lives and properties in His cause. "They fight in the cause of God, so they kill and are killed" is a resumption of what was purchased for. It was said that "they fight" is in the sense of a command. Hamzah and Al-Kisa'i read it by presenting the passive voice. You know that the waw does not require order and that the action of some may be attributed to all. "A promise binding upon Him" is a source confirming what the purchase indicates, as it is in the sense of a promise. "In the Torah, the Gospel, and the Qur'an" is mentioned in them as it is proven in the Qur'an. "And who is more faithful to his covenant than God" is an exaggeration in the accomplishment and a confirmation of its being true. "So rejoice in your transaction which you have made" so rejoice in it with the utmost joy, for it has made great demands obligatory for you, as He said: "And that is the great attainment."

Surat al-Tawbah 9:112

The repentant, the worshippers, the praisers, the fast-breakers, the bowers, the prostraters, the enjoiners of what is right and forbidders of what is wrong, and the maintainers of the limits set by God. And give good tidings to the believers.

Tafsir al-Jalalayn

112 - **The repentant** raised to praise with the estimation of the subject of polytheism and hypocrisy **the worshippers** the sincere worshippers of God **the praisers** to Him in every situation **the travelers** the fasting **the bowers and prostrates** that is, the praying **the enjoiners of what is right and forbids what is wrong and maintains the limits of God** of His rulings by working with them **and give good tidings to the believers** of Paradise

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Indeed, God has purchased from the repentant, worshipping believers their lives and their properties. However, He raised it, since it was initiated after another like it was completed. The Arabs do that, and we have already explained that in His statement: **Deaf, dumb, blind** (al-Baqarah 2:18), which makes it unnecessary to repeat it in this place.

The meaning of **those who repent** is those who return from what God hates and is angry with to what He loves and is pleased with, such as:

Ibn Hamid told us, he said, Hakam bin Salm told us, on the authority of Tha'laba bin Suhayl, he said, Al-Hasan said regarding God's statement: **Those who repent**, he said: They repented to God from all sins.

Suwar bin Abdullah Al-Anbari told us, he said, my father told me, on the authority of Abu Al-Ashhab, on the authority of Al-Hasan: that he read **the repentant, the worshippers**, he said: they repented from polytheism, and were innocent of hypocrisy.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Abu Al-Ashhab, he said: Al-Hasan recited: **The repentant, the worshippers**, he said: They repented from polytheism and were innocent of hypocrisy.

Al-Qasim told us, Al-Hussein told us, Mansour bin Harun told us, on the authority of Abu Ishaq Al-Fazari, on the authority of Abu Raja, on the authority of Al-Hasan, who said: Those who repent from polytheism.

Al-Harith told us, he said, Abdul Aziz told us, he said, Jarir bin Hazim told us, he said: I heard Al-Hasan recite this verse: **Those who repent and worship God**. Al-Hasan said: They repented, by God, from polytheism and were innocent of hypocrisy.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Those who repent**. He said: They repented from polytheism, then did not act hypocritically in Islam.

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj: **Those who repent**, he said: Those who repented from sins, then did not return to them.

As for his saying: **The worshippers**, they are those who humble themselves out of fear of God and humility before Him, so they strive to serve Him, as:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **The worshippers** are people who took from their bodies during their night and day.

Ibn Hamid told us, he said, Hakam told us, on the authority of Tha'laba bin Suhayl, he said, Al-Hasan said regarding God's statement: **The worshippers**, he said: They worshipped God in all their circumstances, in prosperity and adversity.

Al-Qasim told us, he said, Al-Hussein told us, he said, Mansour bin Harun told me, on the authority of Abu Ishaq Al-Fazari, on the authority of Abu Raja, on the authority of Al-Hasan: **The worshippers**, he said: The worshippers of their Lord.

As for his saying: **those who praise**, they are those who praise God for everything He has tested them with, good and evil, such as:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: *Al-Hamidoon* are people who praise God in every situation.

Ibn Hamid told us, he said, Hakam told us, on the authority of Tha'laba, he said, Al-Hasan said: **Those who praise** are those who praise God for all their lives, in good times and bad.

Al-Qasim told us, Al-Hussein told us, Mansour bin Harun told me, on the authority of Abu Ishaq Al-Fazari, on the authority of Abu Raja, on the authority of Al-Hasan: *Al-Hamidon*, he said: Al-Hamidon for Islam.

As for his saying: **the travelers**, it refers to the fasting people, as:

Muhammad bin Isa al-Damaghani and Ibn Wakee' told me, they said: Sufyan told us, on the authority of Amr, on the authority of Ubaid bin Umair.

Yunus told me, he said, Ibn Wahb told us, he said, Amr ibn al-Harith told me, on the authority of Amr, on the authority of Ubayd ibn Umair, he said: "The Prophet, may God bless him and grant him peace, was asked about the 'travelers' and he said: They are the fasting ones."

Muhammad bin Abdullah bin Buzaie told me, he said, Hakim bin Hizam told us, he said, Sulayman told us, on the authority of Abu Salih, on the authority of Abu Harun, he said: The Messenger of God, may God bless him and grant him peace, said to me: **The wanderers** are the fasting ones.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Israel told us, on the authority of al-A'mash, on

Surat al-Tawbah 9:112

The repentant, the worshippers, the praisers, the fast-breakers, the bowers, the prostraters, the enjoinders of what is right and forbidders of what is wrong, and the maintainers of the limits set by God. And give good tidings to the believers.

the authority of Abu Salih, on the authority of Abu Hurayrah, who said: **The travelers** are the fasting ones.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, he said: **The travelers** are the fasting ones.

... He said, Yahya told us, Sufyan told us, Asim told me, on the authority of Zur, on the authority of Abdullah, similarly.

Muhammad bin Amara Al-Asadi told me, he said, Ubaid God told us, he said, Shaiban told us, on the authority of Abu Ishaq, on the authority of Abu Abd Al-Rahman, he said: Travel is fasting.

Abu Kuraib told us, he said, Ibn Atiyah told us, he said, Israel told us, on the authority of Ash'ath, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, he said: **The travelers** are the fasting ones.

Ibn Wakee' told us, he said, my father told us, on the authority of his father - and Israel, on the authority of Ash'ath - on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: **The travelers** are the fasting ones.

Al-Muthanna told us, he said, Al-Hammani told us, he said, Israel told us, on the authority of Ash'ath, on the authority of Sa'id bin Jubayr, he said: **The travelers** are the fasting ones.

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of Ash'ath bin Abi Al-Sha'tha', on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, the same.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, the same.

... He said, my father told us, on the authority of his father, on the authority of Abu Ishaq, on the authority of Abd al-Rahman, who said: **The travelers** are the fasting ones.

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: **The travelers**, he said: He means by the travelers, the fasting ones.

Ibn Wakee' told us, he said, Ubaid God told us, on the authority of Israel, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: **The travelers** are the fasting ones.

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 travelers** are the fasting ones.

... He said, Abdullah told us, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, who said:

Everything that God mentioned in the Qur'an, He mentioned tourism, they are the fasting ones.

... He said, my father told us, on the authority of Al-Masoudi, on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, on the authority of Abu Amr Al-Abdi, who said: **The travelers** are those believers who fast continuously.

Ibn Hamid told us, he said, Hakam told us, on the authority of Tha'laba bin Suhayl, he said, Al-Hasan said: **The travelers** are the fasting ones.

Al-Qasim told us, Al-Hussein told us, Mansour bin Harun told me, on the authority of Abu Ishaq, on the authority of Abu Raja, on the authority of Al-Hasan, who said: **The travelers** are those who fast during the month of Ramadan.

Ibn Wakee' told us, he said, Abu Khalid told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, he said: **The travelers** are the fasting ones.

... He said, Abu Usamah told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, who said: Everything in the Qur'an that says **the travelers** refers to the fasting people.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **The travelers** are the fasting ones.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement: **those who travel**, meaning those who fast.

Ibn Wakee' told us, he said, Ibn Numayr, Ya'la, and Abu Usamah told us, on the authority of Abd al-Malik, on the authority of Ata', he said: **The travelers** are the fasting ones.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Abdul Malik, on the authority of Ata', the same.

... He said, Ishaq told us, Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyaynah, who said, Amr told us: And that he heard Wahb bin Munabbih say: Travel was among the Children of Israel, and if a man traveled for forty years, he would see what the travelers before him had seen. Then a prostitute's son traveled for forty years and did not see anything, so he said: O Lord, what if my parents did evil and I did good? He said: Then I see what the travelers before him had seen. Ibn Uyaynah said: If he abandons food, drink, and women, then he is a traveler.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **The travelers** are people who took from their bodies, fasting for the sake of God.

Ahmad bin Ishaq told us, Abu Ahmad told us, Ibrahim bin Yazid told us, on the authority of Al-Walid bin Abdullah, on the authority of Aisha, who said: The

tourism of this nation is fasting.

His saying: **those who bow and prostrate**, means those who pray, those who bow and prostrate in their prayer, as:

Al-Qasim told us, Al-Hussein told us, Mansour bin Harun told me, on the authority of Abu Ishaq Al-Fazari, on the authority of Abu Raja, on the authority of Al-Hasan: **Those who bow and prostrate**, he said: the obligatory prayer.

As for his saying: **Those who enjoin what is right and forbid what is wrong**, it means that they enjoin people to follow the truth in their religions, to follow the right path and guidance, and to act, and they forbid them from evil. This means that they forbid people from every action and word that God has forbidden His servants from.

It was narrated on the authority of Al-Hassan regarding this matter:

Al-Qasim told us, Al-Hussein told us, Mansour bin Harun told me, on the authority of Abu Ishaq Al-Fazari, on the authority of Abu Raja, on the authority of Al-Hasan: **Those who enjoin what is right** means there is no god but God, **and those who forbid what is wrong** means polytheism.

Ibn Hamid told us, he said, Hakam told us, on the authority of Tha'laba bin Suhayl, he said, Al-Hasan said regarding his statement: **Those who enjoin what is right**, he said: They did not enjoin people to do good until they were among its people, **And those who forbid what is wrong**, he said: They did not forbid what is wrong until they had stopped doing it.

Al-Muthanna told me, he said, Ishaq told me, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, he said: Everything mentioned in the Qur'an, **enjoining what is right and forbidding what is wrong**, enjoining what is right is a call from polytheism to Islam, and forbidding what is wrong is a prohibition against the worship of idols and devils.

Abu Ja'far said: We have already demonstrated the correctness of what we said: that **enjoining what is right** is everything that God or His Messenger, may God bless him and grant him peace, has commanded His servants to do, and **forbidding what is wrong** is everything that God or His Messenger has forbidden His servants to do. Since that is the case, and there is no indication in the verse that it is intended specifically rather than generally, nor is there any report from the Messenger, nor is there any innate intellect, then the generality is more appropriate, as we have explained in more than one place in our books.

As for his saying: **And those who preserve the limits of God**, he means: those who perform God's obligations, who abide by His commands and prohibitions, who do not waste anything that He has obligated them to do, and do not commit anything that He has forbidden them to commit, like the one who:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **And those who preserve**

the limits of God, meaning those who stand up to obey God. And it is a condition that He imposed on the people of jihad, if they fulfill God's condition and He fulfills their condition for 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 those who preserve the limits of God**, he said: Those who stand up for the obedience of God.

Ibn Hamid told us, he said, Hakam told us, on the authority of Tha'laba bin Suhayl, he said, Al-Hasan said regarding his statement: **And those who preserve the limits of God**, he said: Those who uphold the command of God.

Al-Qasim told us, Al-Hussein told us, Mansour bin Harun told me, on the authority of Abu Ishaq Al-Fazari, on the authority of Abu Raja, on the authority of Al-Hasan: **And those who preserve the limits of God**, he said: the obligations of God.

As for his saying: **And give good tidings to the believers**, it means: And give good tidings to those who believe in what God promised them if they fulfill God's covenant, that He will fulfill for them what He promised them of admitting them into Paradise, as:

Ibn Bashar told us, he said, Hudha bin Khalifa told us, he said, Aouf told us, on the authority of Al-Hasan: **Indeed, God has purchased from the believers their lives**, until he concluded the verse. He said: Those who fulfilled their pledge, **those who repent, those who worship, those who praise**, until he concluded the verse. He said: This is their work and their conduct in prosperity, then they met the enemy and were true to what they had pledged to God.

Some of them said: The meaning of this is: And give good tidings to whoever does these actions - meaning his saying: **those who repent and worship**, to the end of the verse - even if they do not fight.

Who said that?

Al-Qasim told us, Al-Hussein told us, Mansour bin Harun told me, on the authority of Abu Ishaq Al-Fazari, on the authority of Abu Raja, on the authority of Al-Hasan: **And give good tidings to the believers**, he said: those who did not fight.

Tafsir al-Qurtubi

It has three issues:

First: The Almighty's saying: **Those who repent and worship**. The repentant are those who return from the blameworthy state of disobeying God to the praiseworthy state of obeying God. The repentant is the one who returns. The one who returns to obedience is better than the one who returns from disobedience because it combines the two matters. **The worshippers** are those who are obedient and who intend God, the Most High, with their obedience. **The praisers** are those who are satisfied with His decree and spend His blessings in His obedience, who praise God in every situation. **The travelers** are those who

Surat al-Tawbah 9:112

The repentant, the worshippers, the praisers, the fast-breakers, the bowers, the prostraters, the enjoiners of what is right and forbidders of what is wrong, and the maintainers of the limits set by God. And give good tidings to the believers.

fast, according to Ibn Masoud, Ibn Abbas and others. From this is the saying of God, the Most High:

Worshippers, travelers (al-Tahrim 66:5). Sufyan ibn Uyaynah said: The one who fasts is called a traveler because he abandons all pleasures of food, drink and sex. Abu Talib said:

And the tourists do not taste a drop of their Lord and the memories are factors

Another said:

He prays day and night, constantly remembering God and traveling.

It was narrated on the authority of Aisha that she said: The tourism of this nation is fasting. It was narrated by Al-Tabari. Abu Hurairah narrated it on the authority of the Prophet, may God bless him and grant him peace, that he said:

The tourism of my nation is fasting. Al-Zajjaj said: Al-Hasan's doctrine is that they are those who fast the obligatory fast. It has also been said that they are those who fast continuously. Ata' said: The travelers are the mujahidin. Abu Umamah narrated that a man asked permission from the Messenger of God, may God bless him and grant him peace, to travel, so he said:

The tourism of my nation is jihad in the way of God. Abu Muhammad Abdul Haqq authenticated it. It was also said: The immigrant travelers, said Abdul Rahman bin Zaid. It was also said: They are those who travel in search of hadith and knowledge, said Ikrimah. It was also said: They are those who travel with their thoughts on the oneness of their Lord and His kingdom, and what He created of lessons and signs indicating His oneness and glorification, narrated by Al-Naqqash. It was narrated that some of the worshippers took a cup to perform ablution for the night prayer, so he put his finger in the cup's ear and sat thinking until dawn came. He was asked about that, so he said: I put my finger in the cup's ear and remembered the saying of God the Most High: **When the shackles are on their necks and the chains** (Ghafir 40:71), and I remembered how I would receive the shackles, and I spent my whole night in that.

I said: The word *s-y-h* indicates the correctness of these statements, because the origin of tourism is to go on the surface of the earth as water flows. The fasting person continues in obedience in leaving what he leaves of food and other things, so he is like a traveler. And the hearts of the thinkers wander in what they mentioned. And in the hadith:

God has angels who wander and walk in the horizons, conveying to me the prayers of my nation. It is also narrated as *Sayyihin* with a *sad*, from shouting. **Those who bow and prostrate** means in the obligatory prayers and others. **Those who enjoin what is right** means the Sunnah. It was also said: faith. **And those who forbid what is wrong** it was said: innovation. It was also said: disbelief. It was also said: it is general in all

that is right and wrong. **And those who preserve the limits of God** meaning those who carry out what He has commanded and refrain from what He has forbidden.

Second - The people of interpretation differed regarding this verse, is it connected to what came before it or separate? A group said: The first verse is independent in itself, and every monotheist who fights in the way of God so that the word of God is supreme falls under that pledge, even if he does not have these qualities in this second verse or most of them. A group said: These descriptions came as a condition, and the two verses are connected, so only the believers who have these descriptions and sacrifice themselves in the way of God fall under the pledge, said Ad-Dahhak. Ibn Atiyyah said: This statement is embarrassing and restrictive, and the meaning of the verse, according to what the statements of the scholars and the Shariah require, is that it is the descriptions of the perfect believers, God mentioned it so that the people of monotheism would race to it so that they would be in the highest rank. Az-Zajjaj said: What I have is that His statement: **The repentant, the worshippers** is raised by the beginning and its predicate is implied, meaning the repentant, the worshippers - until the end of the verse - also have Paradise even if they do not fight, if there is no stubbornness from them and no intention to abandon the fight, because some Muslims suffice for others in the fight. Al-Qushayri chose this statement and said: This is good, if it was a description of the believers mentioned in His statement: **He purchased from the believers**, then the promise would be specific to the mujahideen. And in the Mushaf of Abdullah: **the repentant, the worshippers**, and so on. And for this there are two aspects: One of them is the description of the believers as a following. And the second is the accusative as a praise.

Third: The scholars differed regarding the waw in His statement: **and those who forbid evil**. It was said: It was included in the description of those who forbid, just as it was included in His statement: "Ha Meem. The revelation of the Book is from God, the Exalted in Might, the Knowing. Forgiver of sin and Acceptor of repentance." (Ghafir 40:3) So some of them were mentioned with the waw and some without it. This is permissible and common in speech, and no wisdom or reason is sought for it. It was said: It was included to accompany the one who forbids evil and the one who enjoins good, so one of them is hardly mentioned alone. Likewise, His statement: **married women and virgins** (al-Tahrim 66:5). It was included in His statement: **and the guardians** because of its proximity to the conjoined. It was said that it is redundant, but this is weak and meaningless. It was said: It is the waw of eight because seven, according to the Arabs, is a complete, whole number. They said the same about His statement: **married women and virgins**. And His saying in the gates of Paradise: **And its gates are opened** (al-Zumar 39:73) and His saying: **And they say, 'Seven,' and the eighth of them is their dog** (al-Kahf 18:22). Ibn Khalawayh mentioned it in his debate with

Abu Ali Al-Farsi regarding the meaning of His saying: **And its gates are opened**, and Abu Ali denied it. Ibn Atiyyah said, and my father, may God be pleased with him, told me on the authority of the grammarian Abu Abdullah Al-Kafi Al-Maliki, who was one of those who settled in Granada and taught there during the time of Ibn Habus, that he said: It is the eloquent language of some Arabs, it is their custom to say when counting: one, two, three, four, five, six, seven, eight, nineteen, and this is their language. And whenever the word *eight* comes in their speech, they insert the letter *waw*. I said: It is the language of the Quraysh. Its explanation and refutation will come in Surat Al-Kahf, God willing, and in Az-Zumar also, God willing.

Tafsir Ibn Kathir

This is a description of the believers from whom God has purchased their souls and their wealth with these beautiful qualities and sublime characteristics: **those who repent** from all sins, those who abandon immoralities, **those who worship** meaning those who worship their Lord and maintain it, which is words and deeds. Among the most specific words is praise, so that is why He said: **those who praise**. Among the best deeds is fasting, which is abandoning the pleasures of food, drink, and sexual intercourse, and this is what is meant by *travel*/here, so that is why He said: **those who travel**, just as He described the wives of the Prophet, may God bless him and grant him peace, with that in His statement, the Most High: **those who travel**, meaning those who fast. Likewise, bowing and prostrating, which are expressions of prayer, so that is why He said: **those who bow and prostrate**, and with that they benefit God's creation and guide them to obey God by commanding what is right and forbidding what is wrong, with knowledge of what should be done and what should be left, which is preserving the limits of God in what is permissible and forbidden, in knowledge and action. So they worshipped the truth and advised creation, and that is why He said: **And give good tidings to the believers**, because faith includes all of this. Happiness is all happiness for those who have it.

Statement that what is meant by travel is fasting

Sufyan al-Thawri said: On the authority of Asim, on the authority of Zur, on the authority of Abdullah bin Masoud, he said: **The travelers** are the fasting ones. And likewise it was narrated on the authority of Saeed bin Jubair and al-Awfi on the authority of Ibn Abbas. And Ali bin Abi Talha said on the authority of Ibn Abbas: Everything that God mentioned in the Qur'an as travel is the fasting ones. And likewise al-Dahhak, may God have mercy on him, said. And Ibn Jarir said: Ahmad bin Ishaq told us, Abu Ahmad told us, Ibrahim bin Yazid told us on the authority of al-Walid bin Abdullah on the authority of Aisha, may God be pleased with her, she said: The travel of this nation is fasting. And likewise Mujahid, Saeed bin Jubair, Ata', Abu Abd al-Rahman al-Sulami, al-Dahhak bin Muzahim, Sufyan bin Uyaynah, and others said that what is meant by the travelers are the fasting ones. And al-Hasan al-Basri said: **The travelers** are the fasting ones during the month of Ramadan. And Abu

Amr al-Abdi said: **The travelers** are those believers who fast continuously. And something similar to this was reported in a hadith with a chain of transmission traceable to the Prophet. And Ibn Jarir said: Muhammad bin Abdullah bin Buzay' told me, Hakim bin Hizam told us, Sulayman told us on the authority of Abu Salih on the authority of Abu Hurairah said: The Messenger of God, may God bless him and grant him peace, said: **The travelers are those who are fasting**. This is the most correct of the statements. He also said: Yunus told me on the authority of Ibn Wahb on the authority of Umar ibn al-Harith on the authority of Amr ibn Dinar on the authority of Ubayd ibn Umair, who said: The Prophet, may God bless him and grant him peace, was asked about the travelers, and he said: **They are those who are fasting**. This is a good mursal, and this is the most correct and well-known of the statements.

And what indicates that tourism is jihad is what Abu Dawud narrated in his Sunan from the hadith of Abu Umamah that a man said: O Messenger of God, give me permission to travel, so the Prophet, may God bless him and grant him peace, said: **The tourism of my nation is jihad in the way of God**. Ibn al-Mubarak said on the authority of Ibn Lahi'ah, 'Ammarah ibn Ghaziyah informed me that tourism was mentioned to the Messenger of God, may God bless him and grant him peace, so the Messenger of God, may God bless him and grant him peace, said: **God has replaced that for us with jihad in the way of God and glorifying God on every high place**. And on the authority of 'Ikrimah, he said: They are the seekers of knowledge. 'Abd al-Rahman ibn Zayd ibn Aslam said: They are the emigrants, both narrated by Ibn Abi Hatim. What is meant by tourism is not what some of those who worship by merely traveling on earth and being alone in the high mountains, caves and wildernesses may understand, for this is not permissible except in days of tribulations and earthquakes in religion, as was proven in Sahih al-Bukhari on the authority of Abu Sa'id al-Khudri, that the Messenger of God, may God bless him and grant him peace, said: **Soon the best wealth of a man will be sheep that he follows along the mountain passes and the places where rain falls, fleeing with his religion from tribulations**. Al-Awfi said: And Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And those who preserve the limits of God**, he said: those who carry out God's obedience. And this is what Al-Hasan Al-Basri said, and from him is the narration: **Those who preserve the limits of God**, he said: the obligations of God. And in another narration: those who carry out God's command.

Fath al-Qadir

His statement: 112- **The repentant** is the predicate of an omitted subject: meaning they are the repentant, meaning the believers, and the repentant is the one who returns: meaning they are those who return to obeying God from a state that is contrary to obedience. Al-Zajaj said: What I think is that his statement: **The repentant, the worshippers** is raised by the subject and its predicate is implied: meaning the repentant and those who come after them until the end of the verse also have Paradise even if they did not strive. He said:

Surat al-Tawbah 9:112

The repentant, the worshippers, the praisers, the fast-breakers, the bowers, the prostraters, the enjoiners of what is right and forbidders of what is wrong, and the maintainers of the limits set by God. And give good tidings to the believers.

This is better, because if these were descriptions of the believers mentioned in his statement: **He purchased from the believers** then the promise would be specific to the mujahideen. A group of commentators have agreed with what Al-Zajaj has agreed with, that this statement is separate from what preceded it, and others have agreed that these descriptions refer to the believers in the first verse. And that it is in the form of a condition: meaning that no one deserves Paradise by that pledge except those believers who have these descriptions. And in the copy of Abdullah bin Masoud's copy: The repentant, the worshippers until the end of it. There are two views on this: The first: that they are descriptions of the believers. The second: that the accusative is for praise. It was said: that the elevation of these descriptions is in apposition to the pronoun of they fight, and the author of Al-Kashshaf allowed that the repentant ones are the subject, and its predicate is the worshippers, and what comes after it is also predicates: that is, those who repent from disbelief in truth are the ones who combine these qualities, and there is a distance in it that is not hidden, and the worshippers are those who perform what they are commanded to do of worshipping God with sincerity, and **the praisers** are those who praise God, the Most High, for ease and hardship, and **the travelers** it was said: they are the fasting ones, and the majority of commentators went to this, and from it is His Almighty saying: **Worshipping and traveling ones** and the fasting one is called a traveler, because he leaves pleasures as the traveler leaves them on earth, and from it is the saying of Abu Talib bin Abdul Muttalib:

And the tourists do not taste the nature of their Lord and the stagnant factors

Another said:

You see him praying day and night, constantly remembering God and wandering.

Al-Zajaj said: Al-Hasan's school of thought is that the travelers here are those who fast the obligatory fasts. It was also said that they are those who fast continuously. Ata' said: The travelers are the mujahidin. Abd al-Rahman ibn Zayd ibn Aslam said: The travelers are the emigrants. Ikrimah said: They are those who travel in search of hadith and knowledge. It was also said: They are those who wander with their thoughts on the oneness of their Lord, His kingdom, and the lessons He created. Tourism in the language originally means going on the face of the earth as water flows, and it is one of the things that helps the servant to obey because he is cut off from creation, and because of the consideration he obtains by contemplating the creations of God Almighty, and **those who bow and prostrate** means those who pray, and **those who enjoin good** are those who command people with what is known in the Sharia, and **those who forbid evil** are those who denounce those who do evil: that is, something that the Sharia denounces, and **those who preserve the limits of God** are those who preserve His laws that He revealed in

His books and on the tongues of His messengers, and the waw was only inserted in the other two descriptions, which are **those who forbid evil and the preservers** etc., because enjoining good and forbidding evil are like one characteristic, then the preservers were connected to it with the waw because of its proximity, and it was said that the connection in the attributes comes with the waw and without it like His saying: **Forgiver of sin and Acceptor of repentance, Severe in punishment**, and it was said that the waw is redundant, and it was said that it is the waw of the eight known in Grammarians, as in the Almighty's saying: **Wives and virgins**, and His saying: **And its gates were opened**, and His saying: **Seven and the eighth of them was their dog**. Abu Ali al-Farsi denied the waw of the eight, and Ibn Khalawayh debated him on that, and **and give good tidings to the believers**, described with the previous attributes.

Ibn Jarir narrated on the authority of Muhammad ibn Ka'b al-Qurazi and others who said: 'Abdullah ibn Rawahah said to the Messenger of God, may God bless him and grant him peace: 'Set conditions for your Lord and for yourself as you wish.' He said: 'I set a condition for my Lord that you worship Him and do not associate anything with Him, and I set a condition for myself that you protect me from what you protect yourselves and your wealth from.' They said: 'If we do that, what will we get?' He said: 'Paradise.' He said: 'A profitable sale, from which we will not take a break or ask for a severance.' Then the verse was revealed: 'Indeed, God has purchased from the believers their souls and selves.' Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Jabir ibn Abdullah who said: 'This verse was revealed to the Messenger of God, may God bless him and grant him peace, while he was in the mosque: 'Indeed, God has purchased from the believers their souls and selves.' The people in the mosque were saying takbir, and a man from the Ansar came up, folding the ends of his cloak over his shoulders and said: 'O Messenger of God, was this verse revealed?' He said: 'Yes.' The Ansari said: 'A profitable sale, from which we will not take a break or ask for a severance.'" Ibn Saad narrated on the authority of Ubadah ibn al-Samit that the Prophet, may God bless him and grant him peace, stipulated in the Pledge of Aqaba on those of the Ansar who pledged allegiance to him: that they should testify that there is no god but God and that he is the Messenger of God, establish prayer, pay zakat, listen and obey, not dispute authority with those in authority, and prevent him from what they prevent themselves and their families from. They said: Yes. A speaker from the Ansar said: Yes, this is for you, O Messenger of God, but what is for us?

He said: *Paradise*. Ibn Sa'd also narrated it from another chain of transmission, and there is nothing in the story of 'Aqaba that indicates that it was the reason for the revelation of the verse. Ibn Abi Shaybah and Ibn al-Mundhir narrated from Ibn 'Abbas, who said: Whoever dies with these nine qualities is in the path of God, **those who repent and worship** until the end of the

verse. Ibn Jarir, Abu al-Shaykh and Ibn al-Mundhir narrated from Ibn 'Abbas, who said: The martyr is the one who has the nine qualities mentioned in this verse. Abu al-Shaykh narrated from him, who said: The worshippers who establish prayer. Abu al-Shaykh, Ibn Mardawayh and al-Bayhaqi in Shu'ab al-Iman also narrated from him, who said: The Messenger of God, may God bless him and grant him peace, said: **The first to be called to Paradise are the praisers who praise God in prosperity and adversity.** Ibn Jarir narrated from 'Ubayd ibn 'Umair, who said: "The Prophet, may God bless him and grant him peace, was asked about the travelers, and he said: They are the fasting ones." Al-Faryabi, Ibn Jarir and al-Bayhaqi narrated in Shu'ab al-Iman from the path of 'Ubayd ibn 'Umair from Abu Hurayrah, with a chain of transmission traceable back to the Prophet, similarly. Ibn Jarir, Abu al-Shaykh, Ibn Mardawayh and Ibn al-Najjar narrated from the path of Abu Salih from Abu Hurairah narrated a similar hadith from the Prophet. Ibn Mardawayh narrated a similar hadith from Ibn Masoud. It was narrated from Abu Hurairah as a mursal hadith, which is more authentic than the hadith from his chain of transmission. The hadith of Ubaid ibn 'Umair is mursal, and he narrated it from Abu Hurairah in the second narration. It was narrated from a group of the Companions like this: Among them is Aishah according to Ibn Jarir and Ibn al-Mundhir, and among them is Ibn Abbas according to Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Tabarani and Abu al-Shaykh, and among them is Ibn Masoud according to those mentioned before him. Something similar was narrated from a group of the Followers. Ibn Abi Hatim, al-Tabarani, al-Hakim and al-Bayhaqi in Shu'ab al-Iman narrated from Abu Umamah that "a man asked permission from the Messenger of God (blessings and peace of God be upon him) to travel, so he said: The travel of my nation is jihad in the way of God." And Abdul Haqq authenticated it. Abu Al-Sheikh narrated on the authority of Al-Rabi' regarding this verse, saying: These are deeds about which the companions of the Prophet (peace be upon him) said: God has decreed for Himself in the Torah, the Gospel, and the Qur'an for this nation that whoever among them is killed for these deeds will be a martyr with God, and whoever among them dies for them, his reward is due from God. Ibn Al-Mundhir narrated on the authority of Abu Salih on the authority of Abu Hurairah, who said: The martyr is he who, if he died in his bed, would enter Paradise. He said: Ibn Abbas said: Whoever dies with nine in him is a martyr. And he recited this verse. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His statement: **Indeed, God has purchased from the believers their lives and their properties,** meaning Paradise, then he said: **Those who repent.**

To his saying: **And those who preserve the limits of God** meaning those who obey God, which is a condition that God has imposed on the people of jihad, and if they fulfill God's condition, He will fulfill their condition for them.

Tafsir al-Baghawi

112- Then he described them and said: **The repentant ones.** Al-Farra' said: It was resumed in the nominative case because the verse was complete and the speech had stopped. Al-Zajjaj said: The repentant ones are in the nominative case because of the beginning and its predicate is implied. The meaning is: The repentant ones - until the end of the verse - will also have Paradise. That is: whoever did not fight in jihad, neither stubbornly nor intending to abandon jihad, because some Muslims suffice for others in jihad, [so whoever has this description] will also have Paradise. This is better, as if he promised Paradise to all believers, as he said: **And to each of them God has promised good** (An-Nisa': 95). So whoever made it subordinate to the first, the promise of Paradise was specific to the mujahideen described with this description.

The Almighty says: **Those who repent** meaning: those who repented from polytheism and absolved themselves from hypocrisy, **those who worship** meaning: those who are obedient and sincere in their worship of God Almighty, **those who praise** meaning: those who praise God in every situation, in good times and bad.

We narrated on the authority of Ibn Abbas, may God be pleased with them both, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **The first to be called to Paradise on the Day of Resurrection are those who praise God in prosperity and adversity.** "The travelers," Ibn Masoud and Ibn Abbas, may God be pleased with them both, said: They are the fasting ones.

Sufyan ibn Uyaynah said: The fasting person is called a traveler because he abstains from all pleasures, including food, drink, and sexual intercourse.

Ata' said: **The travelers are the warriors who fight in the way of God.** It was narrated on the authority of Uthman bin Maz'un, may God be pleased with him, that he said: **O Messenger of God, give me permission to travel.** He said: **The travel of my nation is jihad in the way of God.**

"Those who bow and prostrate," meaning: those who pray, **those who enjoin what is right**, through faith, and **forbid what is wrong**, through polytheism. It was said: what is right is the Sunnah and what is wrong is innovation. **And those who preserve the limits set by God**, those who carry out the commands of God. Al-Hasan said: those who are loyal to their pledge to God. **And give good tidings to the believers.**

Tafsir al-Baidawi

112. **The penitents** is raised as a compliment, meaning they are the repentant ones, and what is meant by them are the believers mentioned. It is possible that the subject of its good is omitted, meaning the repentant ones from the people of Paradise, even if they did not strive, as He said: **And to all, God has promised the best**, or its predicate is what comes after it, meaning those who repent from disbelief in truth are

Surat al-Tawbah 9:112

The repentant, the worshippers, the praisers, the fast-breakers, the bowers, the prostraters, the enjoinders of what is right and forbidders of what is wrong, and the maintainers of the limits set by God. And give good tidings to the believers.

those who combine these qualities. It was read with the letter ya' in the accusative case as a compliment, or in the genitive case as a description of the believers.

The worshippers are those who worship God, sincerely devoting their religion to Him. **The praisers** for His blessings or for what befalls them of ease and hardship. **The travelers** are the fasting ones, as He, may God bless him and grant him peace, said: **The travel of my nation is fasting**, it was compared to it because it prevents from desires or because it is a psychological exercise through which one reaches knowledge of the secrets of the King and the Kingdom, or the travelers for jihad or to seek knowledge. **Those who bow and prostrate** in prayer. **Those who enjoin what is right through faith and obedience and forbid what is wrong** from polytheism and disobedience. The conjunction in it is to indicate that what it is conjoined to is in the ruling of one characteristic, as if he said: those who combine the two descriptions. And in the Almighty's saying: **And those who preserve the limits of God** meaning in what He has made clear and specified of the truths and laws to draw attention to the fact that before the detail of the virtues and this is its summary. And it was said that it is to indicate that the enumeration was completed with the seventh, since seven is the complete number and the eighth is the beginning of another enumeration conjoined to it, and that is why it was called the waw of the eight. **And give good tidings to the believers** means those described by those virtues, and he put **the believers** in place of their pronoun to draw attention to the fact that their faith called them to that, and that the complete believer is the one who is like that, and the one who is given good tidings was omitted for the sake of glorification, as if it was said: And give them good tidings of what is too great for the comprehension of the minds and the expression of speech.

Surat al-Tawbah 9:113

It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

Tafsir al-Jalalayn

113 - And it was revealed regarding his, may God bless him and grant him peace, seeking forgiveness for his uncle Abu Talib and some of the Companions seeking forgiveness for his polytheist parents: (It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire, because they died in disbelief.)

Tafsir al-Suyuti

The Almighty said: It was not for the Prophet, the verse. The two sheikhs narrated on the authority of Saeed bin Al-Musayyab, on the authority of his father, who said: When the Prophet of Abu Talib died, the Messenger of God, may God bless him and grant him peace, entered upon him and Abu Jahl and Abdullah bin Abi Umayya were with him. He said: O uncle, say there is no god but God, and I will argue for you with it before God. Abu Jahl and Abdullah said: O Abu Talib, do you desire the religion of Abdul Muttalib? They kept talking to him until the last thing he said to them was that he was following the religion of Abdul Muttalib. The Prophet, may God bless him and grant him peace, said: I will seek forgiveness for you as long as I am not forbidden from doing so. Then the verse was revealed: It is not for the Prophet and those who have believed to seek forgiveness for the polytheists, the verse. And it was revealed about Abu Talib: You do not guide whom you love, the verse. It appears that the verse was revealed in Mecca.

K and Al-Tirmidhi and Al-Hakim's Hasanah narrated on the authority of Ali, who said: I heard a man asking forgiveness for his parents, and they were polytheists, so I said to him: Do you ask forgiveness for your parents, and they are polytheists? He said: Ibrahim asked forgiveness for his father, and he was a polytheist, so I mentioned that to the Messenger of God, may God bless him and grant him peace.

It was revealed: It is not for the Prophet and those who believe to ask forgiveness for the polytheists.

Al-Hakim and Al-Bayhaqi narrated in Al-Dala'il and others on the authority of Ibn Mas'ud who said: The Messenger of God, may God bless him and grant him peace, went out one day to the graveyards and sat by one of them and confided in it for a long time. Then he cried, so I cried because of his crying. Then he said: The grave by which I sat is the grave of my mother, and I asked my Lord for permission to pray for her, but He did not give me permission. Then God revealed: It is not for the Prophet and those who believe to ask forgiveness for the polytheists.

Ahmad and Ibn Mardawayh narrated, and the wording is his, from the hadith of Buraidah, who said: I was with the Prophet, may God bless him and grant him peace, when he stopped at Usfan and saw his mother's grave. He performed ablution, prayed, and wept. Then he said: I asked my Lord for permission to ask forgiveness for her, but I was forbidden. Then God revealed: It is not for the Prophet and those who believe to ask forgiveness for the polytheists.

Al-Tabarani and Ibn Mardawayh narrated something similar from the hadith of Ibn Abbas, and that this was after he returned from Tabuk and traveled to Mecca to perform Umrah, so he stopped at Thaniyat Usfan. Al-Hafiz Ibn Hajar said: It is possible that the revelation of the verse had earlier causes, which is the matter of Abu Talib, and later causes, which is the matter of Amina and the story of Ali, and the collection of others with multiple revelations.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: It was not appropriate for the Prophet Muhammad, may God bless him and grant him peace, and those who believed in him, **to seek forgiveness**, meaning: to ask for forgiveness for the polytheists, even if the polytheists for whom they sought forgiveness were *relatives*, **after it had become clear to them that they were companions of Hellfire**, meaning: after they died in their polytheism and idol worship, and it had become clear to them that they were among the people of Hellfire, because God had decreed that no polytheist would be forgiven, so it was not appropriate for them to ask their Lord to do what they knew He would not do. If they say: So Abraham sought forgiveness for his father while he was a polytheist? Abraham's seeking forgiveness for his father was only because of a promise he had made to him. So when it became clear to him and he knew that he was an enemy of God, he left him and abandoned him, and stopped seeking forgiveness for him, and preferred God and His command over him, so he disowned him when his command became clear to him.

The interpreters differed about the reason for which this verse was revealed.

Some of them said: It was revealed regarding Abu Talib, the uncle of the Prophet, may God bless him and grant him peace, because the Prophet, may God bless him and grant him peace, wanted to seek forgiveness for him after his death, but God forbade him from doing so.

Who said that?

Muhammad ibn Abd al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, who said: "When Abu Talib was on his deathbed, the Prophet, may God bless him and grant him peace, entered upon him and Abu Jahl and Abdullah ibn Abi Umayya, and said: 'O uncle, say: There is no god but God, a word with which I can argue for you before God!' Abu Jahl and Abdullah ibn Abi Umayya said to him: 'O Abu Talib, do you turn away from the religion of Abdul Muttalib?' The Prophet, may God bless him and grant him peace, said: 'I will seek forgiveness for you as long

Surat al-Tawbah 9:113

It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

as I am not forbidden from doing so!’ Then the verse was revealed: ‘It is not for the Prophet and those who have believed to ask forgiveness for the polytheists,’ and the verse was revealed: ‘Indeed, you do not guide whom you love,’ (al-Qasas 28:56).”

Ahmad ibn Abd al-Rahman ibn Wahb told me, he said, my uncle Abdullah ibn Wahb told us, he said, Yunus told me, on the authority of al-Zuhri, he said, Saeed ibn al-Musayyab told me, on the authority of his father, he said: “When Abu Talib was about to die, the Messenger of God, may God bless him and grant him peace, came and found Abu Jahl ibn Hisham and Abdullah ibn Abi Umayyah ibn al-Mughira with him. The Messenger of God, may God bless him and grant him peace, said: ‘O uncle, say: There is no god but God, a word that I will bear witness for you with before God!’ Abu Jahl and Abdullah ibn Abi Umayyah said: ‘O Abu Talib, do you reject the religion of Abdul Muttalib?’ The Messenger of God, may God bless him and grant him peace, kept presenting it to him and repeating that statement to him, until Abu Talib said the last thing he said to them: ‘He is on the religion of Abdul Muttalib,’ and he refused to say: ‘There is no god but God.’ The Messenger of God, may God bless him and grant him peace, said: ‘By God, I will seek forgiveness for you as long as I am not forbidden from doing so!’ Then God revealed: ‘It is not for the Prophet and those who have believed to ask forgiveness for the polytheists,’ and God revealed about Abu Talib, so he said to the Messenger of God: ‘Indeed, you do not You guide whom you love. Verse (al-Qasas 28:56)

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: “It is not for the Prophet and those who have believed to ask forgiveness for the polytheists,” he said: The believers say: Should we not ask forgiveness for our fathers, when Abraham asked forgiveness for his father when he was an unbeliever? So God revealed: **And Abraham’s asking forgiveness for his father was only because of a promise he had made to him**, the verse.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Amr ibn Dinar: “The Prophet, may God bless him and grant him peace, said: ‘Abraham sought forgiveness for his father while he was a polytheist, and I will continue to seek forgiveness for Abu Talib until my Lord forbids me from him!’ His companions said: ‘We will seek forgiveness for our fathers just as the Prophet, may God bless him and grant him peace, sought forgiveness for his uncle!’ So God revealed: ‘It is not for the Prophet and those who have believed to ask forgiveness for the polytheists,’ until His saying: ‘He disavows him.’”

Ibn Wakee’ narrated that Yazid ibn Harun narrated on the authority of Sufyan ibn Uyaynah on the authority of Az-Zuhri on the authority of Saeed ibn Al-Musayyab who said: “When Abu Talib was about to die, the Messenger of God, may God bless him and grant him peace, came to him and with him were Abdullah ibn Abi Umayyah and Abu Jahl ibn Hisham. The Messenger of God, may God bless him and grant him

peace, said: ‘O uncle, you are the person with the greatest right over me, and the best of them in my hand, and you have a greater right over me than my father. So say a word that will make intercession for me obligatory on the Day of Resurrection. Say: There is no god but God.’” Then he mentioned something similar to the hadith of Ibn Abd Al-A’la on the authority of Muhammad ibn Thawr.

Others said: Rather, it was revealed regarding the mother of the Messenger of God, may God bless him and grant him peace, and that was because he wanted to seek forgiveness for her, but he was prevented from doing so.

Who said that?

Ahmad bin Ishaq told us, Abu Ahmad told us, Fadil told us, on the authority of Atiyah, who said: “When the Messenger of God, may God bless him and grant him peace, came to Mecca, he stood at his mother’s grave until the sun became hot on him, hoping that he would be given permission to ask forgiveness for her, until this was revealed: ‘It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives,’ until His saying: ‘He disavows him.’”

... He said, Abu Ahmad told us, he said, Qais told us, on the authority of Alqamah bin Marthad, on the authority of Sulayman bin Buraidah, on the authority of his father: “The Prophet, may God bless him and grant him peace, came to a place, and I think he said: A grave. So he sat down next to it and began to address it, then he said, weeping, so I said: O Messenger of God, we have seen what you have done! He said: I asked my Lord for permission to visit my mother’s grave, and He gave me permission, and I asked Him for permission to seek forgiveness for her, but He did not give me permission. So he was never seen weeping more than that day.”

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: **It was not for the Prophet and those who believed, to: that they are companions of Hellfire**, “that the Messenger of God, may God bless him and grant him peace, wanted to seek forgiveness for his mother, but God forbade him from doing so, so he said: And Abraham, the friend of God, sought forgiveness for his father! So God revealed: **It was not for Abraham’s seeking forgiveness, to: for he was compassionate and forbearing**.

Others said: Rather, it was revealed because some people of faith were asking forgiveness for their dead polytheists, so they were forbidden from doing so.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told me, he said, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **It is not for the Prophet and those who have believed**

to ask forgiveness for the polytheists, the verse. So they used to ask forgiveness for them until this verse was revealed. When it was revealed, they stopped asking forgiveness for their dead, and it did not forbid them from asking forgiveness for the living until they died. Then God revealed: **And Abraham's asking forgiveness for his father was only because of a promise he had made to him**, the verse.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **It is not for the Prophet and those who believe to ask forgiveness for the polytheists**, the verse, "It was mentioned to us that some men from the companions of the Prophet, may God bless him and grant him peace, said: O Prophet of God, there were among our fathers those who treated neighbors well, maintained family ties, freed the captives, and fulfilled their obligations. Should we not ask forgiveness for them?" He said: The Prophet, may God bless him and grant him peace, said: Yes! By God, I will ask forgiveness for my father, just as Abraham asked forgiveness for his father! God then revealed: **It is not for the Prophet and those who believe to ask forgiveness for the polytheists**, until he reached *Hellfire*. Then God excused Abraham, saying: "And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him." He said: It was mentioned to us that the Prophet of God said: Words were revealed to me and they entered my ears and settled in my heart: I have been commanded not to ask forgiveness for one who died a polytheist. Whoever gives excess of his wealth, it is better for him, and whoever withholds, it is worse for him. And do not..." Blame God for the lack of it.

The Arab scholars differed about the meaning of his saying: **It is not for the Prophet and those who believe to ask forgiveness for the polytheists**.

Some of the grammarians of Basra said: The meaning of this is: It was not for them to seek forgiveness, and likewise the meaning of His statement: **And it is not for a soul to believe**, and it is not for a soul to believe, **except by permission of God** (Yunus 10:100).

Some grammarians of Kufa said: Its meaning is: It was not appropriate for them to ask forgiveness for them. He said: And likewise when (*an*) comes with (*kan*), then all of them have the interpretation of: it should, **It is not for a prophet to take spoils** (Al Imran 3:161), it was not appropriate for him, this is not from his morals. He said: That is why (*an*) was used to indicate the future, because (*yanbaghi*) requests the future.

Tafsir al-Qurtubi

It has three issues:

First: Muslim narrated on the authority of Saeed bin Al-Musayyab on the authority of his father who said:

"When Abu Talib was about to die, the Messenger of God, may God bless him and grant him peace, came to him and found Abu Jahl and Abdullah bin Abi

Umayyah bin Al-Mughira with him. The Messenger of God, may God bless him and grant him peace, said: 'O uncle, say: There is no god but God, a word that I will bear witness for you before God.' Abu Jahl and Abdullah bin Umayyah said: 'O Abu Talib, do you reject the religion of Abdul Muttalib?' The Messenger of God, may God bless him and grant him peace, kept repeating that statement to him until Abu Talib said the last thing he said to them: 'I am on the religion of Abdul Muttalib,' and he refused to say: There is no god but God. The Messenger of God, may God bless him and grant him peace, said: 'By God, I will seek forgiveness for you as long as I am not forbidden from doing so.' Then God, the Almighty, revealed: 'It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.'" And God revealed about Abu Talib, saying to the Messenger of God, may God bless him and grant him peace: "Indeed, you do not guide whom you like, but God guides whom He wills. And He is most knowing of the [rightly] guided." (al-Qasas 28:56) According to this, the verse abrogates the Prophet's (peace and blessings of God be upon him) seeking forgiveness for his uncle, as he sought forgiveness for him after his death, according to what was narrated in other than Sahih books. Al-Husayn ibn al-Fadl said: This is far-fetched, because the surah was among the last to be revealed of the Qur'an, and Abu Talib died in the prime of Islam while the Prophet (peace and blessings of God be upon him) was in Mecca.

Second: This verse includes severing allegiance to the infidels, living and dead, for God did not allow the believers to seek forgiveness for the polytheists, so seeking forgiveness for the polytheists is not permissible. If it is said: "It is authentic that the Prophet, may God bless him and grant him peace, said on the day of Uhud when they broke his front tooth and split his face: O God, forgive my people for they do not know." So how can this be reconciled with God Almighty's prohibition of His Messenger and the believers from seeking forgiveness for the polytheists? It is said to him: That statement of the Prophet, may God bless him and grant him peace, was only by way of narration from the prophets who came before him, and the evidence for that is what Muslim narrated on the authority of Abdullah, who said:

"It is as if I see the Prophet, may God bless him and grant him peace, narrating a story about a prophet who was beaten by his people, and he was wiping the blood from his face and saying: 'O God, forgive my people, for they do not know.'" In Bukhari, the Prophet, may God bless him and grant him peace, mentioned a prophet before him who was beaten by his people, so the Prophet, may God bless him and grant him peace, began to narrate about him, saying: **O God, forgive my people, for they do not know**.

I said: This is explicit in the narration of the one before him, not that he said it about himself as some of them thought. And God knows best. And the prophet that Noah narrated, peace be upon him, as will be explained in Surah Hud, God willing. It was said: What is meant by seeking forgiveness in the verse is prayer. Some of them said: I would not abandon praying for

It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

any of the people of the Qiblah, even if she were an Ethiopian woman who was pregnant from fornication, because I have not heard God prohibit prayer except for the polytheists in His saying: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists** (al-Anfal 2:10). Ata' ibn Abi Rabah said: The verse prohibits praying for the polytheists, and seeking forgiveness here means prayer. A third answer: It is permissible to seek forgiveness for the living, because it is hoped that they will believe, and it is possible to win them over with kind words and encourage them to the religion. Many scholars have said: There is nothing wrong with a man supplicating for his disbelieving parents and seeking forgiveness for them as long as they are alive. As for the one who has died, hope has been cut off from him, so he should not supplicate for him. Ibn Abbas said: They used to seek forgiveness for their dead, so it was revealed. They refrained from seeking forgiveness, but it did not forbid them from seeking forgiveness for the living until they died.

Third: The scholars of meanings said: **What was** in the Qur'an comes in two ways: in negation, such as His statement: "It was not for you to cause its trees to grow. Is there a god?" (al-Naml 27:60), **And it is not for a soul to die except by permission of God** (AAI Imran 3:145). And the other in the sense of prohibition, such as His statement: **And it was not for you to harm the Messenger of God** (al-Ahzab 33:53), and **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists**.

Tafsir Ibn Kathir

Imam Ahmad said: Abdul Razzaq told us, Muammar told us, on the authority of Al-Zuhri, on the authority of Ibn Al-Musayyab, on the authority of his father, who said: When Abu Talib was about to die, the Prophet, may God bless him and grant him peace, entered upon him and Abu Jahl and Abdullah bin Abi Umayya were with him. He said, **O uncle, say, 'There is no god but God,' a word by which I will argue for you before God Almighty.** Abu Jahl and Abdullah bin Abi Umayya said, **O Abu Talib, are you turning away from the religion of Abdul Muttalib?** He said, **I am on the religion of Abdul Muttalib.** The Prophet, may God bless him and grant him peace, said, **I will seek forgiveness for you as long as I am not forbidden from doing so.** Then the verse was revealed, **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.** He said, **And the verse was revealed about him, 'Indeed, you do not guide whom you like, but God guides whom He wills.'** Bukhari and Muslim. Imam Ahmad said: Yahya bin Adam told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu Al-Khalil, on the authority of Ali, may God be pleased with him, who said: I heard a man asking forgiveness for his parents, even though they were polytheists. I said: Does a man ask forgiveness for his parents, even

though they were polytheists? He said: Did not Ibrahim ask forgiveness for his father? I mentioned that to the Prophet, may God bless him and grant him peace, and the verse was revealed: **It is not for the Prophet and those who have believed to ask forgiveness for polytheists** 7:73. He said: When he died, I do not know whether Sufyan said it, or Israel said it, or it is in the hadith when he died. **I said:** This is confirmed from Mujahid that he said when he died. Imam Ahmad said: Al-Hasan bin Musa told us, Zuhair told us, Zubayd bin Al-Harith Al-Yami told us, on the authority of Muharib bin Dithar, on the authority of Ibn Buraydah, on the authority of his father, who said: We were with the Prophet, may God bless him and grant him peace, and we were on a journey. He stopped with us, and we were close to a thousand riders. He prayed two rak'ahs, then turned to us with his face and his eyes were shedding tears. Umar bin Al-Khattab stood up and said: O Messenger of God, what is the matter with you? He said, "I asked my Lord, the Almighty, to seek forgiveness for my mother, but He did not permit me, so my eyes welled up with tears out of mercy for her from the Fire. I had forbidden you from three things: I forbade you from visiting graves, so visit them, for visiting them will remind you of good. I forbade you from eating the meat of sacrifices after three days, so eat and hold back as much as you wish. I forbade you from drinking beverages in vessels, so drink from any vessel you wish, but do not drink intoxicants."

Ibn Jarir narrated from the hadith of Alqamah bin Murthad from Sulayman bin Buraydah from his father that when the Prophet (peace and blessings of God be upon him) came to Makkah, he came to a grave and sat down next to it and began to address it, then he stood up weeping. We said, **O Messenger of God, we have seen what you did.** He said, "I asked my Lord for permission to visit my mother's grave and He gave me permission. I asked Him for permission to seek forgiveness for her, but He did not give me permission." He was never seen weeping more than that day. Ibn Abi Hatim said in his interpretation of the hadeeth: My father told us, Khalid bin Khidash told us, Abdullah bin Wahb told us, on the authority of Ibn Jurayj, on the authority of Ayoub bin Hani', on the authority of Masruq, on the authority of Abdullah bin Mas'ud, who said: The Messenger of God (peace and blessings of God be upon him) went out one day to the graveyards, so we followed him. He came and sat next to one of the graves, and he confided in it for a long time, then he wept, and we wept because of his weeping. Then he stood up and 'Umar bin Al-Khattab stood up to him and called him, then he called us, and he said, **What made you weep?** We said, **We wept because of your weeping.** He said: **The grave that I sat at is the grave of Amina, and I asked permission from my Lord to visit her, and He gave me permission.** Then he mentioned it from another source, then he mentioned a hadith from Ibn Mas'ud similar to it, in which it says: "And I asked permission from my Lord to pray for her, but He did not give me permission, and He revealed to me, 'It is not for the Prophet and those who believe,' the verse, and I was seized by what a son seizes for his father, and I had forbidden you from visiting graves, so

visit them, for they remind you of the Hereafter."

Another hadith with the same meaning. Al-Tabarani said: Muhammad bin Ali Al-Marwazi told us, Abu Al-Darda Abdul Aziz bin Munib told us, Ishaq bin Abdullah bin Kaysan told us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, that when the Messenger of God, may God bless him and grant him peace, returned from the Battle of Tabuk and performed the minor pilgrimage, and when he descended from Thaniyat Usfan, he ordered his companions to lean on the pass until he returned to them. So he went and descended upon his mother's grave and communed with his Lord for a long time, then he cried and his crying became intense and these people cried because of his crying, and they said, **The Prophet of God did not cry in this place except because God had done something to his nation that they could not bear.** So when these people cried, he stood up and returned to them and said, **What makes you cry?** They said, O Prophet of God, we cried because of your crying, and we said, perhaps something has happened in your nation that you cannot bear. He said, "No, and some of it happened, but I came down to my mother's grave and asked God to allow me to intercede for her on the Day of Resurrection, but God refused to allow me, so I took pity on her, even though she was my mother, and I cried. Then Gabriel came to me and said, "And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him." So you disassociate yourself from your mother as Abraham disassociated himself from his father. So I took pity on her, even though she was my mother, and I asked my Lord to lift four things from my nation, and He lifted two from them, but He refused to lift two. I asked my Lord to lift the stoning from the sky and the drowning from the earth, and not to confuse them into sects and not to let some of them taste the violence of others, so God lifted the stoning from the sky and the drowning from the earth, but God refused to lift the killing and chaos from them." He only went to his mother's grave because she was buried under Kada' and it was Usfan. For them, this is a strange hadith and a strange context, and stranger than it and more reprehensible is what Al-Khatib Al-Baghdadi narrated in the book Al-Sabiq wa Al-Lahiq with an unknown chain of transmission on the authority of Aisha in a hadith that contains a story, that God revived his mother so she believed and then returned, and likewise what Al-Suhayli narrated in Al-Rawdh with a chain of transmission that contains a group of unknown al-Nas 114: God revived his father and mother so they believed in him. Al-Hafiz Ibn Dihya said about this evidence, the gist of which is that this is a new life just as the sun returned after its setting, so Ali prayed the afternoon prayer. Al-Tahawi said: It is an authentic hadith, meaning the hadith of the sun. Al-Qurtubi said: Their revival is not impossible rationally or religiously. He said: I heard that God revived his uncle Abu Talib so he believed in him. I said All of this depends on the authenticity of the hadith, so if it is authentic then there is nothing wrong with it, and God knows best.

Al-Awfi said on the authority of Ibn Abbas regarding his statement: **It is not for the Prophet and those who**

have believed to ask forgiveness for the polytheists 3:10, that the Prophet, may God bless him and grant him peace, wanted to ask forgiveness for his mother, but God Almighty forbade him from doing so. He said: **Indeed, Abraham, the friend of God, has asked forgiveness for his father.** So God revealed: **And Abraham's asking forgiveness for his father was only because of a promise he had made to him 3:10.** Ali bin Abi Talhah said on the authority of Ibn Abbas regarding this verse: They used to ask forgiveness for them until this verse was revealed. So they refrained from asking forgiveness for their dead, and they were not forbidden from asking forgiveness for the living until they died. Then God revealed: **And Abraham's asking forgiveness for his father 3:10.** Qatada said regarding the verse: It was mentioned to us that some men from the companions of the Prophet, may God bless him and grant him peace, said: O Prophet of God, some of our fathers were good neighbors, maintained family ties, freed the captives, and fulfilled their obligations. Should we not ask forgiveness for them? He said: The Prophet, may God bless him and grant him peace, said: **Yes, by God, I seek forgiveness for my father as Abraham sought forgiveness for his father.** Then God revealed: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists**, until he reached the words *Hellfire*. Then God Almighty excused Abraham, peace be upon him, and said: **And it was not for Abraham to ask forgiveness for his father**, the verse. He said: And it was mentioned to us that the Prophet of God, may God bless him and grant him peace, said: "God revealed to me words that entered my ears and settled in my heart: I was commanded not to ask forgiveness for one who died a polytheist, and whoever gives his surplus wealth, it is better for him, and whoever withholds it, it is worse for him, and God does not blame anyone for what is sufficient."

Al-Thawri said, on the authority of Al-Shaibani, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: A Jewish man died and he had a Muslim son, but he did not go out with him. This was mentioned to Ibn Abbas, who said: He should have walked with him, buried him, and prayed for his well-being as long as he was alive. Then when he died, he left him to his own affairs. Then he said: "And Abraham's seeking of forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him." He did not pray. And what testifies to its authenticity is what Abu Dawud and others narrated on the authority of Ali, may God be pleased with him, that when Abu Talib died, I said, **O Messenger of God, your uncle, the misguided old man, has died.** He said, **Go and bury him and do not say anything until you come to me.** So he mentioned the entire hadith. And it was narrated that when the funeral of his uncle Abu Talib passed by him, may God bless him and grant him peace, he said, **May mercy reach you, O uncle.** And Ata' ibn Abi Rabah said, "I would not neglect to pray for any of the people of the Qiblah, even if it were an Ethiopian woman who was pregnant from fornication, because I have not heard God prohibit prayer except for the polytheists. God Almighty says, "It is not for the Prophet and those who have believed to ask forgiveness for the

It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

polytheists.”

Ibn Jarir narrated, on the authority of Ibn Wakee', on the authority of his father, on the authority of Asma bin Zamil, on the authority of his father, who said: I heard Abu Hurairah say: May God have mercy on a man who seeks forgiveness for Abu Hurairah and his mother. I said: And for his father? He said: No. He said: My father died as a polytheist, and his statement: **And when it became clear to him that he was an enemy of God, he disowned him.** Ibn Abbas said: Ibrahim continued to seek forgiveness for his father until he died, and when it became clear to him that he was an enemy of God, he disowned him. In another narration: When he died, it became clear to him that he was an enemy of God. This is what Mujahid, Ad-Dahhak, Qatadah, and others, may God have mercy on them, said. Ubayd ibn Umair and Sa'id ibn Jubayr said: He will disown him on the Day of Resurrection until he meets his father, and on his father's face is dust and dirt, and he will say: O Ibrahim, I used to disobey you, but today I do not disobey you. He will say: O Lord, did you not promise me that you would not disgrace me on the Day of Resurrection? What disgrace is greater than that of my distant father? It will be said: Look behind you, and there he is a hyena covered in blood, that is, he has been transformed into a hyena, then he will be dragged by his legs and thrown into the Fire. And his saying: **Indeed, Abraham was most compassionate and forbearing.** Sufyan al-Thawri and others said: On the authority of Asim ibn Bahdal, on the authority of Zur ibn Hubaish, on the authority of Abdullah ibn Masoud, that he said: **Awwa is supplication.** And it was narrated in this way from more than one source: On the authority of Ibn Masoud, and Ibn Jarir said: Al-Muthanna told me, Al-Hajjaj ibn Munhal told us, Abdul Hamid ibn Bahram told us, Shahr ibn Hawshab told us, on the authority of Abdullah ibn Shaddad ibn al-Haad, who said: While the Prophet, may God bless him and grant him peace, was sitting, a man said: O Messenger of God, what is awwa? He said: **The one who beseeches.** He said: **Indeed, Abraham was most compassionate and forbearing.** And Ibn Abi Hatim narrated it: From the hadith of Ibn al-Mubarak, on the authority of Abdul Hamid ibn Bahram, with it, and its wording is: He said: **The one who beseeches and beseeches and supplicates.** And al-Thawri said, on the authority of Salamah ibn Kuhayl, on the authority of Muslim al-Batin, on the authority of Abu al-Ghadir, that he asked Ibn Masoud about awwa and he said: He is the Most Merciful. And Mujahid, Abu Maysarah, Umar ibn Shurahbil, al-Hasan al-Basri, Qatadah, and others said the same, meaning the Most Merciful, meaning to the servants of God.

Ibn Al-Mubarak said on the authority of Khalid on the authority of Ikrimah on the authority of Ibn Abbas, he said: **Al-Awah is the one who is certain in the language of Abyssinia.** Al-Awfi said the same on the authority of Ibn Abbas that it is *al-Muwakeen*. Mujahid and Ad-Dahhak said the same. Ali bin Abi Talhah and Mujahid said on the authority of Ibn Abbas: **Al-Awah is the believer.** Ali bin Abi Talhah added on his authority:

He is the repentant believer. Al-Awfi said on his authority that it is the believer in the language of Abyssinia. Ibn Jurayj said the same that it is the believer in the language of Abyssinia.

Imam Ahmad said: Musa told us, Ibn Lahi'ah told us, on the authority of Al-Harith bin Yazid, on the authority of Ali bin Rabah, on the authority of Uqbah bin Amir, that the Messenger of God, may God bless him and grant him peace, said to a man called Dhu Al-Bijadayn, **He is the one who glorifies God.** That is because he was a man who, when God was mentioned in the Qur'an, would raise his voice in supplication. It was narrated by Ibn Jarir. Saeed bin Jubair and Al-Sha'bi said, **The one who glorifies God is the one who praises God.** Ibn Wahb said, on the authority of Mu'awiyah bin Salih, on the authority of Abu Al-Zahariyyah, on the authority of Jubayr bin Nufayr, on the authority of Abu Al-Darda', may God be pleased with him, who said, **No one maintains the Duha prayer bead except the one who glorifies God.** Shafi bin Mani' said, on the authority of Abu Ayoub, **The one who glorifies God is the one who, when he remembers his sins, seeks forgiveness for them.** It was narrated by Mujahid, on the authority of the one who glorifies God, who secretly commits a sin and then secretly repents from it. All of this was mentioned by Ibn Abi Hatim, may God have mercy on him. Ibn Jarir said: Ibn Wakee' told us, Al-Maharibi told us, on the authority of Hajjaj, on the authority of Al-Hakam, on the authority of Al-Hasan bin Muslim bin Bayan, that a man used to frequently mention God and glorify God, so he mentioned that to the Prophet, may God bless him and grant him peace, and he said, **He is the one who glorifies God.**

He also said: Abu Kurayb narrated to us, Ibn Hani' narrated to us, Al-Munhal bin Khalifa narrated to us, on the authority of Hajjaj bin Artah, on the authority of Ata', on the authority of Ibn Abbas, that the Prophet, may God bless him and grant him peace, buried a dead person and said: **May God have mercy on you, for you were indeed a recitation of the Qur'an.** Shu'bah narrated on the authority of Abu Yunus Al-Bahili, who said: I heard a man in Mecca who was originally Roman and was a storyteller, narrating on the authority of Abu Dharr, who said: There was a man who used to circumambulate the Sacred House and say in his supplication: **Oh, oh.** So he mentioned that to the Prophet, may God bless him and grant him peace, and he said: **He is indeed a recitation of the Qur'an.** He said: So I went out one night and saw the Messenger of God, may God bless him and grant him peace, burying that man at night with a lamp. This is a strange hadith narrated by Ibn Jarir. It was narrated on the authority of Ka'b Al-Ahbar that he said: I heard **Indeed, Ibrahim was indeed a recitation of the Qur'an.** He said: Whenever the Fire was mentioned, he would say: **Oh, from the Fire.** Ibn Jurayj said on the authority of Ibn Abbas: **Indeed, Ibrahim was indeed a recitation of the Qur'an.** He said: A jurist. Imam Abu Jaafar bin Jarir said: The most correct of the sayings is the saying of the one who said that it is a supplication, and it is appropriate for the context, and that is because when God Almighty mentioned that Abraham only

asked forgiveness for his father for a promise he had made to him, and Abraham was a frequent supplicant and forbearing towards those who wronged him and caused him harm, and for this reason he asked forgiveness for his father despite his severe harm to him in his saying: **Are you averse to my gods, O Abraham? If you do not desist, I will stone you, and leave me for a long time.** He said, "Peace be upon you! I will ask forgiveness for you from my Lord. Indeed, He is ever Gracious to me." So he was forbearing towards him despite his harm to him, and he supplicated for him and asked forgiveness, and for this reason God Almighty said: **Indeed, Abraham was most kind and forbearing.**

Fath al-Qadir

When God the Almighty made clear at the beginning of the Surah and after it that disavowal of the polytheists and hypocrites is obligatory, He the Almighty made clear here what further emphasizes that, and stated that this is inevitable, even if they were relatives, and that kinship has no effect in such a ruling. The commentators have mentioned that what was in the Qur'an comes in two ways: The first: in negation, such as **No soul can die except by God's permission.** 113- **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists.** This verse includes severing allegiance to the infidels, and prohibiting asking forgiveness for them, and supplicating for what is not permissible for one who is a disbeliever. This does not contradict what was proven from him, may God bless him and grant him peace, in the Sahih that "he said on the day of Uhud when the polytheists broke his front tooth and split his face: O God, forgive my people, for they do not know." Because it is possible that this was before he was informed of the prohibition of asking forgiveness for the polytheists. And assuming that it had been informed to him, as the reason for revelation indicates, it was a long time before the day of Uhud, and it will come, so the issuance of this asking forgiveness from him for his people was only by way of narration from those who came before him from the prophets, as in Sahih Muslim from Abdullah, he said: "It is as if I see the Prophet, may God bless him and grant him peace, narrating a prophet from the prophets who was struck by his people while he was wiping..."

The blood was flowing from his face and he said: **O Lord, forgive my people, for they do not know.** In Bukhari, "The Prophet, may God bless him and grant him peace, mentioned a prophet before him whose people had wounded him, so the Prophet, may God bless him and grant him peace, began to tell about him that he said: O God, forgive my people, for they do not know." His saying: **After it became clear to them that they are the people of Hellfire.** This sentence includes the reason for the prohibition of seeking forgiveness. The meaning is that this clarification requires severing allegiance to those who were like this, and not considering kinship because they died as polytheists. God Almighty said: **Indeed, God does not forgive association with Him.** So seeking forgiveness for them is a violation of God's promise and threat.

Tafsir al-Baghawi

113- **It is not for the Prophet and those who believe to ask forgiveness for the polytheists.** They differed about the reason for the revelation of this verse.

Some people said: The reason for its revelation: What Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman told us, Shuaib told us, on the authority of Al-Zuhri, Saeed bin Al-Musayyab told me, on the authority of his father, he said: When the death of Abu Talib was approaching, the Messenger of God, may God bless him and grant him peace, came and found Abu Jahl and Abdullah bin Abi Umayya bin Al-Mughirah with him. He said: O uncle, say: There is no god but God, a word with which I will argue for you before God.

Abu Jahl and Abdullah bin Umayya said: Do you reject the religion of Abdul Muttalib? The Messenger of God, may God bless him and grant him peace, kept presenting it to him and they kept repeating that statement until Abu Talib said the last thing he said to them: On the religion of Abdul Muttalib, and he refused to say: There is no god but God. The Messenger of God, may God bless him and grant him peace, said: By God, I will seek forgiveness for you as long as I am not forbidden from doing so. Then God revealed: It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire. And He revealed about Abu Talib: You do not guide whom you like, but God guides whom He wills.

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, Muhammad bin Hatim bin Maimun told us, Yahya bin Saeed told us, Yazid bin Kaysan told us, Abu Hazim Al-Ashja'i told me, on the authority of Abu Hurairah, who said: The Messenger of God said to his uncle: "Say: 'There is no god but God,' and I will bear witness to it for you on the Day of Resurrection." He said: "Were it not that the Quraysh would taunt me and say: 'He was only driven to do that out of impatience,' I would have made you happy with it." Then God Almighty revealed: **Indeed, you do not guide whom you love, but God guides whom He wills.**

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us [Abdullah bin Yusuf told us] Al-Layth told me, Yazid bin Al-Haad told me, on the authority of Abdullah bin Khabab, on the authority of Abu Saeed Al-Khudri, may God be pleased with him, that he heard the Prophet, may God bless him and grant him peace, mention his uncle in his presence and say: **Perhaps my intercession will benefit him on the Day of Resurrection, and he will be placed in a shallow part of the Fire that reaches his ankles, and his brain will boil from it.**

Abu Hurairah and Buraidah said: When the Messenger of God, may God bless him and grant him peace, came to Mecca, he came to the grave of his mother Amina and stood over it until the sun became hot, hoping that he would be given permission to seek

Surat al-Tawbah 9:113

It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

forgiveness for her. Then the verse was revealed: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists 1:13.**

Ismail bin Abdul Qahir told us, Abdul Ghafir bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Abu Bakr bin Abi Shaybah told us, Muhammad bin Ubaid told us, on the authority of Yazid Kaysan, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: "The Prophet, may God bless him and grant him peace, visited his mother's grave and he wept and made those around him weep. He said: 'I asked permission from my Lord, the Mighty and Sublime, to seek forgiveness for her, but He did not give me permission. I asked permission to visit her grave, and He gave me permission. So visit graves, for they remind you of death.'"

Qatada said: The Prophet, may God bless him and grant him peace, said: **I will seek forgiveness for my father, just as Abraham sought forgiveness for his father.** Then God Almighty revealed this verse: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.**

Ali ibn Abi Talib, may God be pleased with him, said: When God Almighty revealed the report about Abraham, peace be upon him, he said to his father: "Peace be upon you. I will ask forgiveness for you from my Lord." I heard a man asking forgiveness for his parents, even though they were polytheists, so I said to him: **You ask forgiveness for them, even though they were polytheists?** He said: **Did Abraham not ask forgiveness for his father?** So I went to the Prophet, may God bless him and grant him peace, and mentioned that to him, so God Almighty revealed: **Indeed, in Abraham you have an excellent example to follow,** until His saying: **Except for the saying of Abraham to his father, 'I will surely ask forgiveness for you' Al-Mumtahanah 4.**

they died in disbelief. In it is evidence of the permissibility of asking forgiveness for their living, as he asked for their success in faith, and with it he refuted the opposite by Ibrahim, may God bless him and grant him peace, asking forgiveness for his disbelieving father, so he said:

Tafsir al-Baidawi

113 It is not for the Prophet and those who have believed to ask forgiveness for the polytheists. It was narrated that he, may God bless him and grant him peace, said to Abu Talib when death approached him: **Say a word by which I will argue for you before God** but he refused, so he, may God bless him and grant him peace, said: I will continue to ask forgiveness for you as long as I am not forbidden from doing so. So this was revealed." It was said: "When he conquered Mecca, he went out to the shelter and visited his mother's grave, then he stood up weeping and said: I asked my Lord for permission to visit my mother's grave and He gave me permission. I asked Him for permission to ask forgiveness for her but He did not give me permission, and the two verses were revealed to me. Even if they were relatives after it became clear to them that they were companions of Hellfire" that is,

Surat al-Tawbah 9:114

And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was most kind and forbearing.

Tafsir al-Jalalayn

114 - **And Abraham's seeking forgiveness for his father was only because of a promise he had made to him** in his saying: I will seek forgiveness for you from my Lord, hoping that he would submit. **But when it became clear to him that he was an enemy of God** by dying in disbelief **he disavowed him** and stopped seeking forgiveness for him. **Indeed, Abraham was most kind** much supplicant and praying **and forbearing** patient with harm.

Tafsir al-Suyuti

Tafsir al-Tabari

As for his saying: **And Abraham's seeking forgiveness for his father was only because of a promise he had made to him**, the scholars differed regarding the reason for which it was revealed.

Some of them said: It was revealed because the Prophet, may God bless him and grant him peace, and his companions used to seek forgiveness for their dead polytheists, thinking that Abraham, the friend of the Most Merciful, had done that, when God revealed His words, reporting on Abraham: "He said, 'Peace be upon you. I will ask forgiveness for you from my Lord. Indeed, He has been to me ever Gracious.'" (Maryam 19:47)

We mentioned the narration from some of those we attended, and we will mention from those who did not mention it.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu al-Khalil, on the authority of Ali, he said: I heard a man asking forgiveness for his parents, even though they were polytheists. I said: Can a man ask forgiveness for his parents, even though they were polytheists? He said: Did not Abraham ask forgiveness for his father? He said: So I went to the Prophet, may God bless him and grant him peace, and mentioned that to him, so God revealed: **And Abraham's asking forgiveness was not until he disassociated himself from him.**

Ibn Bashar told us, Yahya told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Abu Al-Khalil, on the authority of Ali: The Prophet, may God bless him and grant him peace, used to seek forgiveness for his parents while they were polytheists, until the following verse was revealed: **And it was not Abraham's seeking forgiveness for his father**, until His saying: **He disassociated himself from him.**

It was said: **And Abraham's seeking forgiveness for his father was only because of a promise**, meaning: except after a promise, just as one says: **This matter was only because of such-and-such a reason**, meaning: after that reason, or because of it. So too is his saying: **except because of a promise**, because of a promise and after it.

Some people have interpreted the words of God: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives**, the verse, as meaning that God forbade asking forgiveness for the polytheists after their death, because He said: **After it has become clear to them that they are companions of Hellfire**. They said: No one can know that except by dying in disbelief. As for when he is alive, there is no way to know that, so the believers may ask forgiveness for them.

Who said that?

Sulayman ibn Umar al-Raqi narrated to us, Abdullah ibn al-Mubarak narrated to us, on the authority of Sufyan al-Thawri, on the authority of al-Shaibani, on the authority of Sa'id ibn Jubayr, who said: A Jewish man died and he had a Muslim son, but he did not go out with him. This was mentioned to Ibn Abbas, who said: He should have walked with him and buried him, and prayed for his well-being as long as he was alive, but when he died, he left him to his own affairs! Then he said: "And Abraham's seeking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him," he did not pray.

Ibn Wakee' narrated, he said: Fadil narrated, on the authority of Dhirar ibn Murrah, on the authority of Saeed ibn Jubayr, who said: A Christian man died, and his son entrusted him to the people of his religion. So I went to Ibn Abbas and mentioned that to him, and he said: What would have happened if he had walked with him, protected him, and asked forgiveness for him? Then he recited: **And Abraham's asking forgiveness for his father was only because of a promise he had made to him**, the verse.

Others interpreted *repentance* in this context to mean prayer.

Who said that?

Al-Muthanna told me, he said, Ishaq told me, he said, Kathir bin Hisham told us, on the authority of Ja'far bin Burqan, he said, Habib bin Abi Marzuq told us, on the authority of 'Ata' bin Abi Rabah, he said: I would not neglect praying for anyone from the people of this qiblah, even if she were an Ethiopian woman pregnant from fornication, because I have not heard God withhold prayer from anyone except the polytheists. God says: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists.**

Others interpreted it to mean seeking forgiveness, which is a supplication.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Asma bin Zamil, on the authority of his

Surat al-Tawbah 9:114

And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was most kind and forbearing.

father, he said: I heard Abu Hurairah say: May God have mercy on a man who seeks forgiveness for Abu Hurairah and his mother. I said: And for his father? He said: No, for my father died as a polytheist.

Abu Ja'far said: We have shown that the meaning of **seeking forgiveness** is the servant's asking his Lord to forgive sins. Since that is the case, and the servant's asking his Lord for that may be during prayer or otherwise, neither of the two opinions that we have mentioned is invalid, because God has made it general in forbidding seeking forgiveness for the polytheist, after it has become clear to him that he is one of the people of Hell, and He has not specified a specific situation in which seeking forgiveness for him is permissible.

As for his saying: **After it became clear to them that they are the people of Hellfire**, its meaning is what I have explained, that is: after they knew that he died as a disbeliever and that he was one of the people of Hellfire.

It was said: **The people of Hell**, because they are its inhabitants and its people who are in it, just as it is said to the inhabitants of a house: **These are the people of this house**, meaning: its inhabitants.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **After it became clear to them that they are companions of Hellfire**, he said: It became clear to the Prophet, may God bless him and grant him peace, that when Abu Talib died, repentance had ceased for him.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, he said: **It became clear to him** when he died, and he knew that repentance had been cut off from him, meaning in his statement: **after it became clear to them that they were companions of Hellfire**.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman narrated to us, who said: I heard Ad-Dahhak, regarding His statement: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists** (al-Ma'idah 5:72), saying: If they die as polytheists, God says: **Indeed, whoever associates others with God - God has forbidden him Paradise** (al-Ma'idah 5:72).

The interpreters differed in their interpretation of his statement: **But when it became clear to him that he was an enemy of God, he disavowed him**.

Some of them said: Its meaning is: When it became clear to him that he had died as a polytheist, he disavowed him and stopped asking forgiveness for

him.

Who said that?

Muhammad bin Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Habib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: Ibrahim continued to seek forgiveness for his father until he died, **but when it became clear to him that he was an enemy of God, he disavowed him**.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Habib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: Ibrahim continued to seek forgiveness for his father until he died, and when he died, it became clear to him that he was an enemy of God.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of Habib bin Abi Thabit, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: Ibrahim continued to seek forgiveness for his father until he died, but when he died, he did not seek forgiveness for him.

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: "And Abraham's seeking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him," meaning: He sought forgiveness for him while he was alive, but when he died, he stopped seeking forgiveness for him.

Matar bin Muhammad Al-Dhabi told me, he said, Abu Asim and Abu Qutaybah Muslim bin Qutaybah told us, they said, Shu'bah told us, on the authority of Al-Hakam, on the authority of Mujahid, regarding his statement: **But when it became clear to him that he was an enemy of God, he disassociated himself from him**, he said: When he died.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of al-Hakam, on the authority of Mujahid, 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, on the authority of Mujahid: **So when it became clear to him that he was an enemy of God, he said: His death while he was an unbeliever**.

Ibn Wakee' told us, he said, my father told me, on the authority of Shu'bah, on the authority of Al-Hakam, on the authority of Mujahid, the same.

... He said, Ibn Abi Ghania told us, on the authority of his father, on the authority of Al-Hakam: **When it became clear to him that he was an enemy of God, he disavowed him**, he said, when he died and did not believe.

Al-Muthanna told me, he said, Abu Hudhayfah told us,

he said, Shabl told us, on the authority of Amr ibn Dinar: **When it became clear to him that he was an enemy of God, he disavowed him**, his death while he was an unbeliever.

... He said, Amr bin Awn told us, Hisham told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding his statement: **But when it became clear to him that he was an enemy of God, he disassociated himself from him**, he said: When he died.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **So when it became clear to him that he was an enemy of God**, when he died in his polytheism, **he disavowed him**.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us: I heard Al-Dahhak say regarding His statement: **And it was not Abraham's seeking forgiveness for his father**, that Abraham, may God's prayers be upon him, hoped that his father would believe as long as he was alive, but when he died in his polytheism, he disavowed him.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **So when it became clear to him that he was an enemy of God, he disavowed him**, he said: His death while he was an unbeliever.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Habib bin Abi Thabit, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Ibrahim continued to seek forgiveness for his father until he died. Then, when it became clear to him that he was an enemy of God, he did not seek forgiveness for him.

... He said, Abu Ahmad told us, Abu Israel said, on the authority of Ali bin Badhima, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **So when it became clear to him that he was an enemy of God**, he said: So when he died.

Others said: Its meaning is: When it becomes clear to him in the Hereafter. This is because his father clings to him when he wants to cross the bridge, and he passes by him, until when he is about to cross it, Abraham turns around and sees his father in the form of a monkey or a hyena, so he lets go of him and disowns him at that time.

Who said that?

Amr bin Ali told us, Hafs bin Ghayath told us, Abdullah bin Sulaiman told us: I heard Saeed bin Jubair say: Abraham will say on the Day of al-Qiyamah 75: **Lord of my parents, Lord of my parents!** And when it is the third time, he will take his hand, turn to him while he is a hyena, and disown him.

Ibn Humayd narrated that Jarir narrated on the authority of Mansur on the authority of Ubayd ibn Umair who said: You will be gathered on the Day of Resurrection on one plain, hearing the caller and seeing with your eyesight. He said: Hell will roar and there will not remain a close angel or a sent prophet except that he will fall on his knees, his limbs trembling!

He said: I thought it was saying: Myself, myself! And the bridge will be struck over Hell like the edge of a sword, a slippery slope, and on its sides are angels with hooks like the thorns of the Sa'dan tree. He said: They will pass like lightning, like the wind, like birds, like the best riders, like the best men, and the angels will say: **O Lord, save, save!** Some will be safe and some will be scratched and some will be crushed in the Fire. Then Ibrahim will say to his father: I used to command you in the world and you disobeyed me, but I will not leave you alone today, so take hold of my waist! So he will take hold of his flanks and he will be transformed into a hyena, and when he sees it transformed, he will disown him.

Abu Ja'far said: The most correct of the sayings on this matter is the saying of God, which is His account of Abraham, that when it became clear that his father was an enemy of God, he disavowed him, and that was when he knew and was certain that he was an enemy of God, and he was a polytheist towards Him, and that was when he died in his polytheism.

The statement in the interpretation of his saying: **Indeed, Abraham was most compassionate and forbearing**.

Abu Jaafar said: The people of interpretation differed regarding *al-Awah*.

Some of them said: It is a supplication.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, he said: *Al-Awah* means supplication.

Abu Kuraib and Ibn Wakee' told us, they said, Abu Bakr told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who said: *Al-Awah* means supplication.

Yunus told me, he said, Ibn Wahb told us, he said, Jarir bin Hazim told me, on the authority of Asim bin Bahdalal, on the authority of Zur bin Hubaish, he said: I asked Abdullah about *al-Awah*, and he said: It is supplication.

Ibn Wakee' told us, he said, Muhammad ibn Bishr told us, on the authority of Ibn Abi Arubah, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, the same.

... He said, Qubaysah told us, on the authority of Sufyan, on the authority of Abdul Karim, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: *Al-Awah* means supplication.

... He said, my father told us, on the authority of Sufyan, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, the same.

Ahmad told us, Abu Ahmad told us, Sufyan and Israel told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, the same.

Yaqub bin Ibrahim told me and Ibn Wakee' told me, they said: Ibn Ulayyah told us, he said: Dawud bin Abi Hind told us: I was told on the authority of Ubayd bin Umair, he

Surat al-Tawbah 9:114

And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was most kind and forbearing.

said: *Al-Awah* is supplication.

Ishaq bin Shaheen told me, he said, Dawud told us, on the authority of Abdullah bin Ubaid bin Umair Al-Laithi, on the authority of his father, he said: *Al-Awah* is supplication.

Others said: Rather, He is the Most Merciful.

Who said that?

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Salamah, on the authority of Muslim al-Batin, on the authority of Abu al-Ubaydayn, he said: Abdullah was asked about *al-Awah*, and he said: The Most Merciful.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of al-Hakam, he said: I heard Yahya ibn al-Jazzar narrating, on the authority of Abu al-'Ubaydayn, a blind man: that he asked 'Abdullah about *al-Awah*, and he said: the Most Merciful.

Abu Kuraib told us, he said, Al-Maharibi told us, and Khallad bin Aslam told us, he said, Al-Nadr bin Shumayl told us, all of them, on the authority of Al-Mas'udi, on the authority of Salamah bin Kuhayl, on the authority of Abu Al-Ubaydayn: that he asked Ibn Mas'ud and said: What is *Al-Awwah*? He said: The Most Merciful.

Zakariya bin Yahya bin Abi Zaida told us, he said, Ibn Idris told us, on the authority of Al-A'mash, on the authority of Al-Hakam, on the authority of Yahya bin Al-Jazzar, on the authority of Abu Al-Ubaydayn: That he came to Abdullah - and he was blind - and said: O Abu Abd Al-Rahman, who do we ask if we do not ask you? Ibn Masoud seemed to feel sorry for him, he said: Tell me about *Al-Awwah*? He said: The Most Merciful.

Abu Kuraib told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Salamah ibn Kuhayl, on the authority of Muslim al-Batin, on the authority of Abu al-Ubaydayn, he said: I asked Abdullah about *al-Awwah*, and he said: He is the Most Merciful.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Al-A'mash, on the authority of Al-Hakam, on the authority of Yahya bin Al-Jazzar, he said, Abu Al-Ubaydayn came to Abdullah and said to him: What do you need? He said: What is *Al-Awwah*? He said: The Most Merciful.

... He said, Ibn Idris told us, on the authority of Al-A'mash, on the authority of Al-Hakam, on the authority of Yahya bin Al-Jazzar, on the authority of Abu Al-Ubaydayn, a man from Banu Sawa'ah, who said: A man came to Abdullah and asked him about *Al-Awah*, so Abdullah said to him: Al-Raheem.

Ibn Wakee' told us, he said, Al-Maharibi and Hani' bin Saeed told us, on the authority of Hajjaj, on the authority of Al-Hakam, on the authority of Yahya bin

Al-Jazzar, on the authority of Abu Al-Ubaydayn, on the authority of Abdullah, who said: *Al-Awah* means the Most Merciful.

Yaqub and Ibn Wakee' told me, they said: Ibn Ulayyah told us, on the authority of Shu'bah, on the authority of Al-Hakam, on the authority of Yahya bin Al-Jazzar: That Abu Al-Ubaydayn, a man from Banu Namir - Yaqub said: He was blind, and Ibn Wakee' said: He was visually impaired - asked Ibn Mas'ud and said: What is *Al-Awwah*? He said: The Most Merciful.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Zakariya, on the authority of Abu Ishaq, on the authority of Abu Maysarah, who said: *Al-Awah* means the Most Merciful.

... He said, my father told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Abu Maysarah, the same.

Abu Kuraib told us, he said, Waki' told us, on the authority of Sufyan, on the authority of Ishaq, on the authority of Abu Maysarah, the same.

Ibn Wakee' told us, he said, Muhammad ibn Bishr told us, on the authority of Saeed, on the authority of Qatada, on the authority of Al-Hasan, who said: He is the Most Merciful.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: We were told that *Al-Awah* is the Most Merciful.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Indeed, Abraham was most compassionate**, he said: merciful.

Abdul Karim Al-Jazari said, on the authority of Abu Ubaidah, on the authority of Ibn Masoud, something similar.

Ahmad told us, Abu Ahmad told us, Sufyan told us, on the authority of Abdul Karim, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: **The Most Merciful** means the Most Compassionate.

Ahmad told us, Abu Ahmad told us, Sufyan told us, on the authority of Salamah, on the authority of Muslim al-Batin, on the authority of Abu al-Ubaydayn: that he asked Abdullah about *al-Awah* and he said: al-Raheem.

... He said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Amr bin Shurahbil, who said: **The Most Merciful** means the Most Compassionate.

Al-Harith told me, he said, Abdul Aziz told us, he said, Mubarak told us, on the authority of Al-Hasan, he said: **The most compassionate** is the one who is merciful to the servants of God.

... He said, Al-Hussein told us, Abu Khaithama Zuhair told us, Abu Ishaq Al-Hamadani told us, on the authority of Abu Maysarah, on the authority of Amr bin Shurahbil, who said: *Al-Awah* means **the Merciful**, in

the Ethiopian dialect.

Others said: Rather, it is the certainty.

Who said that?

Abu Kuraib told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, who said: **The one who has faith** is the one who is certain.

Ibn Wakee' told us, Yahya bin Adam told us, on the authority of Ibn Mubarak, on the authority of Khalid, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: *Al-Awah* means **the one who is certain**, in the language of Abyssinia.

... He said, Hamid bin Abdul Rahman told us, on the authority of Hassan, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn Abbas, who said: *Al-Awah* means **the one who is certain**, in the language of Abyssinia.

Al-Harith told me, he said, Abdul Aziz told us, he said, I heard Sufyan say: **The one who has faith** is the one who is certain. Some of them said: the one who is certain of the jurist.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of Jabir, on the authority of Ata', he said: *Al-Awah* means **the one who is certain**, in the language of Abyssinia.

Ibn Wakee' told us, he said, Ibn Idris told us, on the authority of his father, on the authority of a man, on the authority of Ikrimah, he said: It is the certainty, in the language of Abyssinia.

... He said, Ibn Numayr told us, on the authority of Al-Thawri, on the authority of Mujahid, on the authority of Abu Hashim, on the authority of Mujahid, who said: **The one who has piety** is the one who is certain.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Muslim, on the authority of Mujahid, he said: **The one who has faith** is the one who is certain.

... He said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qabus, on the authority of Abu Dhibyan, on the authority of Ibn Abbas, he said: **The one who has faith** is the one who is certain.

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: *Awwah* means certain.

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: (*Awwah*), he said: Trustworthy and certain.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say, Ubayd bin Sulayman told us, who said: I heard Al-Dahhak say regarding His statement: **Indeed, Abraham was most compassionate and forbearing**, he said: **The most compassionate** means the one who is certain.

Others said: It is an Abyssinian word that means believer.

Who said that?

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: **The most compassionate and forbearing**, he said: **The most compassionate** is the believer, in Ethiopian.

Ali bin Dawud told us, Abdullah bin Saleh told us, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Indeed, Abraham was a most merciful one**, meaning: the believing, repentant one.

Ahmad told us, Abu Ahmad told us, Hassan bin Saleh told us, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn Abbas, who said: **The one who has piety** is the believer.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: *Al-Awah* means the believer, in Ethiopian.

Others said: He is the one who glorifies God and remembers Him a lot.

Who said that?

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Salim, on the authority of Saeed, he said: *Al-Awah* means the glorifier.

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Hajjaj, on the authority of Al-Hakam, on the authority of Al-Hasan bin Muslim bin Yanaq: "A man used to mention God often and glorify Him, so he mentioned that to the Prophet, may God bless him and grant him peace, and he said: He is a penitent."

Ibn Wakee' told us, he said, Yazid bin Hayyan told us, on the authority of Ibn Lahi'ah, on the authority of Al-Harith bin Yazid, on the authority of Ali bin Rabah, on the authority of Uqbah bin Amir, who said: **The one who is most devout** is the one who remembers God a lot.

Others said: He is the one who recites the Qur'an a lot.

Mention who said that.

Abu Kuraib told us, he said, Ibn Yaman told us, he said, Al-Munhal bin Khalifa told us, on the authority of Hajjaj bin Artah, on the authority of Ata', on the authority of Ibn Abbas: "The Prophet, may God bless him and grant him peace, buried a dead person and said: May God have mercy on you, you were indeed a recitation of the Qur'an."

Others said: It is from groaning.

Who said that?

Ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Yunus al-Qushayri, on the authority of a storyteller who was in Mecca, "A man was performing the circumambulation and he kept saying:

Surat al-Tawbah 9:114

And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was most kind and forbearing.

'Oh!' Abu Dharr complained about him to the Prophet, may God bless him and grant him peace, and he said: 'Leave him, he is a groaner!'"

Abu Kurayb narrated to us, saying: Wakee' narrated to us, and Ibn Wakee' narrated to us, saying: My father narrated to us, on the authority of Shu'bah, on the authority of Abu Yunus al-Bahili, who said: "I heard a man in Mecca who was originally Roman, narrating on the authority of Abu Dharr, who said: 'A man used to circumambulate the House and say in his supplication: "Oh! Oh!" So he mentioned that to the Prophet, may God bless him and grant him peace, and he said: He is a groaner!'" Abu Kurayb added in his hadith, saying: "So I went out one night, and there was the Messenger of God, may God bless him and grant him peace, burying that man at night, and he had a lamp with him."

Ibn Wakee' told us, he said, Zaid bin Al-Habbab told us, on the authority of Ja'far bin Sulayman, he said, Abu Imran told us, on the authority of Abdullah bin Rabah, on the authority of Ka'b, he said: *Awwah*, when he mentions the Fire, he says: *Awwah*.

Ibn Hamid told us, he said, Abdul Aziz bin Abdul Samad Al-Ami told us, on the authority of Abu Imran Al-Joni, on the authority of Abdullah bin Rabah, on the authority of Ka'b, who said: Whenever he mentioned the Fire, he would say: Oh.

Al-Hasan told us, he said, Abd al-Razzaq told us, on the authority of Ja'far ibn Sulayman, he said, Abu Imran told us, he said, I heard Abdullah ibn Rabah al-Ansari say, I heard Ka'b say: **Indeed, Abraham was a woeful one**, he said: When the Fire was mentioned, he said: **Woeful from the Fire**.

Others said: It means that he is a jurist.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **Indeed, Abraham was a man of compassion**, he said: A jurist.

Others said: He is the humble supplicant.

Who said that?

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Abdul Hamid bin Bahram told us, he said, Shahr bin Hawshab told us, on the authority of Abdullah bin Shaddad bin Al-Haad, he said: "While the Messenger of God, may God bless him and grant him peace, was sitting, a man said: O Messenger of God, what is 'awwah'? He said: The one who is humble. He said: 'Indeed, Abraham was humble and forbearing.'"

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Mughra told us, on the authority of Abd al-Hamid, on the authority of Shahr, on the authority of Abdullah ibn Shaddad, he said: "The Messenger of God, may God bless him and grant him peace, said: 'The one who is humble and supplicant'."

Abu Jaafar said: The most correct of the sayings on this matter, in my opinion, is the saying of Abdullah bin Masoud, which was narrated by Zur: that it is a supplication.

Rather, we said that this is more correct, because God mentioned it and described His friend Abraham, peace be upon him, with it, after describing him with supplication and seeking forgiveness for his father, saying: "And Abraham's seeking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him," and he stopped supplicating and seeking forgiveness for him. Then He said: Abraham was a supplicant to his Lord, complaining to Him. He was forbearing towards those who insulted him and caused him harm. That is because, peace be upon him, he promised his father to seek forgiveness for him, and to supplicate to God for forgiveness for him, when his father threatened him and threatened to curse him, after he rejected his advice in God and said: "Do you turn away from my gods, O Abraham? If you do not desist, I will surely stone you. So leave me for a long time," so he said to him, peace be upon him, "Peace be upon you. I will ask forgiveness for you from my Lord. Indeed, He is ever Gracious to me. And I will leave you and what you invoke besides God and supplicate to my Lord. Perhaps I will not be, in my invocation of my Lord, unhappy." (Maryam 19:46-48) He fulfilled his father's request for forgiveness for him, until it became clear to him that he was an enemy of God. God described him as a supplicant to his Lord, forbearing towards those who were foolish towards him.

Its origin is from *ta'awwah*, which means supplication and asking with sadness and compassion, as narrated by Abdullah bin Shaddad, on the authority of the Prophet, may God bless him and grant him peace, and as narrated by Uqbah bin Amir, the story he told me:

Yahya bin Othman bin Saleh Al-Sahmi said, my father told us, Ibn Lahi'ah told us, Al-Harith bin Yazid told me, on the authority of Ali bin Rabah, on the authority of Uqbah bin Amir: that he said to a man called Dhu Al-Bijadayn: **He is a penitent!** That is because he was a man who used to do that a lot with the Qur'an and supplication, and he would raise his voice.

Therefore, it is said to someone suffering from pain or illness: **Do not groan**, as Al-Muthaqab Al-Abdi said:

If I leave her at night, she will groan, oh, the sad man

And from it is the saying of Al-Ja'di:

The souls of the spirits follow the paper after they marry, complaining, groaning and bullying

Arabs hardly pronounce it as **fa'ala yaf'ulu**, but rather they say **taf'ala yataf'ulu**, such as **ta'awah yatawaw**, **wawah yawawaw**.

As the rajaz poet said:

The shepherd groaned and his dogs made noise

They also said: **Oh, you!** Al-Farra' mentioned that Abu Al-Jarrah recited to him:

Oh, the memory when I remember it, and after that there is land and sky between us

He said: And perhaps he recited to us: **Faw min al-Dhikr** without it, and if *fa'a'* had come from it according to the original, it would have been: **Ah, yawwah, ohhan.**

Because the meaning of this is: **to be in pain, to be sad, and to supplicate**, the people of interpretation differed about it in the difference that I mentioned.

Those who said that it means *mercies* said: That was from Abraham out of compassion for his father, and mercy for him and for other people.

Others said: This was due to his sound faith, his good knowledge of God's greatness, and his humility towards Him.

Others said: It was because of the soundness of his faith in his Lord.

Others said: This was done by him when he recited the revelation of God that He sent down to him.

Others said: This was done by him when he remembered his Lord.

All of this goes back to what I said, and the meaning of some of it is close to some, because the sad person who is supplicating to his Lord, and humble before Him in his heart, this happens to him when he asks his Lord, and calls upon Him for his needs, and these characteristics befall him to which the commentators directed the interpretation of God's statement: **Indeed, Abraham was most compassionate and forbearing.**

Tafsir al-Qurtubi

It has three issues:

First: Al-Nasa'i narrated on the authority of Ali bin Abi Talib, may God be pleased with him, who said:

I heard a man asking forgiveness for his parents, even though they were polytheists. I said: Do you ask forgiveness for them while they were polytheists? He said: Did not Abraham, peace be upon him, ask forgiveness for his father? So I went to the Prophet, peace be upon him, and mentioned that to him, and this verse was revealed: **And Abraham's asking forgiveness for his father was only because of a promise he had made to him.** The meaning is: You, O believers, have no argument in Abraham's asking forgiveness for his father, for that was only because of a promise. Ibn Abbas said: Abraham's father had promised Abraham that he would believe in God and renounce rivals to Him. When he died as a disbeliever, he knew that he was an enemy of God, so he stopped praying for him. The metaphor in His statement: **It shall return to Abraham**, is that the one who made the promise was his father. It was also said that the one who made the promise was Abraham, meaning that Abraham promised his father that he would ask forgiveness for him, but when he died as a polytheist,

he disowned him. This promise is indicated by His statement: **I will ask forgiveness for you from my Lord Maryam 19:47.** Judge Abu Bakr Ibn Al-Arabi said: The Prophet, may God bless him and grant him peace, relied on God Almighty's saying in seeking forgiveness for Abu Talib: **I will seek forgiveness for you from my Lord.** God Almighty informed us that Abraham's seeking forgiveness for his father was a promise before his disbelief became clear to him. When his disbelief became clear to him, he disavowed him. So how can you seek forgiveness for your uncle, O Muhammad, when you witnessed his death as a disbeliever?

Second: A person's apparent state at death is judged by it. If he dies as a believer, he is judged by it. If he dies as a disbeliever, he is judged by it. And your Lord knows best his inner state. However, the Prophet, may God bless him and grant him peace, said to Al-Abbas:

O Messenger of God, have I benefited your uncle in any way? He said: Yes. This is intercession to alleviate the punishment, not to escape from the Fire, as we explained in the Book of Remembrance.

Third: The Almighty said: **Indeed, Abraham was most compassionate and forbearing.** Scholars differed regarding Al-Awah in fifteen opinions: The first: It is the supplicant who supplicates frequently, said by Ibn Masoud and Ubaid bin Umair. The second: It is the Merciful to the servants of God, said by Al-Hasan and Qatadah, and it was narrated on the authority of Ibn Masoud. The first has a more authentic chain of transmission on the authority of Ibn Masoud, said by Al-Nahhas. The third: It is the one who is certain, said by Ata and Ikrimah, and narrated by Abu Dhiabyan on the authority of Ibn Abbas. The fourth: It is the believer in the language of Abyssinia, said by Ibn Abbas as well. The fifth: It is the one who glorifies God and remembers God in a barren and desolate land, said by Al-Kalbi and Saeed bin Al-Musayyab. The sixth: It is the one who remembers God the Almighty a lot, said by Uqbah bin Amir, "A man who glorifies and glorifies God a lot was mentioned to the Prophet, may God bless him and grant him peace, so he said:

He is the most devout. Seventh: He is the one who recites the Qur'an frequently. This was narrated on the authority of Ibn Abbas.

I said: These statements are intertwined and the recitation of the Qur'an brings them together. The eighth - that he is the one who groans, Abu Dharr said that Abraham, peace be upon him, used to say: "Ah from the fire before it is of no benefit, ah." Abu Dharr said: "There was a man who used to frequently circumambulate the House and say in his supplication: "Oh, oh." Abu Dharr complained about him to the Prophet, may God bless him and grant him peace, and he said: **Leave him, for he is a groaner.** So I went out one night and saw the Prophet, may God bless him and grant him peace, burying that man at night with a lamp. The ninth - that he is the jurist, Mujahid and Al-Nakha'i said. The tenth - that he is the one who supplicates and is humble, narrated by Abdullah bin Shaddad bin Al-Haad from the Prophet, may God bless him and grant him peace. Anas said: "A woman said something in the presence of the Prophet, may God bless him and grant him peace, that he disliked,

Surat al-Tawbah 9:114

And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was most kind and forbearing.

so Umar forbade her, and the Prophet, may God bless him and grant him peace, said:

Leave it, for it is a waah. It was said: O Messenger of God, what is the waah? He said: The humble one. The eleventh - That he is the one who seeks forgiveness for his sins when he remembers them, said Abu Ayoub. The twelfth - That he is the one who groans a lot because of his sins, said Al-Farraa. The thirteenth - That he is the teacher of good, said Saeed bin Jubair. The fourteenth - That he is the compassionate, said Abdul Aziz bin Yahya. Abu Bakr Al-Siddiq, may God be pleased with him, was called the waah because of his compassion and mercy. The fifteenth - That he is the one who turns away from everything that God hates, said Ataa. Its origin is from the groaning, which is that the chest hears the sound of a sigh. Kaab said: When Ibrahim, peace be upon him, mentioned the fire, he groaned. Al-Jawhari said: Their saying when complaining, "Oh from such-and-such" **with a silent waw** is only pain. The poet said:

Oh, how I remember her when I remember her, and after that there is land and sky between us

They may change the waw to an alif and say: Ah min kada. They may also stress the waw and break it and sukun the ha' and say: Oh min kada. They may also delete the ha' with the stress and say: Aw min kada, without elongation. Some of them say: Awah, with elongation and stress and opening the waw and sukun the ha' to lengthen the sound with the complaint. They may also insert the ta' and say: Awtah, which is elongated and not elongated. A man may ewe tawwayhan and sigh tawhan if he says oh, and the noun from it is the sigh with elongation. Al-Muthaqab al-Abdi said:

If I leave her at night, she groans like a sad man

Al-Haleem: the one who is very forbearing, who forgives sins and is patient with harm. It was said: the one who never punished anyone except for the sake of God and never took revenge for anyone except for God. Abraham, peace be upon him, was like that, and when he stood up to pray, his heartbeat could be heard two miles away.

Tafsir Ibn Kathir

Imam Ahmad said: Abdul Razzaq told us, Muammar told us, on the authority of Al-Zuhri, on the authority of Ibn Al-Musayyab, on the authority of his father, who said: When Abu Talib was about to die, the Prophet, may God bless him and grant him peace, entered upon him and Abu Jahl and Abdullah bin Abi Umayya were with him. He said, **O uncle, say, 'There is no god but God,' a word by which I will argue for you before God Almighty.** Abu Jahl and Abdullah bin Abi Umayya said, **O Abu Talib, are you turning away from the religion of Abdul Muttalib?** He said, **I am on the religion of Abdul Muttalib.** The Prophet, may God bless him

and grant him peace, said, **I will seek forgiveness for you as long as I am not forbidden from doing so.** Then the verse was revealed, **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.** He said, **And the verse was revealed about him, 'Indeed, you do not guide whom you like, but God guides whom He wills.'** Bukhari and Muslim. Imam Ahmad said: Yahya bin Adam told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu Al-Khalil, on the authority of Ali, may God be pleased with him, who said: I heard a man asking forgiveness for his parents, even though they were polytheists. I said: Does a man ask forgiveness for his parents, even though they were polytheists? He said: Did not Ibrahim ask forgiveness for his father? I mentioned that to the Prophet, may God bless him and grant him peace, and the verse was revealed: **It is not for the Prophet and those who have believed to ask forgiveness for polytheists 1:13.** He said: When he died, I do not know whether Sufyan said it, or Israel said it, or it is in the hadith when he died. **I said:** This is confirmed from Mujahid that he said when he died. Imam Ahmad said: Al-Hasan bin Musa told us, Zuhair told us, Zubayd bin Al-Harith Al-Yami told us, on the authority of Muharib bin Dithar, on the authority of Ibn Buraydah, on the authority of his father, who said: We were with the Prophet, may God bless him and grant him peace, and we were on a journey. He stopped with us, and we were close to a thousand riders. He prayed two rak'ahs, then turned to us with his face and his eyes were shedding tears. Umar bin Al-Khattab stood up and said: O Messenger of God, what is the matter with you? He said, "I asked my Lord, the Almighty, to seek forgiveness for my mother, but He did not permit me, so my eyes welled up with tears out of mercy for her from the Fire. I had forbidden you from three things: I forbade you from visiting graves, so visit them, for visiting them will remind you of good. I forbade you from eating the meat of sacrifices after three days, so eat and hold back as much as you wish. I forbade you from drinking beverages in vessels, so drink from any vessel you wish, but do not drink intoxicants."

Ibn Jarir narrated from the hadith of Alqamah bin Murthad from Sulayman bin Buraydah from his father that when the Prophet (peace and blessings of God be upon him) came to Makkah, he came to a grave and sat down next to it and began to address it, then he stood up weeping. We said, **O Messenger of God, we have seen what you did.** He said, "I asked my Lord for permission to visit my mother's grave and He gave me permission. I asked Him for permission to seek forgiveness for her, but He did not give me permission." He was never seen weeping more than that day. Ibn Abi Hatim said in his interpretation of the hadeeth: My father told us, Khalid bin Khidash told us, Abdullah bin Wahb told us, on the authority of Ibn Jurayj, on the authority of Ayoub bin Hani', on the authority of Masruq, on the authority of Abdullah bin Mas'ud, who said: The Messenger of God (peace and blessings of God be upon him) went out one day to the graveyards,

so we followed him. He came and sat next to one of the graves, and he confided in it for a long time, then he wept, and we wept because of his weeping. Then he stood up and 'Umar bin Al-Khattab stood up to him and called him, then he called us, and he said, **What made you weep?** We said, **We wept because of your weeping.** He said: **The grave that I sat at is the grave of Amina, and I asked permission from my Lord to visit her, and He gave me permission.** Then he mentioned it from another source, then he mentioned a hadith from Ibn Mas'ud similar to it, in which it says: "And I asked permission from my Lord to pray for her, but He did not give me permission, and He revealed to me, 'It is not for the Prophet and those who believe,' the verse, and I was seized by what a son seizes for his father, and I had forbidden you from visiting graves, so visit them, for they remind you of the Hereafter."

Another hadith with the same meaning. Al-Tabarani said: Muhammad bin Ali Al-Marwazi told us, Abu Al-Darda Abdul Aziz bin Munib told us, Ishaq bin Abdullah bin Kaysan told us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, that when the Messenger of God, may God bless him and grant him peace, returned from the Battle of Tabuk and performed the minor pilgrimage, and when he descended from Thaniyat Ufsan, he ordered his companions to lean on the pass until he returned to them. So he went and descended upon his mother's grave and communed with his Lord for a long time, then he cried and his crying became intense and these people cried because of his crying, and they said, **The Prophet of God did not cry in this place except because God had done something to his nation that they could not bear.** So when these people cried, he stood up and returned to them and said, **What makes you cry?** They said, O Prophet of God, we cried because of your crying, and we said, perhaps something has happened in your nation that you cannot bear. He said, "No, and some of it happened, but I came down to my mother's grave and asked God to allow me to intercede for her on the Day of Resurrection, but God refused to allow me, so I took pity on her, even though she was my mother, and I cried. Then Gabriel came to me and said, "And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him." So you disassociate yourself from your mother as Abraham disassociated himself from his father. So I took pity on her, even though she was my mother, and I asked my Lord to lift four things from my nation, and He lifted two from them, but He refused to lift two. I asked my Lord to lift the stoning from the sky and the drowning from the earth, and not to confuse them into sects and not to let some of them taste the violence of others, so God lifted the stoning from the sky and the drowning from the earth, but God refused to lift the killing and chaos from them." He only went to his mother's grave because she was buried under Kada' and it was Ufsan. For them, this is a strange hadith and a strange context, and stranger than it and more reprehensible is what Al-Khatib Al-Baghdadi narrated in the book Al-Sabiq wa Al-Lahiq with an unknown chain of transmission on the authority of Aisha in a hadith that contains a story, that God revived his mother so she believed and then returned,

and likewise what Al-Suhayli narrated in Al-Rawdh with a chain of transmission that contains a group of unknown al-Nas 114: God revived his father and mother so they believed in him. Al-Hafiz Ibn Dihya said about this evidence, the gist of which is that this is a new life just as the sun returned after its setting, so Ali prayed the afternoon prayer. Al-Tahawi said: It is an authentic hadith, meaning the hadith of the sun. Al-Qurtubi said: Their revival is not impossible rationally or religiously. He said: I heard that God revived his uncle Abu Talib so he believed in him. **I said** All of this depends on the authenticity of the hadith, so if it is authentic then there is nothing wrong with it, and God knows best.

Al-Awfi said on the authority of Ibn Abbas regarding his statement: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists 3:10**, that the Prophet, may God bless him and grant him peace, wanted to ask forgiveness for his mother, but God Almighty forbade him from doing so. He said: **Indeed, Abraham, the friend of God, has asked forgiveness for his father.** So God revealed: **And Abraham's asking forgiveness for his father was only because of a promise he had made to him 3:10**. Ali bin Abi Talhah said on the authority of Ibn Abbas regarding this verse: They used to ask forgiveness for them until this verse was revealed. So they refrained from asking forgiveness for their dead, and they were not forbidden from asking forgiveness for the living until they died. Then God revealed: **And Abraham's asking forgiveness for his father 3:10**. Qatada said regarding the verse: It was mentioned to us that some men from the companions of the Prophet, may God bless him and grant him peace, said: O Prophet of God, some of our fathers were good neighbors, maintained family ties, freed the captives, and fulfilled their obligations. Should we not ask forgiveness for them? He said: The Prophet, may God bless him and grant him peace, said: **Yes, by God, I seek forgiveness for my father as Abraham sought forgiveness for his father.** Then God revealed: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists**, until he reached the words *Hellfire*. Then God Almighty excused Abraham, peace be upon him, and said: **And it was not for Abraham to ask forgiveness for his father**, the verse. He said: And it was mentioned to us that the Prophet of God, may God bless him and grant him peace, said: "God revealed to me words that entered my ears and settled in my heart: I was commanded not to ask forgiveness for one who died a polytheist, and whoever gives his surplus wealth, it is better for him, and whoever withholds it, it is worse for him, and God does not blame anyone for what is sufficient."

Al-Thawri said, on the authority of Al-Shaibani, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: A Jewish man died and he had a Muslim son, but he did not go out with him. This was mentioned to Ibn Abbas, who said: He should have walked with him, buried him, and prayed for his well-being as long as he was alive. Then when he died, he left him to his own affairs. Then he said: "And Abraham's seeking of forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him." He did not

And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was most kind and forbearing.

pray. And what testifies to its authenticity is what Abu Dawud and others narrated on the authority of Ali, may God be pleased with him, that when Abu Talib died, I said, **O Messenger of God, your uncle, the misguided old man, has died.** He said, **Go and bury him and do not say anything until you come to me.** So he mentioned the entire hadith. And it was narrated that when the funeral of his uncle Abu Talib passed by him, may God bless him and grant him peace, he said, **May mercy reach you, O uncle.** And Ata' ibn Abi Rabah said, "I would not neglect to pray for any of the people of the Qiblah, even if it were an Ethiopian woman who was pregnant from fornication, because I have not heard God prohibit prayer except for the polytheists. God Almighty says, "It is not for the Prophet and those who have believed to ask forgiveness for the polytheists."

Ibn Jarir narrated, on the authority of Ibn Wakee', on the authority of his father, on the authority of Asma bin Zamil, on the authority of his father, who said: I heard Abu Hurairah say: May God have mercy on a man who seeks forgiveness for Abu Hurairah and his mother. I said: And for his father? He said: No. He said: My father died as a polytheist, and his statement: **And when it became clear to him that he was an enemy of God, he disowned him.** Ibn Abbas said: Ibrahim continued to seek forgiveness for his father until he died, and when it became clear to him that he was an enemy of God, he disowned him. In another narration: When he died, it became clear to him that he was an enemy of God. This is what Mujahid, Ad-Dahhak, Qatadah, and others, may God have mercy on them, said. Ubayd ibn Umair and Sa'id ibn Jubayr said: He will disown him on the Day of Resurrection until he meets his father, and on his father's face is dust and dirt, and he will say: O Ibrahim, I used to disobey you, but today I do not disobey you. He will say: O Lord, did you not promise me that you would not disgrace me on the Day of Resurrection? What disgrace is greater than that of my distant father? It will be said: Look behind you, and there he is a hyena covered in blood, that is, he has been transformed into a hyena, then he will be dragged by his legs and thrown into the Fire. And his saying: **Indeed, Abraham was most compassionate and forbearing.** Sufyan al-Thawri and others said: On the authority of Asim ibn Bahdal, on the authority of Zur ibn Hubaish, on the authority of Abdullah ibn Masoud, that he said: **Awwa is supplication.** And it was narrated in this way from more than one source: On the authority of Ibn Masoud, and Ibn Jarir said: Al-Muthanna told me, Al-Hajjaj ibn Munhal told us, Abdul Hamid ibn Bahram told us, Shahr ibn Hawshab told us, on the authority of Abdullah ibn Shaddad ibn al-Haad, who said: While the Prophet, may God bless him and grant him peace, was sitting, a man said: O Messenger of God, what is awwa? He said: **The one who beseeches.** He said: **Indeed, Abraham was most compassionate and forbearing.** And Ibn Abi Hatim narrated it: From the hadith of Ibn al-Mubarak, on the authority of Abdul Hamid ibn Bahram, with it, and its wording is: He said: **The one who beseeches and beseeches and**

supplicates. And al-Thawri said, on the authority of Salamah ibn Kuhayl, on the authority of Muslim al-Batin, on the authority of Abu al-Ghadir, that he asked Ibn Masoud about awwa and he said: He is the Most Merciful. And Mujahid, Abu Maysarah, Umar ibn Shurahbil, al-Hasan al-Basri, Qatadah, and others said the same, meaning the Most Merciful, meaning to the servants of God.

Ibn Al-Mubarak said on the authority of Khalid on the authority of Ikrimah on the authority of Ibn Abbas, he said: **Al-Awah is the one who is certain in the language of Abyssinia.** Al-Awfi said the same on the authority of Ibn Abbas that it is *al-Muwakeen*. Mujahid and Ad-Dahhak said the same. Ali bin Abi Talhah and Mujahid said on the authority of Ibn Abbas: **Al-Awah is the believer.** Ali bin Abi Talhah added on his authority: **He is the repentant believer.** Al-Awfi said on his authority that it is the believer in the language of Abyssinia. Ibn Jurayj said the same that it is the believer in the language of Abyssinia.

Imam Ahmad said: Musa told us, Ibn Lahi'ah told us, on the authority of Al-Harith bin Yazid, on the authority of Ali bin Rabah, on the authority of Uqbah bin Amir, that the Messenger of God, may God bless him and grant him peace, said to a man called Dhu Al-Bijadayn, **He is the one who glorifies God.** That is because he was a man who, when God was mentioned in the Qur'an, would raise his voice in supplication. It was narrated by Ibn Jarir. Saeed bin Jubair and Al-Sha'bi said, **The one who glorifies God is the one who praises God.** Ibn Wahb said, on the authority of Mu'awiyah bin Salih, on the authority of Abu Al-Zahariyyah, on the authority of Jubayr bin Nufayr, on the authority of Abu Al-Darda', may God be pleased with him, who said, **No one maintains the Duha prayer bead except the one who glorifies God.** Shafi bin Mani' said, on the authority of Abu Ayoub, **The one who glorifies God is the one who, when he remembers his sins, seeks forgiveness for them.** It was narrated by Mujahid, on the authority of the one who glorifies God, who secretly commits a sin and then secretly repents from it. All of this was mentioned by Ibn Abi Hatim, may God have mercy on him. Ibn Jarir said: Ibn Wakee' told us, Al-Maharibi told us, on the authority of Hajjaj, on the authority of Al-Hakam, on the authority of Al-Hasan bin Muslim bin Bayan, that a man used to frequently mention God and glorify God, so he mentioned that to the Prophet, may God bless him and grant him peace, and he said, **He is the one who glorifies God.**

He also said: Abu Kurayb narrated to us, Ibn Hani' narrated to us, Al-Munhal bin Khalifa narrated to us, on the authority of Hajjaj bin Artah, on the authority of Ata', on the authority of Ibn Abbas, that the Prophet, may God bless him and grant him peace, buried a dead person and said: **May God have mercy on you, for you were indeed a recitation of the Qur'an.** Shu'bah narrated on the authority of Abu Yunus Al-Bahili, who said: I heard a man in Mecca who was originally Roman and was a storyteller, narrating on the authority of Abu Dharr, who said: There was a man

who used to circumambulate the Sacred House and say in his supplication: **Oh, oh**. So he mentioned that to the Prophet, may God bless him and grant him peace, and he said: **He is indeed a recitation of the Qur'an**. He said: So I went out one night and saw the Messenger of God, may God bless him and grant him peace, burying that man at night with a lamp. This is a strange hadith narrated by Ibn Jarir. It was narrated on the authority of Ka'b Al-Ahbar that he said: I heard **Indeed, Ibrahim was indeed a recitation of the Qur'an**. He said: Whenever the Fire was mentioned, he would say: **Oh, from the Fire**. Ibn Jurayj said on the authority of Ibn Abbas: **Indeed, Ibrahim was indeed a recitation of the Qur'an**. He said: A jurist. Imam Abu Ja'far bin Jarir said: The most correct of the sayings is the saying of the one who said that it is a supplication, and it is appropriate for the context, and that is because when God Almighty mentioned that Abraham only asked forgiveness for his father for a promise he had made to him, and Abraham was a frequent supplicant and forbearing towards those who wronged him and caused him harm, and for this reason he asked forgiveness for his father despite his severe harm to him in his saying: **Are you averse to my gods, O Abraham? If you do not desist, I will stone you, and leave me for a long time**. He said, "Peace be upon you! I will ask forgiveness for you from my Lord. Indeed, He is ever Gracious to me." So he was forbearing towards him despite his harm to him, and he supplicated for him and asked forgiveness, and for this reason God Almighty said: **Indeed, Abraham was most kind and forbearing**.

Fath al-Qadir

His saying: 114- **And it was not Abraham's seeking forgiveness for his father** The verse: God the Almighty mentioned the reason for Abraham's seeking forgiveness for his father, which was because of a promise that Abraham had made to his father to seek forgiveness for him. But he left that and disavowed him when it became clear to him that he was an enemy of God, and that he did not deserve forgiveness. This indicates that He only promised him before it became clear to him that he was one of the people of the Fire and one of the enemies of God. So there is no need for the question that many commentators raise, how was that hidden from Abraham, since the prohibition of seeking forgiveness for one who persists in disbelief and dies upon it was not hidden from him, and he did not know that except by God the Almighty informing him that he was an enemy of God. For the establishment of this enmity indicates disbelief. Likewise, our Prophet, may God bless him and grant him peace, did not know that it was forbidden until after God informed him of this verse. This is a ruling that is only established by hearing, not by reason. It was said: What is meant by Abraham's seeking forgiveness for his father is his calling to Islam, and this is very weak. It was said: What is meant by seeking forgiveness in this verse is the prohibition of praying over the funerals of the infidels, so it is like His saying: **And never pray over any of them who dies**. There is no need to interpret seeking forgiveness as prayer, nor is there any resort to that. Then God Almighty concluded this verse with great praise for Abraham, saying: **Indeed, Abraham was one of those**

who grieved. And he grieved a lot, as the exaggerated form indicates.

Scholars differed about the meaning of Al-Awwah. Ibn Masoud and Ubaid bin Umair said: It is the one who supplicates a lot. Al-Hasan and Qatadah said: It is the one who is merciful to the servants of God. It was narrated from Ibn Abbas: It is the believer in the language of Abyssinia. Al-Kalbi said: It is the one who remembers God in the barren land. The same was narrated from Ibn Al-Musayyab. It was also said: It is the one who remembers God a lot without restriction. This was narrated from Uqbah bin Amir. It was also said: It is the one who recites a lot. This was narrated from Ibn Abbas. It was also said: It is the jurist. This was said by Mujahid and Al-Nakha'i. It was also said: It is the one who is humble and submissive. This was narrated from Abdullah bin Shaddad bin Al-Haad. It was also said: It is the one who seeks forgiveness for his sins when he remembers them. This was narrated from Abu Ayoub. It was also said: It is the compassionate. This was said by Abdul Aziz bin Yahya. He said: It is the teacher of good. It was also said: It is the one who turns away from everything that God hates. This was said by Ata'. The meaning of awaah in the language is the one who groans a lot because of his sins, so he says for example: **Ah, from my sins, ah, from what I am being punished with because of them**, and the like. Al-Farra' said the same, and it was narrated on the authority of Abu Dharr. The meaning of groaning is that the chest hears the sound of a deep sigh. It is stated in Al-Sahah: A man groans a groaning, and groans a groaning if he says *Oh*, and the noun derived from it is *ahah* with a long vowel. He said:

If I leave her at night, she groans like a sad man

Haleem is the one who is very patient, as the exaggerated form indicates. He is the one who forgives sins and is patient with harm. It was said that he is the one who never punishes anyone except God.

Al-Bukhari, Muslim and others narrated on the authority of Saeed bin Al-Musayyab on the authority of his father who said: "When the death of Abu Talib was approaching, the Prophet, may God bless him and grant him peace, entered and Abu Jahl and Abdullah bin Umayya were with him. The Prophet, may God bless him and grant him peace, said: 'O uncle, say there is no god but God and I will argue for you with it before God.' Abu Jahl and Abdullah bin Umayya said: 'O Abu Talib, do you reject the religion of Abdul Muttalib?' The Messenger of God, may God bless him and grant him peace, began to present it to him, while Abu Jahl and Abdullah were refusing to say that statement. Abu Talib said the last thing he said to them: 'He is on the religion of Abdul Muttalib,' and he refused to say there is no god but God. The Prophet, may God bless him and grant him peace, said: 'I will seek forgiveness for you as long as I am not forbidden from doing so.' Then the verse 'It is not for the Prophet' was revealed, and God revealed about Abu Talib: 'Indeed, you do not guide whom you like, but God guides whom He wills.'" Ibn Abi Shaybah, Ahmad, Al-Tirmidhi, Al-Nasa'i, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, Al-Hakim **who authenticated it**, Ibn Mardawayh, Al-Bayhaqi in Shu'ab Al-Iman, and

And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was most kind and forbearing.

Al-Dhiya' in Al-Mukhtara narrated on the authority of Ali who said: I heard a man asking forgiveness for his parents even though they were polytheists. I said: Do you ask forgiveness for your parents even though they were polytheists? He said: Did not Ibrahim ask forgiveness for his father? I mentioned that to the Prophet (peace and blessings of God be upon him), and the verse **It is not for the Prophet** was revealed. Ibn Sa'd narrated

Ibn Asakir narrated on the authority of Ali that he said: "I informed the Prophet, may God bless him and grant him peace, of the death of Abu Talib, and he cried. He said: 'Go and wash him, shroud him and bury him, may God forgive him and have mercy on him.' So I did, and the Messenger of God, may God bless him and grant him peace, kept asking God's forgiveness for him for days and would not leave his house until the verse 'It was not for the Prophet' was revealed to him." It has been narrated that the reason for the revelation of the verse was the Prophet's asking God's forgiveness for Abu Talib through many chains of transmission: one of them is from Muhammad ibn Ka'b according to Ibn Abi Hatim and Abu al-Shaykh, mursal. One of them is from Amr ibn Dinar according to Ibn Jarir, and it is also mursal. One of them is from Sa'id ibn al-Musayyab according to Ibn Jarir, and it is also mursal. One of them is from 'Umar ibn al-Khattab according to Ibn Sa'd, Abu al-Shaykh and Ibn Asakir. One of them is from al-Hasan al-Basri according to Ibn Asakir, and it is mursal. It was narrated that it was revealed because of the Prophet's visit to his mother's grave and his seeking forgiveness for her, from the chain of transmission of Ibn Abbas according to At-Tabarani and Ibn Mardawayh, and from the chain of transmission of Ibn Masoud according to Ibn Abi Hatim, Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi in Ad-Dala'il, and from Buraydah according to Ibn Mardawayh. What is in the two Sahih's takes precedence over what is not in them, assuming that it is authentic, especially since it is mostly weak. Ibn Al-Mundhir narrated from Ibn Abbas regarding his statement: **And your Lord has decreed that you worship none but Him** to his statement: **As they brought me up [when I was] small**, he said: Then he made an exception and said: **It was not for the Prophet** to his statement: **Except because of a promise He had made to him**. Ibn Jarir and Ibn Abi Hatim narrated from Qatadah regarding his statement: **But when it became clear to him that he was an enemy of God**, he said: It became clear to him when he died and he knew that repentance had ceased from him. Al-Faryabi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, Abu Bakr Al-Shafi'i in his Fawa'id and Al-Dhiya' in Al-Mukhtara narrated on the authority of Ibn Abbas who said: Ibrahim kept asking forgiveness for his father until he died. When he died, it became clear to him that he was an enemy of God, so he disavowed him. Ibn Mardawayh narrated on the authority of Jabir that a man used to raise his voice in remembrance of God. A man said: Why don't you lower your voice? The Messenger of God (peace and blessings of God be upon him) said: Leave him, for he is a pious person.

At-Tabarani and Ibn Mardawayh narrated on the authority of Uqbah ibn Amir that the Messenger of God (peace and blessings of God be upon him) said to a man called Dhu Al-Najadayn: He is a pious person, because he used to mention God a lot in the Quran and in supplication. Ahmad also narrated on the authority of Musa ibn Lahi'ah on the authority of Al-Harith ibn Yazid on the authority of Ali ibn Rabah on the authority of Uqbah ibn Amir, and he mentioned it. Ibn Jarir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Abdullah ibn Shaddad ibn Al-Haad who said: A man said: O Messenger of God, what is a pious person? He said: The one who is humble and supplicates with humility. If this is proven, then it is necessary to accept it and give it precedence over what the linguists have mentioned regarding the meaning of *al-wah*, and its chain of transmission according to Ibn Jarir is as follows: Al-Muthanna told me, Al-Hajaj bin Munhal told me, Abdul Hamid bin Bahram told us, Shahr bin Hawshab told us on the authority of Abdullah bin Shaddad, and he mentioned it. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **Indeed, Abraham was most compassionate and forbearing**, he said: Part of his forbearance was that if a man from his people harmed him, he would say to him: May God guide you.

Tafsir al-Baghawi

114- The Almighty said: **And Abraham's seeking forgiveness for his father was only because of a promise he had made to him**. Some of them said: The *ha* in *him* refers back to Abraham, peace be upon him. And the promise was from his father, because his father had promised him that he would convert to Islam, so Abraham said to him, **I will ask forgiveness for you from my Lord**, meaning if you convert to Islam.

Some of them said that the letter *ha* refers to the father, because Abraham promised his father that he would ask forgiveness for him in the hope that he would convert to Islam. This is his saying: **I will ask forgiveness for you from my Lord**. This is indicated by the reading of al-Hasan: He promised her his father, with the unified *ba*'.

The evidence that the promise was from Abraham, and that the repentance was in the case of the father's polytheism, is the Almighty's saying: **There has certainly been for you a good example in Abraham**, until He said: **Except for the saying of Abraham to his father, 'I will surely ask forgiveness for you'** Al-Mumtahanah 4. So He made it clear that Abraham was not a model in this repentance, but rather he asked forgiveness for him while he was a polytheist because of the promise, hoping that he would become Muslim.

So when it became clear to him that he was an enemy of God, because he died in disbelief, **he disavowed**

him. It was said: So when it became clear to him in the Hereafter that he was an enemy of God, he disavowed him, meaning: he disavowed him, and that is what:

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ismail bin Abdullah told us, my brother Abdul Hamid told me, on the authority of Ibn Abi Tha'lab, on the authority of Saeed Al-Maqburi, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: "Abraham will meet his father Azar on the Day of Resurrection, and on Azar's face will be dark and dusty. Abraham will say to him: Did I not tell you not to disobey me? His father will say to him: Today I will not disobey you. Abraham, peace be upon him, will say: O my Lord, you promised me that you would not disgrace me on the Day of Resurrection, so what disgrace is greater than my father's being further away? God Almighty will say: I have forbidden Paradise to the disbelievers. Then it will be said: O Abraham, what is beneath your feet? He will look and see a slaughtered animal covered in blood. He will be seized by its legs and thrown into the Fire." In another narration: He will disown him on that day.

God Almighty said: **Indeed, Abraham was most compassionate and forbearing.** They differed regarding the meaning of **most compassionate**. It was stated in the hadith: **Indeed, most compassionate is the humble and supplicant.**

Abdullah bin Masoud said: The supplication is the piety.

On the authority of Ibn Abbas, he said: He is the repentant believer.

Al-Hasan and Qatada said: The most compassionate is the most merciful to the servants of God.

Mujahed said: The one who is steadfast is the one who is certain.

Akrima said: It is the certainty in the language of Abyssinia.

Kaab Al-Ahbar said: He is the one who groans a lot. Abraham, peace be upon him, used to say a lot: **Ah from the fire**, before ah was of no use.

It was said: He is the one who groans from sins.

Uqba bin Aamer said: The one who is afflicted with remembrance of God Almighty a lot.

On the authority of Saeed bin Jubair, he said: **Al-Wah is the one who praises.** It was narrated on his authority: **Al-Wah is the one who teaches good.**

Al-Nakha'i said: He is the jurist.

Ata' said: He is the one who turns away from everything that God hates. He also said: He is the one who fears Hell.

Abu Ubaidah said: He is the one who groans with compassion and fear, and who beseeches with certainty. He means that his beseeching should be certain and necessary for obedience.

Al-Zajaj said: Abu Ubaidah's statement contains most

of what has been said about the groaner.

Its origin: from groaning, which is when the chest hears the sound of someone breathing heavily, and the verb from it is oh and groan, and the forbearing is forgiving of whoever insults him or harms him, as he said to his father, when he threatened him, and his saying: **If you do not desist, I will stone you, so leave me for a long time.** He said, "Peace be upon you. I will ask forgiveness for you from my Lord." **Maryam - 46**

On the authority of Ibn Abbas, may God be pleased with him, he said: The forbearing is the master.

Tafsir al-Baidawi

114. **:And the seeking of forgiveness of Abraham for his father was only because of a promise he had made to him.** Abraham promised his father by saying: **I will surely ask forgiveness for you** meaning I will ask your forgiveness by granting him success in faith, for that nullifies what came before it, and this is indicated by the reading of the one who reads **his father**, or **Abraham's father promised her**, which is the promise of faith. **But when it became clear to him that he was an enemy of God** in that he died in disbelief, or it was revealed to him that he would not believe, **he disowned him** cut off his seeking of forgiveness. **Indeed, Abraham was most compassionate** for he groaned a lot, and this is a metaphor for his excessive compassion and the softness of his heart. *Forbearing* patient with harm, and the sentence is to explain what prompted him to seek forgiveness for him despite his resentment towards him.

Surat al-Tawbah 9:115

And God would not lead a people astray after He has guided them until He makes clear to them what they should avoid. Indeed, God is Knowing of all things.

Surat al-Tawbah 9:115

And God would not lead a people astray after He has guided them until He makes clear to them what they should avoid. Indeed, God is Knowing of all things.

Tafsir al-Jalalayn

115 - **And God would not mislead a people after He has guided them to Islam until He makes clear to them what they should avoid** of actions, so they do not avoid it and thus deserve to be misled **Indeed, God is Knowing of all things** and from Him He deserves to be misled and guided.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And God would not have decreed that you, in your seeking forgiveness for your dead polytheists, were misguided, after He had granted you guidance and enabled you to believe in Him and His Messenger, until He had presented to you a prohibition against it, and you had abandoned it. But before He made clear to you the abhorrence of that by forbidding it, and then you transgressed His prohibition to what He forbade you from, then He does not judge you to be astray, because obedience and disobedience only come from the one who is commanded and the one who is forbidden. As for the one who is not commanded and is not forbidden, then he is not obedient or disobedient in what he is not commanded and is not forbidden from. **Indeed, God is Knowing of all things.** The Most High says: Indeed, God is All-Knowing of what was mixed up in your souls when God forbade you from seeking forgiveness for your dead polytheists, from impatience over what you had previously sought forgiveness for them before He had preceded you with the prohibition of it, and other than that of the secrets of your affairs and the affairs of His servants and their outward appearances, so He made clear to you His patience in that upon you, so that He may remove from you the burden of sorrow thereby.

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **To mislead a people after He has guided them until He makes clear to them what they should avoid**, he said: God's clarification to the believers in seeking forgiveness for the polytheists in particular, and in His clarification of His obedience and disobedience in general, so do it or leave 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: **And God would not mislead a people after He has guided them until He makes clear to them what they should avoid.** He said: God's clarification to the believers: that they should not ask forgiveness for the polytheists in particular, and in His clarification is His obedience and disobedience in general, so do it or leave it.

... He said, Ishaq told us, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **And God would not mislead a people after He has guided them until He makes clear to them what they should avoid**, he said: God makes clear to the believers that they should not seek forgiveness for the polytheists, in His clarification, in His obedience and in His disobedience, so do it or leave it.

Tafsir al-Qurtubi

God Almighty says: **And God would not lead a people astray after He has guided them.** That is, God would not cause misguidance to fall into their hearts after guidance until He made clear to them what they should avoid and they did not avoid it, and then they would deserve to be led astray.

I said: In this is the clearest evidence that if sins are committed and their veil is violated, they are a cause of misguidance and ruin, and a ladder to abandoning guidance and righteousness. We ask God for success, guidance and righteousness by His grace. Abu Amr ibn al-Ala' **may God have mercy on him** said about His statement: **until He makes clear to them:** meaning until He uses His command to argue with them, as He said: **And when We desire to destroy a city, We command its affluent ones, but they defiantly disobey therein** (al-Isra' 17:16). Mujahid said: until He makes clear to them, meaning the command of Abraham, that they should not ask forgiveness for the polytheists in particular, and that He makes clear to them obedience and disobedience in general. It was narrated that when the prohibition of alcohol was revealed and was made strict, they asked the Prophet (blessings and peace of God be upon him) about someone who died while drinking it, so God revealed: **And God would never lead a people astray after He has guided them until He makes clear to them what they should avoid** (al-Isra' 17:16). This verse is a refutation of the Mu'tazilah and others who say that their guidance and faith are created, as mentioned above.

God Almighty says: **Indeed, God is Knowing of all things.**

Tafsir Ibn Kathir

God Almighty says, informing about His noble self and His just judgment: He does not lead a people astray after conveying the message to them, until the proof has been established against them, as God Almighty said: **As for Thamud, We guided them** *verse*. And Mujahid said about God Almighty's statement: **And God would not lead a people astray after He had guided them** *verse*, he said that God Almighty's statement to the believers about not seeking forgiveness for the polytheists in particular, and in His statement to them about His disobedience and obedience in general, so do it or leave it. Ibn Jarir said: God Almighty says: "God would not have decreed that you seek forgiveness for your dead polytheists by going astray after He has provided you with guidance and enabled you to believe in Him and His Messenger, until He has presented to you a prohibition against it and you have abandoned it. But before He made clear to you the undesirability of that by prohibiting it, and you did not waste His prohibition on what He prohibited you from, then He does not judge him to be astray, for obedience and disobedience only occur from the one who is commanded and the one who is prohibited. As for the one who is not commanded and the one who is not prohibited, then he is neither obedient nor disobedient in what he was not commanded and the one who is not prohibited from."

And the Almighty said: "Indeed, to God belongs the dominion of the heavens and the earth. He gives life and causes death. And you have not besides God any protector or helper." Ibn Jarir said, this is an exhortation from God Almighty to His believing servants to fight the polytheists and the kings of disbelief, and to trust in the victory of God, the Owner of the heavens and the earth, and not to be afraid of His enemies, for they have no protector or helper besides God. Ibn Abi Hatim said: Ali ibn Abi Dulamah al-Baghdadi told us, Abd al-Wahhab ibn Ata' told us, Saeed told us, on the authority of Qatadah, on the authority of Safwan ibn Mahraz, on the authority of Hakim ibn Hizam, who said: While the Messenger of God, may God bless him and grant him peace, was among his companions, he said to them: **Do you hear what I hear?** They said, **We do not hear anything.** The Messenger of God, may God bless him and grant him peace, said, "I hear the creaking of the sky, and it is not to be blamed for creaking. There is not a place in it the size of a hand's breadth but that there is an angel prostrating or standing over it." Ka'b al-Ahbar said, "There is not a place the size of a needle's eye on the earth but that there is an angel assigned to it who raises knowledge of that to God. The angels of the sky are more numerous than the dust, and the bearers of the Throne, the distance between the heel of one of them and his brain is a journey of one hundred years."

Fath al-Qadir

When the previous verse was revealed prohibiting seeking forgiveness for the polytheists, a group of those who sought forgiveness for them feared punishment from God because of that seeking forgiveness, so God Almighty revealed: 115- **And God would never lead a people astray** etc.: meaning that

God Almighty does not cause misguidance upon a people, nor does He call them astray after He has guided them to Islam and the implementation of its laws, unless they commit any of the forbidden things after it becomes clear to them that it is forbidden. However, before it becomes clear to them, there is no sin upon them and they will not be held accountable for it. The meaning of **until He makes clear to them what they should avoid** is until it becomes clear to them what they must avoid of the forbidden things of the law. **Indeed, God is Knowing of all things** of what is permissible for His servants and what is forbidden to them, and of all the things that He created.

Tafsir al-Baghawi

115- The Almighty said: **And God would not misguide a people after He had guided them** the verse. Its meaning is: God would not have judged you to be misguided by abandoning the commands to ask forgiveness for the polytheists, **until He makes clear to them what they should avoid**, meaning until He presents to you the prohibition, so if it becomes clear and you do not follow it, then at that point you deserve to be misguided.

Mujahid said: God's statement to the believers regarding not seeking forgiveness for the polytheists in particular, and His statement to them regarding His disobedience and obedience in general, so do it or leave it.

Ad-Dahhak said: God would not punish a people until He made clear to them what they do and what they leave behind.

Muqatil and Al-Kalbi said: This is about the abrogated verses, and that is because some people came to the Prophet, may God bless him and grant him peace, and they converted to Islam, and alcohol was not forbidden, and the qiblah was not turned towards the Kaaba, so they returned to their people and they were in that state, then alcohol was forbidden and the qiblah was turned, and they had no knowledge of that, then after that they came to Madinah and found that alcohol had been forbidden and the qiblah had been turned, so they said: O Messenger of God, you were of one religion and we are of another, so we are astray? So God Almighty revealed: **And God would not lead a people astray after He has guided them**, meaning: God would not invalidate the work of a people who knew of the abrogated verse until the abrogating verse was made clear to them. **Indeed, God is Knowing of all things**, then He glorified Himself and said:

Tafsir al-Baidawi

115. **And God would not lead a people astray** that is, to call them astray and hold them accountable **after He has guided them** to Islam. **Until He makes clear to them what they should avoid** until He makes clear to them the danger of what they must avoid, as if it were a statement of the excuse of the Messenger, may God bless him and grant him peace, in what he said to his

Surat al-Tawbah 9:115

And God would not lead a people astray after He has guided them until He makes clear to them what they should avoid. Indeed, God is Knowing of all things.

uncle or to someone who sought forgiveness for his polytheist ancestors before the prohibition. It was said that it was about a people who continued with the first command regarding the Qiblah, wine, and the like, and in sum it is evidence that the heedless one is not held accountable. **Indeed, God is Knowing of all things** so He knows their situation in both cases.

Surat al-Tawbah 9:116

Indeed, to God belongs the dominion of the heavens and the earth. He gives life and causes death. And you have not besides God any protector or helper.

Tafsir al-Jalalayn

116 - (Indeed, to God belongs the dominion of the heavens and the earth. He gives life and causes death. And you have not, O people, besides God, any protector or helper to protect you from Him.)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: God, O people, has the authority and dominion over the heavens and the earth, and over all the kings below Him. His slaves and servants, their life and death are in His hand. He gives life to whomever He wills of them, and causes death to whomever He wills of them. So do not be afraid, O believers, of fighting those kings who disbelieve in Me, whether they are the kings of Rome, or the kings of Persia and Abyssinia, or others. Invade them and strive against them in My obedience, for I am the One who honors whomever I will of them and of you, and the One who humiliates whomever I will.

This is an exhortation from God, the Most High, to the believers to fight every Mamluk who disbelieved in Him, as an enticement from Him to wage war against them.

And His statement: **And you have no protector or helper besides God**, meaning: You have no one who is your ally besides God to support you against Him, if you disobey the command of God and He punishes you for disobeying His command, to rescue you from His punishment, **nor a helper**, to support you from Him if He intends evil for you. He says: So trust in God, fear Him, and strive in His cause against those who disbelieve in Him, for He has purchased from you your lives and your properties in exchange for Paradise, you fight in His cause, killing and being killed.

Tafsir al-Qurtubi

"Indeed, to God belongs the dominion of the heavens and the earth. He gives life and causes death. And you have not besides God any protector or helper." Its meaning has been mentioned more than once.

Tafsir Ibn Kathir

God Almighty says, informing about His noble self and His just judgment: He does not lead a people astray after conveying the message to them, until the proof has been established against them, as God Almighty said: **As for Thamud, We guided them** *verse*. And

Mujahid said about God Almighty's statement: **And God would not lead a people astray after He had guided them** *verse*, he said that God Almighty's statement to the believers about not seeking forgiveness for the polytheists in particular, and in His statement to them about His disobedience and obedience in general, so do it or leave it. Ibn Jarir said: God Almighty says: "God would not have decreed that you seek forgiveness for your dead polytheists by going astray after He has provided you with guidance and enabled you to believe in Him and His Messenger, until He has presented to you a prohibition against it and you have abandoned it. But before He made clear to you the undesirability of that by prohibiting it, and you did not waste His prohibition on what He prohibited you from, then He does not judge him to be astray, for obedience and disobedience only occur from the one who is commanded and the one who is prohibited. As for the one who is not commanded and the one who is not prohibited, then he is neither obedient nor disobedient in what he was not commanded and the one who is not prohibited from."

And the Almighty said: "Indeed, to God belongs the dominion of the heavens and the earth. He gives life and causes death. And you have not besides God any protector or helper." Ibn Jarir said, this is an exhortation from God Almighty to His believing servants to fight the polytheists and the kings of disbelief, and to trust in the victory of God, the Owner of the heavens and the earth, and not to be afraid of His enemies, for they have no protector or helper besides God. Ibn Abi Hatim said: Ali ibn Abi Dulamah al-Baghdadi told us, Abd al-Wahhab ibn Ata' told us, Saeed told us, on the authority of Qatadah, on the authority of Safwan ibn Mahraz, on the authority of Hakim ibn Hizam, who said: While the Messenger of God, may God bless him and grant him peace, was among his companions, he said to them: **Do you hear what I hear?** They said, **We do not hear anything.** The Messenger of God, may God bless him and grant him peace, said, "I hear the creaking of the sky, and it is not to be blamed for creaking. There is not a place in it the size of a hand's breadth but that there is an angel prostrating or standing over it." Ka'b al-Ahbar said, "There is not a place the size of a needle's eye on the earth but that there is an angel assigned to it who raises knowledge of that to God. The angels of the sky are more numerous than the dust, and the bearers of the Throne, the distance between the heel of one of them and his brain is a journey of one hundred years."

Fath al-Qadir

116- "Indeed, to God belongs the dominion of the heavens and the earth. He gives life and causes death. And you have not besides God any protector or helper." Then He explained to them that He, glory be to Him, has the dominion of the heavens and the earth. No one shares that with Him, and no one disputes with Him. He disposes of His dominion as He wills, including that He gives life to whomever He wills to give life, and causes death to whomever He wills to cause death. And for His servants besides Him, there is no protector to befriend them or helper to aid them. So do not ask forgiveness for the polytheists, even if they are relatives, for kinship does not benefit anything

Surat al-Tawbah 9:116

Indeed, to God belongs the dominion of the heavens and the earth. He gives life and causes death. And you have not besides God any protector or helper.

and does not have any effect. Rather, the disposition of all things belongs to God alone.

Tafsir al-Baghawi

116-Indeed, to God belongs the dominion of the heavens and the earth. He rules as He wills. **He gives life and causes death, and you have not besides God any protector or helper.**

Tafsir al-Baidawi

116. "Indeed, to God belongs the dominion of the heavens and the earth. He gives life and causes death. And you have not besides God any protector or helper." When He prevented them from seeking forgiveness for the polytheists, even if they were relatives, and this included the obligation to disavow them completely, He explained to them that God is the owner of everything that exists and is in charge of its affairs and is the dominant over it, and that no guardianship or support is possible for Him except from Him, so that they would direct their evil towards Him and disavow everything other than Him, so that there would remain for them no goal in what they do and leave other than Him.

Surat al-Tawbah 9:117

God has already accepted the repentance of the Prophet and the Muhajireen and the Ansar who followed him during the time of hardship after the hearts of a party of them had almost deviated. Then He accepted their repentance. Indeed, He is to them Kind and Merciful.

Tafsir al-Jalalayn

117 - **God has indeed accepted the repentance of the Prophet, the Muhajireen, and the Ansar who followed him in the hour of hardship** that is, at that time, which was their situation in the Battle of Tabuk, when two men would share a date and ten would follow one camel, and the war became so intense that they drank the dung **after the hearts of a party of them had almost swerved** with the letter ya and the letter ta, **they were inclined** from following him to lagging behind because of the hardship they were in **then He accepted their repentance** with steadfastness **for He is to them Kind and Merciful**

Tafsir al-Suyuti

As for the Almighty's saying: **God has indeed accepted the repentance of the Prophet.** Verses narrated by Al-Bukhari and others on the authority of Ka'b bin Malik, who said: "I did not stay behind from the Prophet, may God bless him and grant him peace, in any battle he fought except Badr, until the Battle of Tabuk, which was the last battle he fought, and he gave the people the call to depart." He mentioned the hadith in its entirety, and in it: "So God revealed our repentance: God has indeed accepted the repentance of the Prophet and the emigrants," until His saying: **Indeed, God is the Acceptor of Repentance, the Most Merciful.** He said: "And about us it was also revealed: 'Fear God and be with the truthful.'"

Tafsir al-Tabari

Abu Ja'far said: The Most High says: God has granted repentance to His command and obedience, to His Prophet Muhammad, may God bless him and grant him peace, and to the emigrants from their homes and their clan to the abode of Islam, and to the supporters of His Messenger in God, who followed the Messenger of God in the hour of hardship among them in terms of provision, back-up, provisions and water, **after the hearts of a party of them had almost deviated**, meaning: after the hearts of some of them had almost turned away from the truth, and doubted his religion and suspected what he had suffered of hardship and difficulty in his travel and conquest, **then He turned to them in forgiveness**, meaning: then He, may His praise be glorified, granted them repentance and returning to steadfastness in His religion, and seeing the truth that had almost become confused for them, **He is to them Kind and Merciful**, meaning: Your Lord is Kind to those whose hearts were mixed with that because of the hardship and difficulty that befell them in their travel, *Merciful* that He should not destroy them, and remove faith from them, after They did not do what they did for

God as they did for His Messenger, and they endured hardship and distress with him.

And in a similar manner to what we said about that, the people of interpretation said:

Who said that?

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: **In the hour of hardship**, in the Battle of Tabuk.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Abdullah ibn Muhammad ibn Aqil: **In the hour of hardship**, he said: They went out on a raid, two men and three on a camel. They went out in intense heat, and they were afflicted with severe thirst that day, so they began to slaughter their camels and squeeze their bellies and drink their water, and that was a time of hardship in terms of water, hardship in terms of back support, and hardship in terms of expenses.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **The hour of hardship**, he said: The Battle of Tabuk. He said: **The hardship**, they were afflicted with severe hardship, to the point that two men would split a date between them, and they would suck a single date and drink water with it.

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Those who followed him in the hour of hardship**, he said: the Battle of Tabuk.

... He said, Zakariya bin Adi told us, on the authority of Ibn Mubarak, on the authority of Muammar, on the authority of Abdullah bin Muhammad bin Aqil, on the authority of Jabir: **Those who followed him in the hour of hardship**, he said: hardship of the afternoon, hardship of provisions, and hardship of water.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **God has forgiven the Prophet and the Muhajireen and the Ansar who followed him in the hour of hardship**, the verse, those who followed the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk before the Levant in the blazing heat, despite what God knows of the hardship, they were afflicted with severe hardship in it, to the point that it was mentioned to us that two men would split a date between them, and the group would take the date between them, one would suck it and then drink from it, then another would suck it and then drink from it, so God accepted their forgiveness and returned them from their battle.

Yunus told me, he said, Ibn Wahb told us, he said, Amr ibn al-Harith told me, on the authority of Saeed ibn Abi Hilal, on the authority of Utbah ibn Abi Utbah, on the authority of Nafi' ibn Jubayr ibn Mut'im, on the authority of Abdullah ibn Abbas: It was said to Umar ibn al-Khattab, may God have mercy on him, about hardship, "Umar said: We went out with the Messenger of God, may God bless him and grant him peace, to Tabuk in intense heat, and we stopped at a

Surat al-Tawbah 9:117

God has already accepted the repentance of the Prophet and the Muhajireen and the Ansar who followed him during the time of hardship after the hearts of a party of them had almost deviated. Then He accepted their repentance. Indeed, He is to them Kind and Merciful.

place where we were afflicted with thirst, to the point that we thought our necks would be severed, to the point that a man would go looking for water, and not return until he thought his neck would be severed, to the point that a man would slaughter his camel, squeeze its dung and drink it, and put what was left on his liver. Abu Bakr said: O Messenger of God, God has accustomed you to goodness in supplication, so supplicate for us! He said: Do you like that? He said: Yes! So he raised his hands, and did not bring them back until the sky spoke, and it shaded, then it poured, and they filled what they had with them, then we went to look but did not find it had passed the army."

Ishaq bin Ziyadah Al-Attar told me, he said: Yaqub bin Muhammad told us, he said: Abdullah bin Wahb told us, he said: Amr bin Al-Harith told us, on the authority of Saeed bin Abi Hilal, on the authority of Nafi bin Jubair, on the authority of Ibn Abbas, he said: It was said to Umar bin Al-Khattab, may God have mercy on him: Tell us about the matter of the Army of Difficulty! Umar said: We went out with the Messenger of God, may God bless him and grant him peace, and then he mentioned something similar.

Tafsir al-Qurtubi

Al-Tirmidhi narrated: Abd bin Hamid told us, Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Abd al-Rahman bin Kaab bin Malik, on the authority of his father, who said:

"I did not stay behind the Prophet, may God bless him and grant him peace, in any battle he fought until the Battle of Tabuk, except Badr. The Prophet, may God bless him and grant him peace, did not rebuke anyone who stayed behind from Badr. Rather, he went out to help the caravan, and the Quraysh went out to help their caravan, and they met without an appointment, as God Almighty said. By my life, the most honorable of the Prophet's battles among the people was Badr, and I would not have liked to have witnessed it instead of my pledge of allegiance on the night of Al-Aqabah when we pledged to Islam. Then I did not stay behind after that from the Prophet, may God bless him and grant him peace, until the Battle of Tabuk, which was the last battle he fought, and the Prophet, may God bless him and grant him peace, gave permission to depart. He mentioned the hadith in full. He said: So I went to the Prophet, may God bless him and grant him peace, and he was sitting in the mosque with the Muslims around him, and he was shining like the moon. When he was pleased with something, he would shine. So I came and sat in front of him, and he said: Be glad, O Ka'b ibn Malik, for the best day that has come upon you since your mother gave birth to you. I said: O Prophet of God, is it from God or from you? He said: Rather, it is from God." Then he recited this verse: **God has forgiven the Prophet and the Muhajireen and the Ansar who followed him in the hour of hardship.** Until he reached: **God is the Acceptor of Repentance, the**

Most Merciful. He said: "And it was also revealed about us: 'Fear God and be with the truthful.'" And he mentioned the hadith. It will come in its entirety from Sahih Muslim in the story of the three, God willing.

Scholars differed regarding this repentance that God bestowed upon the Prophet (peace and blessings of God be upon him), the Muhajireen and the Ansar. Ibn Abbas said: The repentance was upon the Prophet (peace and blessings of God be upon him) because he gave permission to the hypocrites to stay behind, as evidenced by his statement: **God has pardoned you for giving them permission** (al-Tawbah 9:43), and upon the believers because some of their hearts tended to stay behind him. It was said: God's repentance upon them was to rescue them from severe hardship. It was said: To deliver them from the enemy's affliction. He referred to this as repentance, even though it was outside its usual meaning, due to the presence of the meaning of repentance in it, which is returning to the previous state. The scholars of meaning said: The Prophet (peace and blessings of God be upon him) was mentioned in the repentance because he was the reason for their repentance, so he was mentioned with them, like his statement: **Then a fifth of it is for God and for the Messenger** (al-Anfal 8:41).

God the Almighty said: **Those who followed him in the hour of hardship** meaning in the time of hardship, and what is meant is all the times of that battle and not a specific hour. It was said: The hour of hardship was the most difficult hour that they went through in that battle. Hardship is the difficulty of the matter. Jabir said: The hardship of the afternoon, the hardship of provisions, and the hardship of water all came together for them. Al-Hasan said: The hardship of the Muslims would go out on a camel, taking it in turns among them, and their provisions were rotten dates, spoiled barley, and stinking oil. The group would take out what they had with them - except the dates - among themselves, and if one of them became hungry, he would take a date and chew it until he could taste it, then he would give it to his companion so that he could drink a sip of water with it, and so on until the last of them had passed, and nothing remained of the date except the seed, so they went with the Prophet, may God bless him and grant him peace, with their truthfulness and certainty, may God be pleased with them. Omar, may God be pleased with him, said when he was asked about the hour of hardship:

"We went out in intense heat and stopped at a place where we were afflicted with intense thirst, to the point that we thought our necks would break from thirst, and a man would slaughter his camel, squeeze out its dung and drink it, and put what was left on his liver. Abu Bakr said: O Messenger of God, God has accustomed you to goodness in supplication, so supplicate for us. He said: Do you like that? He said: Yes. So he raised his hands and did not bring them back until the sky shaded the place, then it poured and they filled what they had with them. Then we went to look, but we did not find it had passed the camp." Abu Hurairah and

Abu Sa'id narrated that:

"We were with the Prophet, may God bless him and grant him peace, during the Battle of Tabuk. The people were afflicted with famine and said: O Messenger of God, if you give us permission, we can slaughter our camels and eat and use oil. The Messenger of God, may God bless him and grant him peace, said: Do so. Then Umar came and said: O Messenger of God, if they do so, the noon prayer will be short, but invite them with their surplus provisions and pray to God to bless them, perhaps God will make that a blessing. He said: Yes. Then he called for a mat and spread it out, then he called for the surplus provisions. One man would bring a handful of corn, another would bring a handful of dates, and another would bring a piece of bread, until a small amount of it had gathered on the mat. Abu Hurairah said: I estimated it and it was the size of a goat's rump. The Messenger of God, may God bless him and grant him peace, prayed for blessing. Then he said: Take it in your vessels. So they took it in their vessels until - by Him besides Whom there is no god - there was not a vessel left in the camp except that they filled it. The people ate until they were full, and there was some left over. The Prophet, may God bless him and grant him peace, said: I bear witness that there is no god but God and that I am the Messenger of God." God will not let a servant meet God with them without doubting them, and he will be prevented from entering Paradise." Narrated by Muslim in his Sahih with its wording and meaning, and praise be to God. Ibn Arafah said: The Tabuk Army was called the Army of Difficulty because the Messenger of God, may God bless him and grant him peace, urged the people to go on a military expedition in the heat of anger, and he was harsh and difficult with them, and it was during the purchase of fruit. He said: The example of the Army of Difficulty was given because the Messenger of God, may God bless him and grant him peace, had never gone on a military expedition before with a similar number, because his companions on the Day of Badr were three hundred and a few, and on the Day of Uhud seven hundred, and on the Day of Khaybar one thousand and five hundred, and on the Day of the Conquest ten thousand, and on the Day of Hunayn twelve thousand, and his army in the Battle of Tabuk was thirty thousand and more, and it was the last of his military expeditions, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, set out in Rajab and stayed in Tabuk during Sha'ban and some days of Ramadan, and he sent out his raiding parties and made peace with some people on the basis of the jizyah. During this raid, he left Ali in charge of Medina, so the hypocrites said: He left him behind out of hatred for him. So he went out behind the Prophet, may God bless him and grant him peace, and informed him, so he, peace be upon him, said:

Are you not satisfied to be to me as Aaron was to Moses?" He explained that his sitting by his command, peace be upon him, is equivalent in reward to his going out with him, because the matter depends on the command of the Lawgiver. "It was called the Battle of Tabuk because the Prophet, peace and blessings be upon him, saw some of his companions crying the "hasi" of Tabuk, meaning they put a cup in it and

moved it to bring out water, so he said: **You have not ceased crying over it** So that battle was called Tabuk. The *hasi* with a *kasra* is what the earth dries up from the sand, and when it becomes hard, it holds it, so the sand is dug up from it and extracted, which is drinking, as al-Jawhari said.

God the Almighty said: **After the hearts of a party of them had almost deviated** hearts are raised by tzhig according to Sibawayh. In the hadith, kat is implied, similar to kana, because the predicate is binding on it just as kana is binding. If you wish, you can raise it by kada, and the meaning would be: after the hearts of a party of them had almost deviated. Al-A'mash, Hamza and Hafs read yazigh with a ya', and Abu Hatim claimed that whoever reads yazigh with a ya' is not permitted to raise hearts by kada. An-Nahhas said: What he did not permit is permitted by others, based on the masculine gender of all. Al-Farra' narrated: Rahbah al-bilad and arhabat, and rahbah is the language of the people of Hijaz. There is disagreement over the meaning of tzhig. It was said: it is destroyed by effort, hardship and severity. Ibn Abbas said: it deviates - i.e. it turns away - from the truth in resistance and support. It was said: after a party of them intended to stay behind and disobey, then they caught up with it. It was said: they intended to return, but God accepted their repentance and commanded them to do so.

The Almighty said: **Then He turned to them in forgiveness.** It was said: His turning to them in forgiveness was that He reconciled their hearts so that they did not deviate. And this is the way of the Truth with His friends: when they are on the verge of destruction and prepare themselves for ruin, He rains down upon them clouds of generosity and revives their hearts. And he recites:

I hope from you, but I do not know of a Lord from whom I can hope for some of what I hope from you.

And when hardships become severe on earth for people, they cry out for help and cry out.

And the servants were afflicted with fear and hunger, and they persisted in sins and sought refuge.

I had no refuge but you, my Lord, so I was certain that I would be saved through you

He said about the three: **Then He turned to them in repentance so that they might repent.** It was said: The meaning of **Then He turned to them in repentance** is that He guided them to repentance so that they might repent. It was also said: The meaning is He turned to them in repentance, meaning He made things easy for them and did not punish them so that they might repent. It was also said: He turned to them in repentance so that they might remain steadfast in repentance. It was also said: The meaning is He turned to them in repentance so that they might return to a state of contentment with them. In short, if it were not for what preceded in their knowledge that He had decreed for them repentance, they would not have repented. The evidence for this is his saying, peace be upon him:

Work, for everyone is facilitated for what he was created for.

Surat al-Tawbah 9:117

God has already accepted the repentance of the Prophet and the Muhajireen and the Ansar who followed him during the time of hardship after the hearts of a party of them had almost deviated. Then He accepted their repentance. Indeed, He is to them Kind and Merciful.

Tafsir Ibn Kathir

Mujahid and others said: This verse was revealed about the Battle of Tabuk, and that is because they went out to it in a difficult situation in a year of famine and intense heat and difficulty in food and water. Qatada said: They went out to the Levant in the year of Tabuk in the blazing heat with what God knows of the hardship, and they were afflicted with severe hardship until it was mentioned to us that two men were splitting a date between them, and the group was passing the date around between them, one of them sucking it and then drinking from it, then the other sucking it and then drinking from it, so God accepted their repentance and returned them from their battle. Ibn Jarir said: Yunus bin Abdul A'la told me, Ibn Wahb told us, Amr bin Al-Harith told me on the authority of Saeed bin Abi Hilal on the authority of Utbah bin Abi Utbah on the authority of Nafi' bin Jubayr bin Mut'im on the authority of Abdullah bin Abbas, that it was said to Umar bin Al-Khattab about the hardship, so Umar bin Al-Khattab said: We went out with the Messenger of God, may God bless him and grant him peace, to Tabuk in intense heat, and we stopped at a place where we were afflicted with thirst until we thought our necks were about to fall. It will be cut off, and even if a man goes to seek water, he will not return until he thinks that his neck will be cut off, and even if a man slaughters his camel, squeezes out its dung and drinks it and puts what is left on his liver, Abu Bakr Al-Siddiq said: O Messenger of God, God Almighty has accustomed you to goodness in supplication, so supplicate for us, so he said: Do you like that? He said: Yes, so he raised his hands and did not return them until the sky poured and rained and then calmed down, and they filled what they had with them, then we went to look but did not find it had passed the army, and Ibn Jarir said: In His statement, **God has forgiven the Prophet and the Muhajireen and the Ansar who followed him in the hour of hardship** meaning of the provision, purification, provisions and water **after the hearts of a party of them had almost deviated** meaning from the truth, and doubted the religion of the Messenger, may God bless him and grant him peace, and doubted the hardship and difficulty that befell them in their travel and their conquest **then He forgiven them** meaning: then He granted them repentance to their Lord and returning to steadfastness in His religion **for He is to them Kind and Merciful**.

Fath al-Qadir

His saying: 117- **God has forgiven the Prophet** for what he did, may God bless him and grant him peace, of giving permission to stay behind, or for what he did of seeking forgiveness for the polytheists. It is not necessary for repentance to precede the sin from whomever or for whom it occurred, because all servants are in need of repentance and seeking forgiveness. And repentance from God the Most High

for the Prophet may be due to his leaving what was more appropriate and more fitting, as in His saying: **God has forgiven you for giving them permission**. And it is possible that the Prophet's mention, may God bless him and grant him peace, was for the purpose of informing the sinners that they should avoid sins and repent for what they had committed, and likewise God the Most High forgave the Muhajireen and Ansar for what they had committed of sins. And of this type is what was authentically reported from him, may God bless him and grant him peace, in his saying: "God looked upon the people of Badr and said: Do whatever you wish, for I have forgiven you." Then He, the Most High, described the Muhajireen and the Ansar as those who followed the Prophet, may God bless him and grant him peace, and did not stay behind him. The hour of hardship was the Battle of Tabuk, for they were in great hardship. What is meant by the hour is all the times of that battle, and it did not refer to a specific hour. Hardship is the difficulty of the matter. His statement: **After the hearts of a party of them had almost deviated** in *al-Kad* is the pronoun of the matter, and *hearts* is raised by *tazigh* according to Sibawayh. It was said: It is raised by *al-Kad*, and the meaning would be **after the hearts of a party of them had almost deviated**. Al-A'mash, Hamza, and Hafs read *yazigh* with a lower ya'. Abu Hatim said: Whoever reads with a lower ya', it is not permissible for him to raise *hearts* with *al-Kad*. Al-Nahas said: What he did not permit is permissible according to others in the masculine form of the plural. The meaning of *yazigh* is to perish through effort, hardship and severity. It was said that its meaning is: to deviate from the truth and abandon support and resistance. It was said that its meaning is: to intend to stay behind from the invasion because of the great hardship they are in. In the reading of Ibn Masoud, **after they had deviated** is **and they are the ones who stayed behind** according to this reading. In repeating the repentance upon them in His saying: **Then He turned to them so that they might repent**, there is an apparent emphasis and attention to its matter. This is if the pronoun refers to those whose repentance was mentioned previously. If the pronoun refers to the group, then there is no repetition.

Tafsir al-Baghawi

117- The Almighty said: **God has indeed accepted the repentance of the Prophet** the verse, God accepted repentance means: He overlooked and pardoned. The meaning of His repentance of the Prophet, may God bless him and grant him peace, is His permission for the hypocrites to stay behind him. It was said: He opened the speech with it because it was the reason for their repentance, so He mentioned it with them, like the Almighty's saying: **Then a fifth of it is for God and for the Messenger Al-Anfal - 41**, and similar to it. **And the Muhajireen and the Ansar who followed him in the hour of hardship**, meaning: in the time of hardship, and He did not mention a specific hour, and the Battle of

Tabuk was called the Battle of Hardship, and the army was called the Army of Hardship. Hardship means severity, and it was a battle of hardship for them in terms of their noon, provisions, and water.

Al-Hasan said: The ten of them would go out on one camel, following one another. A man would ride for a while, then get off and his companion would ride likewise. Their provisions were rotten dates and spoiled barley. The group of them would go out with nothing but dates between them. If one of them felt hungry, he would take a date and chew it until he could taste it, then give it to his companion, who would suck it and drink a sip of water with it, and so on until the last of them had passed, and nothing remained of the date except the seed. So they went with the Messenger of God, may God bless him and grant him peace, to Tabuk, with their truthfulness and certainty.

Omar ibn al-Khattab said: "We went out with the Prophet (peace be upon him) to Tabuk in intense heat. We stopped at a place where we were so thirsty that we thought our necks would break. A man would slaughter his camel, squeeze its dung and drink it, putting what was left on his liver. Abu Bakr al-Siddiq said: 'O Messenger of God, God has accustomed you to good in supplication, so supplicate to God for us.' He said: 'Do you like that?' Say: 'Yes.' So he raised his hands and did not bring them back until the sky said: 'It shaded, then it poured out, and they filled what they had with them. Then we went and did not find it had passed the army.' 'After it almost deviated.' Hamza and Hafs read: 'Yazigh' with a 'ya' because of the word 'almost' and did not say: 'almost'. The others read it with a 'ta'. Deviation means inclination, i.e. after it almost deviated. 'The hearts of a group of them' means the hearts of some of them. He did not mean inclination away from the religion, but rather inclination towards falling behind and turning away due to the hardship that was upon them.

Al-Kalbi said: They are people who were backward and then caught up with him.

"Then He accepted their repentance." If it is said: How did He repeat the mention of repentance when He said at the beginning of the verse: **God has accepted the repentance of the Prophet?**

It was said: Repentance was mentioned at the beginning of the verse before mentioning the sin, and it is pure grace from God Almighty. Then when he mentioned the sin, he repeated repentance, and what is meant by that is its acceptance.

He is Most Kind and Most Merciful to them. Ibn Abbas said: Whoever God accepts his repentance, He will never punish him.

The Almighty said: **And concerning the three who were left behind**, meaning they were left behind from the Battle of Tabuk. It was said: they were left behind, meaning their matter was postponed, due to the repentance of Abu Lubaba and his companions. These three are: Ka'b ibn Malik the poet, Murarah ibn al-Rabi', and Hilal ibn Umayya, all of them from the Ansar.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Yahya bin Bakir told

us, Al-Layth told us, on the authority of Aqeel, on the authority of Ibn Shihab, on the authority of Abdul Rahman bin Abdullah bin Kaab bin Malik, that Abdullah bin Kaab bin Malik - who was the leader of Kaab from his sons when he went blind - said: "I heard Kaab bin Malik narrating when he stayed behind from the Battle of Tabuk. Kaab said: I never stayed behind from the Messenger of God, may God bless him and grant him peace, in any battle he fought except the Battle of Tabuk, except for the Battle of Badr, and he did not reproach anyone who stayed behind from it. Rather, the Messenger of God, may God bless him and grant him peace, went out seeking the caravan of Quraysh until God gathered them and their enemy without an appointment. I witnessed with the Messenger of God, may God bless him and grant him peace, the night of Al-Aqabah when we pledged to Islam, and I would not have liked to have the battle of Badr in it, even though Badr was more famous among the people than it. And from my experience, I was never stronger or more comfortable when I stayed behind from him in that battle." The raiders, by God, I never had two camels together before that, until I gathered them in that raid, and the Messenger of God, may God bless him and grant him peace, did not want to raid except that he followed it with another, until that raid, the Messenger of God, may God bless him and grant him peace, raided it in intense heat and faced a long journey and a great victory and many enemies, so he explained their matter to the Muslims so that they would prepare for their raid, so he informed them of the direction he wanted, and the Muslims with the Messenger of God, may God bless him and grant him peace, were many, and they were not gathered by a memorizing book - meaning the diwan - Kaab said: There is no man who wanted to be absent except that he thought that it would be hidden from him unless a revelation was sent down from God, and the Messenger of God, may God bless him and grant him peace, raided that raid when the fruits and shade were good, so the Messenger of God, may God bless him and grant him peace, prepared himself and the Muslims with him, so I began to go out in order to prepare with them, and I would return and I had not completed anything, and I would say to myself: I am able to do it if I wish, so the matter continued with me until the people became serious, so the Messenger of God, may God bless him and grant him peace, and the Muslims with him, and I had finished some of my preparations, so I said: I will get ready after a day or two and then catch up with them. So I went out after they had departed to get ready, but I returned without having finished anything. Then I went out and returned without having finished anything, and he kept on dragging me until they hurried, and the raid was delayed. I intended to set out and catch up with them, and I wish I had done so, but that was not destined for me. So whenever I went out among the people after the departure of the Messenger of God (may God bless him and grant him peace) and walked among them, it saddened me that I did not see a role model for myself except a man who was accused of hypocrisy or a man from among the weak whom God had excused. The Messenger of God (may God bless him and grant him peace) did not mention me until he reached Tabuk. He said while he was sitting among the people in Tabuk: What happened to Ka'b? A man

Surat al-Tawbah 9:117

God has already accepted the repentance of the Prophet and the Muhajireen and the Ansar who followed him during the time of hardship after the hearts of a party of them had almost deviated. Then He accepted their repentance. Indeed, He is to them Kind and Merciful.

from Banu Salamah said: O Messenger of God, his cloak and his gaze on his shoulders held him back. Mu'adh ibn Jabal said: What you said is bad. By God, O Messenger of God, we know nothing but good about him. So the Messenger of God (may God bless him and grant him peace) was silent.

Kaab bin Malik said: When I heard that he was returning, my concern came to me, so I began to remember the lie and say: How can I escape his wrath tomorrow? And I sought help in that from every wise man among my family. When it was said: The Messenger of God, may God bless him and grant him peace, is about to arrive, falsehood was removed from me, and I knew that I would never leave it with anything that contained a lie. So I decided to give charity, and the Messenger of God, may God bless him and grant him peace, was arriving. When he returned from a journey, he would start at the mosque, and bow in it two rak'ahs, then sit for the people. When he did that, those who had stayed behind came to him and began to apologize to him and swear to him. They were eighty-odd men. The Messenger of God accepted their outward expressions, pledged allegiance to them, asked forgiveness for them, and entrusted their secrets to God. So I came to him, and when I greeted him, he smiled the smile of someone angry, then he said: Come. So I came walking until I sat in front of him. He said to me: What kept you away? Didn't you buy your back? I said: Yes, O Messenger of God. By God, if I had sat with anyone other than you from the people of this world, I would have seen that I would escape his wrath with an excuse. I have been given an argument, but by God, I know that if I told you a hadith today, A lie that you are pleased with about me, for God will soon make you angry with me. And if I tell you a true story, you will find fault with me for it. I hope for God's forgiveness. No, by God, I have no excuse. By God, I have never been stronger or more comfortable than when I stayed behind from you. So the Messenger of God, may God bless him and grant him peace, said: As for this

He told the truth, so get up and let God decide on you.

So I got up and some men from Banu Salamah rose up and followed me and said to me: By God, we did not know that you had committed a sin before this, and you were unable not to apologize to the Messenger of God, may God bless him and grant him peace, as those who stayed behind apologized to him. It would have been sufficient for you to seek forgiveness from the Messenger of God, may God bless him and grant him peace. By God, they continued to rebuke me until I wanted to go back and lie to myself. Then I said to them: Has anyone else experienced this with me? They said: Yes, two men who said the same as you said. They were told the same as you had been told. I said: Who are they? They said: Murarah ibn al-Rabi' al-Amri and Hilal ibn Umayyah al-Waqfi. Then they mentioned to me two righteous men who had witnessed Badr and in whom there is an example, so I went when they mentioned them to me.

He said: The Messenger of God, may God bless him and grant him peace, forbade the Muslims from speaking to us, O three, among those who stayed behind from him. So the people avoided us and changed towards us until the land became strange to me, and it was not the land that I knew. We remained in that state for fifty nights. As for my two companions, they submitted and sat in their homes crying. As for me, I was the youngest and most courageous of the people. I would go out and attend the prayer with the Muslims, and I would wander around the markets, and no one would speak to me. I would come to the Messenger of God, may God bless him and grant him peace, and greet him while he was sitting in his place after the prayer. I would say to myself: Did he move his lips in return to my greeting or not? Then I would pray close to him and steal glances at him. When I turned to my prayer, he would turn to my prayer, and when I turned towards him, he would turn away from me. When this coldness of people had become too long for me, I walked until I climbed over the wall of Abu Qatada, who was my cousin and the dearest person to me. I greeted him, but by God, he did not return my greeting. So I said to him, 'O Abu Qatada, I ask you by God, do you know that I love God and His Messenger?' He was silent. So I went back to him and asked him, but he was silent. So I went back and asked him, and he said, 'God and His Messenger know best.' My eyes welled up with tears, and I turned away until I climbed over the wall.

He said: While I was walking in the market of the city, a Nabataean from the Nabataeans of Syria, who had come with food to sell in the city, said: Who will guide me to Ka'b ibn Malik? So the people began to point him towards me, until he came to me and gave me a letter from the King of Ghassan. I read it and it said: As for what follows: It has reached me that your companion has treated you harshly, and God has not placed you in a house of humiliation or loss, so come to us and we will console you. So I said when I read it: This is also a calamity, so I took it to the oven and lit it.

Then, when forty nights of the fifty had passed, a messenger from the Messenger of God, may God bless him and grant him peace, came to me and said: The Messenger of God, may God bless him and grant him peace, commands you to separate from your wife. I said: Should I divorce her, or what should I do? He said: No, rather separate from her and do not approach her. And he sent to my companion the same thing, so I said to my wife: Go back to your family and stay with them until God decides on this matter.

Ka'b said: The wife of Hilal ibn Umayya came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, Hilal ibn Umayya is an old man who is lost and has no servant. Would you mind if I serve him? He said: No, but he should not come near you. She said: By God, he has no desire for anything, and by God, he has not stopped crying since what happened to him happened until this day.

Ka'b said: One of my family members said to me: Why don't you ask permission from the Messenger of God (peace be upon him) about your wife as he gave permission to the wife of Hilal ibn Umayyah to serve him? I said: By God, I will not ask permission from the Messenger of God (peace be upon him), and how do I know what the Messenger of God (peace be upon him) will say to me if I ask permission from him about her, and I am a young man. After that, I stayed for ten nights until fifty nights had been completed since the Messenger of God (peace be upon him) forbade us from speaking to him. When I prayed the dawn prayer, it was the fiftieth night, and I was on the roof of one of our houses. While I was sitting in the state that God mentioned, my soul was constricted and the earth, despite its vastness, was constricting me, I heard the voice of a louder voice on Mount Sala', saying at the top of his voice: O Ka'b ibn Malik, be of good cheer. So I fell down prostrating before God and knew that relief had come, and the Messenger of God, may God bless him and grant him peace, announced God's repentance for us when he prayed the dawn prayer. The people went to give us good report, and my companion went before me, giving good report. A man ran towards me on a horse and ran like a man from Aslam, and he completed his journey on the mountain, and the sound was faster than the horse. When the one whose voice I heard came to give me good report, I took off my garment and dressed him in it because of his good report. By God, I did not own anything else that day. I borrowed two garments and put them on and went to the Messenger of God, may God bless him and grant him peace. The people met me in groups, congratulating me on my repentance and saying: May God's repentance be blessed for you.

Ka'b said: Until I entered the mosque and saw the Messenger of God, may God bless him and grant him peace, sitting with people around him. Talha bin Ubaid God ran to me and shook my hand and congratulated me. By God, no man from the Muhajireen stood up to me except him, and I will never forget that for Talha.

Ka'b said: When I greeted the Messenger of God (peace and blessings of God be upon him), the Messenger of God (peace and blessings of God be upon him) said, while his face was shining with joy: Rejoice in the best day that has passed you since your mother gave birth to you! I said: Is it from you, O Messenger of God, or from God? He said: No, rather it is from God. When the Messenger of God (peace and blessings of God be upon him) was happy, his face would light up until it was like a piece of the moon, and we used to know that from him. When I sat in front of him, I said: O Messenger of God, part of my repentance is that I give up my wealth as charity to God and His Messenger. The Messenger of God (peace and blessings of God be upon him) said: Keep some of your wealth for yourself, for it is better for you. I said: Then I will keep my share in Khaybar.

I said: O Messenger of God, God has saved me only because of my truthfulness, and part of my repentance is that I will only speak the truth as long as I live. By God, I do not know of anyone among the Muslims whom God has blessed with truthfulness since I mentioned that to the Messenger of God, may God bless him and grant him peace, better than He has

blessed me. I have not deliberately told a lie since I mentioned that to the Messenger of God, may God bless him and grant him peace, until this day, and I hope that God will protect me as long as I live. And God revealed to His Messenger: **God has accepted the repentance of the Prophet and the Muhajireen and the Ansar**, until His saying: **And be with the truthful**.

And Ishaq bin Rashid narrated on the authority of Al-Zuhri with this chain of transmission on the authority of Ka'b, who said: "The Messenger of God, may God bless him and grant him peace, forbade me from speaking to him and to my companion, so I remained like that until the matter became long for me, and nothing was more important to me than that I die and the Messenger of God, may God bless him and grant him peace, did not pray for me, or that the Messenger of God, may God bless him and grant him peace, died and I would be among the people in that position, and none of them would speak to me or pray for me! And God revealed our repentance to His Prophet, may God bless him and grant him peace, when the last third of the night remained, and the Messenger of God, may God bless him and grant him peace, was with Umm Salamah, and Umm Salamah was kind to me and helped me in my matter, so the Messenger of God, may God bless him and grant him peace, said: O Umm Salamah, accept Ka'b's repentance. She said: Shall I not send to him and give him good report? He said: Then the people will crush you and prevent you from sleeping the rest of the night, until when the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer, he announced God's repentance for us."

Tafsir al-Baidawi

117. **God has accepted the repentance of the Prophet, the Muhajireen and the Ansar** from the permission of the hypocrites to stay behind or absolved them from the burden of sins as God the Almighty said: **That God may forgive you what is past of your sin and what is to come**. It was said: It is a call to repentance and the meaning is: There is no one who does not need repentance, even the Prophet, may God bless him and grant him peace, the Muhajireen and the Ansar, according to God the Almighty's saying: **And repent to God all together** since there is no one who does not have a position below which what he is in is diminished and ascending to it is repentance from that deficiency and a demonstration of its virtue as it is the position of the prophets and righteous among His servants. **Those who followed him in the hour of hardship** in its time is their situation in the Battle of Tabuk. They were in the hardship of noon, ten people would follow one camel and the provisions until it was said that two men would share a date and water until they drank the heat. **After the hearts of a group of them had almost deviated** from steadfastness in faith or following the Messenger, may God bless him and grant him peace Peace be upon you. In *kada* there is a pronoun for the subject or the pronoun for the people, and the pronoun in *minhum* refers back to it. Hamza and Hafs read *yazigh* with a *ya* because the feminine of the hearts is not real. And it was read **min ba'd ma zaaghat qulubi**

Surat al-Tawbah 9:117

God has already accepted the repentance of the Prophet and the Muhajireen and the Ansar who followed him during the time of hardship after the hearts of a party of them had almost deviated. Then He accepted their repentance. Indeed, He is to them Kind and Merciful.

bahfiq minhum meaning those who stayed behind.

Then He repented upon them is a repetition for emphasis and to draw attention to the fact that He repented upon them from the most evident of the hardship they endured, or what is meant is that He repented of their shoes for their trickery. **Indeed, He is to them Kind and Merciful.**

Surat al-Tawbah 9:118

And as for the three who were left behind, until the earth, vast as it is, became strait for them and their souls became strait for them and they were certain that there is no refuge from God except in Him. Then He turned to them in forgiveness that they might repent. Indeed, God is the Acceptor of repentance, the Merciful.

Tafsir al-Jalalayn

118 - And He turned to the three who were left behind from turning to them with repentance, based on evidence **until the earth became strait for them with all its vastness** that is, with its vastness, that is, its breadth, so they could not find a place to feel secure in **and their souls became strait for them** their hearts due to grief and loneliness because of the delay in their repentance, so there was no room for joy or comfort **and they thought** they were certain *that* lightened (there is no refuge from God except in Him. Then He turned to them) and guided them to repentance (that they might repent. Indeed, God is the Acceptor of Repentance, the Most Merciful)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **God has forgiven the Prophet, the Muhajireen, and the Ansar**, "and the three who stayed behind," and these three whom God described in this verse with what He described them with in what was said, are the others about whom God Almighty said: "And others are awaiting the command of God, whether He will punish them or forgive them. And God is Knowing and Wise" (al-Tawbah 9:106), so He Almighty accepted their repentance and was gracious to them.

The mention of those who said this from the people of interpretation has already been made, so it is unnecessary to repeat it in this place.

Abu Ja'far said: The interpretation of the statement then is: God has accepted the repentance of the three whom God left behind from repentance, so He has postponed them from those whom He accepted from among those who stayed behind from the Messenger of God, may God bless him and grant him peace, as: -

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of someone who heard Ikrimah regarding his statement: **And as for the three who stayed behind**, he said: They stayed behind from repenting.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: As for his saying: **They stayed behind**, they stayed behind from repentance.

Until when the earth, with all its vastness, became strait for them, meaning: with its vastness, out of grief

and regret for their failure to fight with the Messenger of God, may God bless him and grant him peace, **and their souls became strait for them**, because of the anguish and distress that befell them as a result, **and they thought that there was no refuge**, meaning: and they were certain in their hearts that they had nothing to turn to because of the affliction that had befallen them from God's command, because of their failure to oppose the Messenger of God, may God bless him and grant him peace, that would save them from His distress, nor from what they feared of God's punishment, except God. Then He granted them repentance to His obedience, and returning to what pleases Him about them, so that they would repent to Him, and return to His obedience and abide by His commands and prohibitions, **Indeed, God is the Acceptor of repentance, the Most Merciful**, meaning: God is the Giver of repentance to His servants, the One who guides those whom He loves to guide among them to what pleases Him, **the Most Merciful**, with them, that He does not punish them after repentance, or let down those among them who wanted to repent and return but did not accept their repentance.

And the people of interpretation said something similar to what we said in interpreting that.

Who said that?

Ibn Wakee' told us, he said, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, regarding his statement: **And as for the three who were left behind**, he said: Ka'b ibn Malik, Hilal ibn Umayya, and Murarah ibn Rabi'ah, and all of them were from the Ansar.

Ubaid bin Muhammad Al-Warraq told me, he said: Abu Usamah told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, in a similar manner, except that he said: And Murarah bin Al-Rabi', or: Ibn Rabi'ah, Abu Usamah was not sure.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Ikrimah and Amer: **And as for the three who were left behind**, they said: They were postponed, in the middle of (*Bara'ah*).

Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **The three who were left behind**, he said: Those who were postponed in the middle of (*Bara'ah*), his statement: **And others are awaiting the command of God**, (al-Tawbah 9:106), Hilal bin Umayya, Murarah bin Rib'i, and Ka'b bin Malik.

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: **And upon the three who were left behind**, those who were postponed in the middle of (*Bara'ah*).

Ibn Wakee' told us, he said, my father told us, on the authority of his father, on the authority of Laith, on the authority of Mujahid: **And the three who were left behind**, he said: They were all from the Ansar, Hilal ibn Umayya, Murarah ibn Rabi'ah, and Ka'b ibn Malik.

... He said, Ibn Numayr told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the

Surat al-Tawbah 9:118

And as for the three who were left behind, until the earth, vast as it is, became strait for them and their souls became strait for them and they were certain that there is no refuge from God except in Him. Then He turned to them in forgiveness that they might repent. Indeed, God is the Acceptor of repentance, the Merciful.

authority of Mujahid: **And as for the three who were left behind**, he said: those who were postponed.

... He said, Jarir told us, on the authority of Ya'qub, on the authority of Ja'far, on the authority of Sa'id, who said: **The three who were left behind** were Ka'b ibn Malik, who was a poet, Murarah ibn al-Rabi', and Hilal ibn Umayya, and all of them were Ansar.

... He said, Abu Khalid al-Ahmar and al-Maharibi told us, on the authority of Juwaybir, on the authority of al-Dahhak, it is said: All of them are from the Ansar: Hilal ibn Umayya, Murarah ibn al-Rabi', and Ka'b ibn Malik.

Al-Muthanna told me, he said, Amr bin Awn told us, he said: Hashim told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **And the three who were left behind**, he said: Hilal bin Umayya, Ka'b bin Malik, and Murarah bin Al-Rabi', all of them from the Ansar.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, his saying: **And as for the three who stayed behind**, until his saying: "Then He turned to them in forgiveness that they might repent. Indeed, God is the Acceptor of Repentance, the Most Merciful," Ka'b ibn Malik, Hilal ibn Umayyah, and Murarah ibn Rabi'ah, stayed behind in the Battle of Tabuk. "It was mentioned to us that Ka'b ibn Malik tied himself to a pillar and said: I will not release it, nor will I release myself, until the Messenger of God, may God bless him and grant him peace, releases me! The Messenger of God said: By God, I will not release him until his Lord releases him if He wills! As for the other, he had stayed behind on a wall of his that he had reached, so he made it into charity in the way of God, and he said: By God, I will not feed him! As for the other, he rode through the deserts following the Messenger of God, one land raising him and another lowering him, and his feet were dripping with blood."

Ibn Wakee' told us, he said, Ubaid God told us, on the authority of Israel, on the authority of Al-Saddi, on the authority of Abu Malik, who said: **The three who were left behind** are Hilal ibn Umayya, Ka'b ibn Malik, and Murarah ibn Rabi'ah.

... He said, Abu Dawud al-Hafri told us, on the authority of Salam Abi al-Ahwas, on the authority of Saeed bin Masruq, on the authority of Ikrimah: **And upon the three who were left behind**, he said: Hilal bin Umayya, Murarah, and Ka'b bin Malik.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Ibn Awn told us, on the authority of Umar ibn Kathir ibn Aflah, he said: Kaab ibn Malik said: I have never been in a campaign that was easier for my back and expenses than I was in that campaign! Kaab ibn Malik said: When the Messenger of God (peace and blessings of God be upon him) set out, I said: **I will get ready tomorrow and then join him**. So I started preparing my equipment, and I spent the evening

without finishing. Then on the third day, I started preparing my equipment, and I spent the evening without finishing. Then I said: **No way! The people walked for three days!** So I stayed. Then when the Messenger of God (peace and blessings of God be upon him) arrived, the people began to apologize to him, so I came and stood in front of him and said: **I have never been in a campaign that was easier for my back and expenses than I was in this campaign!** But the Messenger of God (peace and blessings of God be upon him) turned away from me, and he ordered the people to speak to us, and I ordered our women to move away from us. He said: So I climbed over a wall one day, and there I saw Jabir ibn Abdullah, so I said: **O Jabir!** I ask you by God, have you ever known me to have deceived God and His Messenger? He kept quiet and would not speak to me. Then one day, while I was on the pass, I heard a man saying: Kaab! Kaab! Until he came close to me and said: Give Kaab the good report.

Yunus told me, he said, Ibn Wahb told us, he said, Yunus told me, on the authority of Ibn Shihab, he said: The Messenger of God, may God bless him and grant him peace, went on the Tabuk expedition, intending to attack the Romans and the Arab Christians in the Levant, until he reached Tabuk, where he stayed for a few nights, and the delegation of Adhruh and the delegation of Aylah met him there, and the Messenger of God, may God bless him and grant him peace, made peace with them on the basis of the jizya, then the Messenger of God, may God bless him and grant him peace, returned from Tabuk and did not go beyond it, and God revealed: **God has forgiven the Prophet and the Muhajireen and the Ansar who followed him in the hour of hardship 10:13**, and the three who stayed behind were a group, including: Ka'b ibn Malik, who was one of Banu Salamah, Murarah ibn Rabi'ah, who was one of Banu Amr ibn Awf, and Hilal ibn Umayyah, who was from Banu Waqif, and they stayed behind from the Messenger of God, may God bless him and grant him peace, in that expedition with eighty-some men. When the Messenger of God (may God's peace and blessings be upon him) returned to Medina, those people believed him in their story and confessed their sins, while the rest of them lied. They swore to the Messenger of God (may God's peace and blessings be upon him): **Nothing kept them back except an excuse**. The Messenger of God (may God's peace and blessings be upon him) accepted it from them and pledged allegiance to them, and entrusted their secrets to God. The Messenger of God (may God's peace and blessings be upon him) forbade the speech of those who stayed behind, and said to them when they told him their story and confessed their sins: **You have spoken the truth, so stand up until God judges you**. When God revealed the Qur'an, He accepted the repentance of the three, and said to the others: **They will swear to you by God when you return to them to turn away from them**, until he reached: **He is not pleased with the wicked people** (al-Tawbah

9:95-96).

Ibn Shihab said: Abdur-Rahman bin Abdullah bin Kaab bin Malik informed me that Abdullah bin Kaab bin Malik - who was Kaab's leader from his sons when he went blind - said: I heard Kaab bin Malik narrating his story when he stayed behind from the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk. Kaab said: I never stayed behind from the Messenger of God, may God bless him and grant him peace, in any battle he fought, except the Battle of Tabuk, except for the Battle of Badr, and he did not rebuke anyone who stayed behind from it. Rather, the Messenger of God, may God bless him and grant him peace, and the Muslims went out seeking the caravan of Quraysh, until God gathered them and their enemy without an appointment. I was present with the Messenger of God, may God bless him and grant him peace, on the night of Al-Aqabah, when we pledged to Islam, and I would not have liked to have witnessed Badr in it, even though Badr is more famous among the people than it.

My story when I stayed behind from the Prophet (peace and blessings of God be upon him) in the Battle of Tabuk was that I had never been stronger or more able than when I stayed behind from him in that battle. By God, I had never gathered two camels before that until I gathered them in that battle. The Messenger of God (peace and blessings of God be upon him) went out in intense heat, and faced a long journey and deserts, and faced a great enemy. He explained their situation to the Muslims so that they could prepare for their battle, and he informed them of the direction he intended, and the Muslims were with the Prophet (peace and blessings of God be upon him) in large numbers, and they were not gathered by a memorizing book - meaning: the register - Ka'b said: There is no man who wants to be absent except that he thinks that it will be hidden, unless a revelation from God is sent down concerning it. The Messenger of God (peace and blessings of God be upon him) went out in that battle when the fruits and shade were good, and I was heading towards them. The Messenger of God (peace and blessings of God be upon him) and the Muslims with him got ready, and I began to go out in order to get ready with them, but I would return without having done anything, and I would say to myself: **I am able to do that if I wanted to!** This continued to happen to me until the people became serious. The Messenger of God (peace and blessings of God be upon him) went out in the morning, and the Muslims were with him, and I had not done anything of my preparation. Then I went out and returned without having done anything. This continued to happen to me until they hurried and the battle was over, and I intended to set out and catch up with them. I wish I had done so! But that was not destined for me. So whenever I went out among the people after the departure of the Prophet (peace and blessings of God be upon him), it saddened me that I did not see anyone to follow me except a man who was accused of hypocrisy, or a man from among the weak whom God had excused. The Messenger of God (peace and blessings of God be upon him) did not mention me until he reached Tabuk. He said while he was sitting with the people in Tabuk: What happened to Ka'b ibn Malik? A man from Banu Salamah said: O Messenger

of God, his cloak and looking at his shoulders held him back! Mu'adh ibn Jabal said: What a bad thing you said! By God, O Messenger of God, we know nothing but good about him! The Messenger of God, may God bless him and grant him peace, remained silent. While he was like that, he saw a white man with a mirage dissipating behind him. The Messenger of God, may God bless him and grant him peace, said: Be Abu Khaithamah! And he was Abu Khaithamah Al-Ansari, and he was the one who gave a sa' of dates in charity, so the hypocrites mocked him.

Ka'b said: When I heard that the Messenger of God (peace and blessings of God be upon him) had set out on his way back from Tabuk, I was overcome with grief, so I began to remember the lie and say: **How can I escape his wrath tomorrow?** And I sought help in that from every wise man among my family. But when it was said: "The Messenger of God (peace and blessings of God be upon him) is about to come!", falsehood was removed from me, until I knew that I would never escape from it at all, so I decided to tell him the truth. The Messenger of God (peace and blessings of God be upon him) was returning in the morning. When he returned from a journey, he would start by going to the mosque and pray two rak'ahs in it, then he would sit for the people. When he had done that, those who had stayed behind came to him and began to apologize to him and swear to him. They were about eighty-odd men. The Messenger of God (peace and blessings of God be upon him) accepted their outward expressions, pledged allegiance to them, asked forgiveness for them, and entrusted their secrets to God. Until I came, and when I had finished, he smiled the smile of someone angry and said: Come! So I came walking until I sat in front of him, and he said to me: What kept you away? Didn't you buy your back? He said: I said: O Messenger of God, by God, if I had sat with anyone other than you from the people of this world, I would have seen that I would escape his wrath with an excuse. I have been given an argument, but by God, I know that if I told you today a lie that would please you, God would soon make you angry with me, and if I told you a truthful story that you would find fault with, I hope for God's forgiveness in it, and by God, I had no excuse! By God, I have never been stronger or more able than when I stayed behind from you! The Messenger of God, may God bless him and grant him peace, said: As for this, he has spoken the truth. Get up so that God may decide about you! So I got up, and some men from Banu Salamah rose up and followed me and said: By God, we do not know that you have committed a sin before this! You were unable to apologize to the Messenger of God, may God bless him and grant him peace, with what those who stayed behind apologized with, for your sin was sufficient for you if the Messenger of God, may God bless him and grant him peace, asked forgiveness for you! He said: By God, they continued to rebuke me until I wanted to go back to the Messenger of God, may God bless him and grant him peace, and lie about myself! He said: Then I said to them: Has anyone else encountered this with me? They said: Yes, two men encountered it with you and they said the same as you said, and they were told the same as you were told. I said: Who are they? They said: Murarah ibn Rabi' al-Amiri and Hilal ibn Umayyah al-Waqfi. Then they

Surat al-Tawbah 9:118

And as for the three who were left behind, until the earth, vast as it is, became strait for them and their souls became strait for them and they were certain that there is no refuge from God except in Him. Then He turned to them in forgiveness that they might repent. Indeed, God is the Acceptor of repentance, the Merciful.

mentioned to me two righteous men who had witnessed Badr, and in them I set an example. He said: So I went when they mentioned them to me.

The Messenger of God (peace and blessings of God be upon him) forbade the Muslims from speaking to us, O three, among those who stayed behind. He said: So the people avoided us and changed towards us, until the land became strange to me in my mind, and it was not the land that I knew. We remained in that state for fifty nights. As for my two companions, they submitted or sat in their homes weeping, but as for me, I was the youngest and most courageous of the people. I would go out and attend the prayer and go around the markets, and no one would speak to me. I would come to the Messenger of God (peace and blessings of God be upon him) and greet him while he was sitting after the prayer. I would say to myself: Did he move his lips in return for the greeting or not? Then I would pray with him, and I would glance at him stealthily. When I turned to my prayer, he would look at me, and when I turned towards him, he would turn away from me. When this long period of the Muslims' coldness had become too much for me, I walked until I climbed over the wall of the garden of Abu Qatada, who was my cousin and the dearest of people to me, and I greeted him, but by God, he did not return my greeting! I said: O Abu Qatada, I ask you by God, do you know that I love God and His Messenger? He was silent. He said: So I went back and asked him, and he was silent. I went back and asked him, and he said: God and His Messenger know best! My eyes welled up with tears, and I turned away until I climbed over the wall.

While I was walking in the market of the city, a Nabataean from the people of Ash-Sham, who had brought food to sell in the city, came and said: Who can point me to Ka'b ibn Malik? The people began to point him out, until he came to me and gave me a letter from the King of Ghassan, and I was a scribe. I read it, and it said: **(As for what follows, it has reached us that your companion has treated you harshly, and God has not placed you in a house of humiliation or loss, so come to us and we will console you.)**

He said: When I read it, I said: This is also a trial!! So I took her to the oven and lit it with it. Then, when forty days of the fifty had passed, and the revelation was delayed, the Messenger of God, may God bless him and grant him peace, came to me and said: The Messenger of God, may God bless him and grant him peace, orders you to separate from your wife. I said: Should I divorce her, or what should I do? He said: No, rather separate from her and do not come near her. He said: And he sent to my companion about that. He said: So I said to my wife: Go back to your family and stay with them until God decides on this matter.

He said: Then the wife of Hilal came to the Messenger of God (peace be upon him) and said: O Messenger of God, Hilal ibn Umayyah is an old man who is lost and has no servant. Would you mind if I serve him? He

said: No, but he should not come near you! She said: I said: By God, he has no desire for anything! By God, he has not stopped crying since what happened to him until this day! He said: Then one of my family members said to me: Why don't you ask the Messenger of God (peace be upon him) for permission regarding your wife, since he gave permission to Hilal's wife to serve him? I said: I will not ask the Messenger of God (peace be upon him) for permission regarding her, and I do not know what he will say to me if I ask his permission regarding her, and I am a young man.

Then I stayed for ten nights, and fifty nights were completed for us since the Messenger of God (may God's peace and blessings be upon him) forbade us from speaking. He said: Then I prayed the dawn prayer on the morning of fifty nights on the roof of one of our houses. While I was sitting in the state that God mentioned about us, my soul was constricted and the earth was constricted for me despite its vastness, I heard the voice of a caller, Awfa, on Mount Sala', saying at the top of his voice: O Ka'b bin Malik, be glad! He said: So I fell down in prostration, and I knew that relief had come. He said: And the Messenger of God (may God's peace and blessings be upon him) announced God's repentance for us when he prayed the dawn prayer, so the people went to give us the good report, and some of the good report went before my companion, and a man ran to me on a horse, and a runner from Aslam ran before me, and Awfa on the mountain, and the voice was faster than the horse. When the one whose voice I heard came to give me the good report, I took off my garment and covered him with it as a sign of his good report, and by God I did not own anything else that day, and I borrowed two garments and put them on, and I went to follow the Messenger of God (may God's peace and blessings be upon him). The people met me in groups, congratulating me on my repentance and saying: May God's repentance be blessed for you! Until I entered the mosque, and there was the Messenger of God, may God bless him and grant him peace, sitting in the mosque surrounded by people. Talha ibn Ubaydullah ran to me and shook my hand and congratulated me. By God, no man from the Muhajireen got up except him. Ka'b said: So Ka'b would never forget that for Talha. Ka'b said: When I greeted the Messenger of God, may God bless him and grant him peace, he said, his face shining with joy: Rejoice in the best day that has passed for you since your mother gave birth to you! I said: Is it from you, O Messenger of God, or from God? He said: No, rather it is from God! When the Messenger of God, may God bless him and grant him peace, was happy, his face would light up, until his face was like a piece of the moon, and we knew that from him.

He said: When I sat before him, I said: O Messenger of God, part of my repentance is that I give up my wealth as charity to God and His Messenger. The Messenger of God, may God bless him and grant him peace, said: Keep some of your wealth, for it is better for you! I said:

Then I will keep my share in Khaybar. I said: O Messenger of God, God saved me because of truthfulness, and part of my repentance is that I will only speak the truth as long as I live! He said: By God, I have not known anyone among the Muslims whom God has tested with truthfulness since I mentioned that to the Messenger of God, may God bless him and grant him peace, better than He tested me. By God, I have not deliberately told a lie since I mentioned that to the Messenger of God, may God bless him and grant him peace, until this day, and I hope that God will protect me as long as I live. He said: Then God revealed: **God has accepted the repentance of the Prophet, until he reached: and the three who were left behind, until: Fear God and be with the truthful.**

Ka'b said: By God, God has never bestowed upon me a greater blessing after He guided me to Islam than my truthfulness to the Messenger of God, may God bless him and grant him peace, so that I would not have lied about him and thus perished as those who lied about him perished. For God said to those who lied, when He sent down the revelation, the worst thing He has ever said to anyone: "They will swear to you by God when you return to them that you will turn away from them. So turn away from them. Indeed, they are unclean, and their refuge is Hell as recompense for what they used to earn." Until His saying: **He is not pleased with the wicked people.** (al-Tawbah 9:95-96)

Ka'b said: We, the three, left behind the matter of those whose repentance the Messenger of God (may God bless him and grant him peace) accepted when they swore an oath to him, so he pledged allegiance to them and asked forgiveness for them, and the Messenger of God (may God bless him and grant him peace) postponed our matter until God decided on it. So God said about that: **And concerning the three who stayed behind**, and what God mentioned is not what kept us behind from the conquest, rather it is his leaving us behind, and his postponing our matter from those who swore an oath to him and apologized to him and he accepted from them.

Al-Muthanna told us, he said, Abu Salih told us, he said, Al-Layth told me, on the authority of Aqil, on the authority of Ibn Shihab, he said, Abd al-Rahman ibn Abdullah ibn Ka'b ibn Malik told me: Abdullah ibn Ka'b ibn Malik - who was Ka'b's leader from among his sons when he went blind - said: I heard Ka'b ibn Malik narrating his story when he stayed behind from the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk, and he mentioned something similar.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Mu'ammal, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b, on the authority of his father, who said: I did not stay behind from the Prophet, may God bless him and grant him peace, in any of the battles he fought except Badr, and the Prophet, may God bless him and grant him peace, did not rebuke anyone who stayed behind from Badr, then he mentioned something similar.

Ibn Humayd narrated to us, he said: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Ibn Shihab al-Zuhri, on the authority of Abd al-Rahman

ibn Abd God ibn Ka'b ibn Malik al-Ansari, then al-Salami, on the authority of his father, that his father Abd God ibn Ka'b - who was the guide of his father Ka'b when his eyesight was damaged - said: I heard my father Ka'b ibn Malik narrating his story when he stayed behind from the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk, and the story of his two companions. He said: I did not stay behind from the Messenger of God, may God bless him and grant him peace, in any battle he fought, except that I stayed behind from him in the Battle of Badr, and then he mentioned something similar.

Tafsir al-Qurtubi

The Almighty said: **And concerning the three who stayed behind** It was said: About repentance, on the authority of Mujahid and Abu Malik. Qatada said: About the Battle of Tabuk. It was reported on the authority of Muhammad bin Zaid that the meaning of **they stayed behind** is **they left behind**, because the meaning of **I left behind so-and-so** is I left him and departed from him sitting on what I had set out to do. Ikrimah bin Khalid read **they stayed behind** meaning they stayed behind the Messenger of God, may God bless him and grant him peace. It was reported on the authority of Ja'far bin Muhammad that he read **they differed** and it was said: **they were left behind** meaning they were postponed and delayed from the hypocrites, so nothing was decided regarding them. This is because the repentance of the hypocrites was not accepted, and some people apologized, so their excuse was accepted, and the Prophet, may God bless him and grant him peace, delayed these three until the Qur'an was revealed regarding them. This is the correct view, as narrated by Muslim, Al-Bukhari and others. The wording is from Muslim. Ka'b said: We, the three, were left behind regarding the matter of those whom the Messenger of God, may God bless him and grant him peace, accepted from them when they swore an oath to him, so he pledged allegiance to them and asked forgiveness for them. The Messenger of God, may God bless him and grant him peace, postponed our matter until God decided on it. Therefore, God, the Almighty, said: **And concerning the three who stayed behind**. What God mentioned regarding what we stayed behind was not our staying behind from the battle, but rather it was His leaving us behind and postponing our matter regarding those who swore an oath and apologized to him, so he accepted it from them. This hadith is long, and this is the end of it.

The three who stayed behind were: Ka'b ibn Malik, Murarah ibn Rabi'ah al-Amiri, and Hilal ibn Umayyah al-Waqfi, and all of them were from the Ansar. Al-Bukhari and Muslim narrated their hadith. Muslim said on the authority of Ka'b ibn Malik that he said:

"I did not stay behind the Messenger of God, may God bless him and grant him peace, in any campaign he led except the campaign of Tabuk. However, I did stay behind in the campaign of Badr, and he did not rebuke anyone who stayed behind. Rather, the Messenger of God, may God bless him and grant him peace, and the Muslims went out seeking the caravan of Quraysh,

Surat al-Tawbah 9:118

And as for the three who were left behind, until the earth, vast as it is, became strait for them and their souls became strait for them and they were certain that there is no refuge from God except in Him. Then He turned to them in forgiveness that they might repent. Indeed, God is the Acceptor of repentance, the Merciful.

until God gathered them and their enemy without an appointment. I witnessed with the Messenger of God, may God bless him and grant him peace, the night of Al-Aqabah when we pledged to Islam, and I would not like to have the sight of Badr in it, even though Badr is more famous among the people than it. My story when I stayed behind the Messenger of God, may God bless him and grant him peace, in the campaign of Tabuk was that I was never stronger or faster than when I stayed behind him in that campaign. By God, I had never gathered two camels before that until I gathered them in that campaign. The Messenger of God, may God bless him and grant him peace, went out in intense heat, and faced a long journey and a wilderness, and faced a large enemy. He made clear to the Muslims their situation so that they could prepare for their campaign, and he informed them of his destination, and the Muslims were with the Messenger of God. The Messenger of God (peace and blessings of God be upon him) was many, and they were not gathered in a book of Hafiz - meaning the diwan - Kaab said: Say a man wants to be absent, thinking that this will be hidden from him unless a revelation from God the Most High has been sent down about it. The Messenger of God (peace and blessings of God be upon him) went on that expedition when the fruits and shade were good, so I was heading towards it, so the Messenger of God (peace and blessings of God be upon him) and the Muslims with him passed by, and I began to go out in the morning to prepare with them, then I returned without having completed anything, and I said to myself: I am able to do that if I wanted to! This continued to happen to me until the people continued to be serious, so the Messenger of God (peace and blessings of God be upon him) became a warrior and the Muslims were with him, and I did not have completed anything of my preparation, then I went out and returned without having completed anything, and this continued to happen to me until they hastened and the expedition was over, so I intended to set out and catch up with them, so I wish I had done so! Then that was not destined for me, so whenever I went out among the people after the departure of the Messenger of God (may God bless him and grant him peace), it saddened me that I did not see for myself a role model except a man who was accused of hypocrisy, or a man from among the weak whom God had excused. The Messenger of God (may God bless him and grant him peace) did not mention me until he reached Tabuk: He said while he was sitting among the people in Tabuk: What happened to Ka'b ibn Malik? A man from Banu Salamah said: O Messenger of God, his cloak and looking at his shoulders are enough for him. Mu'adh ibn Jabal said: What a bad thing you said! By God, O Messenger of God, we know nothing but good about him. The Messenger of God (may God bless him and grant him peace) remained silent. While he was like that, he saw a white man who was fading like a mirage. The Messenger of God (may God bless him and grant him peace) said: Be Abu Khaithama. He was Abu

Khaithama al-Ansari, and he was the one who gave away a sa' of dates in charity until the hypocrites slandered him. Ka'b ibn Malik said: When I heard that the Messenger of God, may God bless him and grant him peace, had set out on his way back from Tabuk, my grief overcame me, so I began to remember the lie and say: How will I escape his wrath tomorrow? I sought help in that from every wise man among my family. When I was told: The Messenger of God, may God bless him and grant him peace, is about to arrive, falsehood was removed from me until I knew that I would never be saved from it at all. I decided to believe him, and the Messenger of God, may God bless him and grant him peace, arrived in the morning. When he returned from a journey, he would start at the mosque and bow in it two rak'ahs, then he would sit for the people. When he had done that, those who had stayed behind came to him and began to apologize to him and swear to him. They were about eighty-odd men. The Messenger of God, may God bless him and grant him peace, accepted their outward expressions, pledged allegiance to them, asked forgiveness for them, and entrusted their secrets to God, until I came. When I had finished, he smiled the smile of someone angry, then he said: Come. So I came walking until I sat in front of him. He said to me: What kept you back? Didn't you buy your back? He said: I said, O Messenger of God, by God, if I had sat with anyone other than you from the people of this world, I would have thought that I would escape his wrath with an excuse, and I have been given an argument, but by God, I know that if I told you today a lie that would please you, God would soon make you angry with me, and if I told you a truthful statement that you would find against me, I would have hoped for the reward of God in the Hereafter. By God, I had no excuse, and by God, I was neither stronger nor more able than I was when I stayed behind from you. The Messenger of God, may God bless him and grant him peace, said: As for this, he has told the truth, so get up until God decides about you. So I got up and some men from Banu Salma rose up and followed me and said to me: By God, we do not know that you have committed a sin before this! You were unable to apologize to the Messenger of God, may God bless him and grant him peace, with what those who stayed behind apologized to him, so it would have been sufficient for you for your sin that the Messenger of God, may God bless him and grant him peace, had asked forgiveness for you! He said: By God, they continued to rebuke me until I wanted to go back to the Messenger of God, may God bless him and grant him peace, and lie about myself. He said: Then I said to them, has anyone else experienced this with me? They said: Yes! Two men met him and said the same as you said, and they were told the same as you were told. I said: Who are they? They said: Murarah ibn Rabi'ah al-Amiri and Hilal ibn Umayyah al-Waqfi. He said: They mentioned to me two righteous men who had witnessed Badr and in whom there is an example. He said: So I went when they mentioned them to me. He said: The Messenger of

God (peace and blessings of God be upon him) forbade the Muslims from speaking to us, O three, from among those who stayed behind. He said: So the people avoided us, and he said: And they changed towards us, until the land became strange to me in my mind, and it was not the land that I know. We remained in that state for fifty nights. As for my two companions, they submitted and sat in their houses weeping, but as for me, I was the youngest and most patient of the people. I would go out and attend the prayer and go around the markets and no one would speak to me, and I would come to the Messenger of God (peace and blessings of God be upon him) and greet him while he was sitting after the prayer, and I would say to myself: Did he move his lips in return for the greeting or not? Then I would pray close to him and steal glances at him. When I turned to pray, he would look at me, and when I turned toward him, he would turn away from me. When this coldness of the Muslims had become too long for me, I walked until I climbed over the wall of Abu Qatada, who was my cousin and the dearest person to me. I greeted him, but by God, he did not return my greeting. I said to him, "O Abu Qatada, I ask you by God! Do you know that I love God and His Messenger?" He remained silent. I returned and implored him, but he remained silent. I returned and implored him, but he said, **God and His Messenger know best.** My eyes welled up with tears, and I turned away until I climbed over the wall. While I was walking in the market of the city, a Nabataean from the people of Ash-Sham, who had brought food to sell in the city, said, **Who can point out Ka'b ibn Malik?** The people began to point me out to him until he came to me and gave me a letter from the King of Ghassan, and I was a scribe. I read it and it said, **As for what follows! We have been informed that your companion has been cold towards you, and God has not placed you in a house of humiliation or loss, so join us and we will console you.** He said: So I said when I read it: This is also a trial! So I took it to the oven and lit it with it, until forty of the fifty had passed and the revelation was delayed, behold, the messenger of the Messenger of God (peace and blessings of God be upon him) came to me and said: The Messenger of God (peace and blessings of God be upon him) orders you to separate from your wife. I said: Should I divorce her or what should I do? He said: No, rather separate from her and do not come near her. He said: So he sent to my companion with the same. I said to my wife: Go back to your family and stay with them until God decides on this matter. He said: The wife of Hilal ibn Umayya came to the Messenger of God (peace and blessings of God be upon him) and said to him: O Messenger of God, Hilal ibn Umayya is an old man who has lost his way and has no servant. Do you mind if I serve him? He said: No, but he should not come near you. She said: By God, he has no desire for anything! By God, he has not stopped crying since what happened to him until this day. He said: Some of my family said: Why don't you ask permission from the Messenger of God (peace be upon him) about your wife, for he gave permission to the wife of Hilal ibn Umayyah to serve him. I said: I will not ask permission from the Messenger of God (peace be upon him), and how do I know what the Messenger of God (peace be upon him) will say if I ask his permission about her, and I am a young man! He said: So he remained like

that for ten nights, and fifty nights were completed for us from the time he forbade us from speaking. He said: Then I prayed the dawn prayer on the morning of the fifty nights on the roof of one of our houses, and while I was sitting in the state that God mentioned about us, my soul was constricted and the earth was constricted for me despite its vastness, I heard the voice of a caller, most of whom was on the mountain of Sal', saying at the top of his voice: O Ka'b ibn Malik, be of good cheer. He said: So I fell down in prostration, and I knew that relief had come. He said: The Messenger of God (peace and blessings of God be upon him) announced to the people that God had accepted our repentance when he had prayed the dawn prayer. The people went to give us good report, but some went before my companion to give us good report. A man ran towards me on a horse, and a horseman from Aslam ran before me and up the mountain, but the voice was faster than the horse. When the one whose voice I heard giving me good report came to me, I took off my garment and dressed him in it as a sign of his good report. By God, I did not own anything else that day. I borrowed two garments and put them on, then I set off following the Messenger of God (peace and blessings of God be upon him). The people met me in groups, congratulating me on my repentance and saying: May God's repentance be upon you. Then I entered the mosque, and there was the Messenger of God (peace and blessings of God be upon him) sitting in the mosque with people around him. Talhah ibn Ubaydullah stood up and ran until he shook my hand and congratulated me. By God, no man from the Muhajireen stood up except him. He said: Ka'b would never forget that for Talhah. Ka'b said: When I greeted the Messenger of God (peace be upon him), he said while his face was shining with joy, **Receive good tidings for the best day that has passed for you since your mother bore you. I said, Is it trustworthy with God, O Messenger of God? Is it from you?** He said, **No, rather from God.** When the Messenger of God (peace be upon him) was happy, his face would light up until it was like a piece of the moon. We used to know that. When I sat in front of him, I said, **O Messenger of God, part of God's repentance for me is that I give up my wealth in charity to God and His Messenger.** The Messenger of God (peace be upon him) said, **Keep some of your wealth for yourself, for it is better for you.** I said, **Then I will keep my share in Khaybar.** I said, **O Messenger of God, God has only saved me because of truthfulness, and part of my repentance is that I will only speak the truth as long as I live.** He said: By God, I have not known anyone among the Muslims whom God has blessed with truthfulness since I mentioned that to the Messenger of God (may God bless him and grant him peace) until this day better than He has blessed me with it. By God, I have not deliberately told a lie since I said that to the Messenger of God (may God bless him and grant him peace) until this day, and I hope that God will protect me in what remains." So God, the Almighty, revealed: **God has indeed forgiven the Prophet and the Muhajireen and the Ansar who followed him in the hour of hardship - until he reached - He is to them Kind and Merciful * And to the three who were left behind until, when the earth became strait for them with all its spaciousness, and their souls became strait for them - until he reached - Fear God and be with the truthful.** Ka'b said: By God, God has

And as for the three who were left behind, until the earth, vast as it is, became strait for them and their souls became strait for them and they were certain that there is no refuge from God except in Him. Then He turned to them in forgiveness that they might repent. Indeed, God is the Acceptor of repentance, the Merciful.

never bestowed upon me a greater blessing after God guided me to Islam than my truthfulness to the Messenger of God (may God bless him and grant him peace), so that I would not lie about him and thus perish as those who lied perished. God said to those who lied when He sent down the revelation the worst thing He has ever said to anyone, and God, the Almighty, said: **They will swear to you by God when you return to them that you will turn away from them, so turn away from them.** Ka'b said: We, the three of us, were left behind regarding the matter of those whom the Messenger of God, may God bless him and grant him peace, accepted when they swore to him, so he pledged allegiance to them and asked forgiveness for them, and the Messenger of God, may God bless him and grant him peace, postponed our matter until God decided on it. Therefore, God, the Almighty, said: **And upon the three**, and what God mentioned regarding what we were left behind is not our staying behind from the conquest, but rather it is His leaving us behind and postponing our matter regarding those who swore to him and apologized to him and he accepted from them.

The Almighty says: **The earth, despite its vastness, became too narrow for them.** That is, despite its vastness. It is said: a spacious home, spacious, and spacious. *Ma* is a source, meaning the earth, despite its vastness, became too narrow for them, because they were abandoned, not treated or spoken to. This is evidence of abandoning the people of sin until they repent.

God the Almighty said: **And their souls became straitened for them** meaning their chests became straitened with worry and loneliness, and with the coldness they encountered from the Companions. **And they thought that there was no refuge from God except to Him** meaning they were certain that there was no refuge to which they could turn for forgiveness and acceptance of their repentance except to Him. Abu Bakr al-Warraq said: Sincere repentance is when the earth becomes straitened for the repentant person despite its vastness, and his soul becomes straitened for him, like the repentance of Ka'b and his two Companions.

God the Almighty said: "Then He turned to them in forgiveness that they might repent. Indeed, God is the Acceptor of Repentance, the Most Merciful." So he began with repentance from Him. Abu Zaid said: I made four mistakes: In beginning with God the Almighty, I thought that I loved Him, but He loved me. God the Almighty said: **He loves them and they love Him** (al-Ma'idah 5:54). I thought that I was pleased with Him, but He was pleased with me. God the Almighty said: **God is pleased with them and they are pleased with Him** (al-Ma'idah 5:119). I thought that I was remembering Him, but He was remembering me. God the Almighty said: **And the remembrance of God is greater** (al-Ankabut 29:45). I thought that I was repenting, but He was repenting to me. God the

Almighty said: **Then He turned to them in forgiveness that they might repent.** It was said: The meaning is, then He repented to them so that they would remain steadfast in repentance, as God Almighty said: **O you who have believed** (An-Nisa': 136). It was also said: That is, He made things easy for them and did not hasten their punishment as He did with others. God Almighty said: **Then because of wrongdoing on the part of the Jews, We prohibited to them [certain] good things which had been lawful to them** (An-Nisa': 160).

Tafsir Ibn Kathir

Imam Ahmad said: Yaqub bin Ibrahim told us, my nephew Al-Zuhri Muhammad bin Abdullah told us, on the authority of his uncle Muhammad bin Muslim Al-Zuhri, Abd Al-Rahman bin Abdullah bin Kaab bin Malik told me that Abdullah bin Kaab bin Malik, who was Kaab's leader from his sons when he went blind, said: I heard Kaab bin Malik narrating his story when he stayed behind from the Messenger of God, may God bless him and grant him peace, in a campaign he fought except in the campaign of Tabuk, except that I stayed behind in the campaign of Badr and no one was reprimanded for staying behind from it, but the Messenger of God, may God bless him and grant him peace, went out seeking the caravan of Quraysh until God gathered them and their enemy without an appointment, and I witnessed with the Messenger of God, may God bless him and grant him peace, the night of Al-Aqaba when we pledged to Islam, and I would not like to have the scene of Badr in it, even though Badr is more famous and more famous among the people. And from my story when I stayed behind from the Messenger of God, may God bless him and grant him peace, in the campaign of Tabuk, I was never stronger And it was not easier for me than when I stayed behind from him in that raid. By God, I had never gathered two camels before that until I gathered them in that raid. The Messenger of God, may God bless him and grant him peace, rarely wanted to go on a raid without covering it with another one until that raid happened. The Messenger of God, may God bless him and grant him peace, went on it in intense heat and faced a long journey and deserts, and faced a large enemy, so he left the matter to the Muslims to prepare as their enemy would prepare. He informed them of the direction he wanted, and the Muslims were with the Messenger of God, may God bless him and grant him peace, many, and no one would gather them in a book of Hafiz - meaning the register - Ka'b said: Few men wanted to go on an absence except that they thought that it would be hidden from them unless a revelation was sent down from God Almighty about it. The Messenger of God, may God bless him and grant him peace, went on that raid when the fruits and shade were good and I was heading towards it, so the Messenger of God, may God bless him and grant him peace, and the believers with him prepared for it, so I

began to go out in order to prepare with them and I returned without having completed anything of my preparation, so I said to myself I am able to do that if I want, and that continued. He continued with me until he had rolled up his sleeves with the people. Then the Messenger of God (may God's peace and blessings be upon him) set out in the morning, and the Muslims were with him, and I had not prepared anything from my equipment. I said, **I will prepare myself after a day or two, then I will catch up with him.** So I went out after they had departed to prepare, but I returned, but I had not prepared anything from my equipment. Then I went out and returned, but I had not prepared anything. This continued with me until they hurried and the invasion was over. I intended to set out and catch up with them, and I wish I had done so. But that was not destined for me. Whenever I went out among the people after the Messenger of God (may God's peace and blessings be upon him), it saddened me that I did not see anyone except a man who was accused of hypocrisy or someone whom God the Almighty had excused. The Messenger of God (may God's peace and blessings be upon him) did not mention me until he reached Tabuk. He said while he was sitting with the people in Tabuk, **What did Ka'b ibn Malik do? A man from Banu Salamah said, O Messenger of God, his cloak and looking at his sides held him back.** Mu'adh ibn Jabal said, "What you said is bad. By God, O Messenger of God, we know nothing but good about him." Then the Messenger of God (may God's peace and blessings be upon him) was silent.

Ka'b ibn Malik said: When I heard that the Messenger of God (may God's peace and blessings be upon him) had set out on his way back from Tabuk, my grief overcame me and I began to remember the lie and say, **How can I escape his wrath tomorrow?** I sought help in that from every wise man among my family. When it was said that the Messenger of God (may God's peace and blessings be upon him) was about to return, falsehood was removed from me and I knew that I would never escape from it. I decided to believe him. The Messenger of God (may God's peace and blessings be upon him) became the morning. When he returned from a journey, he would start by going to the mosque and pray two rak'ahs, then sit for the people. When he had done that, those who had stayed behind came to him and began to apologize to him and swear to him. They were eighty-odd men. The Messenger of God (may God's peace and blessings be upon him) would accept their outward expressions and seek forgiveness for them, and entrust their secrets to God the Most High. Then I came. When I greeted him, he smiled the smile of someone angry. Then he said to me, *Come*. So I came walking until I sat in front of him. He said to me, **What kept you back? Didn't you buy a back?** I said, **O Messenger of God, if I had sat with anyone other than you from the people of this world, I would have seen...** To get out of his anger with an excuse, I have been given an argument, but by God I knew that if I told you today a false story that would please you about me, God would soon make you angry with me, and if I told you the truth that you would find fault with me for, I hope for the consequences of that from God Almighty, and by God I had no excuse, and by God I have never been freer or more comfortable than when I stayed behind from you. He

said: The Messenger of God, may God bless him and grant him peace, said: **As for this one, he has told the truth, so stand up until God decides about you.** So I got up and some men from Banu Salamah came to me and followed me and said to me: By God, we did not know that you had committed a sin before this, and you were unable to do anything except apologize to the Messenger of God, may God bless him and grant him peace, with the same apologies that those who stayed behind used, for it would have been sufficient for you for your sin that the Messenger of God, may God bless him and grant him peace, asked forgiveness for you. He said: By God, they continued to rebuke me until I wanted to go back and lie to myself. He said: Then I said to them, has anyone encountered this with me? They said: Yes, two men met him with you and said the same as you said, and they were told the same as you were told. I said: Who are they? They said: Murarah ibn al-Rabi' al-'Amiri and Hilal ibn Umayyah al-Waqfi. They mentioned to me two righteous men who had witnessed Badr and in whom I had an example. He said: So I went when they mentioned them to me. He said: The Messenger of God, may God bless him and grant him peace, forbade the Muslims from speaking to us, O three, from among those who stayed behind from him. So the people avoided us and changed towards us until the land became strange to me and was not the land that I used to know. We remained in that state for fifty nights. As for my two companions, they submitted and sat in their homes weeping. As for me, I was the most steadfast and patient of the people. I would attend the prayer with the Muslims and go around the markets and no one would speak to me. I would come to the Messenger of God, may God bless him and grant him peace, while he was sitting after the prayer, and I would greet him and I would say to myself: Should he move his lips to return my greeting or not? Then I would pray close to him and steal glances at him. When I turned to pray, he would look at me, and when I turned towards him, he would turn away from me. When this estrangement from the Muslims had become too long for me, I walked until I climbed over the wall of Abu Qatada, who was my cousin and the dearest person to me. I greeted him, but by God, he did not return my greeting. So I said to him, **O Abu Qatada, I ask you by God, do you know that I love God and His Messenger?** He said, **So he was silent.** I went back to him and asked him, but he was silent. I went back to him and asked him, but he was silent. He said, **God and His Messenger know best.**

He said: My eyes welled up and I turned away until I climbed over the wall. While I was walking in the market of the city, I saw a Nabataean from the Nabataeans of Ash-Sham who had come with food to sell in the city. He said: Who will guide me to Ka'b ibn Malik? The people began to point him out to me until he came and gave me a letter from the King of Ghassan, and I was a scribe. It said: As for what follows, it has reached us that your companion has treated you harshly, and God has not placed you in a house of humiliation or loss, so come to us and we will console you. He said: So I said when I read it: This is also a calamity. He said: So I went to the oven with it and lit it with it until forty nights of the fifty had passed, and then the messenger of the Messenger of God,

And as for the three who were left behind, until the earth, vast as it is, became strait for them and their souls became strait for them and they were certain that there is no refuge from God except in Him. Then He turned to them in forgiveness that they might repent. Indeed, God is the Acceptor of repentance, the Merciful.

may God bless him and grant him peace, came to me saying: The Messenger of God, may God bless him and grant him peace, orders you to separate from your wife. I said: Should I divorce her or what should I do? He said: Rather, stay away from her and do not come near her. He said: And he sent to my companion the same. He said: So I said to my wife: Go to your family and stay with them until God decides in this matter what He wills. He said: So the wife of Hilal bin Umayya came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, Hilal is an old, weak man who does not have a servant. Would you mind if I serve him? He said: No, but he should not come near you. She said: By God, he has no movement at all, and by God, he has not stopped crying since what happened to him until this day. He said: One of my family said to me: Why don't you ask the Messenger of God, may God bless him and grant him peace, for permission to have intercourse with your wife, for he has given permission to the wife of Hilal bin Umayya to serve him. He said: So I said: By God, I will not ask the Messenger of God, may God bless him and grant him peace, for her, and I do not know what the Messenger of God, may God bless him and grant him peace, would say about her if I ask his permission and I am a young man.

He said: So we stayed for ten nights, and fifty nights were completed for us from the time he forbade us from speaking. He said: Then I prayed the dawn prayer on the morning of fifty nights on the roof of one of our houses. While I was sitting in the state that God Almighty mentioned about us, my soul was constricted and the earth was constricted for me despite its vastness, I heard a cry from Awfa on Mount Sala' saying at the top of his voice: Be glad, O Ka'b bin Malik. He said: So I fell down in prostration and knew that relief had come from God Almighty through repentance for us. So the Messenger of God, may God bless him and grant him peace, announced God's repentance for us when he prayed the dawn prayer. So the people went to give us good report and my companion went before me, giving me good report. A man ran towards me on a horse and Aslam and Awfa ran on the mountain, but the voice was faster than the horse. So when the one whose voice I heard giving me good report came to me, I took off my garment and covered him with his good report. By God, I did not own anything else that day. I borrowed two garments and put them on and set off to lead the Messenger of God, may God bless him and grant him peace, and the people met me in groups congratulating me on my repentance. God, they say, may God's repentance be upon you, until I entered the mosque, and if the Messenger of God, may God's prayers and peace be upon him, is sitting in the mosque and the people are around him, then Talha bin Ubaidullah ran to me until he shook my hand and congratulated me, and by God, no man from the Muhajireen stood up to me except him, he said: Ka'b would not forget that for Talha, Ka'b said: So when I greeted the Messenger of God, may

God's prayers and peace be upon him, he said while his face was shining with joy, **Be glad for the best day that has passed for you since your mother gave birth to you.** He said: I said, **Is it from the Messenger of God with you or from God?** He said: **No, rather it is from God.** He said: When the Messenger of God (may God bless him and grant him peace) was happy, his face would light up until it was like a piece of the moon so that it could be known from him. So when I sat in front of him, I said: O Messenger of God, part of my repentance is that I give up my wealth as charity to God and His Messenger. He said: **Keep some of your wealth for yourself, for it is better for you.** I said: Then I keep my share that is in Khaybar and I said: O Messenger of God, God has only saved me because of truthfulness, and part of my repentance is that I will not speak anything but the truth as long as I live. He said: By God, I do not know of anyone among the Muslims whom God has blessed with truthfulness in speech since I mentioned that to the Messenger of God (may God bless him and grant him peace) better than God Almighty has blessed me. By God, I have not deliberately told a lie since I said that to the Messenger of God (may God bless him and grant him peace) until this day, and I hope that God the Almighty will protect me for what remains.

He said And God Almighty revealed: "God has certainly forgiven the Prophet and the Muhajireen and the Ansar who followed him in the hour of hardship after the hearts of a party of them had almost deviated. Then He turned to them in forgiveness. Indeed, He is to them Kind and Merciful. And to the three who were left behind until, when the earth became strait for them, vast as it is, and their souls became strait for them and they perceived that there is no refuge from God except in Him. Then He turned to them in forgiveness that they might repent. Indeed, God is the Acceptor of Repentance, the Merciful. O you who have believed, fear God and be with the truthful." to the end of the verses. Ka'b said: By God, God has never bestowed upon me a greater blessing after He guided me to Islam than my truthfulness to the Messenger of God, may God bless him and grant him peace, on that day, so that I would not have lied about him and perished as those who lied about him perished. God Almighty said to those who lied about him when He sent down the revelation the worst thing He has ever said to anyone. God Almighty said: "They will swear to you by God when you return to them to turn away from them, so turn away from them. Indeed, they are unclean, and their refuge is Hell as recompense for what they used to earn. They swear to you so that you may be pleased with them. But if you are pleased with them, then indeed, God is not pleased with the wicked people." He said: And we, the three who were left behind, were not responsible for the matter of those whom the Messenger of God, may God bless him and grant him peace, accepted when they swore, so he pledged allegiance to them and asked forgiveness for them, and the Messenger of God postponed our matter until

God decided on it. Therefore, God Almighty said: **And concerning the three who were left behind.** His leaving us behind and postponing our matter that was mentioned from what we left behind was not our staying behind from the conquest, but rather it was regarding the one who swore to him and apologized to him and he accepted from him.

This is a sound and authentic hadith, the authenticity of which is agreed upon. It was narrated by the two authors of the Sahihs, al-Bukhari and Muslim, from the hadith of al-Zuhri in a similar manner. This hadith includes the interpretation of this noble verse in the best and simplest ways. It was also narrated from more than one of the early Muslims in its interpretation, as al-A'mash narrated from Abu Sufyan from Jabir ibn Abdullah regarding the words of God the Almighty: **And concerning the three who were left behind,** he said: They are Ka'b ibn Malik, Hilal ibn Umayya, and Murarah ibn al-Rabi', and all of them were from the Ansar. This is what Mujahid, al-Dahhak, Qatadah, al-Suddi, and more than one said, and all of them said Murarah ibn Rabi'ah. This is also in Muslim ibn Rabi'ah in some of its versions, and in some of them Murarah ibn al-Rabi', and in a narration from al-Dahhak Murarah ibn al-Rabi' as it appears in the two Sahihs, which is correct. His saying, **They named two men who witnessed Badr,** it was said that this was a mistake by al-Zuhri, because it is not known that any of these three witnessed Badr. And God knows best.

And when God Almighty mentioned the distress and anguish He relieved these three from because of the Muslims abandoning them for about fifty nights and days, and their souls became tight for them and the earth became tight for them with all its vastness, meaning despite its vastness the paths and ways were corrupted for them so they could not find guidance in what they should do, so they were patient for the command of God and submitted to the command of God and remained steadfast until God relieved them because of their truthfulness to the Messenger of God, may God bless him and grant him peace, in their absence, and that it was without an excuse so they were punished for that for this period then God repented to them, so the consequence of their truthfulness was good for them and repentance for them, and for this reason He said, **O you who believe, fear God and be with the truthful,** meaning be truthful and adhere to truthfulness so that you will be among its people and be saved from destruction, and He will make for you a way out of your affairs and a way out. Imam Ahmad said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Shuqaiq, on the authority of Abdullah, who is Ibn Mas'ud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Adhere to truthfulness, for truthfulness leads to righteousness.** And righteousness leads to Paradise, and a man continues to tell the truth and seeks to be truthful until he is recorded with God as truthful. And beware of lying, for lying leads to immorality and immorality leads to the Fire, and a man continues to lie and seeks to lie until he is recorded with God as a liar." Narrated by Al-Bukhari and Muslim in their Sahihs. Shu'bah said on the authority of Amr ibn Murrah: He heard Abu Ubaidah narrating on the authority of Abdullah ibn Mas'ud, may God be pleased with him, that he said:

Lying is not appropriate in seriousness or jest. Read if you wish, **O you who believe, fear God and be with those who are truthful.** This is how he read it, then he said, **Do you find anyone who has an excuse for it?** And on the authority of Abdullah ibn Amr, regarding his statement, **Fear God and be with those who are truthful,** he said, "With Muhammad, may God bless him and grant him peace, and his companions." Ad-Dahhak said, **With Abu Bakr, Umar and their companions.** And Al-Hasan Al-Basri said, **If you want to be with those who are truthful, then you must be ascetic in this world and refrain from the people of the religion.**

Fath al-Qadir

His saying: 118- **And as for the three who stayed behind** meaning, He accepted the repentance of the three who stayed behind: meaning, they delayed and their repentance was not accepted immediately, as the repentance of those who stayed behind mentioned above was accepted. Ibn Jarir said: The meaning of **they left behind is they left,** it is said: I left so-and-so" means I left him. Ikrimah ibn Khalid read "they left behind" with a light pronunciation: meaning, they stayed after the Messenger of God (peace and blessings of God be upon him) and the believers set out for the conquest. Ja'far ibn Muhammad read "they differed" and these three are: Ka'b ibn Malik, Murarah ibn al-Rabi' or Ibn Rabi'ah al-'Amiri, and Hilal ibn Umayyah al-Waqfi, and all of them were from the Ansar, and the Prophet (peace and blessings of God be upon him) did not accept their repentance until the Qur'an was revealed that God had accepted their repentance. It was said that the meaning of "they stayed behind is they corrupted", taken from the bad breath. His statement: **until the earth, despite its vastness, became too narrow for them** means that they delayed accepting repentance until this point, which is the time when the earth, despite its vastness, became too narrow for them. *Ma* is a source: meaning with its vastness, because people turned away from them and did not speak to them from anyone, because the Prophet, may God bless him and grant him peace, forbade people from speaking to them. *Wide* means spacious. It is said: a spacious house, *wide* and *wide*. In this verse is evidence of the permissibility of abandoning people who commit sins as a discipline for them so that they will be deterred from sins. The meaning of their souls becoming too narrow for them is that their chests became too narrow because of the loneliness that befell them and the estrangement that occurred to them. He expressed the word *thinking* in his statement: **and they thought that there is no refuge from God except to Him** with knowledge: meaning they knew that there was no refuge to which they could ever turn except to God, the Most High, through repentance and seeking forgiveness. His statement: **Then He turned to them in forgiveness that they might repent** means He returned to them with acceptance and mercy, and He revealed in the Qur'an repentance to them so that they might be upright, or He guided them to repentance in the future if they had committed a sin, so that they might repent for it and return to God in it and regret what they had done. **Indeed, God is the Acceptor of Repentance** meaning the One who greatly accepts the repentance of those who repent, **the Most**

Surat al-Tawbah 9:118

And as for the three who were left behind, until the earth, vast as it is, became strait for them and their souls became strait for them and they were certain that there is no refuge from God except in Him. Then He turned to them in forgiveness that they might repent. Indeed, God is the Acceptor of repentance, the Merciful.

Merciful meaning the One who greatly has mercy on those of His servants who seek it.

Tafsir al-Baghawi

118- The Almighty said: **And concerning the three who were left behind, until the earth, vast as it is, became strait for them,** it expanded, **and their souls became strait for them,** with grief and worry, **and they assumed,** that is, they were certain, **that there is no refuge from God,** no place of panic from God, "except to Him. Then He turned to them in forgiveness that they might repent," that is, so that they might be steadfast in repentance, for their repentance had already come. **Indeed, it is God who is the Acceptor of Repentance, the Most Merciful.**

Tafsir al-Baidawi

118. "And upon the three" And He repented upon the three: Ka'b ibn Malik, Hilal ibn Umayyah, and Murarah ibn al-Rabi'. "Those who stayed behind" stayed behind from the conquest or left their matter, for they are the Murji'un. "Until when the earth became strait for them with all its vastness" meaning with all its vastness due to people turning away from them completely, and it is an example of severe confusion. "And their souls became strait for them" their hearts from the extreme loneliness and grief to the point that they could not contain comfort or joy. "And they thought" and knew. "That there is no refuge from God" from His wrath. "Except to Him" except to seek His forgiveness. "Then He repented upon them" with the success of repentance. "So that they might repent" or He sent down the acceptance of their repentance so that they might be counted among the repentant, or He returned to them with acceptance and mercy time after time so that they might be steadfast in their repentance. "Indeed, God is the Acceptor of Repentance" for whoever repents, even if he returns a hundred times a day. "The Most Merciful" is the One who bestows blessings upon them.

Surat al-Tawbah 9:119

O you who have believed, fear God and be with those who are true.

Tafsir al-Jalalayn

119 - **O you who have believed, fear God** by abandoning His sins **and be with the truthful** in faith and covenants by adhering to truthfulness.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the believers, informing them of the path to salvation from His punishment and deliverance from His painful torment: **O you who have believed**, in God and His Messenger, **fear God**, and observe Him by performing His obligations and avoiding His limits, **and be**, in this world, among the people of God's guardianship and obedience, so that in the Hereafter you will be, **with the truthful**, in Paradise. Meaning: with those who believe in God, and fulfill His words with their actions, and are not among those who agree with Him, whose words are contradicted by their actions.

The meaning of the words is: And be with the truthful in the Hereafter by fearing God in this world, as God 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** (An-Nisa': 70).

We said: This is the meaning of the statement, because the hypocrite being with the believers is of no benefit to him in any way, unless he does what they do. And if he does what they do, then he is one of them, and if he is one of them, the meaning of the statement should be: **Fear God and be with the truthful**. And in order to direct the statement to what we directed in its interpretation, the interpreter of it explained it by saying: Its meaning is: And be with Abu Bakr and Umar, or: with the Prophet, may God bless him and grant him peace, and the emigrants, may God have mercy on them.

Mention of who said that or someone else in its interpretation:

Ibn Hamid told us, he said, Yaqub told us, on the authority of Zaid bin Aslam, on the authority of Nafi', regarding the statement of God: **Fear God and be with the truthful**, he said: with the Prophet, may God bless him and grant him peace, and his companions.

Ibn Wakee' told us, he said, Habawayh Abu Yazid told us, on the authority of Ya'qub al-Qummi, on the authority of Zayd ibn Aslam, on the authority of Nafi', he said: It was said to the three who were left behind: **O you who have believed, fear God and be with the truthful**, meaning Muhammad and his companions.

Al-Muthanna told me, he said, Ishaq bin Ismail told us, on the authority of Abd al-Rahman al-Maharbi, on the authority of Juwaybir, on the authority of al-Dahhak, regarding his statement: **And be with the truthful**, he said: With Abu Bakr and Umar and their companions, may God have mercy on them.

... He said, Muhammad bin Yahya told us, he said, Ishaq bin Bishr Al-Kahili told us, he said, Khalaf bin Khalifa told us, on the authority of Abu Hashim Al-Ramani, on the authority of Saeed bin Jubair, regarding the statement of God: **Fear God and be with the truthful**, he said: With Abu Bakr and Umar, may God have mercy on them.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **Fear God and be with the truthful**, he said: with the truthful emigrants.

Ibn Masoud, as was mentioned about him, used to recite it: **And be among the truthful**, and he interpreted it as a prohibition from God against lying.

He mentioned the narration about it:

Al-Muthanna told me, he said, Adam Al-Asqalani told us, he said, Shu'bah told us, on the authority of Amr bin Murrah, he said: I heard Abu Ubaidah bin Abdullah bin Mas'ud say: Ibn Mas'ud said: Lying is not permissible in seriousness or jest. Read if you wish: **(O you who believe, fear God and be among the truthful)** - he said: And this is how Ibn Mas'ud read: **(among the truthful)** - so do you see any concession in lying?

... He said, Suwaid bin Nasr told us, he said, Ibn al-Mubarak told us, on the authority of Shu'bah, on the authority of Amr bin Murrah, he said: I heard Abu Ubaidah, on the authority of Abdullah, something similar.

He said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of 'Amr ibn Murrah, he said: I heard Abu 'Ubaydah narrating on the authority of 'Abdullah, he said: Lying is not permissible in seriousness or jest. Read if you wish: **(O you who have believed, fear God and be among the truthful)** - and it is like that in 'Abdullah's reading - so do you see any dispensation for lying?

Ibn Wakee' told us, he said, my father told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, who said: Lying is not appropriate in jest or in seriousness. Then Abdullah recited: **Fear God and be** I do not know if he said: **among the truthful** or **with the truthful** - and in my book it is **with the truthful**.

... He said, my father told us, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Abu Mu'ammir, on the authority of Abdullah, the same.

... He said, my father told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, on the authority of Abu Ubaidah, on the authority of Abdullah, the same.

Abu Ja'far said: The correct interpretation of this is the interpretation that we mentioned from Nafi' and Ad-Dahhak. This is because the scripts of all the

O you who have believed, fear God and be with those who are true.

copies of the Qur'an agree on: **And be with the truthful**, and this is the reading that I do not permit anyone to read differently from it.

Abdullah's interpretation, may God have mercy on him, in this regard, based on his reading, is a correct interpretation, but the reading is different.

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **And be with the truthful**. This command to be with the truthful is good after the story of the three when truthfulness benefited them and took them away from the ranks of the hypocrites. Mutraf said: I heard Malik bin Anas say: Rarely was a truthful man who did not lie except that he enjoyed his mind and was not afflicted with what afflicts others of old age and senility.

There is a difference of opinion about what is meant here by the believers and the truthful. It was said: It is addressed to those who believed from the People of the Book. It was said: It is addressed to all believers, meaning, avoid disobeying the command of God. **And be with the truthful**, meaning with those who went out with the Prophet, peace and blessings of God be upon him, not with the hypocrites. That is, be on the path and way of the truthful. It was said: They are the prophets, meaning, be with them through righteous deeds in Paradise. It was said: They are what is meant by His statement: **Righteousness is not that you turn your faces** - the verse until His statement - **Those are the ones who have been truthful** (al-Baqarah 2:177). It was said: They are those who fulfill their covenant, because of the Almighty's saying: **Men who have been true to what they pledged to God** (al-Ahzab 33:23). It was also said: They are the emigrants, because of the saying of Abu Bakr on the day of Saqifah, "God called us the truthful ones, so He said: 'For the poor emigrants' (al-Hashr 59:8), then He called you the successful ones, so He said: 'And those who have settled in the home and faith' (al-Hashr 59:9). It was also said: They are those whose outward appearance and inward appearance are equal. Ibn Al-Arabi said: This statement is the truth and the ultimate goal to which all ends, because this quality removes hypocrisy in belief and opposition in action, and its owner is called the truthful, like Abu Bakr, Omar, Othman and those below them in their ranks and times. As for the one who said: They are what is meant by the verse of Al-Baqarah, then it is most of the truthfulness followed by the less, and it is the meaning of the verse of Al-Ahzab. As for the interpretation of Abu Bakr Al-Siddiq, it is the one that includes all the statements, because all the qualities are present in them.

Second: The right of one who understands and comprehends about God is to adhere to truthfulness in words, sincerity in actions, and purity in conditions. Whoever is like this will join the righteous and attain the pleasure of the Forgiving. The Prophet, may God bless him and grant him peace, said:

"Be truthful, for truthfulness leads to righteousness, and righteousness leads to Paradise. A man continues to be truthful and seeks to be truthful until he is recorded with God as truthful." Lying is the opposite of that. The Prophet (peace and blessings of God be upon him) said: "Beware of lying, for lying leads to immorality, and immorality leads to the Fire. A man continues to lie and seeks to lie until he is recorded with God as a liar." Narrated by Muslim. Lying is shameful and its people are stripped of their testimony. The Prophet (peace and blessings of God be upon him) rejected the testimony of a man who told a lie. Muammar said: I do not know whether he lied about God or about His Messenger or about one of the people. Sharik ibn Abdullah was asked: O Abu Abdullah, if I hear a man lying deliberately, can I pray behind him? He said: No. On the authority of Ibn Masoud, he said: Lying is not appropriate in seriousness or jest, nor is it appropriate for one of you to promise something and then not fulfill it. Read if you wish, **O you who believe, fear God and be with those who are truthful**. Do you see any dispensation in lying? Malik said: The report of a liar is not accepted in the speech of the people, even if he is truthful in the hadith of the Messenger of God, may God bless him and grant him peace. Another said: His hadith is accepted. The correct view is that the testimony and report of a liar are not accepted for the reason we have mentioned, for acceptance is a great rank and a noble position that is only for those whose characteristics are perfect, and there is no characteristic worse than lying, for it removes positions and invalidates testimonies.

Tafsir Ibn Kathir

Imam Ahmad said: Yaqub bin Ibrahim told us, my nephew Al-Zuhri Muhammad bin Abdullah told us, on the authority of his uncle Muhammad bin Muslim Al-Zuhri, Abd Al-Rahman bin Abdullah bin Kaab bin Malik told me that Abdullah bin Kaab bin Malik, who was Kaab's leader from his sons when he went blind, said: I heard Kaab bin Malik narrating his story when he stayed behind from the Messenger of God, may God bless him and grant him peace, in a campaign he fought except in the campaign of Tabuk, except that I stayed behind in the campaign of Badr and no one was reprimanded for staying behind from it, but the Messenger of God, may God bless him and grant him peace, went out seeking the caravan of Quraysh until God gathered them and their enemy without an appointment, and I witnessed with the Messenger of God, may God bless him and grant him peace, the night of Al-Aqaba when we pledged to Islam, and I would not like to have the scene of Badr in it, even though Badr is more famous and more famous among the people. And from my story when I stayed behind from the Messenger of God, may God bless him and grant him peace, in the campaign of Tabuk, I was never stronger And it was not easier for me than when I stayed behind from him in that raid. By God, I had never gathered two camels before that until I gathered them in that raid. The Messenger of God, may God bless him and grant him peace, rarely wanted to go on

a raid without covering it with another one until that raid happened. The Messenger of God, may God bless him and grant him peace, went on it in intense heat and faced a long journey and deserts, and faced a large enemy, so he left the matter to the Muslims to prepare as their enemy would prepare. He informed them of the direction he wanted, and the Muslims were with the Messenger of God, may God bless him and grant him peace, many, and no one would gather them in a book of Hafiz - meaning the register - Ka'b said: Few men wanted to go on an absence except that they thought that it would be hidden from them unless a revelation was sent down from God Almighty about it. The Messenger of God, may God bless him and grant him peace, went on that raid when the fruits and shade were good and I was heading towards it, so the Messenger of God, may God bless him and grant him peace, and the believers with him prepared for it, so I began to go out in order to prepare with them and I returned without having completed anything of my preparation, so I said to myself I am able to do that if I want, and that continued. He continued with me until he had rolled up his sleeves with the people. Then the Messenger of God (may God's peace and blessings be upon him) set out in the morning, and the Muslims were with him, and I had not prepared anything from my equipment. I said, **I will prepare myself after a day or two, then I will catch up with him.** So I went out after they had departed to prepare, but I returned, but I had not prepared anything from my equipment. Then I went out and returned, but I had not prepared anything. This continued with me until they hurried and the invasion was over. I intended to set out and catch up with them, and I wish I had done so. But that was not destined for me. Whenever I went out among the people after the Messenger of God (may God's peace and blessings be upon him), it saddened me that I did not see anyone except a man who was accused of hypocrisy or someone whom God the Almighty had excused. The Messenger of God (may God's peace and blessings be upon him) did not mention me until he reached Tabuk. He said while he was sitting with the people in Tabuk, **What did Ka'b ibn Malik do? A man from Banu Salamah said, O Messenger of God, his cloak and looking at his sides held him back.** Mu'adh ibn Jabal said, "What you said is bad. By God, O Messenger of God, we know nothing but good about him." Then the Messenger of God (may God's peace and blessings be upon him) was silent.

Ka'b ibn Malik said: When I heard that the Messenger of God (may God's peace and blessings be upon him) had set out on his way back from Tabuk, my grief overcame me and I began to remember the lie and say, **How can I escape his wrath tomorrow?** I sought help in that from every wise man among my family. When it was said that the Messenger of God (may God's peace and blessings be upon him) was about to return, falsehood was removed from me and I knew that I would never escape from it. I decided to believe him. The Messenger of God (may God's peace and blessings be upon him) became the morning. When he returned from a journey, he would start by going to the mosque and pray two rak'ahs, then sit for the people. When he had done that, those who had stayed behind came to him and began to apologize to him and swear to him. They were eighty-odd men. The Messenger of

God (may God's peace and blessings be upon him) would accept their outward expressions and seek forgiveness for them, and entrust their secrets to God the Most High. Then I came. When I greeted him, he smiled the smile of someone angry. Then he said to me, *Come*. So I came walking until I sat in front of him. He said to me, **What kept you back? Didn't you buy a back?** I said, **O Messenger of God, if I had sat with anyone other than you from the people of this world, I would have seen...** To get out of his anger with an excuse, I have been given an argument, but by God I knew that if I told you today a false story that would please you about me, God would soon make you angry with me, and if I told you the truth that you would find fault with me for, I hope for the consequences of that from God Almighty, and by God I had no excuse, and by God I have never been freer or more comfortable than when I stayed behind from you. He said: The Messenger of God, may God bless him and grant him peace, said: **As for this one, he has told the truth, so stand up until God decides about you.** So I got up and some men from Banu Salamah came to me and followed me and said to me: By God, we did not know that you had committed a sin before this, and you were unable to do anything except apologize to the Messenger of God, may God bless him and grant him peace, with the same apologies that those who stayed behind used, for it would have been sufficient for you for your sin that the Messenger of God, may God bless him and grant him peace, asked forgiveness for you. He said: By God, they continued to rebuke me until I wanted to go back and lie to myself. He said: Then I said to them, has anyone encountered this with me? They said: Yes, two men met him with you and said the same as you said, and they were told the same as you were told. I said: Who are they? They said: Murarah ibn al-Rabi' al-'Amiri and Hilal ibn Umayyah al-Waqfi. They mentioned to me two righteous men who had witnessed Badr and in whom I had an example. He said: So I went when they mentioned them to me. He said: The Messenger of God, may God bless him and grant him peace, forbade the Muslims from speaking to us, O three, from among those who stayed behind from him. So the people avoided us and changed towards us until the land became strange to me and was not the land that I used to know. We remained in that state for fifty nights. As for my two companions, they submitted and sat in their homes weeping. As for me, I was the most steadfast and patient of the people. I would attend the prayer with the Muslims and go around the markets and no one would speak to me. I would come to the Messenger of God, may God bless him and grant him peace, while he was sitting after the prayer, and I would greet him and I would say to myself: Should he move his lips to return my greeting or not? Then I would pray close to him and steal glances at him. When I turned to pray, he would look at me, and when I turned towards him, he would turn away from me. When this estrangement from the Muslims had become too long for me, I walked until I climbed over the wall of Abu Qatada, who was my cousin and the dearest person to me. I greeted him, but by God, he did not return my greeting. So I said to him, **O Abu Qatada, I ask you by God, do you know that I love God and His Messenger?** He said, **So he was silent.** I went back to him and asked him, but he was silent. I went

O you who have believed, fear God and be with those who are true.

back to him and asked him, but he was silent. He said, **God and His Messenger know best.**

He said: My eyes welled up and I turned away until I climbed over the wall. While I was walking in the market of the city, I saw a Nabataean from the Nabataeans of Ash-Sham who had come with food to sell in the city. He said: Who will guide me to Ka'b ibn Malik? The people began to point him out to me until he came and gave me a letter from the King of Ghassan, and I was a scribe. It said: As for what follows, it has reached us that your companion has treated you harshly, and God has not placed you in a house of humiliation or loss, so come to us and we will console you. He said: So I said when I read it: This is also a calamity. He said: So I went to the oven with it and lit it with it until forty nights of the fifty had passed, and then the messenger of the Messenger of God, may God bless him and grant him peace, came to me saying: The Messenger of God, may God bless him and grant him peace, orders you to separate from your wife. I said: Should I divorce her or what should I do? He said: Rather, stay away from her and do not come near her. He said: And he sent to my companion the same. He said: So I said to my wife: Go to your family and stay with them until God decides in this matter what He wills. He said: So the wife of Hilal bin Umayya came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, Hilal is an old, weak man who does not have a servant. Would you mind if I serve him? He said: No, but he should not come near you. She said: By God, he has no movement at all, and by God, he has not stopped crying since what happened to him until this day. He said: One of my family said to me: Why don't you ask the Messenger of God, may God bless him and grant him peace, for permission to have intercourse with your wife, for he has given permission to the wife of Hilal bin Umayya to serve him. He said: So I said: By God, I will not ask the Messenger of God, may God bless him and grant him peace, for her, and I do not know what the Messenger of God, may God bless him and grant him peace, would say about her if I ask his permission and I am a young man.

He said: So we stayed for ten nights, and fifty nights were completed for us from the time he forbade us from speaking. He said: Then I prayed the dawn prayer on the morning of fifty nights on the roof of one of our houses. While I was sitting in the state that God Almighty mentioned about us, my soul was constricted and the earth was constricted for me despite its vastness, I heard a cry from Awfa on Mount Sala' saying at the top of his voice: Be glad, O Ka'b bin Malik. He said: So I fell down in prostration and knew that relief had come from God Almighty through repentance for us. So the Messenger of God, may God bless him and grant him peace, announced God's repentance for us when he prayed the dawn prayer. So the people went to give us good report and my companion went before me, giving me good report. A man ran towards me on a horse and Aslam and Awfa ran on the mountain, but the voice was faster than the horse. So when the one whose voice I heard giving me good report came to me, I took off my garment and covered him with his good report. By God, I did not

own anything else that day. I borrowed two garments and put them on and set off to lead the Messenger of God, may God bless him and grant him peace, and the people met me in groups congratulating me on my repentance. God, they say, may God's repentance be upon you, until I entered the mosque, and if the Messenger of God, may God's prayers and peace be upon him, is sitting in the mosque and the people are around him, then Talha bin Ubaidullah ran to me until he shook my hand and congratulated me, and by God, no man from the Muhajireen stood up to me except him, he said: Ka'b would not forget that for Talha, Ka'b said: So when I greeted the Messenger of God, may God's prayers and peace be upon him, he said while his face was shining with joy, **Be glad for the best day that has passed for you since your mother gave birth to you.** He said: I said, **Is it from the Messenger of God with you or from God?** He said: **No, rather it is from God.** He said: When the Messenger of God (may God bless him and grant him peace) was happy, his face would light up until it was like a piece of the moon so that it could be known from him. So when I sat in front of him, I said: O Messenger of God, part of my repentance is that I give up my wealth as charity to God and His Messenger. He said: **Keep some of your wealth for yourself, for it is better for you.** I said: Then I keep my share that is in Khaybar and I said: O Messenger of God, God has only saved me because of truthfulness, and part of my repentance is that I will not speak anything but the truth as long as I live. He said: By God, I do not know of anyone among the Muslims whom God has blessed with truthfulness in speech since I mentioned that to the Messenger of God (may God bless him and grant him peace) better than God Almighty has blessed me. By God, I have not deliberately told a lie since I said that to the Messenger of God (may God bless him and grant him peace) until this day, and I hope that God the Almighty will protect me for what remains.

He said And God Almighty revealed: "God has certainly forgiven the Prophet and the Muhajireen and the Ansar who followed him in the hour of hardship after the hearts of a party of them had almost deviated. Then He turned to them in forgiveness. Indeed, He is to them Kind and Merciful. And to the three who were left behind until, when the earth became strait for them, vast as it is, and their souls became strait for them and they perceived that there is no refuge from God except in Him. Then He turned to them in forgiveness that they might repent. Indeed, God is the Acceptor of Repentance, the Merciful. O you who have believed, fear God and be with the truthful." to the end of the verses. Ka'b said: By God, God has never bestowed upon me a greater blessing after He guided me to Islam than my truthfulness to the Messenger of God, may God bless him and grant him peace, on that day, so that I would not have lied about him and perished as those who lied about him perished. God Almighty said to those who lied about him when He sent down the revelation the worst thing He has ever said to anyone. God Almighty said: "They will swear to you by God when you return to them to turn away from them, so turn away from them. Indeed, they are unclean, and their refuge is Hell as recompense for what they used

to earn. They swear to you so that you may be pleased with them. But if you are pleased with them, then indeed, God is not pleased with the wicked people." He said: And we, the three who were left behind, were not responsible for the matter of those whom the Messenger of God, may God bless him and grant him peace, accepted when they swore, so he pledged allegiance to them and asked forgiveness for them, and the Messenger of God postponed our matter until God decided on it. Therefore, God Almighty said: **And concerning the three who were left behind.** His leaving us behind and postponing our matter that was mentioned from what we left behind was not our staying behind from the conquest, but rather it was regarding the one who swore to him and apologized to him and he accepted from him.

This is a sound and authentic hadith, the authenticity of which is agreed upon. It was narrated by the two authors of the Sahihs, al-Bukhari and Muslim, from the hadith of al-Zuhri in a similar manner. This hadith includes the interpretation of this noble verse in the best and simplest ways. It was also narrated from more than one of the early Muslims in its interpretation, as al-A'mash narrated from Abu Sufyan from Jabir ibn Abdullah regarding the words of God the Almighty: **And concerning the three who were left behind,** he said: They are Ka'b ibn Malik, Hilal ibn Umayya, and Murarah ibn al-Rabi', and all of them were from the Ansar. This is what Mujahid, al-Dahhak, Qatadah, al-Suddi, and more than one said, and all of them said Murarah ibn Rabi'ah. This is also in Muslim ibn Rabi'ah in some of its versions, and in some of them Murarah ibn al-Rabi', and in a narration from al-Dahhak Murarah ibn al-Rabi' as it appears in the two Sahihs, which is correct. His saying, **They named two men who witnessed Badr,** it was said that this was a mistake by al-Zuhri, because it is not known that any of these three witnessed Badr. And God knows best.

And when God Almighty mentioned the distress and anguish He relieved these three from because of the Muslims abandoning them for about fifty nights and days, and their souls became tight for them and the earth became tight for them with all its vastness, meaning despite its vastness the paths and ways were corrupted for them so they could not find guidance in what they should do, so they were patient for the command of God and submitted to the command of God and remained steadfast until God relieved them because of their truthfulness to the Messenger of God, may God bless him and grant him peace, in their absence, and that it was without an excuse so they were punished for that for this period then God repented to them, so the consequence of their truthfulness was good for them and repentance for them, and for this reason He said, **O you who believe, fear God and be with the truthful,** meaning be truthful and adhere to truthfulness so that you will be among its people and be saved from destruction, and He will make for you a way out of your affairs and a way out. Imam Ahmad said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Shuqa'iq, on the authority of Abdullah, who is Ibn Mas'ud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Adhere to truthfulness, for truthfulness leads to righteousness.** And righteousness leads to Paradise, and a man continues

to tell the truth and seeks to be truthful until he is recorded with God as truthful. And beware of lying, for lying leads to immorality and immorality leads to the Fire, and a man continues to lie and seeks to lie until he is recorded with God as a liar." Narrated by Al-Bukhari and Muslim in their Sahihs. Shu'bah said on the authority of Amr ibn Murrah: He heard Abu Ubaidah narrating on the authority of Abdullah ibn Mas'ud, may God be pleased with him, that he said: Lying is not appropriate in seriousness or jest. Read if you wish, **O you who believe, fear God and be with those who are truthful.** This is how he read it, then he said, **Do you find anyone who has an excuse for it?** And on the authority of Abdullah ibn Amr, regarding his statement, **Fear God and be with those who are truthful,** he said, "With Muhammad, may God bless him and grant him peace, and his companions." Ad-Dahhak said, **With Abu Bakr, Umar and their companions.** And Al-Hasan Al-Basri said, **If you want to be with those who are truthful, then you must be ascetic in this world and refrain from the people of the religion.**

Fath al-Qadir

His saying: 119- **And be with the truthful.** This command to be with the truthful after the story of the three indicates that these three attained through truthfulness what God's repentance attained, and the apparent meaning of the verse is the command to the servants in general.

Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **And God would not mislead a people after He had guided them,** he said: It was revealed when they took the ransom from the polytheists on the day of the captives. He said: It was not for you to take it until you were given permission, but God would not punish a people for a sin they committed **until He makes clear to them what they should avoid,** he said: Until He forbids them before that. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid regarding the verse, he said: God's clarification to the believers regarding seeking forgiveness for the polytheists in particular, and in His clarification of His obedience and disobedience, there is no ambiguity in what they did or left. Ibn Jarir, Ibn Khuzaymah, Ibn Hibban, Al-Hakim **who authenticated it,** Ibn Mardawayh, Abu Nu'aym, Al-Bayhaqi and Al-Dhiya' in Al-Mukhtara narrated on the authority of Ibn Abbas that he said to Umar ibn Al-Khattab: Tell us about the Hour of Hardship. He said: We went out with the Messenger of God (peace and blessings of God be upon him) to Tabuk in intense heat. We stopped at a place where we were afflicted with such thirst that we thought our necks would break. A man would slaughter his camel, squeeze out its dung and drink it, and put what was left on his liver. Abu Bakr Al-Siddiq said: O Messenger of God, God has accustomed you to goodness in supplication, so supplicate for us. He raised his hands and did not bring them back until the sky spoke, and it rained and then poured. They filled what they had with them. Then we went to look, but we did not find it had passed the camp. The narrators agreed that the Hour of Hardship was the Battle of Tabuk. Ibn Jarir, Ibn al-Mundhir, Ibn Mandah, Abu

Surat al-Tawbah 9:119

O you who have believed, fear God and be with those who are true.

al-Shaykh, Ibn Mardawayh and Ibn Asakir narrated on the authority of Jabir ibn Abdullah, regarding his statement: **And concerning the three who stayed behind**, he said: Ka'b ibn Malik, Hilal ibn Umayyah, and Murarah ibn al-Rabi', and all of them were from the Ansar. Ibn Mandah and Ibn Asakir narrated on the authority of Ibn Abbas something similar. Al-Bukhari, Muslim and others narrated on the authority of Ka'b ibn Malik, who said: I never stayed behind from the Messenger of God (blessings and peace of God be upon him) in any campaign he participated in except the campaign of Tabuk, except for the campaign of Badr, and he did not rebuke anyone who stayed behind. Rather, the Messenger of God (blessings and peace of God be upon him) went out seeking the caravan of Quraysh until God gathered them and their enemy without an appointment. I was present with the Messenger of God (blessings and peace of God be upon him) on the night of al-'Aqabah when we agreed upon Islam, and I would not have liked to have witnessed Badr in return, even though Badr is more famous and more famous than it among the people. Then he mentioned the long story that is famous in the books of hadith and biographies, and it is well-known among the people of knowledge, so we will not prolong its mention. Ibn Abi Hatim and Abu Sheikh narrated on the authority of Ad-Dahhak regarding his statement: **And as for the three who were left behind**, he said: meaning they were left behind from repenting, they were not forgiven when God forgave Abu Lubabah and his companions. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir, Abu Sheikh and Ibn Asakir narrated on the authority of Ikrimah something similar. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Nafi' regarding his statement: **And be with the truthful**, he said: It was revealed regarding the three who were left behind. It was said to them: Be with Muhammad and his companions. Ibn Jarir narrated on the authority of Saeed bin Jubair regarding his statement: **And be with the truthful**, he said: With Abu Bakr and Umar. Ibn Jarir, Ibn Abi Hatim, Abu Sheikh and Ibn Asakir narrated on the authority of Ad-Dahhak regarding the verse: he said: With Abu Bakr, Umar and their companions. Ibn Mardawayh narrated on the authority of Ibn Abbas: he said: With Ali bin Abi Talib. Ibn Asakir narrated on the authority of Abu Ja'far: he said: With the three who were left behind.

It was said: With those who were honest in admitting their guilt and did not make false excuses.

Ibn Masoud used to recite: **And be with the truthful**. Ibn Masoud said: Lying is not appropriate in seriousness or in jest, nor is it appropriate for one of you to promise his child something and then not fulfill it for him. Recite if you wish, and he recited this verse.

Tafsir al-Baidawi

119. **O you who have believed, fear God** in what does not please Him **and be with the truthful** in their faith and covenants, or in the religion of God in intention, word and deed. And it was read **of the truthful** meaning in their repentance and turning back, so what is meant by it is these three and their likes.

Tafsir al-Baghawi

119-**O you who have believed, fear God and be with those who are truthful**. Nafi' said: With Muhammad and his companions. Saeed ibn Jubayr said: With Abu Bakr and Umar, may God be pleased with them. Ibn Jurayj said: With the emigrants, because God the Almighty said: **For the poor emigrants** until His saying: **Those are the truthful** **Al-Hashr - 8**. Ibn Abbas, may God the Almighty be pleased with them, said: With those whose intentions were sincere and whose hearts and deeds were upright and who went out with the Messenger of God, may God bless him and grant him peace, to Tabuk with sincerity of intention.

Surat al-Tawbah 9:120

It is not for the people of Madinah and those around them of the bedouins to stay behind the Messenger of God or to prefer themselves over him. That is because they suffer neither thirst nor fatigue nor hunger in the cause of God, nor do they tread a path that enrages the disbelievers nor do they gain any benefit from the enemy. They will not be given anything except that a righteous deed will be recorded for them. Indeed, God does not allow the reward of the righteous to be lost.

Tafsir al-Jalalayn

120 - **It is not for the people of Medina and the Bedouins around them to stay behind the Messenger of God if he goes on an expedition nor to prefer their lives over his** by protecting them from the hardships he has chosen for himself, and it is a prohibition in the form of a report *that* the prohibition against staying behind **is because** because they **are not afflicted with thirst thirst nor fatigue** exhaustion **nor hunger** hunger **in the cause of God, nor do they tread on a path** a source meaning tread **that enrages** angers **the disbelievers, nor do they attain from an enemy of God any attainment** killing or captivity or plunder **except that a righteous deed is recorded for them thereby** so that they are rewarded for it **Indeed, God does not allow the reward of the righteous to be lost** meaning their reward, but rather He rewards them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: It was not for the people of Medina, the city of the Messenger of God, may God bless him and grant him peace, **and those around them of the Bedouins**, the inhabitants of the desert, who stayed behind from the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk, and they were people of faith in him, to stay behind with their families and not have a home, nor to prefer themselves over himself in accompanying him on his journey and fighting with him, and helping him in what he suffered in that battle. He says: This was not for them, *because* for the sake of them, and because of them, **they will not be afflicted** in their journey if they were with him, **with thirst**, which is thirst, **nor fatigue**, he says: nor exhaustion, **nor famine in the way of God**, meaning: nor famine in establishing the religion of God and supporting it, and demolishing the beacons of disbelief, **nor will they tread a path**, meaning: a land, he says: nor will they tread a land, **that enrages the disbelievers**, their treading it, **nor will they gain from the enemy any advantage**, he says: nor will they gain from the enemy of God and their enemy anything of their wealth, their lives, and their children, except that God will write for them for all of that, the reward of a righteous deed that He has approved, **Indeed, God does not allow to be lost the reward of the doers of good**, he says: God does not leave a doer of good among His creation who does good in his work and

obeys Him in what He commands him, and refrains from what He forbids him, that He will reward him for his goodness, and recompense him for his righteous deed. Therefore, for those who did that from the people of Medina and the Bedouins around them, what was mentioned in this verse, the reward for everything they did, so the reward for doing that was not lost to them.

The interpreters differed on the ruling of this verse.

Some of them said: It is a ruling, and that was only for the Messenger of God, may God bless him and grant him peace, in particular. No one had the right to stay behind if he went on a campaign and sit out, except for those who had an excuse. As for other imams and governors, then whoever among the believers wanted to stay behind him, if the Muslims did not need him.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: **It is not for the people of Medina and the Bedouins around them to stay behind the Messenger of God or to prefer themselves over him**, this is if the Prophet of God goes out to fight himself, so no one has the right to stay behind. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, said: "Were it not that it would be too hard for my nation, I would not stay behind a raiding party that goes out to fight in the cause of God, but I do not find the means, so I set out with them, and it is hard for me - or I hate it - to leave them behind me."

Ali bin Sahl told us, Al-Walid bin Muslim told us, I heard Al-Awza'i, Abdullah bin Al-Mubarak, Al-Fazari, Al-Subai'i, Ibn Jabir, and Saeed bin Abdul Aziz say about this verse: **It is not for the people of Madinah and those around them of the bedouins to stay behind the Messenger of God**, to the end of the verse, that it is for the first and last of this nation of those who strive in the way of God.

Others said: This verse was revealed when the Muslims were few in number, but when they increased in number, God abrogated it and permitted whoever wanted to stay behind, saying: **And it is not for the believers to go forth all at once** (al-Tawbah 9:122).

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **It was not for the people of Madinah and those around them of the bedouins to stay behind the Messenger of God**, and he recited until he reached: **That God may reward them with the best of what they used to do**, he said: This was when Islam was little. Then when Islam became more numerous, he said: "And it is not for the believers to go forth all at once. So why should not a party from every division of them go forth" (al-Tawbah 9:122), to the end of the verse.

Abu Ja'far said: The correct statement in my opinion is that God meant by it those whom He described in His statement: **And those who had excuses came from among the desert Arabs, that permission might be given to them** (al-Tawbah 9:90). Then He, the Most High, said: **It was not for the people of Madinah**, who

Surat al-Tawbah 9:120

It is not for the people of Madinah and those around them of the bedouins to stay behind the Messenger of God or to prefer themselves over him. That is because they suffer neither thirst nor fatigue nor hunger in the cause of God, nor do they tread a path that enrages the disbelievers nor do they gain any benefit from the enemy. They will not be given anything except that a righteous deed will be recorded for them. Indeed, God does not allow the reward of the righteous to be lost.

stayed behind from the Messenger of God, nor for those around them from the desert Arabs who sat back from jihad with him, to stay behind him, nor to prefer themselves over him. This is because the Messenger of God, may God bless him and grant him peace, had urged in that expedition of his, everyone who was able to set out with him, except for those whom he had given permission to, or ordered to stay behind him. So it was not for those who were able to set out to stay behind. So He, the Most High, enumerated those who stayed behind, and revealed the hypocrisy of those whose stay behind was hypocrisy, and excused those whose stay behind was for an excuse, and accepted the repentance of those whose stay behind was negligence, without doubt or suspicion in the matter of God, as they repented from the error of what they had done. As for staying behind him when he is independent, it is not forbidden, if it is not due to his (peace and blessings of God be upon him) disliking it. This is also the ruling of Muslims today regarding their Imam. It is not obligatory for all of them to rise with him, except when he needs them, because Islam and its people must have their presence, their gathering, and his mobilization of them, and in that case they must obey him.

If this is the meaning of the verse, then neither of the two verses we mentioned abrogates the other, since neither of them negates the ruling of the other in all its aspects, and no report came that directs the argument that one of them abrogates the other.

We have explained the meaning of *al-mukhmasa* and that it is famine, with evidence for it, and we have mentioned the narration of someone who said that in a place other than this, so that makes it unnecessary to repeat it here.

As for (*al-Nil*), it is a noun derived from the saying: (*naalni yanalni*), and (*nalt al-shay fawwa munil*). This is if you get it with your hand, and not from (*at-ta'al*). This is because (*at-ta'al*) is derived from (*an-nawal*), from which it is said: (*nalt lahu, anul lahu*), from the gift.

Some scholars of Arabic speech used to say: *An-Nil* is a noun derived from the saying of the speaker: **He granted me good, he grants me good, and He granted me good, he granted me good.** He said: It is as if *An-Nil* is from the waw, and was replaced with a ya' because of its lightness and the heaviness of the waw. This is not known in Arabic speech, rather it is the custom of the Arabs to correct the waw of words with a waw, if it is quiescent and what precedes it is open, like their saying: *Al-Qawl*, "Al-'Ul," and *Al-Hawl*. If what he said were permissible, then *Al-Qail* would be permissible.

Tafsir al-Qurtubi

It contains six issues:

First: The Almighty's statement: **It was not for the people of Madinah and those around them of the bedouins to stay behind the Messenger of God** appears to be a statement but its meaning is a command, like His statement: **And it was not for you to harm the Messenger of God** (al-Ahzab 33:53), which has been mentioned before. **To stay behind** is in the nominative case as the subject of *was*. This is a rebuke to the believers from the people of Yathrib and the neighboring Arab tribes, such as Muzaynah, Juhaynah, Ashja', Ghifar, and Aslam, for staying behind the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk. The meaning is: It was not for these mentioned people to stay behind, because the call to arms was for them, unlike others, who were not called to arms, according to some of them. It is possible that the call to arms was for every Muslim, and these were singled out for rebuke because of their closeness and proximity, and that they were more deserving of it than others.

Second: The Almighty's saying: **And let them not desire themselves over himself** meaning they should not be satisfied for themselves with humiliation and ease while the Messenger of God, may God bless him and grant him peace, is in hardship. It is said: I desired something, meaning I was above it.

Third: The Almighty said: **That is because they are not afflicted with thirst** meaning thirst. Ubayd ibn Umair read *thamaa* with a long vowel. They are two dialects like *khata'* and *khita'*. **Nor nasb** is an *atf*, meaning fatigue, and *Nor* is redundant for emphasis. And so is **Nor mukhmasa** meaning famine. Its origin is the shrinkage of the abdomen, and from it is a man with a slender body and a woman with a slender body. It has been mentioned before. **In the way of God** meaning in His obedience. **Nor do they tread on a path** meaning a land. **That enrages the disbelievers** meaning by their treading on it, and it is in the accusative case because it is an adjective to the path, meaning enraging. **Nor do they gain from the enemy a hit** meaning killing and defeat. Its origin is from *nalta* meaning I attained something, meaning I hit it. Al-Kisa'i said: It is from their saying something that is gained from it, and it is not from *al-ta'al*, rather *al-ta'al* is from *naltatu* meaning a gift. Another said: I attained *anul* from the gift, from the letter waw, and *anil* from the letter ya. You say: I attained it, so I am *anil*, meaning I attained it.

Tafsir Ibn Kathir

The Blessed and Exalted admonishes those who stayed behind from the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk from the people of Medina and the surrounding Arab

tribes, and their desire for themselves rather than to console him in the hardship that befell him, for they diminished their reward because **they are not afflicted by thirst** which is thirst **nor fatigue** which is exhaustion **nor hunger** which is famine **nor do they tread a path that enrages the disbelievers** meaning they do not enter a place that terrifies their enemy **nor do they attain** from it victory and dominance over it **except that it is written for them** for these deeds that are not within their capacity but rather are the result of their actions, righteous deeds and a great reward **Indeed, God does not allow the reward of those who do good to be lost** as He says **Indeed, We do not allow the reward of anyone who does good to be lost.**

Fath al-Qadir

In His saying: 120- **It was not for the people of Medina** etc., to further emphasize the obligation to fight with the Messenger of God, may God bless him and grant him peace, and the prohibition of staying behind him: that is, it was not correct and right for the people of Medina **and those around them of the Bedouins** such as Muzaynah, Juhaynah, Ashja', Aslam, and Ghifar **to stay behind the Messenger of God** may God bless him and grant him peace in the Battle of Tabuk. God Almighty singled them out because they had been called upon to fight and did not go out, unlike other Arabs who were not called upon to fight, even though these, due to their proximity and proximity, were more deserving of support and following the Messenger of God, may God bless him and grant him peace. **Nor should they prefer themselves over himself** that is, they should not prefer themselves over himself, so they should be generous with themselves and protect them, nor should they be generous with the soul of the Messenger of God and protect it as they were generous with themselves and protected it. It is said: I was reluctant about such-and-such: I was above it. Rather, it is obligatory for them to endure hardships with him, and to fight before him against the people of discord, and to sacrifice themselves for his sake. In this report there is a meaning of command. For them, with what is indicated by its being mentioned in this form of rebuke and severe reprimand, and provocation of them, and disparagement of them. And the reference by his saying: *that* to what is indicated by the context of the obligation to follow the Messenger of God, may God bless him and grant him peace: that is, that obligation upon them is because they are rewarded for all kinds of troubles and types of hardships. Thirst: thirst, fatigue: exhaustion, and starvation: severe famine in which the stomach shrinks. Ubayd ibn Umayr read *thama'* with a long vowel. Others read it with a short vowel, and they are two dialects like *khata'* and *khata'*. And *la* in these places is redundant for emphasis. And the meaning of **in the way of God** is in obeying God. His saying: **nor do they tread a path that enrages the disbelievers** means that they do not tread a place of the places of the disbelievers with their feet or the hooves of their horses or the hooves of their mounts, so that the disbelievers become enraged because of that. Al-Muwatta': a place name, and it may be a verbal noun. **And they do not gain from their enemy any niylan** meaning they do not inflict death, capture, defeat, or booty on their enemy. Its origin is from the

verb *nalt* which means to be struck. Al-Kisa'i said: It is from their saying something similar to it, and it is not from *itad*, rather *itad* is from *naltuh* by *al-'atiyyah*. Another said: *naltuh* means **to attain** from *al-'atiyyah*, and *naltuh* means **to catch up with** him. The pronoun in *bih* refers to each of the mentioned matters, and the righteous deed: the accepted good deed: meaning except that God writes it for them as an accepted good deed with which He rewards them, and the phrase **God does not waste the reward of the righteous** is in the ruling of explaining what came before, although it includes every righteous deed and is primarily true of those mentioned here.

Tafsir al-Baghawi

120- The Almighty's saying: **It was not for the people of Madinah** appears to be a statement, but its meaning is a prohibition, like the Almighty's saying: **And it was not for you to harm the Messenger of God** (al-Ahzab 33:53) **and those around them of the bedouins**, the inhabitants of the deserts: Muzaynah, Juhaynah, Ashja', Aslam, and Ghifar. **to stay behind the Messenger of God**, if he went on a raid. **nor to desire**, that is: nor to desire, **their own selves over his own**, in accompanying him, helping him, and fighting alongside him. Al-Hasan said: They should not desire for themselves that hardships should befall them, so they should choose ease and comfort, while the Messenger of God, may God bless him and grant him peace, was in the hardship of travel and enduring fatigue. **That is because they are not afflicted**, in their journey, **with thirst, nor fatigue, nor hunger**, "in the cause of God, nor do they tread any path of land, which enrages the disbelievers, their treading it, nor do they attain any attainment against the enemy, that is, they do not inflict upon their enemy killing, captivity, booty, or defeat, "except that a righteous deed is recorded for them because of it. Indeed, God does not allow the reward of the righteous to be lost."

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ali bin Abdullah told us, Al-Walid bin Muslim told us, Yazid bin Abi Maryam told us, Ubayya bin Rafa'a told us: Abu Abs caught up with me while I was going to Friday prayer and said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever's feet become dusty in the way of God, God will forbid them from the Fire.**

They differed regarding the ruling of this verse. Qatada said: This is specific to the Messenger of God, may God bless him and grant him peace. If he went out to fight himself, no one had the right to stay behind him except for an excuse. As for other imams and governors, whoever among the Muslims wanted to stay behind him, if the Muslims did not have a need for him.

Al-Walid bin Muslim said: I heard Al-Awza'i, Ibn Al-Mubarak, Ibn Jabir, and Omar bin Abdul Aziz say about this verse: It is for the first and last of this nation.

Ibn Zayd said: This was when the people of Islam were few, but when they became numerous, God Almighty

Surat al-Tawbah 9:120

It is not for the people of Madinah and those around them of the bedouins to stay behind the Messenger of God or to prefer themselves over him. That is because they suffer neither thirst nor fatigue nor hunger in the cause of God, nor do they tread a path that enrages the disbelievers nor do they gain any benefit from the enemy. They will not be given anything except that a righteous deed will be recorded for them. Indeed, God does not allow the reward of the righteous to be lost.

abrogated it and permitted whoever He wished to stay behind, saying: **And it is not for the believers to go forth all at once.**

Tafsir al-Baidawi

120. **It was not for the people of Medina and the Bedouins around them to stay behind the Messenger of God.** A prohibition expressed in the negative form for emphasis. **And they do not prefer themselves over himself** and they do not protect themselves from what he did not protect himself from and they suffer with him what he suffers from horrors. "It was narrated that Abu Khaithama reached his garden, and he had a beautiful wife who spread out a mat in the shade and brought him dates and cold water, so he looked and said: Shady shade, ripe dates, cold water, and a beautiful woman, and the Messenger of God, may God bless him and grant him peace, in the sun and the wind, this is not good, so he got up and saddled his camel and took his sword and spear and passed like the wind, so the Messenger of God, may God bless him and grant him peace, extended his gaze to the road and there was a rider who was being charmed by the mirage, so he said: Be Abu Khaithama, and it was him, so the Messenger of God, may God bless him and grant him peace, was happy with him and asked forgiveness for him." In **they do not prefer**, the accusative and the jussive are permissible. *That* is an indication of what was indicated by his statement, what was of the prohibition of staying behind or the obligation of following. **Because they** is because they. "They shall not suffer any thirst, nor fatigue, nor hunger in the cause of God. Nor shall they tread on any place that would enrage the disbelievers, nor shall they attain any benefit from the enemy, such as killing, capturing, or looting, except that a good deed will be recorded for them because of it, except that they will deserve reward for it. This is what necessitates cooperation. "Indeed, God does not allow the reward of the righteous to be lost" for their good deeds, and it is an explanation for *written* to draw attention to the fact that jihad is goodness. As for the disbelievers, it is because He strives to perfect them as much as possible, like a healer striking a madman. As for the believers, it is because it protects them from the power and domination of the disbelievers.

Surat al-Tawbah 9:121

And they do not spend any expenditure, small or large, nor do they cross a valley, but it is recorded for them, so that God may reward them with the best of what they used to do.

Tafsir al-Jalalayn

121 - **And they do not spend** in it **a small expenditure** even a date **or a large one** nor do they cross a valley) by walking **but that a righteous deed is recorded for them** for it **that God may reward them with the best of what they used to do** that is, their reward.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **That is because they are not afflicted by thirst**, and all that is mentioned, **nor do they attain any attainment from the enemy**, and **nor do they spend a small or large expenditure**, in the way of God, **nor do they cross**, with the Messenger of God in his conquest, **a valley**, except that the reward for their work is written for them, as a reward for it, like the best reward they receive for the best of their deeds that they used to do while they were residing in their homes, like:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And they do not spend a small amount or a large amount**, the verse, he said: No people increase in distance from their families in the way of God except that they increase in closeness to God.

Tafsir al-Qurtubi

nor do they cross a valley The Arabs say: valley and valleys, not according to the norm. An-Nahhas said: As far as I know, no fa'il and a'ala are known other than it, and the norm is to pluralize wawdi, so they found the combination of two waws heavy, although they might find one heavy, so they said: aqtat in waqtat. Al-Khalil and Sibawayh narrated in the diminutive of Wasil the name of a man or yasul, so they do not say anything else. Al-Farra narrated in the plural of wawd awda.

I said: And he collected his blood money. Jarir said:

I knew Barqa Al-Awdah, a strange drawing, your time has been long, from the drawings

Except that a good deed will be recorded for them. Ibn Abbas said: For every great deed they will receive seventy thousand good deeds in the way of God. And in Sahih:

"Horses are three - and in it - as for the one that is for him a reward, a man ties it up in the way of God for the people of Islam in a meadow or garden, and it does not

eat from that meadow or garden except that he is written down as many good deeds as it ate, and he is written down as many good deeds as its dung and urine." The hadith. This is when it is in its places, so how about if he trains it?

Fourth: Some scholars have used this verse as evidence that the spoils are deserved if they are brought back and are in enemy territory. If he dies after that, he gets his share. This is the opinion of Ashhab and Abdul Malik, and one of the two opinions of Al-Shafi'i. Malik and Ibn Al-Qasim said: He gets nothing, because God Almighty only mentioned the reward in this verse and did not mention the share.

I said: The first is more correct because God Almighty made treading on the lands of the infidels equivalent to seizing their wealth and expelling them from their lands, which angers them and brings humiliation upon them. It is like seizing spoils, killing and taking them captive. If that is the case, then spoils are deserved by taking them, not by possession. Therefore, Ali, may God be pleased with him, said: No people tread on the lands of their own lands except that they are humiliated. And God knows best.

Fifth: This verse was abrogated by the Almighty's saying: **It is not for the believers to go forth all together.** Its ruling was when the Muslims were few in number, but when they increased in number, it was abrogated and God permitted whoever wished to stay behind, as stated by Ibn Zayd. Mujahid said: The Prophet, may God bless him and grant him peace, sent some people to the desert to teach the people, and when this verse was revealed, they were afraid and returned, so God revealed: **It is not for the believers to go forth all together.** Qatada said: This was specific to the Prophet, may God bless him and grant him peace, when he went out on a military expedition himself, no one had the right to stay behind him except for an excuse. As for other imams and governors, whoever wished to stay behind him from the Muslims had the right to stay behind him if the people did not need him or were in need of him. A third opinion: It is decisive. Al-Walid ibn Muslim said: I heard Al-Awza'i, Ibn Al-Mubarak, Al-Fazari, Al-Subai'i, and Sa'id ibn Abdul Aziz say about this verse that it is for the beginning and the end of this nation.

I said: Qatada's statement is good, as evidenced by the Battle of Tabuk, and God knows best.

Sixth: Abu Dawood narrated on the authority of Anas bin Malik that the Messenger of God, may God bless him and grant him peace, said:

You have left behind in Medina people who, whenever you travelled, spent money or crossed a valley, were with you in it. They said: O Messenger of God, how can they be with us when they are in Medina? He said: An excuse has kept them back. Narrated by Muslim on the authority of Jabir, who said:

"We were with the Messenger of God (peace be upon him) on a military expedition and he said: 'Indeed there are men in Madinah who, whenever you set out on a journey or cross a valley, were with you and were held back by illness.'" So the Messenger of God (peace be upon him) gave the one who had an excused reward

And they do not spend any expenditure, small or large, nor do they cross a valley, but it is recorded for them, so that God may reward them with the best of what they used to do.

the same as he gave to the strong, hard worker. Some people have said: The reward is only for the one who has an excused reward, not doubled, and is doubled for the one who works directly. Ibn al-Arabi said: This is a judgment on God the Almighty and a restriction of the breadth of His mercy. Some people have criticized him and said: They give the reward doubled for certain, but we do not confirm the doubling in any place, as it is based on the amount of intentions, and this is an unknown matter. What is confirmed is that there is doubling, and your Lord knows best who deserves it.

I said: What appears from the hadiths and verses is equality in reward, including his saying, peace be upon him:

Whoever guides to something good will have a reward similar to that of the one who does it.

And his saying: **Whoever performs ablution and goes out to pray and finds that the people have prayed, God will give him a reward like that of the one who prayed and attended.** This is apparent from the words of God the Almighty: **And whoever emigrates for the cause of God and His Messenger and then death overtakes him, his reward has already become incumbent upon God.** And the evidence for this is that the sincere intention is the basis of actions, so if it is sound in performing an act of obedience and its owner is unable to do it due to an obstacle that prevents him, then there is no reason for the reward of the one who is unable to be equal to the reward of the one who is able to do it and even more, because of his saying, peace be upon him:

The intention of the believer is better than his action. And God knows best.

Tafsir Ibn Kathir

God the Almighty says: **And they do not spend** these warriors in the way of God **a small or large expenditure** meaning little or much **nor do they cross a valley** meaning in marching to the enemies **except that it is recorded for them** and He did not say here *that*, because these are actions that come from them, and for this reason He said: **That God may reward them with the best of what they used to do** and the Commander of the Faithful Uthman ibn Affan, may God be pleased with him, obtained a great share and a great portion of this noble verse, and that is because he spent great expenditures and abundant money in this raid, as Abdullah ibn al-Imam Ahmad said: Abu Musa al-Ghanzi told us, Abd al-Samad ibn Abd al-Warith told us, Sulayman ibn al-Mughira told me, al-Walid ibn Abi Hisham told me, on the authority of Farqad Abu Talha, on the authority of Abd al-Rahman ibn Khabab al-Salami, who said: The Messenger of God, may God bless him and grant him peace, gave a sermon and urged the army of hardship, so Uthman ibn Affan, may God be pleased with him, said: I owe one hundred camels with their saddles and saddlebags, he said then he urged, so Uthman said: I owe another one hundred camels With their saddles

and saddlebags, he said then he descended a step from the pulpit and urged, so Uthman bin Affan said: I have another hundred with their saddles and saddlebags. He said: I saw the Messenger of God, may God bless him and grant him peace, move his hand like this, and Abdul Samad extended his hand as if in amazement, **What does Uthman do after this?** Abdullah also said: Harun bin Maruf told us, Damrah told us, Abdullah bin Shawdhab told us, on the authority of Abdullah bin Al-Qasim, on the authority of Katheer, the freed slave of Abdul Rahman bin Samrah, on the authority of Abdul Rahman bin Samrah, he said: Uthman, may God be pleased with him, came to the Prophet, may God bless him and grant him peace, with a thousand dinars in his garment until the Prophet, may God bless him and grant him peace, equipped the Army of Difficulty, he said: So he poured it into the lap of the Prophet, may God bless him and grant him peace, and I saw the Prophet, may God bless him and grant him peace, turning it over in his hand and saying: **What does Ibn Affan do after today will not harm him,** repeating it repeatedly. Qatada said about the words of God, the Most High: **And they do not cross a valley but that it is recorded for them** *verse*. A people do not increase in distance from their families in the cause of God except that they increase in closeness to God.

Fath al-Qadir

His statement: 121- **And they do not spend a penny** is connected to what preceded it: meaning, they do not spend in war, even if it is a small, insignificant thing. **And they do not cross a valley** which is originally any gap between mountains and hills that is an outlet for a flood. The Arabs say: valley and valleys, not by analogy. An-Nahhas said: And the doer and the verbs are not known, as far as I know, **except that it is written for them** meaning that what they did of spending and traveling in jihad is written for them **so that God may reward them with it the best of what they used to do** meaning the best reward for what they used to do of deeds. It is possible that in His statement: **except that it is written for them** is a pronoun referring to a good deed. A group of people have said that this verse was abrogated by the verse mentioned after it, which is His statement: **And it is not for the believers to go forth all together**, as it indicates the permissibility of some staying behind while others are engaged in jihad, and this will come.

Ibn Abi Hatim narrated on the authority of Umar ibn Malik on the authority of some of the Companions who said: "When the verse, 'It is not for the people of Madinah' was revealed, the Messenger of God, may God bless him and grant him peace, said: 'By Him who sent me with the truth, were it not for the weak among the people, there would not have been a raid except that I was in it.'" Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding his statement, **It is not for the people of Madinah**, he said that this was when Islam was small and no one had the right to stay behind the Messenger of God, may God bless him and grant him peace. But when Islam increased and became widespread, God said, **It is not for the**

believers to go forth all at once. Ibn Abi Hatim narrated on the authority of Al-Awza'i, Abdullah ibn Al-Mubarak, Ibrahim ibn Muhammad Al-Fazari, and Isa ibn Yunus Al-Sabi'i that they said regarding the statement of God Almighty, **And they shall not gain from the enemy any benefit**, they said: This verse is for the Muslims until the Day of Resurrection.

Tafsir al-Baghawi

121- The Almighty said: **And they do not spend any expenditure**, meaning: in the way of God, **small or large**, even if it is the string of a whip, **nor do they cross a valley**, they do not pass a valley on their way, coming or going. **But it is recorded for them**, meaning: their tracks and steps, **that God may reward them with the best of what they used to do**. It was narrated on the authority of Khuraim ibn Fatik that he said: The Messenger of God, may God bless him and grant him peace, said: **Whoever spends an expenditure in the way of God, it is recorded for him seven hundred times.**

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Ishaq bin Ibrahim Al-Hanthali told us, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Amr Al-Shaibani, on the authority of Abu Masoud Al-Ansari, who said: "A man came with a bridled camel and said: This is for the sake of God. The Messenger of God, may God bless him and grant him peace, said: You will have seven hundred bridled camels for it on the Day of Resurrection."

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Muammar told us, Abdul Warith told us, Al-Hussein told us, Yahya bin Abi Katheer told me, Abu Salamah told me, Basr bin Saeed told me, Zaid bin Khalid, may God be pleased with him, told me that the Messenger of God, may God bless him and grant him peace, said: **Whoever equips a fighter in the cause of God has fought, and whoever leaves behind a fighter in the cause of God with report has fought.**

Tafsir al-Baidawi

121. **And they do not spend a small amount** even if it is a relationship. **Nor a large amount** such as what Uthman, may God be pleased with him, spent in the Army of Hardship. **And they do not cross a valley** in their march, which is every bend in which a torrent flows. The active participle of wadi means to flow and spread, meaning the land. **Except that it is written for them** that is established for them. **So that God may reward them** for that. **The best of what they used to do** the reward of their best deeds or the best reward for their deeds.

Surat al-Tawbah 9:122

And it is not for the believers to go forth all at once. So why should not a party from every division of them go forth to gain understanding in religion and to warn their people when they return to them that they may beware?

Surat al-Tawbah 9:122

And it is not for the believers to go forth all at once. So why should not a party from every division of them go forth to gain understanding in religion and to warn their people when they return to them that they may beware?

Tafsir al-Jalalayn

122 - And when they were rebuked for staying behind and the Prophet, may God bless him and grant him peace, sent out a raiding party, they all went out, so this was revealed: **And it is not for the believers to go out to the conquest (all at once. So why should not) why should a party from every division tribe of them go out a group, and the rest stay that they may gain understanding** that is, those who stayed in religion and warn their people when they return to them from the conquest by teaching them what they had learned of the rulings **that they may beware** of God's punishment by obeying His commands and prohibitions. Ibn Abbas said that this is specific to the raiding parties, and the one before it prohibits staying behind one person if the Prophet, may God bless him and grant him peace, went out.

Tafsir al-Suyuti

God Almighty said: And it is not for the believers to go forth all together. Ibn Abi Hatim narrated on the authority of Ikrimah who said: When the verse was revealed: If you do not go forth, He will punish you with a painful punishment, and some people had stayed behind in the deserts who were teaching their people, then the hypocrites said: There are still people in the deserts, the people of the deserts have perished. So it was revealed: And it is not for the believers to go forth all together.

And he narrated on the authority of Abdullah bin Ubaid bin Umair, who said: The believers, due to their eagerness to fight, when the Messenger of God, may God bless him and grant him peace, sent out a raiding party, would go out with it and leave the Prophet, may God bless him and grant him peace, in Medina among the people's weakness, so this verse was revealed:

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And the believers should not go forth all together.

We have explained the meaning of *all* with its evidence and the statements of the people of interpretation regarding it, so there is no need to repeat it in this place.

Then the people of interpretation differed about the meaning that God meant in this verse, and what is the *group* that He disliked for all believers.

Some of them said: They were a group of people who were in the desert. The Messenger of God, may God bless him and grant him peace, sent them to teach people Islam. When the verse was revealed: **It is not for the people of Madinah and the bedouins around them to stay behind the Messenger of God** (al-Tawbah 9:120), they left the desert to go to the Prophet, may God bless him and grant him peace, fearing that they would be among those who stayed behind and among those meant by the verse. So God revealed an excuse for them in His saying: **It is not for the believers to go forth all at once**, and He disliked that all of them should leave the desert for Madinah.

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: "And it is not for the believers to go forth all at once. So why should not a party from every division of them go forth?" He said: Some of the companions of Muhammad, may God bless him and grant him peace, went out into the deserts, and they found favor among the people, and some of the fertile land from which they benefited, and they called whomever they found of the people to guidance. Then the people said to them: We see that you have left your companions and come to us! So they felt uncomfortable about that, and they all came from the desert until they entered upon the Prophet, may God bless him and grant him peace, and God said: **Why should not a party from every division of them go forth**, seeking good, **that they may understand**, and hear what is in the people and what God revealed after them, **and that they may warn their people**, all the people, **when they return to them that they may beware**.

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, except that he said in his hadith: Then God said: **Why should not a party from every division of them go forth**, some went out, and some stayed, seeking good.

... He said, Ishaq told us, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similar to his hadith on the authority of Abu Hudhayfah.

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, similar to the hadith of Al-Muthanna, on the authority of Abu Hudhayfah, except that he said in his hadith: We do not see you except that you have abandoned your companion! And he said: **So that they may learn**, so that they may hear what is in the people.

Others said: The meaning of this is: The believers would not all go out to their enemy and leave their Prophet, may God bless him and grant him peace, alone, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn

Zayd said regarding His statement: **And it is not for the believers to go forth all at once**, he said: They should all go, so why did not a group from every tribe and community go forth, and a group stay behind, **that they may gain understanding in the religion**, so that those who stayed behind might gain understanding in the religion with the Prophet, may God bless him and grant him peace, and so that those who stayed behind might warn those who went forth when they returned to them so that they might beware.

Who said that?

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And it is not for the believers to go forth all together**, meaning: The believers would not go forth all together and leave the Prophet, may God bless him and grant him peace, alone. **Why should not a party from every division of them go forth**, meaning a group, meaning the raiding parties, and not set out except with his permission? Then when the raiding parties returned and the Qur'an was revealed after them, those who stayed behind would learn it from the Prophet, may God bless him and grant him peace. They would say: **God has sent down a Qur'an to your Prophet after you, and we have learned it**. So the raiding parties would remain learning what God had sent down to their Prophet after them, and other raiding parties would be sent out. That is what His statement, **That they may gain understanding in religion**, means that they should learn what God had sent down to His Prophet, and that they should know the raiding parties when they returned to them so that they might beware.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And it is not for the believers to go forth all together**, to his statement: **that they may beware**, he said: This is when the Prophet of God sends out armies, he orders them not to disgrace his Prophet, and a group stays with the Messenger of God, may God bless him and grant him peace, to gain understanding of the religion, and a group sets out to call their people and warn them of the events of God with those who came before them.

Al-Husayn narrated to us, he said, I heard Abu Muadh say, Ubayd ibn Sulayman narrated to us, he said, I heard Ad-Dahhak say about the verse: **And it is not for the believers to go forth all together**, the verse, when the Prophet of God went out on a campaign by himself, it was not permissible for any of the Muslims to stay behind him, except those who had an excuse. And when he stayed and the troops were taken prisoner, it was not permissible for them to set out except with his permission. So when a man was taken prisoner and the Qur'an was revealed after him, the Prophet of God would recite it to his companions who were sitting with him. Then when the troops returned, those who had stayed with the Messenger of God (peace and blessings of God be upon him) would say to them: **Indeed, God has sent down after you a Qur'an to His Prophet**, so they would recite to them and instruct them in the religion, and this is His statement: **And it is not for the believers to go forth all together**, meaning: when the Messenger of God (peace and blessings of

God be upon him) stayed, **why should not a party from every division of them go forth**, meaning that it is not appropriate for the Muslims to go forth all together while the Prophet of God was sitting, but when the Prophet of God sat, the troops would go forth and most of the people would sit with him.

Others said: Rather, the meaning of this is: These people who went out are not believers. If they were believers, not all of them would have gone out, but they are hypocrites. If they were truthful that they were believers, some of them would have gone out to learn about the religion and warn their people when they returned to them.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, the statement of **And it is not for the believers to go forth all together**, is not about jihad, but when the Messenger of God, may God bless him and grant him peace, called for years of drought against Mudar, their land became barren, and the tribe among them would come in its entirety until they settled in Madinah out of hardship, and they would claim Islam while they were lying, so they made things difficult for the companions of the Prophet, may God bless him and grant him peace, and exhausted them, and God revealed informing the Messenger of God that they were not believers, so the Messenger of God returned them to their clans, and warned their people not to do what they did, so that is what His statement is: **And that they may warn their people when they return to them that they may beware**.

A third statement was narrated on the authority of Ibn Abbas, which is:

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, regarding his statement: **And it is not for the believers to go forth all together**, until His statement: **that they may beware**, he said: A group would set out from every tribe of the Arabs and come to the Prophet, may God bless him and grant him peace, and ask him about what they wanted from their religion, and learn about their religion, and say to the Prophet of God: What do you command us to do, and tell us what we should say about our rituals when we go to them? He said: The Prophet of God would command them to obey God and obey His Messenger, and would send them to their people with prayer and zakat. And when they came to their people, they would call out: **Whoever accepts Islam is one of us**, and they would warn them, so that a man would recognize his father and mother. And the Messenger of God, may God bless him and grant him peace, would inform them and they would warn their people. So when they returned to them, they would call them to Islam, and warn them of the Fire, and give them good tidings of Paradise.

Others said: This is only a denial from God to the hypocrites who caused harm to the Arab Muslims and others, by their failure to oppose the Messenger of God, may God bless him and grant him peace, and they are among those whom God has excused for

Surat al-Tawbah 9:122

And it is not for the believers to go forth all at once. So why should not a party from every division of them go forth to gain understanding in religion and to warn their people when they return to them that they may beware?

failing to follow.

Who said that?

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan bin Uyaynah told us, on the authority of Sulayman al-Ahwal, on the authority of Ikrimah, he said: When this verse was revealed: **It is not for the people of Madinah and those around them of the bedouins to stay behind the Messenger of God, to Indeed, God does not allow the reward of the doers of good to be lost** (al-Tawbah 9:120), some of the hypocrites said: He who stayed behind is doomed! So this verse was revealed: **And it is not for the believers to go forth all together, to that they may beware, and this verse was revealed: And those who dispute about God after He has been answered - their argument is worthless,** (al-Shura 42:16).

Al-Muthanna told us, Ishaq told us, Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyaynah, who said, Sulayman Al-Ahwal told us, on the authority of Ikrimah, who said: I heard him say: When the verse was revealed: **If you do not go forth, He will punish you with a painful punishment** (al-Tawbah 9:39), **It is not for the people of Madinah and the bedouins around them** to His saying: **That God may reward them with the best of what they used to do** (al-Tawbah 9:120), the hypocrites said: The Bedouins who stayed behind from Muhammad and did not go forth with him are destroyed! Some of the companions of the Messenger of God, may God bless him and grant him peace, went out to the Bedouins, to their people to teach them, so God revealed: "And it is not for the believers to go forth all at once. So why should not a party from every division of them go forth" to His saying: **that they may beware?** And the verse was revealed: **And those who dispute about God after He has been answered** (al-Shura 42:16), the verse.

Those who said: "He meant by that the prohibition of everyone going out on a secret mission, and leaving the Prophet, peace be upon him, alone," differed regarding the two meanings of his saying: **So that they may gain understanding of the religion and warn their people when they return to them.**

Some of them said: He meant the group that stayed behind with the Messenger of God, may God bless him and grant him peace. They said: The meaning of the statement is: Why don't a group from each group go forth for jihad, so that those who stayed behind may gain an understanding of the religion and warn their people who went forth in the secret mission when they return to them from their raid? This is the statement of Qatada, and we have mentioned the narration of that from him, from the narration of Saeed bin Abi Arubah, and:

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Why should not a party from every division of them go forth to gain understanding in religion?** He said: So that those who

stayed with the Prophet of God might gain understanding, **and warn their people when they return to them.** He said: So that they might warn those who had gone out when they returned to them.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Hasan and Qatada: **And it is not for the believers to go forth all together,** they said: All together and call upon the Prophet, may God bless him and grant him peace.

Others among them said: Rather, the meaning of this is: So that the estranged group may learn more than the one that remains behind, and the estranged group may beware of the one that remains behind.

Who said that?

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan: **Why should not a party from every division of them go forth to gain understanding in religion?** He said: So that those who went out might gain understanding, with what God shows them of victory over the polytheists and support, and warn their people when they return to them.

Abu Ja'far said: The most correct interpretation of this is that it is interpreted as: The believers would not go forth all together and leave the Messenger of God alone. God forbade the believers in Him by this verse from going forth in conquest, jihad, or other matters of theirs, and leaving the Messenger of God, may God bless him and grant him peace, alone. But when the Messenger of God, may God bless him and grant him peace, set out on a military expedition, they should set forth with it a group from each tribe of the Arabs - which is the division - **a party**, and that is from one to whatever number it reached, as God, may His praise be exalted, said: **Why should not a party from every division of them go forth?** He says: Why should not a party from every division of them go forth? And this is up to here, according to one of the opinions narrated from Ibn 'Abbas, which is the opinion of Ad-Dahhak and Qatadah.

Rather, we said: This statement is the most correct statement in that regard, because God Almighty mentioned that He forbade the believers in Him from the people of Medina, the city of the Messenger of God, may God bless him and grant him peace, and from the Bedouins, to stay behind the Messenger of God, may God bless him and grant him peace, except for an excuse that they can excuse, if the Messenger of God went out to raid and fight an enemy before this verse by saying: **It is not for the people of Medina and those around them of the bedouins to stay behind the Messenger of God** (al-Tawbah 9:120), then He, may His praise be glorified, followed that by saying: **And it is not for the believers to go forth all together**, so that was known, since He had informed them in the verse before it of what was required of them from the obligation of going forth, and what was permissible for

them to leave it in the case of the Messenger of God, may God bless him and grant him peace, raiding and leaving his city to fight an enemy, and He informed them that they were not permitted to stay behind him except for an excuse, after he had mobilized some of them and left some of them behind, that after informing them of that, they should inform them of what is obligatory upon them when the Messenger of God, may God bless him and grant him peace, is in his city, and others leave it, just as the beginning was with informing them. The duty is upon its people and some of them are left behind.

As for his statement: **That they may gain understanding in the religion and warn their people when they return to them**, the most correct of the statements on this matter is the statement of the one who said: That the rebellious group may gain understanding of what they witness of God's victory for the people of His religion and the companions of His Messenger over the people of His enmity and disbelief in Him, so that he may gain understanding from his witnessing of the true knowledge of the matter of Islam and its victory over the religions, for he who did not have understanding, and that they may warn their people and warn them lest the punishment of God befall them like that which befell those whom the Muslims had witnessed and witnessed from the people of polytheism - if they returned to them from their invasion - **that they may beware**, he says: Perhaps their people, if they warn them of what they have witnessed of that, may beware and believe in God and His Messenger, fearing that what befell those whose report they were informed of may befall them.

We said that this is the most correct statement, and it is the statement of Al-Hasan Al-Basri that we narrated from him, because we have previously explained that *nafar* is absolute and not connected to anything, then the majority of the Arabs use it in jihad and conquest. So if this is the majority of its meanings, and the Most High said: **Why should not a party from every division of them go forth to gain understanding in the religion**, then it is known that his statement: **to gain understanding** is a condition for the *nafar* and not for anything else, since it follows it and not any other statement.

If someone says: What do you deny that its meaning is: So that those who are left behind may gain understanding of the religion?

It was said: We deny that because it is impossible. That is because if the departure of the departing group was a reason for the remaining group to gain knowledge, then their stay with them must be a reason for their ignorance and abandonment of knowledge. And we know that if their stay had remained and not departed, it would not have been a reason to prevent them from gaining knowledge.

And then, He, the Most High, said: **And that they may warn their people when they return to them**, in conjunction with His statement: **That they may gain understanding in religion**. There is no doubt that the fleeing group did not flee except after the warning had come from God to them, and for the warning and fear of the threat they fled. So what is the reason for the group that stayed behind warning the fleeing group,

when they were equal in their knowledge of God's warning to them? If it were permissible for one of them to be described as warning the other, then the more deserving of being described as such would be the fleeing group, because it had witnessed of God's power and the victory of the believers over the people of disbelief in Him, what the resident group had not witnessed. But that, God willing, as we have said, is that it warns from its neighborhood and tribe those who do not believe in God when it returns to Him: that what was sent down to those it witnessed from those whom God gave victory to the believers from among their peers from the people of polytheism would be sent down to them.

Tafsir al-Qurtubi

It contains six issues:

The first - the Almighty's saying: **And the believers** which means that jihad is not for individuals but rather it is a communal obligation as mentioned above, because if everyone went out, the dependents left behind would be lost. So let a group of them go out for jihad and let a group stay and learn about the religion and protect the sacred, until when the ones who went out return, the ones who stayed will teach them what they learned of the rulings of the Shari'ah and what was revealed to the Prophet, may God bless him and grant him peace. This verse abrogates the Almighty's saying: **If you do not go out** (al-Tawbah 9:39) and the verse before it, according to the saying of Mujahid and Ibn Zayd.

Second: This verse is the basis for the obligation to seek knowledge, because the meaning is, the believers would not go forth all at once while the Prophet, may God bless him and grant him peace, was staying and not going forth, so they would leave him alone. **Why should they not go forth** after they knew that going forth would not be enough for all of them? **From every division of them a party** and the rest would remain with the Prophet, may God bless him and grant him peace, to carry out the religion on his behalf and gain understanding. When the people who went forth returned to them, they would tell him what they had heard and learned. This is an obligation to gain understanding of the Qur'an and Sunnah, and that it is for the sufficiency of the people, not for individuals. This is also indicated by the words of God Almighty: **So ask the people of the message if you do not know** (al-Nahl 16:43) (Al-Anbiya': 7). So this includes those who do not know the Qur'an and Sunnah.

Third: The Almighty's saying: **Why did they not go forth?** Al-Akhfash said: meaning, why did they not go forth? **From every division of them a party**. In the language, the word *party* means a group, and it may refer to less than that, up to two men, and for one, it means a group. It was previously mentioned that what is meant by the Almighty's saying: **If We pardon a party of you, We will punish a party** (al-Tawbah 9:66) is one man. There is no doubt that what is meant here is a group for two reasons, one of them is rational, and the other is linguistic. As for the rational, this is because knowledge is not usually acquired by one person, and

Surat al-Tawbah 9:122

And it is not for the believers to go forth all at once. So why should not a party from every division of them go forth to gain understanding in religion and to warn their people when they return to them that they may beware?

as for the language, His saying: **That they may gain understanding in the religion and warn their people**, came with the pronoun for the group. Ibn Al-Arabi said: Judge Abu Bakr and Sheikh Abu Al-Hasan before him see that the group here is one, and they support this with the evidence of the obligation to act on the report of one person, and this is correct, not because the word *party* refers to one person, but because the report of one person or persons is one report, and its opposite, which is continuous transmission, is not limited.

I said: The most explicit evidence that one person is called a group is the Almighty's statement: **And if two parties among the believers should fight** (al-Hujurat 49:9) meaning two people. Its evidence is the Almighty's statement: **Then make settlement between your two brothers** (al-Hujurat 49:10), so it came in the dual form, and the pronoun in **they fought** is even if it is the pronoun for a group, then the minimum for a group is two according to one of the two opinions of the scholars.

Fourth: The Almighty's saying: **That they may understand** The pronoun in **that they may understand** and **that they may warn** refers to those who stayed with the Prophet, may God bless him and grant him peace. Qatada and Mujahid said. Al-Hasan said: They are for the rebellious group, and this was chosen by Al-Tabari. The meaning of **that they may understand the religion** is that they may see and be certain of what God shows them of victory over the polytheists and support for the religion. **And that they may warn their people** from the disbelievers. **When they return to them** from jihad, so they may inform them of God Almighty's support for His Prophet, may God bless him and grant him peace, and the believers, and that they will not be able to fight them and the Prophet, may God bless him and grant him peace, so what happened to their companions from the disbelievers happened to them.

I said: The statement of Mujahid and Qatadah is clearer, that is, so that the later group may understand with the Messenger of God, may God bless him and grant him peace, about the aversion to the raids. This requires urging and encouraging the pursuit of knowledge, without obligation and compulsion, since that is not in the strength of speech, but rather the pursuit of knowledge is required by its evidence, as Abu Bakr ibn al-Arabi said.

Fifth: Seeking knowledge is divided into two parts: an obligation on individuals, such as prayer, zakat, and fasting.

I said - and in this meaning came the narrated hadith: **Seeking knowledge is an obligation**. Abdull Quddus bin Habib narrated: Abu Saeed Al-Wahhazi on the authority of Hammad bin Abi Sulayman on the authority of Ibrahim Al-Nakha'i, he said: I heard Anas bin Malik say: I heard the Messenger of God, may God bless him and grant him peace, say:

Seeking knowledge is an obligation upon every Muslim. Ibrahim said: I did not hear from Anas bin Malik except this hadith.

It is a collective obligation, such as obtaining rights, establishing limits, and adjudicating between opponents, etc., since it is not appropriate for all people to learn it, lest their conditions and the conditions of their families be lost, and their livelihoods be diminished or nullified. So it is determined between the two situations that some should carry it out without specifying, and that is according to what God has made easy for His servants and divided among them from His mercy and wisdom by His previous power and word.

Sixth: Seeking knowledge is a great virtue and a noble rank that no action can match. Al-Tirmidhi narrated on the authority of Abu al-Darda' who said: I heard the Messenger of God, may God bless him and grant him peace, say:

"Whoever takes a path in search of knowledge, God will make a path for him to Paradise. The angels lower their wings in satisfaction with the seeker of knowledge. The scholar is asked for forgiveness by all those in the heavens and on the earth and by the fish in the depths of the water. The superiority of the scholar over the worshipper is like the superiority of the moon on the night of the full moon over all the other planets. The scholars are the heirs of the prophets. The prophets did not leave behind dinars or dirhams, but rather they left behind knowledge. So whoever takes it has taken an abundant portion." Al-Darimi Abu Muhammad narrated in his Musnad. He said: Abu Al-Mughira told us. Al-Awza'i told us on the authority of Al-Hasan, who said:

The Messenger of God, may God bless him and grant him peace, was asked about two men among the Children of Israel. One of them was a scholar who prayed the obligatory prayers and then sat and taught people good. The other fasted during the day and prayed at night. Which of them was better? The Messenger of God, may God bless him and grant him peace, said: The superiority of this scholar who prays the obligatory prayers and then sits and teaches people good over the worshipper who fasts during the day and prays at night is like my superiority over the lowest of you. Abu Omar narrated it in his book **Bayan al-Ilm** on the authority of Abu Saeed al-Khudri who said: The Messenger of God, may God bless him and grant him peace, said:

The superiority of the scholar over the worshipper is like my superiority over my nation. Ibn Abbas said: The best jihad is that of one who builds a mosque in which he teaches the Qur'an, jurisprudence, and Sunnah. It was narrated by Sharik on the authority of Laith ibn Abi Salim on the authority of Yahya ibn Abi Katheer on the authority of Ali al-Azdi who said: I wanted to engage in jihad, but Ibn Abbas said to me: Shall I not guide you to something that is better for you than jihad? You go to a mosque and recite the Qur'an and learn

jurisprudence there. Al-Rabi' said: I heard al-Shafi'i say: Seeking knowledge is more obligatory than voluntary prayer. And the saying of the Prophet, peace be upon him:

The angels spread their wings This hadith has two possible meanings: One is that they show compassion and mercy towards him, as God the Almighty said in what He commanded children to do good to their parents, saying: **And lower to them the wing of humility out of mercy** (al-Isra' 17:24), meaning be humble towards them. The other meaning is that what is meant by spreading the wings is spreading them, because in some narrations: **And the angels spread their wings** meaning that if the angels see a seeker of knowledge seeking knowledge from his direction seeking the pleasure of God and all his other circumstances are compatible with seeking knowledge, they spread their wings for him on his journey and carry him on it, so from there he is safe and does not become barefoot if he is walking and does not get tired, and the long road is made easy for him and he is not afflicted with the types of harm that afflict a traveler such as illness, loss of wealth, and losing his way. Something of this meaning has already passed in Al Imran when God the Almighty said: **God is witness** (Al Imran 3:18), the verse. Imran bin Husayn narrated that the Messenger of God (blessings and peace of God be upon him) said:

A group of my nation will continue to be victorious over the truth until the Hour comes. Yazid bin Harun said: If they are not the people of hadith, then I do not know who they are?

I said: This is what Abd al-Razzaq said in interpreting the verse, that they are the people of hadith, as mentioned by al-Tha'labi. I heard our Sheikh, the professor, reciter, grammarian and hadith scholar Abu Ja'far ibn Ahmad ibn Muhammad ibn Muhammad al-Qaysi al-Qurtubi, known as Ibn Abi Hujjah, may God have mercy on him, say in interpreting the words of peace be upon him:

The people of the West will continue to be victorious over the truth until the Hour comes. They are the scholars. He said: This is because the word *west* is a common term that refers to a large bucket and the setting sun, and it refers to a stream of tears. So the meaning of **the people of the West will continue** is that the people of the stream of tears out of fear of God, out of knowledge of Him and His rulings, will continue to be victorious, the hadith. God the Almighty said: **Only those fear God, from among His servants, who have knowledge.** (Fatir 35:28)

I said: This interpretation is supported by what he, peace be upon him, said in Sahih Muslim:

"Whoever God wants good for, He gives him understanding of the religion. And a group of Muslims will continue to fight for the truth, victorious over those who oppose them, until the Day of Resurrection." The apparent meaning of this passage is that its beginning is connected to its end. And God knows best.

Tafsir Ibn Kathir

This is a statement from God Almighty regarding what He wanted from the neighborhoods to go out with the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk. A group of the Salaf believed that it was obligatory for every Muslim to go out when the Messenger of God, may God bless him and grant him peace, set out. For this reason, God Almighty said: **Go forth, whether light or heavy.** And He said: **It was not for the people of Medina and those around them of the desert Arabs** *verse*. He said that this was abrogated by this verse. It may be said that this is a statement of what God Almighty meant by the mobilization of all the tribes and a group from each tribe if they did not all go out, so that those who went out with the Messenger would understand what was revealed to him and warn their people if they returned to them about what happened with the enemy, so that both matters would come together for them in this specific mobilization, and after him, may God bless him and grant him peace, the group that went out from the tribe would either be for understanding or for jihad, for it is a communal obligation upon the tribes. Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse **And it is not for the believers to go out all together** meaning: the believers would not go out all together and leave the Prophet, may God bless him and grant him peace, alone. **Why should not a party from every division of them go out** meaning a group, meaning the raiding parties, and they would not go out except with his permission, so when the raiding parties returned and the Qur'an had been revealed after them, those who stayed with the Prophet, may God bless him and grant him peace, would learn it, and they would say: God has revealed a Qur'an to your Prophet and we have learned it, so the raiding parties would remain learning what God revealed to their Prophet after them and other raiding parties would be sent out, so that is His saying: **So that they may understand** In religion, he says: **So that they may learn what God has revealed to their Prophet and so that they may know the raids when they return to them, "so that they may beware.** Mujahid said: This verse was revealed about some of the companions of the Prophet, may God bless him and grant him peace, who went out into the desert and found favor among the people, and some of the fertility from which they benefited, and they called whomever they found among the people to guidance, so the people said to them: We see you only leaving your companions and coming to us? They felt embarrassed by this and came all of them from the desert until they entered upon the Prophet, may God bless him and grant him peace. God Almighty said: **Why should not a party from every division of them go forth seeking good to gain understanding in religion and to listen to what is in the people and what God has revealed, so he excused them and to warn their people** all the people when they return to them **that they may beware.** Qatada said about the verse: This is when the Messenger of God, may God bless him and grant him peace, sends out armies, God commands them to go on a raid with His Prophet, may God bless him and grant him peace, and a party stays with the Messenger of God, may God bless him and grant him peace, gaining understanding in religion, and a party sets out to call their people and warn them of God's

And it is not for the believers to go forth all at once. So why should not a party from every division of them go forth to gain understanding in religion and to warn their people when they return to them that they may beware?

events with those who came before them.

Ad-Dahhak said: When the Messenger of God, may God bless him and grant him peace, went out on a military expedition himself, it was not permissible for any of the Muslims to stay behind him except those who had excuses. When he stood up and took the raiding parties captive, it was not permissible for them to set out except with his permission. When a man was taken captive, the Qur'an was revealed after him and the Prophet of God, may God bless him and grant him peace, recited it to his companions who were sitting with him. When the raiding party returned, those who had stayed with the Messenger of God, may God bless him and grant him peace, would say to them: God has revealed a Qur'an to His Prophet after you, so that they may recite it to them and instruct them in the religion. This is His statement: **And it is not for the believers to go forth all at once.** He said when the Messenger of God set out, **Why should not a party from every division of them go forth?** He meant by that that it is not appropriate for the Muslims to go forth all at once while the Prophet of God, may God bless him and grant him peace, was sitting. However, when the Prophet of God sat, the raiding parties would depart and most of the people would sit with him. Ali bin Abi Talha also said on the authority of Ibn Abbas regarding the verse, his saying, **And it is not for the believers to go forth all together**, that it is not about jihad, but when the Messenger of God, may God bless him and grant him peace, called for years against Mudar, their land became barren and the tribe of them came in its entirety, until they settled in Medina from the hardship and claimed Islam while they were lying, so they made things difficult for the companions of the Messenger of God, may God bless him and grant him peace, and exhausted them, so God Almighty revealed informing His Messenger that they were not believers, so the Messenger of God, may God bless him and grant him peace, returned them to their clans and warned their people not to do what they did, so that is what His saying, **And that they may warn their people when they return to them**, the verse.

Al-Awfi said on the authority of Ibn Abbas regarding this verse: A group would set out from every Arab tribe and come to the Prophet, may God bless him and grant him peace, and ask him about what they wanted regarding their religious affairs and learn about their religion, and they would say to the Prophet, may God bless him and grant him peace: What do you command us to do? And he told us what we should order our tribes to do when we come to them. He said: The Prophet of God, may God bless him and grant him peace, orders them to obey God and His Messenger and sends them to their people with prayer and zakat. When they come to their people, they say: Whoever accepts Islam is one of us. They warn them, until a man leaves his father and mother. The Prophet, may God bless him and grant him peace, informs them and warns them of their people. When they return to them, they call them to Islam and warn them of the Fire and give them glad tidings of Paradise. Ikrimah said when

this verse was revealed: **If you do not go forth, He will punish you with a painful punishment and It is not for the people of Medina** the verse, the hypocrites said: The people of the desert who stayed behind from Muhammad and did not go forth with him are destroyed. Some of the companions of the Prophet, may God bless him and grant him peace, went out to the desert to their people to teach them, so God Almighty revealed: **It is not for the believers to go forth all together** the verse, and it was revealed: **And those who dispute about God after He has been answered - their argument is worthless with God.** Their Lord has wrath upon them, and they will have a severe punishment." Al-Hasan al-Basri said about the verse: **So that those who went out may understand what God has shown them of victory over the polytheists and support, and warn their people when they return to them.**

Fath al-Qadir

The commentators differed on the meaning of 122- **And it is not for the believers to go forth all together.** A group went to the view that it is from the rest of the rulings of jihad, because when God, the Almighty, exaggerated in the command to jihad and volunteering for conquest, the Muslims, when the Messenger of God, may God bless him and grant him peace, sent a detachment of the infidels, would go forth all together and leave the city empty. So God, the Almighty, informed them that it was not for them to do that: that is, it was not right or proper for them to go forth all together, rather a group from each group of them would go forth from that group and those other than this group that went forth would remain. They said: And the pronoun in His statement: **that they may gain understanding** would refer to the remaining group. Meaning: A group from this sect goes out to fight, and whoever remains from the sect stands to seek knowledge, and they teach the fighters when they return to them from the fight, or they go in search of it to the place where they find someone to learn from so that they can take from him the understanding of religion and warn their people when they return to them. Others went to the view that this verse is not from the rest of the rulings on jihad, and it is an independent ruling in itself regarding the legitimacy of going out to seek knowledge and understanding of religion. God the Almighty made it connected to what indicated the obligation of going out to fight, so travel is of two types: the first: travel for jihad, and the second: travel to seek knowledge. There is no doubt that the obligation of going out to seek knowledge only occurs if the student does not find someone to learn from in the city without traveling. Jurisprudence: is the knowledge of the rulings of the Shariah, and what leads to knowledge of it from language, grammar, morphology, rhetoric, and principles. The meaning of **why not go out** is why not go out, and the sect in the language is the group. God Almighty has made the purpose of this to be to gain understanding of the religion and to warn those who do not gain

understanding. He has combined the two righteous objectives and the two correct demands, which are learning knowledge and teaching it. So whoever's purpose in seeking knowledge is other than these two, then he is a seeker for a worldly purpose, not a religious purpose. So he is as I said:

And the one who seeks the world with religious knowledge is as miserable as one who wipes his shoes with a cap.

The meaning of **perhaps they will beware** is the hope that they will beware of neglecting what should be done and will leave it, or of doing what should be left and will do it.

Tafsir al-Baghawi

122- The Almighty said: **And it is not for the believers to go forth all together** the verse: Ibn Abbas said in the narration of Al-Kalbi: When God the Almighty revealed the faults of the hypocrites in the Battle of Tabuk, the Prophet, may God bless him and grant him peace, was sending out raiding parties, and the Muslims would go forth all together to the battle and leave the Prophet, may God bless him and grant him peace, alone, so God the Almighty revealed this verse. This is a negation in the sense of a prohibition.

God Almighty says: **Why should not a party from every division of them go forth to fight?** That is, why should not a group from every tribe go out to fight, and a group remain with the Messenger of God, may God bless him and grant him peace, **that they may gain understanding in religion**, meaning the group who remain behind, learning the Qur'an, the Sunnah, the obligations, and the rulings, and when the troops return, they inform them of what was revealed after them, so the troops remain learning what was revealed after them, and other troops are sent out. That is what He says: **And that they may warn their people**, and teach them the Qur'an and frighten them with it, **when they return to them that they may beware**, so that they do not know otherwise.

Al-Hasan said: This understanding and warning refers to the revolting group, and its meaning is: Why don't a group go forth to understand, that is, to see what God shows them of victory over the polytheists and support for the religion, and to warn their people from the infidels when they return to them from jihad, so that they inform them of God's victory for His Messenger, may God bless him and grant him peace, and the believers, so that they may beware of opposing the Prophet, may God bless him and grant him peace, and what happened to their companions from the infidels will happen to them.

Al-Kalbi said: It has another aspect, which is that some tribes of Banu Asad from Khuzaymah were afflicted by a severe famine, so they came with their children until they settled in Medina, where they spoiled its roads with excavations and raised its prices, so the following verse was revealed: "And it is not for the believers to go forth all at once. So why should not a party from every division of them go forth?" That is, it was not for them to go forth all at once, but rather a party from

every tribe to gain understanding of the religion.

Mujahid said: It was revealed about people who went out into the desert seeking report from its people, and they found some good from them, and they called whomever they found of the people to guidance. The people said to them: We do not see you except that you have left your companion and come to us. They found in themselves annoyance about that, and they all came from the desert until they entered upon the Prophet, may God bless him and grant him peace. Then God revealed this verse, meaning: Why should not a group from every division go forth to gain understanding of the religion and listen to what was revealed after them and warn their people? Meaning: All the people when they return to them and call them to God, perhaps they will beware of God's wrath and punishment. And a group stayed behind seeking good.

Abu Abdullah Muhammad bin Al-Fadl Al-Kharqi told us, Abu Al-Hasan Al-Taysifuni told us, Abdullah bin Omar Al-Jawhari told us, Ahmad bin Ali Al-Kashmihani told us, Ali bin Hajar told us, Ismail bin Jaafar told us, Abdullah bin Abi Saeed bin Abi Hind told us on the authority of his father on the authority of Ibn Abbas, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, said: **Whoever God wants good for, He gives him understanding of the religion.**

Abdul Wahhab bin Muhammad Al-Khatib told us, Abdul Aziz bin Ahmad Al-Khalal told us, Abu Al-Abbas Al-Asamm told us, Al-Rabi' told us, Al-Shafi'i told us, Sufyan told us, on the authority of Abu Al-Zinad, on the authority of Al-A'raj, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "You will find people like mines of gold and silver. The best of them in the pre-Islamic era are the best of them in Islam if they understand."

Jurisprudence: is the knowledge of the rulings of religion. It is divided into an individual obligation and a collective obligation. An individual obligation, such as knowledge of purification, prayer, and fasting, is upon every accountable person to know. The Prophet, may God bless him and grant him peace, said: **Seeking knowledge is an obligation upon every Muslim.** Likewise, every act of worship that the Shariah has made obligatory upon every person, he must know its knowledge, such as knowledge of zakat if he has money, and knowledge of Hajj if it is obligatory upon him.

As for the communal obligation, it is: to learn until he reaches the level of ijthad and the rank of issuing fatwas. If the people of a country refrain from learning it, they have all disobeyed. If one person from every country rises up and learns it, the obligation is dropped from the others, and they must imitate him in whatever incidents befall them. Abu Umamah, may God be pleased with him, narrated that the Messenger of God, may God bless him and grant him peace, said: **The superiority of the scholar over the worshipper is like my superiority over the lowest of you.**

On the authority of Ibn Abbas, may God be pleased with them both, he said: The Messenger of God, may God bless him and grant him peace, said: **One jurist is**

Surat al-Tawbah 9:122

And it is not for the believers to go forth all at once. So why should not a party from every division of them go forth to gain understanding in religion and to warn their people when they return to them that they may beware?

more difficult for Satan than a thousand worshippers.

Al-Shafi'i said: Seeking knowledge is better than voluntary prayer.

Tafsir al-Baidawi

122. **It is not appropriate for the believers to go forth all at once.** It is not appropriate for them to go forth all at once for a conquest or to seek knowledge, just as it is not appropriate for them to remain idle all at once, for that would interfere with their livelihood. **Why should not a party from every division of them go forth?** Why should not a small group from every large group, such as a tribe or the people of a town, go forth? **That they may gain understanding in the religion** to undertake the task of gaining understanding in it and endure the hardships of obtaining it. **And that they may warn their people when they return to them** and make the goal of their efforts and most of their purpose in understanding the guidance of the people and warning them, and it is mentioned specifically because it is more important and in it is evidence that understanding and reminding are communal obligations and that the food of the learner in it should be that he is upright and established, not haughty towards people and sprawling in the country. **Perhaps they will beware** meaning that they should beware of what they are warned against, and it is used as evidence that the single reports are an argument because the generality of every group requires that a group of every three who are alone in a village should set out to learn understanding in order to warn its group so that they may remember and beware. If the reports were not considered unless they were transmitted, that would not be of any benefit, and I have discussed it at length, both in my book Al-Marsad. Another meaning has been said for the verse, which is that when what was revealed about those who stayed behind was revealed, the believers preceded the mobilization and stopped learning understanding, which is the greater jihad, because the argument The argument is the origin and purpose of the mission, so the pronoun in **that they may understand and warn** is for the remaining sects after the groups that fled to invade, and in **they returned to the groups** is that they may warn the remaining sects of their fleeing people if they are deterred from them by what they obtained during their absence of knowledge.

Surat al-Tawbah 9:123

O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that God is with the righteous.

Tafsir al-Jalalayn

123 - **O you who have believed, fight those of the disbelievers who are near you** that is, the closest of them, then the closest of them **and let them find in you harshness** severity, that is, be harsh with them **and know that God is with the righteous** with help and victory.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the believers in Him and His Messenger: O you who believe in God and His Messenger, fight those of the disbelievers who are your allies, not those who are farther away from them. He says to them: Start by fighting those who are closest to you in residence, then those who are farther away from them. And those who were next to those addressed by this verse at that time were the Romans, because they were the inhabitants of the Levant at that time, and the Levant was closer to Medina than Iraq. But after God opened the lands to the believers, it became obligatory upon the people of every region to fight those of the enemies who are their allies, not those who are farther away from them, unless the people of another region of the lands of Islam were forced to do so. If they were forced to do so, then they were obligated to aid and support them, because the Muslims are one hand against all others.

And since this is true, everyone who interpreted this verse interpreted it to mean that it is obligatory for the people of every region to fight those enemies who are their allies.

He mentioned the narration about them:

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Shabib bin Gharqadah al-Barqi, on the authority of a man from Banu Tamim, he said, I asked Ibn Omar about fighting the Daylamites, he said: Fight the Romans!

Ibn Bashar, Ahmad ibn Ishaq, and Sufyan ibn Wakee' told us, Abu Ahmad told us, Sufyan told us, on the authority of Yunus, on the authority of Al-Hasan: **Fight those of the disbelievers who are near you**, he said: the Daylamites.

Ibn Wakee' told us, he said, my father told us, on the authority of Al-Rabi', on the authority of Al-Hasan: That when he was asked about fighting the Romans and the Daylamites, he would recite this verse: **Fight those of the disbelievers who are near you**.

Ibn Hamid told us, Yaqub told us, Imran my brother told us: I asked Ja'far ibn Muhammad ibn Ali ibn

al-Husayn, saying: What do you think about fighting the Daylamites? He said: Fight them and remain steadfast with them, for they are among those about whom God said: **Fight those of the disbelievers who are near you**.

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Al-Rabi', on the authority of Al-Hasan: that he was asked about the Levant and Daylam, and he said: **Fight those of the disbelievers who are near you**, the Daylam.

Ali bin Sahl told me, he said, Al-Walid told us, he said, I heard Abu Amr and Saeed bin Abdul Aziz say: Every people should guard their strongholds and fortresses, and they interpret the words of God: **Fight those of the disbelievers who are near you**.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement: **Fight those of the disbelievers who are near you**, he said: Those who were near them of the disbelievers were the Arabs, so he fought them until he finished with them. Then when he finished, God said: **Fight those who do not believe in God or in the Last Day**, until he reached, **while they are humbled** (al-Tawbah 9:29). He said: Then when he finished fighting those of the Arabs who were near him, He ordered him to fight the People of the Book. He said: And fighting them is the best jihad in the sight of God.

As for his statement: **And that they may find in you harshness**, its meaning is: And that these infidels whom you are fighting may find in you, that is, from you, harshness towards them. **And know that God is with the righteous**, meaning: And be certain, when you fight them, that God is with you, and He is your supporter against them. If you fear God and are in awe of Him by performing His obligations and avoiding His disobedience, then God is the supporter and helper of whoever fears Him.

Tafsir al-Qurtubi

There is one issue - that God, the Almighty, taught them how to wage jihad and that they should start with the closest enemy first, and that is why the Messenger of God, may God bless him and grant him peace, started with the Arabs, and when he finished, he headed towards the Romans, who were in Ash-Sham. Al-Hasan said: It was revealed before the Prophet, may God bless him and grant him peace, was ordered to fight the polytheists, so it is part of the gradualism that was before Islam. Ibn Zayd said: What was meant by this verse at the time of its revelation was the Arabs, and when he finished with them, it was revealed about the Romans and others: **Fight those who do not believe in God** (al-Tawbah 9:29). It was narrated from Ibn Umar that what was meant by this was the Daylamites. It was narrated from him that he was asked who should start with the Romans or the Daylamites? He said: The Romans. Al-Hasan said: It is fighting the Daylamites, the Turks, and the Romans. Qatada said: The verse is general in fighting the closest, then the closest, and the nearest, then the nearest.

I said: Qatada's statement is the apparent meaning of

O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that God is with the righteous.

the verse, and Ibn al-Arabi chose to begin with the Romans before the Daylamites, based on what Ibn Umar said, for three reasons. First: They are People of the Book, so the argument against them is stronger and more compelling. Second: They are closer to us, I mean the people of Medina. Third: Our land has more prophets in its land, so rescuing it from them is more obligatory. And God knows best.

And that they may find in you harshness meaning severity, strength and zeal. Al-Fadi narrated on the authority of Al-A'mash and Asim, *ghaltha* with a fatha on the ghain and a sukoon on the lam. Al-Farra' said: The language of the people of Al-Hijaz and Banu Asad is with a kasra on the ghain, and the language of Banu Tamim is *ghaltha* with a damma on the ghain.

Tafsir Ibn Kathir

God the Almighty ordered the believers to fight the infidels first, then the closest, then the closest, then the closest to the domain of Islam. For this reason, the Messenger of God, may God bless him and grant him peace, began fighting the polytheists in the Arabian Peninsula. When he finished with them and God opened for him Mecca, Medina, Taif, Yemen, Yamamah, Hajar, Khaybar, Hadhramaut, and other regions of the Arabian Peninsula, and people from all the tribes of the Arabs entered the religion of God in droves, he began fighting the People of the Book. He prepared to invade the Romans, who were the closest people to the Arabian Peninsula and the most deserving of calling to Islam because they were the People of the Book. He reached Tabuk and then returned because of the people's hardship, the drought in the country, and the tightness of the situation. This was in the ninth year of his migration, peace be upon him. Then he was busy in the tenth year with the Farewell Pilgrimage, then death overtook him, may God's prayers and peace be upon him, eighty-one days after his pilgrimage. God chose him for what He had, and his minister, friend, and successor Abu Bakr al-Siddiq, may God be pleased with him, took charge of the matter after him. The religion had deviated to a point that it almost vanished. Then God Almighty strengthened him through him, so he strengthened the foundations and fixed the pillars, and returned the straying religion despite his reluctance, and returned the apostates to Islam, and took the zakat from those tyrants who prevented it, and explained the truth to those who were ignorant of it, and fulfilled what the Messenger was charged with, then he began to equip the Islamic armies against the Romans, the cross-worshippers, and against the Persians, the fire-worshippers, so God, by the blessing of his embassy, opened the countries, and humiliated the noses of Khosrau and Caesar and those of the servants who obeyed them. He spent their treasures in the way of God as the Messenger of God had informed us, and the completion of the matter was at the hands of his successor after him, and his crown prince, the Faruq al-Awab, the Martyr of the Pulpit, Abu Hafs

Omar bin al-Khattab, may God be pleased with him, so God humiliated the noses of the infidel atheists through him, and suppressed the tyrants and hypocrites and seized the kingdoms east and west. And the treasures of money were brought to him from all the regions, far and near, so he distributed them in the lawful manner and the acceptable way. Then when he died as a martyr, he had lived a praiseworthy life. The companions of the Muhajireen and the Ansar agreed on the caliphate of the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him, the martyr of the house.

Islam clothed his leadership in a complete garment. God's conclusive proof extended over the necks of the servants in all regions. Islam appeared in the East and West of the earth. God's word was elevated and His religion appeared. The pure faith achieved its ultimate goal against the enemies of God. And whenever a nation rises, they move on to those who come after them, then to those who follow them from the rebellious and wicked, in compliance with the words of God Almighty: **O you who believe, fight those of the disbelievers who are near you** and His words: **And let them find in you harshness** meaning let the disbelievers among you find harshness in your fighting them, for the perfect believer is the one who is kind to his believing brother and harsh with his disbelieving enemy, as God Almighty says: **Then God will bring forth a people whom He loves and who love Him, humble toward the believers, mighty against the disbelievers** and His words: **Muhammad is the Messenger of God, and those with him are forceful against the disbelievers, merciful among themselves** and His words: **O Prophet, fight the disbelievers and the hypocrites and be harsh with them** and in the hadith: that the Messenger of God, may God bless him and grant him peace, said: **I am the one who laughs and fights** meaning that he laughs in the face of his friend and fights the head of his enemy, and His words: **And know that God is with the righteous** meaning fight the disbelievers and put your trust in God and know that God is with you if You feared Him and obeyed Him, and this is how it was when the three generations who are the best of this nation were at the peak of righteousness and obedience to God the Almighty, they did not cease to be victorious over their enemy. And the conquests did not cease to be many and the enemies did not cease to be in humiliation and loss, then when the seditions, whims and differences occurred between the kings, the enemies coveted the outskirts of the countries and advanced towards them, but they did not prevent it because the kings were busy with each other, then they advanced into the domain of Islam and took many countries from the outskirts, then they did not cease until they took control of many of the lands of Islam, and God is the command before and after, so whenever a king of the kings of Islam rose and obeyed the commands of God and put his trust in God, God opened for him lands and he took back from the enemies according to his ability and to the extent of his guardianship of God. And God is the one we ask and hope for, that He will enable the Muslims to control the forelocks of His disbelieving

enemies and that He will raise their word in all regions, for He is Generous and Noble.

Fath al-Qadir

Then the Almighty commanded the believers to strive hard in fighting the infidels who are closest to them, and to take their war with severity and intensity, and jihad is obligatory for all infidels, even though starting with those closest to the mujahideen is more important and older, then the closest, then the closest, then God informed them of what would strengthen their resolve and make their feet firm, saying: 123- **And know that God is with the righteous**, meaning with victory for them and support for them against their enemy, and whoever God is with, nothing will stand against him.

Abu Dawud narrated in his Naskh, Ibn Abi Hatim and Ibn Mardawayh on the authority of Ibn Abbas who said: These verses, **Go forth, whether light or heavy**, and **If you do not go forth, He will punish you**, were abrogated by His statement, **And it is not for the believers to go forth all at once**, meaning that one group should go forth and another group should stay with the Messenger of God (blessings and peace of God be upon him). So those who stayed with the Messenger of God (blessings and peace of God be upon him) were those who would gain understanding of the religion and warn their brothers when they returned to them from the battle, and perhaps they would beware of what would come down after them of God's decree in His Book and His limits. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh and al-Bayhaqi narrated something similar on his authority through another chain of transmission with a more complete context. Ibn Jarir and Ibn Abi Hatim also narrated from him regarding this verse, he said: This verse is not about jihad, but when the Messenger of God (peace be upon him) called for years of drought against Mudar, their land became barren, and the tribe among them would come with all of its members until they were free of hardship in Madinah and accepted Islam, although they were liars, so they oppressed the companions of the Messenger of God (peace be upon him) and exhausted them, so God revealed informing His Messenger that they were not believers, so he returned them to their clans and warned their people not to do what they did, so that is His saying: **And that they may warn their people when they return to them that they may beware**. There are narrations on this topic from a group of the Tabi'un. Ibn Abi Hatim narrated from Qatadah regarding His saying: **Fight those of the disbelievers who are near you**, he said: The nearest, then the nearest. Abu al-Shaykh narrated something similar from al-Dahhak. Ibn Mardawayh narrated from Ibn Umar that he was asked about the conquest of Daylam, so he said: I heard the Messenger of God (peace be upon him) say: **Fight those of the disbelievers who are near you**, he said: The Romans. Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Ibn Abbas regarding his statement: **And let them find in you harshness**, he said: severity.

Tafsir al-Baghawi

123- The Almighty said: **O you who have believed, fight those of the disbelievers who are near you** the verse. They were ordered to fight the closest to them in house and lineage. Ibn Abbas, may God be pleased with them both, said: such as Banu Qurayzah, Banu Nadir, Khaybar, and the like.

It was said: He meant the Romans because they were the inhabitants of the Levant, and the Levant was closer to Medina than Iraq, **and that they may find in you harshness**, severity and zeal. Al-Hasan said: Be patient in their struggle, **and know that God is with the righteous**, with help and victory.

Tafsir al-Baidawi

123. **O you who have believed, fight those of the disbelievers who are near you**. They were commanded to fight those closest to them, then the closest, as the Messenger of God, may God bless him and grant him peace, was commanded first to warn his closest relatives, for the closest are more deserving of compassion and reform. It was said that they were the Jews around Medina, such as Qurayza, Nadir, and Khaybar. It was also said that they were the Romans, for they used to live in Ash-Sham, which is close to Medina. **And let them find in you harshness**, severity and patience in fighting. It was read with the opening of the ghain and its closing, and these are two dialects in it. **And know that God is with the righteous**, with protection and assistance.

Surat al-Tawbah 9:124

And when a surah is revealed, some of them say, "Which of you has this increased in faith?" But as for those who believe, it increases them in faith, and they rejoice.

Surat al-Tawbah 9:124

And when a surah is revealed, some of them say, **Which of you has this increased in faith?** But as for those who believe, it increases them in faith, and they rejoice.

Tafsir al-Jalalayn

124 - **And when a surah is revealed** of the Qur'an **some of them** meaning the hypocrites *say* to their companions in mockery **Which of you has this increased in faith** in belief? God Almighty said **But as for those who believe, it has increased them in faith** because of their belief in it **and they rejoice** they rejoice in it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And when God sends down a surah from the surahs of the Qur'an to His Prophet Muhammad, may God bless him and grant him peace, then among these hypocrites whom God mentioned in this surah is one who says: O people, which of you has this surah increased in faith? He says: Belief in God and His verses. God says: **But as for those who believed**, of those to whom this was said, **it increased them**, the surah that was revealed, **in faith**, and they rejoice in what God has given them of faith and certainty.

If someone says: Is not *faith* in the speech of the Arabs belief and acknowledgment?

It was said: Yes!

If it is said: How did the Surah increase their belief and acknowledgement?

It was said: It increased their faith when it was revealed, because before the Surah was revealed, they were not required to affirm it and act upon it exactly, except in the context of their belief that everything that their Prophet (peace and blessings of God be upon him) brought to them was from God and was true. So when God revealed the Surah, they were required to affirm it exactly was from God, and they were required to believe in what it contained of God's rulings, limits, and obligations. So that was the increase that the Surah increased in them when it was revealed in terms of faith and belief in it.

And the people of interpretation said something similar to what we said about that.

Who said that?

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, his saying: **And when a surah is revealed, some of them say, "Which of you has this increased in faith?"** He said: When a surah was revealed, they believed in it, so God increased their faith and belief, and they were happy.

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: **So it increased them in faith**, he said: fear.

Tafsir al-Qurtubi

What is the connection, and what is meant are the hypocrites. **Which of you has this increased in faith?** The increase and decrease of faith has been discussed in Surah Al Imran. The meaning of the Surah has been discussed in the introduction to the book, so there is no point in repeating it. Al-Hasan wrote to Omar bin Abdul Aziz that faith has laws and obligations, whoever completes them has completed faith, and whoever does not complete them has not completed faith. Omar bin Abdul Aziz said: If I live, I will explain them to you, and if I die, I am not keen on your company. Al-Bukhari mentioned it. Ibn Al-Mubarak said: I found no alternative but to say that faith increases, otherwise I will reject the Qur'an.

Tafsir Ibn Kathir

God the Almighty says: **And when a surah is revealed** from the hypocrites **some say to each other**, Which of you has this increased in faith? **meaning some of them say to each other**, Which of you has this surah increased in faith?" God the Almighty says: "But as for those who believe, it has increased them in faith, and they rejoice." This verse is one of the greatest proofs that faith increases and decreases, as is the doctrine of most of the early and later scholars. In fact, more than one person has narrated the consensus on this. This issue was discussed in detail at the beginning of Al-Bukhari's commentary, may God have mercy on him: **As for those in whose hearts is disease, it will increase their filth upon their filth**, meaning it will increase their doubt upon their doubt and their suspicion upon their suspicion, as God Almighty said: **And We send down of the Qur'an that which is healing**, and God Almighty said: "Say: It is, for those who believe, a guide and a healing. But those who do not believe - in their ears is deafness, and it is, for them, blindness. Those are being called from a distant place." This is part of their misery, that what guides the hearts is a cause of their misguidance and destruction, just as if someone with a bad temperament were to be nourished with it, it would only increase his confusion and deficiency.

Fath al-Qadir

His statement: 124- "And when a surah is revealed" is

a narration from Him, the Most High, of the remaining scandals of al-Munafiqun 63:that is, when God, the Most High, reveals to His Messenger, may God bless him and grant him peace, a surah from His Noble Book, then some of the hypocrites "say **to their brothers among them** Which of you has this **the surah that was revealed** increased in faith?" They say this in mockery of the believers, and it is permissible for them to say it to a group of Muslims, intending thereby to turn them away from Islam and make them lose interest in it. And which of you is raised by the subject and its predicate is "it increased." The meaning of the surah has been explained previously. Then God, the Most High, narrated after their statement that the believers have increased in faith upon their faith, and the fact is that they are rejoicing with this increase in the revelation and what it contains of religious and worldly benefits.

Tafsir al-Baghawi

124- The Almighty said: **And when a surah is revealed, some of them say, 'Which of you has this increased in faith?'** Certainty. The hypocrites used to say this in mockery. God Almighty said: **But as for those who believed, it increased them in faith,** certainty and belief, **and they rejoice,** rejoicing at the revelation of the Qur'an.

Tafsir al-Baidawi

124. "And when a surah is revealed, some of them" are hypocrites. "Some say" in denial and mockery. "Which of you has this surah increased in faith? Which of you **is read in the accusative case, implying a verb that is explained by** it increased. As for those who believe, it has increased them in faith" by increasing the knowledge gained from contemplating the surah and adding faith in it and what is in it to their faith. "And they rejoice" at its revelation because it is a reason for increasing their perfection and raising their degrees.

Surat al-Tawbah 9:125

But as for those in whose hearts is disease, it will add to their disease, and they will die while they are disbelievers.

Surat al-Tawbah 9:125

But as for those in whose hearts is disease, it will add to their disease, and they will die while they are disbelievers.

Tafsir al-Jalalayn

125 - **And as for those in whose hearts is disease** weakness of belief **It will increase their defilement upon their defilement** disbelief upon their disbelief because of their disbelief in it **and they died while they were disbelievers**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And as for those in whose hearts is disease**, hypocrisy and doubt in the religion of God, then the Surah that was revealed, **It increased their filth upon their filth**, and that is because they doubted that it was from God, so they did not believe in it and did not confirm it, so that was an increase in doubt that occurred in the revelation of God, and it obligated them to believe in it upon them, rather they doubted that, so that was an increase in the filth of their actions, in addition to what preceded from them of filth and hypocrisy. And that is the meaning of His statement: **It increased their filth upon their filth**, "and they died," meaning: these hypocrites were destroyed, "while they were disbelievers," meaning: while they were disbelievers in God and His signs.

Tafsir al-Qurtubi

The Almighty said: **And as for those in whose hearts is disease**, meaning doubt, suspicion, and hypocrisy. This has been mentioned before. **It will increase their filth upon their filth**, meaning doubt upon their doubt and disbelief upon their disbelief. Muqatil said: sin upon sin, and the meaning is close.

Tafsir Ibn Kathir

God the Almighty says: "And when a surah is revealed from the hypocrites some say to each other, **Which of you has this increased in faith?** meaning some of them say to each other, **Which of you has this surah increased in faith?** God the Almighty says: **But as for those who believe, it has increased them in faith, and they rejoice.** This verse is one of the greatest proofs that faith increases and decreases, as is the doctrine of most of the early and later scholars. In fact, more than one person has narrated the consensus on this. This issue was discussed in detail at the beginning of

Al-Bukhari's commentary, may God have mercy on him: **As for those in whose hearts is disease, it will increase their filth upon their filth**, meaning it will increase their doubt upon their doubt and their suspicion upon their suspicion, as God Almighty said: **And We send down of the Qur'an that which is healing**, and God Almighty said: "Say: It is, for those who believe, a guide and a healing. But those who do not believe - in their ears is deafness, and it is, for them, blindness. Those are being called from a distant place." This is part of their misery, that what guides the hearts is a cause of their misguidance and destruction, just as if someone with a bad temperament were to be nourished with it, it would only increase his confusion and deficiency.

Fath al-Qadir

125- **And as for those in whose hearts is disease**, and they are the hypocrites, **it will increase them**, the revealed surah, **in filth upon their filth**, meaning evil upon the evil upon which they are, which is disbelief and corruption of belief, and showing something other than what they conceal, and they persisted in that and continued upon it until they died as disbelieving hypocrites. What is meant by disease here is doubt and hypocrisy, and it was said that the meaning is: it will increase their sin upon their sin.

Tafsir al-Baghawi

125-**And as for those in whose hearts is disease**, doubt and hypocrisy, **it will increase their filth upon their filth**, meaning: disbelief upon their disbelief. So when every surah is revealed that they deny, their disbelief in it increases.

Mujahed said: This verse is a reference to faith: it increases and decreases.

Omar used to take the hand of one or two of his companions and say: Come, so that we may increase in faith.

Ali ibn Abi Talib said: Faith appears as a white spot in the heart, and the greater the faith, the more that whiteness increases until the entire heart becomes white. Hypocrisy appears as a black spot in the heart, and the greater the hypocrisy, the more blackness increases until the entire heart becomes black. By God, if you were to split open the heart of a believer, you would find it white, and if you were to split open the heart of a hypocrite, you would find it black.

He said: **And they died as disbelievers.**

Tafsir al-Baidawi

125. **As for those in whose hearts is disease** disbelief. **It will increase their filth upon their filth** disbelief in it added to disbelief in other things. **And they died while**

they were disbelievers and that became entrenched in them until they died upon it.

Surat al-Tawbah 9:126

Do they not see that they are tested every year once or twice, then they do not repent nor do they remember?

Surat al-Tawbah 9:126

Do they not see that they are tested every year once or twice, then they do not repent nor do they remember?

Tafsir al-Jalalayn

126 - **Do they not see that they** with the letter *ya* meaning the hypocrites and the letter *ta* meaning you believers **are tested** are afflicted **once or twice every year and then** with famine and diseases **do not repent** from their hypocrisy **nor do they remember** are admonished?

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: There is a difference of opinion regarding the reading of His statement: **Or do they not see?**

So the general reading of the regions is: **Or do they not see**, with the letter *ya* meaning: Or do these people in whose hearts is the disease of hypocrisy not see?

Hamza read it as: **Or do you not see**, with a *ta*, meaning: Or do you not see, O believers, that they are being tested?

Abu Jaafar said: The correct reading for us in this regard is the letter *ya*, as a form of rebuke from God to them, due to the consensus of the proof from the reciters of the regions on it, and the correctness of its meaning.

So the interpretation of the statement is: Do these hypocrites not see that God tests them once or twice every year, meaning that He tests them once in some years, and twice in others, and then **they do not repent**, meaning: Then they, with the affliction that befalls them from God, and the test that is presented to them, do not repent from their hypocrisy, nor do they repent from their disbelief, nor do they remember what they see of God's proofs and witness of His signs, so that they learn from them, but they persist in their hypocrisy?

The people of interpretation differed regarding the meaning of **the trial** that God mentioned in this place, that these hypocrites will be tempted by it.

Some of them said: This is God's test of them with famine and hardship.

Who said that?

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Or do they not see that they are tested every year once or twice?** He said: by famine and hunger.

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: **They are tested**, he said: They are tested, **once or twice every year**, he said: With famine and hunger.

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: **Or do they not see that they are tested every year once or twice?** He said: They are tested with torment every year once or twice.

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: **They are tested once or twice every year**, he said: by famine and hunger.

Others said: Rather, it means that they are tested by conquest and jihad.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Or do they not see that they are tested every year once or twice?** He said: They are tested by fighting in the way of God every year once or twice.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Hasan, the same.

Others said: Rather, its meaning is that they are tested by the lies that the polytheists spread about the Messenger of God, may God bless him and grant him peace, and his companions, and that those in whose hearts is disease are tempted by that.

Who said that?

Ahmad bin Ishaq told us, Abu Ahmad told us, Sharik told us, on the authority of Jabir, on the authority of Abu al-Dhaha, on the authority of Hudhayfah: **Or do they not see that they are tested every year once or twice?** He said: We used to hear every year a lie or two, and because of them many groups of people would go astray.

Ibn Wakee' told us, he said, my father told us, on the authority of Sharik, on the authority of Jabir, on the authority of Abu Al-Dhaha, on the authority of Hudhayfah, who said: They used to tell one or two lies every year.

Abu Ja'far said: The most correct of the sayings about this is that it is said that God was amazed by these hypocrites among His believing servants, and He rebuked the hypocrites in themselves for their little remembrance and their poor awareness of the admonitions of God with which He admonishes them. It is possible that these admonitions are the hardships that He inflicts upon them of hunger and famine, and it is possible that they are what He shows them of the victory of His Messenger over the disbelievers in Him, and He provides for him from the manifestation of His

word over their word, and it is possible that they are what appears to the Muslims of their hypocrisy and the evil of their inner selves, by their inclination to what they hear of the rumours of the polytheists about the Messenger of God (may God bless him and grant him peace) and his companions. There is no report that necessitates the correctness of some of this and not others, from the aspect that must be accepted. And there is no saying about this that is more correct than accepting the apparent meaning of God's statement, which is: Do they not see that they are tested once or twice every year with something that will deter them, then they are not deterred nor take heed?

Tafsir al-Qurtubi

The Almighty said: **Or do they not see that they are tested every year once or twice?** The general reading is with a *ya'*, reporting the hypocrites. Hamza and *Ya'qub* read with a *ta'* reporting them and addressing the believers. *Al-A'mash* read **or they did not see**. *Talhah ibn Musarraf* read **or you do not see**, which is the reading of *Ibn Mas'ud*, addressing the Messenger, may God bless him and grant him peace. **They are tested**, according to *At-Tabari*, means they are tested. *Mujahid* said: with famine and hardship. *Atiyyah* said: with diseases and pains, which are the harbingers of death. *Qatada*, *Al-Hasan* and *Mujahid* said: with conquest and jihad with the Prophet, may God bless him and grant him peace, and they see what God has promised of victory **then they do not repent** for that **nor do they remember**.

Tafsir Ibn Kathir

He says: The Most High, do these hypocrites not see that they are tested once or twice every year, then they do not repent nor do they remember, meaning they do not repent from their past sins nor do they remember in their future circumstances. *Mujahid* said that they are tested by famine and hunger, and *Qatadah* said that they are tested by war once or twice every year. *Sharik* said on the authority of *Jabir*: He is *Al-Ja'fi* on the authority of *Abu Al-Duha* on the authority of *Hudhayfah* regarding His statement: **Or do they not see that they are tested once or twice every year?** He said: We used to hear a lie or two every year, and many groups of people would go astray because of them. Narrated by *Ibn Jarir*. In the hadith on the authority of *Anas*: The matter only increases in severity and people only increase in miserliness, and there is no year except that the one after it is worse than it. I heard it from your Prophet, may God bless him and grant him peace. His statement: "And when a surah is revealed, some of them look at others: Does anyone see you? Then they turn away. God has turned their hearts away because they are a people who do not understand." This is also a report. Regarding the hypocrites, when a surah was revealed to the Messenger of God, may God bless him and grant him peace, **they would look at one another** meaning they would turn around **does anyone see you?** Then they would turn away, meaning they would turn

away from the truth and depart from it. This is their state in religion, they do not remain steadfast in the truth, nor do they accept it, nor do they understand it, as God the Almighty says: **So why do they turn away from the reminder? As if they were frightened donkeys, fleeing from a lion.** And God the Almighty says: **Then what is wrong with those who disbelieved before you, running away, to the right and to the left, in a state of humiliation?** Meaning what is wrong with these people, that they turn away from you, to the right and to the left, fleeing from the truth and going to falsehood? And His statement: **Then they turned away, God turned their hearts away**, as He says: **So when they deviated, God made their hearts deviate**, "because they are a people who do not understand," meaning they do not understand God's speech, nor do they intend to understand it, nor do they want it, rather they are preoccupied with it and averse to it, so this is why they have become what they have become.

Fath al-Qadir

His saying: 126- **Or do they not see that they are tested every year once or twice?** The majority read **they see** with a lower *ya* lower letter. Hamza and *Ya'qub* read it with a higher *ya* high letter, addressing the believers. *Al-A'mash* read **or they did not see**. *Talha ibn Musarraf* read **or you do not see** addressing the Messenger of God, may God bless him and grant him peace, and this is the reading of *Ibn Mas'ud*. The meaning of **they are tested** is that they are tested, as stated by *Ibn Jarir* and others, or that God, the Exalted, tests them with famine and hardship, as stated by *Mujahid*. *Ibn Atiyyah* said **with diseases and pains**. *Qatada* and *Al-Hasan* said about the conquest and jihad with the Prophet, may God bless him and grant him peace, and they see what God has promised of victory, **then they do not repent** because of that, **nor do they remember**. "Then" is to connect what comes after it to **they see**, and the hamza in **or they do not see** is for denial and rebuke, and the waw is to connect to something understood: that is, they do not look and they do not see. This is an astonishment from God Almighty to the believers about the state of the hypocrites and their stubbornness in hypocrisy and their neglect of looking and considering.

Tafsir al-Baghawi

126-His statement: **Or do they not see?** Hamza and *Yaqub* read: **يَرَوْنَ** with the *ta'* addressing the believers, and the others read it with the *ya'*, reporting the hypocrites mentioned. **That they are tested** are afflicted **once or twice every year** with diseases and hardships. *Mujahid* said: with famine and hardship. *Qatadah* said: with invasion and jihad. *Muqatil bin Hayyan* said: They are disgraced by showing their hypocrisy. *Ikrimah* said: They are hypocrites then believe then are hypocrites. *Yaman* said: They break their covenant once or twice a year. **Then they do not repent** from breaking the covenant and they do not return to God from hypocrisy, **nor do they remember**, meaning: they do not learn from what they see of the fulfillment of God's promise of victory and triumph for the Muslims.

Surat al-Tawbah 9:126

Do they not see that they are tested every year once or twice, then they do not repent nor do they remember?

Tafsir al-Baidawi

126. **Or do they not see** meaning the hypocrites, and it was read with a taa' **that they are being tested** are afflicted with various kinds of afflictions, or by jihad with the Messenger of God, may God bless him and grant him peace, so they witness the signs that appear to him **once or twice every year, then they do not repent** they do not stop and do not repent from their hypocrisy. **nor do they remember** nor do they take heed.

Surat al-Tawbah 9:127

And when a surah is revealed, some of them look at others, [saying], **Does anyone see you?** Then they turn away. God has turned their hearts away because they are a people who do not understand.

Tafsir al-Jalalayn

127 - **And when a surah is revealed** in which they are mentioned and the Prophet, may God bless him and grant him peace, recites it **they look at one another** wanting to flee, saying **Does anyone see you** if you stand up, then if no one sees them stand up, otherwise they remain **and then turn away** in their disbelief **God turns their hearts away** from guidance **because they are a people who do not understand** the truth due to their lack of contemplation.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And when a surah is revealed** from the Qur'an, in which there is a fault of these hypocrites whom God Almighty described in this surah, and they are with the Messenger of God, may God bless him and grant him peace, **they look at each other** and argue, **Does anyone see you?** If you speak or whisper about the faults of the people, he will tell them about them, then they stand up and leave the Messenger of God, may God bless him and grant him peace, and they did not listen to the recitation of the surah in which there are their faults. Then God Almighty began His statement: **God has turned their hearts away**, and He said: God has turned the hearts of these hypocrites away from goodness, success, and belief in God and His Messenger, **that is because they are a people who do not understand**, meaning: God did this disappointment to them, and turned their hearts away from goodness, because they are a people who do not understand the admonitions of God, out of arrogance and hypocrisy.

The Arabs differed about the interrogative letter *al-jalb*.

Some of the Basra grammarians said: **They looked at each other, 'Does anyone see you?'** It is as if he said: **They said to each other**, because their looking in this place was a gesture, and something similar to it, and God knows best.

Some grammarians of Kufa said: It is: And when a surah is revealed, some of them say to each other: Does anyone see you?

Another of them said: This *contemplation* does not mean *speech*, but it is the contemplation that brings about the question, like the Arabs' saying: **They debated over which of them is more knowledgeable, and They gathered to see which of them is more knowledgeable**, meaning: they gathered to see, so this is what brings about the question.

Ibn Wakee' told us, he said, my father told us, on the

authority of Shu'bah, on the authority of Abu Hamza, on the authority of Ibn Abbas, he said: Do not say: **We have finished the prayer**, for some people have finished and God has turned their hearts away, but say: **We have completed the prayer**.

... He said, my father told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Umar bin Tamim al-Tha'labi, on the authority of Ibn Abbas, who said: Do not say: **We have turned away from the prayer**, for some people turned away and God turned their hearts away.

... He said, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Ibn Abbas, who said: Do not say: **We have finished the prayer**, for some people have finished and God has turned their hearts away. Rather, say: **We have completed the prayer**.

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 when a surah is revealed, they look at one another**, the verse, he said: They are the hypocrites.

Ibn Zayd used to say about this:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: "And when a surah is revealed, they look at one another: 'Does anyone see you?'" Who heard your report? Did anyone see you? Did anyone tell him? When something is revealed, he tells about their speech. He said: They are the hypocrites. He said: And he recited: "And when a surah is revealed, some of them say: 'Which of you has this increased in faith?'" (al-Tawbah 9:120), until he reached: "They look at one another: 'Does anyone see you?'" He told him about this? Was anyone with you? Did anyone hear your speech and tell him about this?

Al-Muthanna told me, he said, Adam told us, he said, Shu'bah told us, he said, Abu Ishaq Al-Hamadani told us, on the authority of someone who told him, on the authority of Ibn Abbas, he said: Do not say: **We have turned away from the prayer**, for God reproached a people and said: **They turned away, God turned away their hearts**, but say: **We have prayed**.

Tafsir al-Qurtubi

The Almighty's saying: **And when a surah is revealed, they look at one another**. What is the connection, and what is meant are the hypocrites, that is, if they attend the Messenger while he is reciting a Qur'an in which their disgrace or the disgrace of one of them has been revealed, they start looking at one another with a look of fear as a way of confirming, saying: Does anyone see you when you say this so that he can convey it to Muhammad? This is out of their ignorance of his prophethood, peace be upon him, and that God informs him of whatever He wills of His unseen. It was said: that looking in this verse means informing. Al-Tabari narrated from some of them that he said: looking in this verse is a place where he said.

Surat al-Tawbah 9:127

And when a surah is revealed, some of them look at others, [saying], "Does anyone see you?" Then they turn away. God has turned their hearts away because they are a people who do not understand.

God the Almighty says: **Then they turned away** meaning they turned away from the path of guidance. This is because when He revealed to them their secrets and informed them of the hidden matters of their affairs, they inevitably felt amazement, pause and contemplation. If they had been guided, that time would have been a time when they believed. So when they persisted in disbelief and became confused about it, it was as if they had turned away from that state which was a time when they would have believed in the right way and been guided. They did not hear the recitation of the Prophet (peace and blessings of God be upon him) as someone who contemplates it and contemplates its verses: **Indeed, the worst of living creatures in the sight of God are the deaf and dumb who do not use reason.** (al-Anfal 8:22) **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** (Muhammad 47:24)

God Almighty said: **God turned their hearts away.**

There are three issues:

First: The Almighty's saying: **God has turned their hearts away** is a supplication against them, meaning say this to them. It is also possible that it is report about turning them away from goodness as a reward for their actions. It is a word that is invoked, like His saying: **May God fight them** (al-Tawbah 9:30). The *ba* in His saying: **that they are** is a connection to **turned away**.

Second: Ibn Abbas said: It is disliked to say we have turned away from the prayer, because some people turned away and God turned their hearts away. Rather, say we have completed the prayer. At-Tabari narrated it from him. Ibn al-Arabi said: This is questionable and I do not think it is correct, because the system of speech is to say: No one should say we have turned away from the prayer, because it was said about some al-Nas 114: **Then they turned away and God turned their hearts away.** Muhammad ibn Abd al-Malik al-Qaysi al-Wa'iz informed us, and Abu al-Fadl al-Jawhari heard him say: We were at a funeral and al-Mundhir said: Turn away, may God have mercy on you! He said: No one should say they have turned away, because God the Most High said about a people He condemned: **Then they turned away and God turned their hearts away.** Rather, say: They have returned, may God have mercy on you, because God the Most High said about a people He praised: "So they returned with favor and bounty from God. No harm had touched them." (AAI Imran 3:174)

Third: God Almighty informed in this verse that He is the One Who directs and controls hearts, and the One Who molds and turns them, in response to the Qadarites who believe that the hearts of creation are in their hands and their limbs are under their control, acting according to their will and ruling according to their will and choice. Therefore, Malik said, as narrated by Ashab: "How clear is this in response to the Qadarites: 'The structure they have built will not cease to be a source of doubt in their hearts unless their

hearts are cut out.'" And God Almighty said to Nuh 71: **None of your people will believe except those who have already believed** (Hud 11:36). This will never happen, will not return, and will not disappear.

Tafsir Ibn Kathir

He says: The Most High, do these hypocrites not see that they are tested once or twice every year, then they do not repent nor do they remember, meaning they do not repent from their past sins nor do they remember in their future circumstances. Mujahid said that they are tested by famine and hunger, and Qatadah said that they are tested by war once or twice every year. Sharik said on the authority of Jabir: He is Al-Ja'fi on the authority of Abu Al-Duha on the authority of Hudhayfah regarding His statement: **Or do they not see that they are tested once or twice every year?** He said: We used to hear a lie or two every year, and many groups of people would go astray because of them. Narrated by Ibn Jarir. In the hadith on the authority of Anas: The matter only increases in severity and people only increase in miserliness, and there is no year except that the one after it is worse than it. I heard it from your Prophet, may God bless him and grant him peace. His statement: "And when a surah is revealed, some of them look at others: Does anyone see you? Then they turn away. God has turned their hearts away because they are a people who do not understand." This is also a report. Regarding the hypocrites, when a surah was revealed to the Messenger of God, may God bless him and grant him peace, **they would look at one another** meaning they would turn around **does anyone see you?** Then they would turn away, meaning they would turn away from the truth and depart from it. This is their state in religion, they do not remain steadfast in the truth, nor do they accept it, nor do they understand it, as God the Almighty says: **So why do they turn away from the reminder? As if they were frightened donkeys, fleeing from a lion.** And God the Almighty says: **Then what is wrong with those who disbelieved before you, running away, to the right and to the left, in a state of humiliation?** Meaning what is wrong with these people, that they turn away from you, to the right and to the left, fleeing from the truth and going to falsehood? And His statement: **Then they turned away, God turned their hearts away,** as He says: **So when they deviated, God made their hearts deviate,** "because they are a people who do not understand," meaning they do not understand God's speech, nor do they intend to understand it, nor do they want it, rather they are preoccupied with it and averse to it, so this is why they have become what they have become.

Fath al-Qadir

Then God the Almighty mentioned what they were doing when the Surah was revealed after mentioning what they were saying, so He said: 127- **And when a**

Surah is revealed, some of them look at one another meaning some of the hypocrites look at one another saying **Does anyone see you** from the believers so that we may leave the place where the revelation is being sent down, for we cannot be patient to listen to it, and we may say whatever we want of slander, mockery and laughter. It was said that the meaning is: And when a Surah is revealed in which God mentions the scandals and disgraces of the hypocrites, some of those who attend the gathering of the Messenger of God say to some of them: Does anyone see you? Then they return to their homes. Ibn Jarir narrated from some of the people of knowledge that he said: *Look* in this verse is a place where he said: meaning some of them say to one another: Does anyone see you. His saying: **Then they turned away** means from that gathering to their homes, or from what requires guidance and faith to what requires disbelief and hypocrisy. Then He supplicated against God Almighty, saying: **God turned their hearts away** meaning He turned them away from goodness and what brings them guidance and righteousness, and He Almighty is the One who turns hearts and turns them. It was said that the meaning is that He let them down from accepting guidance. It was said that it was a supplication that did not intend its content to occur, like their saying: May God kill him. Then God Almighty mentioned the reason for which they turned away from the place of guidance, or the reason for which they deserved the supplication against them by His saying: **God turned their hearts away** and He said: **Because they are a people who do not understand** what they hear due to their lack of contemplation and fairness.

they turn away from his presence for fear of disgrace. **God has turned their hearts away** from faith, and this may be interpreted as informing or supplicating. **Because they are** a people who do not understand" due to their poor understanding or lack of contemplation.

Tafsir al-Baghawi

127- **And when a surah is revealed**, in which the hypocrites are criticized and rebuked, **they look at one another**, wanting to flee, some of them say to each other, **Does anyone see you**, meaning: any of the believers, if you stand up, and if no one sees them, they leave the mosque, and if they know that someone sees them, they stay and remain, **then turn away**, from believing in it. It was said: they turned away from their places where they hear, **God turned their hearts away**, from believing. Abu Ishaq al-Zajaj said: God led them astray as a punishment for their action, **because they are a people who do not understand**, from God's religion. Ibn Abbas, may God be pleased with them both, said: **Do not say when you pray, 'We have turned away from the prayer', for some people turned away and God turned their hearts away, but say, 'We have completed the prayer.'**

Tafsir al-Baidawi

127. **And when a surah is revealed**, they look at each other winking with their eyes in denial and mockery, or in anger at what is in it of their faults. **Does anyone see you?** meaning they say, **Does anyone see you?** if you rise from the presence of the Messenger, may God bless him and grant him peace, if no one sees them they rise, and if anyone sees them they remain. **Then**

Surat al-Tawbah 9:128

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful.

Surat al-Tawbah 9:128

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful.

Tafsir al-Jalalayn

128 - **There has certainly come to you a Messenger from among yourselves** that is, from among you: Muhammad, may God bless him and grant him peace **Mighty and severe is he for whom you suffer** that is, your suffering, that is, your hardship and your encounter with harm **he is anxious over you** that you be guided **to the believers, kind** very merciful **and merciful** he wants good for them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the Arabs: O people, the Messenger of God has come to you, **from yourselves**, you know him, not from someone else, so that you would accuse him of giving you advice. **He is concerned about your suffering**, meaning: He is concerned about your suffering, which is the hardship, dislike, and harm that will come upon them. **He is anxious about you**, meaning: He is anxious about guiding you from your misguidance, your repentance, and your return to the truth. **He is kind to the believers**, meaning: He is gentle, **He is merciful**.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ibn Wakee' told us, he said, Ibn Uyaynah told us, on the authority of Ja'far ibn Muhammad, on the authority of his father, regarding his statement: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer," he said: He was not afflicted with any polytheism in his birth.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Uyaynah told us, on the authority of Ja'far bin Muhammad, regarding his statement: **There has certainly come to you a Messenger from among yourselves**, he said: He was not affected by any of the births of the Age of Ignorance. He said: And the Prophet, may God bless him and grant him peace, said: **I came from marriage, not from fornication**.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, on the authority of Ibn Uyaynah, on the authority of Ja'far ibn Muhammad, on the authority of his father, something similar.

Bishr told us, Yazid told us, Saeed told us, on the

authority of Qatada, regarding his statement: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer," he said: God made him from among themselves, so they should not envy him for what God gave him of prophethood and honor.

As for his saying: **He is concerned about what you suffer**, the people of interpretation differed in their interpretation of it.

Some of them said: It means: You have not gone astray.

Who said that?

Abu Kuraib told us, he said, Talq bin Ghannam told us, he said, Al-Hakam bin Dhahir told us, on the authority of Al-Suddi, on the authority of Ibn Abbas, regarding his statement: **He is distressed by what you suffer**, he said: what you have gone astray.

Others said: Rather, the meaning of this is: He is concerned about the suffering of your believer.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **He is concerned about your suffering**, he is concerned about the suffering of their believers.

Abu Ja'far said: The more correct of the two opinions on this matter is the opinion of Ibn Abbas. This is because God made the report about the Prophet of God general, that he was concerned about what his people suffered, and did not specify the people of faith in him. So, may God bless him and grant him peace, as the report came from God, he was concerned about what all of them suffered.

If someone says: How can it be permissible to describe the Prophet, may God bless him and grant him peace, as having been dear to them all, while he kills their infidels, mistreats their children, and steals their money?

It was said: Their Islam, if they had converted, would have been more beloved to him than their remaining in their disbelief and denial of him, until they deserved that from God. And God Almighty described him as being grievous to Him about their suffering, because it was grievous to Him that they should do what would grievance them, and that is that they should go astray and deserve grievance from God through killing and captivity.

As for *what* in his statement: **what you suffered**, it was raised by his statement: **difficult for him**, because the meaning of the statement is what I mentioned: your suffering is difficult for him.

As for his saying: **He is concerned about you**, its meaning is what I have explained, and it is the saying of the people of interpretation.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **He is concerned about you**, he is concerned about their lost one, that God guides him.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **He is anxious for you**, he said: He is anxious for those who have not converted to Islam to convert to Islam.

Tafsir al-Qurtubi

These two verses, according to Abu, are the closest Quran to the heavens in time. And according to Saeed bin Jubair: The last of the Quran to be revealed is **And fear a Day when you will be returned to God** (al-Baqarah 2:281) based on what was mentioned above. It is possible that Abu's statement: The closest Quran to the heavens in time comes after his statement: **And fear a Day when you will be returned to God**. And God knows best. The address is to the Arabs according to the majority of scholars, and this is in order to enumerate the blessings upon them in that, as it came in their language and in what they understand, and they were honored by it in the past. Al-Zajjaj said: It is addressed to the entire world, and the meaning is: A Messenger from among mankind has come to you, and the first is more correct. Ibn Abbas said: There is no tribe of Arabs who did not give birth to the Prophet, may God bless him and grant him peace, so it is as if he said: O Arabs, a Messenger from among the children of Ishmael has come to you. The second statement is more convincing for the argument, meaning he is a human being like you so that you understand him and follow his example.

The Almighty's saying: **From among yourselves** implies praise for the lineage of the Prophet, may God bless him and grant him peace, and that he is from the core and purest of the Arabs. In Sahih Muslim, on the authority of Wathilah ibn al-Asqa', he said: I heard the Messenger of God, may God bless him and grant him peace, say:

God chose Kinanah from the descendants of Ishmael, and chose Quraysh from Kinanah, and chose Quraysh from Banu Hashim, and chose me from Banu Hashim. It was narrated that he, may God bless him and grant him peace, said:

I am from marriage and not from fornication. This means that his lineage, may God bless him and grant him peace, to Adam, peace be upon him, was not due to any offspring except marriage, and there was no fornication in it. Abdullah bin Qusayt Al-Makki read it as **from yourselves** with a fat-ha on the *fa* from *preciousness*, and it was narrated from the Prophet, may God bless him and grant him peace, and from Fatima, may God be pleased with her, meaning a messenger has come to you from the most noble and excellent of you, from your saying: something precious if it is desired. It was also said: from yourselves, meaning the most obedient of you.

God the Almighty said: **Hard for Him is what you suffer** meaning He finds your hardship hard. Hardship is from

the saying: A hill is a difficult place, if it is a difficult and deadly place. Ibn al-Anbari said: The root of hardship is to intensify. So when the Arabs say: So-and-so is being harsh with so-and-so, what they mean is to intensify and force him to do something that is difficult for him to do. This has been mentioned previously in Al-Baqarah. And what is in what you suffer is a source, and it is the subject, and dear is the predicate that comes before. It is permissible for what you suffer to be the subject of dear, and dear is an attribute of the Messenger, and this is more correct. Likewise, keen on you, and kind and merciful is raised as an attribute. Al-Farraa said: If it had been read as dear to him what you suffer, keen, kind, merciful, in the accusative case as a state, it would have been permissible. Abu Jaafar Al-Nahhas said: The best thing that has been said about its meaning, which agrees with the speech of the Arabs, is what Ahmad bin Muhammad Al-Azdi told us: Abdullah bin Muhammad Al-Khuza'i told us: I heard Amr bin Ali say: I heard Abdullah bin Dawud Al-Khuraibi say about the words of God Almighty: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer," meaning that you should enter the Fire. **He is anxious over you**, meaning that you should enter Paradise. It was also said: He is anxious for you to believe. Al-Farra' said: He is stingy that you should enter the Fire. And being anxious about something means being stingy with it so that it is lost and destroyed. **To the believers, Most Kind, Most Merciful.** The most kind is the one who is extremely compassionate and merciful. The meaning of Most Kind, Most Merciful has already been fully explained in Surat Al-Baqarah. Al-Husayn bin Al-Fadl said: God did not combine two of His names for any of the prophets except for the Prophet Muhammad, may God bless him and grant him peace, for He said: **To the believers, Most Kind, Most Merciful**, and He said: **Indeed, God is to the people Most Kind and Merciful.** (al-Baqarah 2:143) Abdul Aziz bin Yahya said: The structure of the verse: "There has come to you a Messenger from among yourselves, exalted in honor, concerned for the believers, kind and merciful. Grievous to him is what you suffer. He is concerned only with your affairs, and he is the one who will intercede for you, so do not be concerned about what you suffer as long as you adhere to his Sunnah, for nothing pleases him except your entry into Paradise."

Tafsir Ibn Kathir

The Almighty says, thanking the believers for sending to them a Messenger from among themselves, that is, from their kind and in their language, as Abraham, peace be upon him, said: **Our Lord, and send among them a Messenger from among themselves.** And the Almighty said: **God has conferred a great favor upon the believers when He sent among them a Messenger from among themselves.** And the Almighty said: **There has certainly come to you a Messenger from among yourselves**, that is, from you and in your language, as Ja'far ibn Abi Talib, may God be pleased with him, said to the Negus and Al-Mughira ibn Shu'ba to the Messenger of Kisra: God has sent among us a Messenger from among us, we know his lineage, description, entrance and exit, his truthfulness and

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful.

trustworthiness. And he mentioned the hadith. And Sufyan ibn Uyaynah said on the authority of Ja'far ibn Muhammad on the authority of his father regarding the Almighty's statement: **There has certainly come to you a Messenger from among yourselves**, he said: Nothing of the birth of the Age of Ignorance affected him, and the Prophet, peace and blessings be upon him, said: **I came out of wedlock and I did not come out of fornication**. And this was transmitted from another source, as Al-Hafiz Abu Muhammad Al-Hasan ibn Abd Al-Rahman Al-Ramharmuzi said in his book Al-Fasil Bayn Al-Rawi Wal-Wa'i: Abu Ahmad told us. Yusuf bin Harun bin Ziyad narrated to us Ibn Abi Omar narrated to us Muhammad bin Jaafar bin Muhammad said: I bear witness on the authority of my father who narrated to me on the authority of his father on the authority of his grandfather on the authority of Ali who said: The Messenger of God, may God bless him and grant him peace, said: "I came from marriage and not from fornication from the time of Adam until my father and mother gave birth to me. Nothing of the fornication of the Age of Ignorance touched me." And the Almighty's saying: **Hard for Him is that which you suffer** means that it is hard for Him to do something that would cause His nation suffering and be difficult for them. For this reason it came in the hadith narrated through various chains of transmission on his authority that he said: **I was sent with the easy-going Hanafi school**. And in the Sahih: **This religion is easy and its entire law is easy, easy, complete, and simple for whomever God Almighty makes it easy for**. "He is keen on you" meaning that He is keen on your guidance and the attainment of worldly and otherworldly benefits to you. Al-Tabarani said: Muhammad bin Abdullah Al-Hadrami narrated to us Muhammad bin Abdullah bin Yazid Al-Muqri narrated to us Sufyan bin Uyaynah on the authority of Fatin on the authority of Abu Al-Tufayl on the authority of Abu Dharr who said: The Messenger of God, may God bless him and grant him peace, left us and there was not a bird flapping its wings in the air except that he would mention to us some of it. Knowledge said: The Messenger of God, may God bless him and grant him peace, said: **There is nothing left that brings one closer to Paradise and distances one from Hell except that it has been made clear to you**. Imam Ahmad said: Fatin told us, Al-Masoudi told us, on the authority of Al-Hasan bin Saad, on the authority of Abdah Al-Hudhali, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: "God did not forbid anything except that He knew that someone from you would see it. Beware, I am holding you back lest you rush into Hell like moths or flies."

Imam Ahmad said: Hasan bin Musa told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid bin Jud'an, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, that two angels came to the Messenger of God, may God bless him and grant him peace, in a dream. One of them sat at his feet and the other at his head. The one at his feet said to the one at his head: Give an example of this and his nation. He said: His example and that of his nation is like that of a

group of travelers who reached the top of a desert and did not have enough provisions to cross the desert or bring back. While they were like that, a man in a fine garment came to them and said: Tell me, if I bring you to lush meadows and fertile ponds, will you follow me? They said: Yes. He said: So he set off with them and led them to lush meadows and fertile ponds. They ate and drank and became fat. He said to them: Did I not find you in that state and you promised me that if I bring you to lush meadows and fertile ponds, you would follow me? They said: Yes. He said: There are gardens before you that are greener than these and ponds that are more irrigated than these, so follow me. A group said: He has spoken the truth, by God, we will follow him. A group said: We are satisfied with this and will remain on it. Al-Bazzar said: Salamah bin Shabib and Ahmad bin Mansour told us: Ibrahim bin Al-Hakam bin Abaan told us: My father told us: Ikrimah told us: Abu Hurairah, may God be pleased with him, that a Bedouin came to the Messenger of God, may God bless him and grant him peace, asking for his help in something. Ikrimah said: I think he said: About blood. So the Messenger of God, may God bless him and grant him peace, gave him something and then said: I have been kind to you. The Bedouin said: No, nor have I been kind. Some of the Muslims became angry and wanted to go to him, but the Messenger of God, may God bless him and grant him peace, motioned to them to stop. When the Messenger of God, may God bless him and grant him peace, got up and reached his house, he called the Bedouin to the house and said: You only came to us to ask us, so we gave you, and you said what you said. So the Messenger of God, may God bless him and grant him peace, gave him something and said: Did I do well to you? The Bedouin said: Yes, may God reward you with good in family and tribe. The Prophet, may God bless him and grant him peace, said: "You came to us and asked us, and we gave you, and you said what you said. My companions have something against you because of that, so when you come back, say in their presence what you said in my presence, until it disappears from their hearts." He said: Yes. So when the Bedouin came, the Messenger of God, may God bless him and grant him peace, said: "Your companion came and asked us, and we gave him, and he said what he said. We invited him and gave him, and he claimed that he was satisfied. Is that so, O Bedouin?" The Bedouin said: **Yes, and may God reward you with good from your family and tribe**.

The Prophet, may God bless him and grant him peace, said: "My example and that of this Bedouin is like that of a man who had a she-camel that ran away from him, so the people pursued it, but they only made it more averse. The owner of the she-camel said to them, 'Leave me alone with my she-camel, for I am gentler with her and I know her better.' So he went to her, took some of the dirt from the ground, called her until she came and responded, and he saddled her. If I had obeyed you in what he said, I would have entered the Fire." Al-Bazzar narrated it, then he said: **We do not know of it being narrated except from this source. I said:** It is weak, as is the case with Ibrahim ibn

al-Hakam ibn Abaan, and God knows best. His statement: **To the believers, Most Kind, Most Merciful** is like His statement: "And lower your wing to those who follow you among the believers. But if they disobey you, then say, 'Indeed, I am innocent of what you do.' And put your trust in the Almighty, the Most Merciful." This is what God Almighty commanded him in this noble verse, which is His statement: **But if they turn away**, meaning they turn away from what you have brought of the great, pure, complete, and comprehensive Shari'ah, "then say, 'God is sufficient for me. There is no god except Him.'" That is, God is sufficient, there is no god except Him. In Him I have put my trust, as God Almighty said: **My Lord, the Lord of the worlds**. "The East and the West, there is no god but Him, so take Him as Disposer of affairs." **And He is the Lord of the Mighty Throne**, meaning He is the Owner of everything and its Creator, because He is the Lord of the Mighty Throne, which is the roof of creation, and all creation from the heavens and the earths and what is in them and what is between them is under the Throne, subdued by the power of God the Most High, and His knowledge encompasses everything and His power is effective in everything, and He is Disposer of affairs over everything. Imam Ahmad said: Muhammad ibn Abi Bakr told us, Bishr ibn Umar told us, Shu'bah told us, on the authority of Ali ibn Zayd, on the authority of Yusuf ibn Mihran, on the authority of Ibn Abbas, may God be pleased with them both, on the authority of Ubayy ibn Ka'b, who said: The last verse to be revealed from the Qur'an was this verse: **There has certainly come to you a Messenger from among yourselves**, to the end of the surah. Abdullah ibn Imam Ahmad said: Ruh ibn Abd al-Mu'min told us, Umar ibn Shaiq told us, Abu Ja'far al-Razi told us, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-A'aliyah, on the authority of Ubayy ibn Ka'b, may God be pleased with them, that they collected the Qur'an in copies during the caliphate of Abu Bakr, may God be pleased with him, and there were men who wrote and Ubayy ibn Ka'b dictated to them. When they reached this verse from Surat Bara'ah, **Then they turned away, God turned their hearts away**, the verse, so they thought that this was the last thing they would do. A part of the Qur'an was revealed, so Abi bin Ka'b said to them: The Messenger of God, may God bless him and grant him peace, recited to me two verses after that: **There has certainly come to you a Messenger from among yourselves** to the end of the surah. He said: This is the last part of the Qur'an that was revealed, so it ended with what it began with: **With God, there is no god but Him**, which is the saying of God Almighty: **And We did not send before you any messenger except that We revealed to him, 'There is no god but Me, so worship Me.'** This is also strange.

Ahmad said: Ali bin Bahr told us, Ali bin Muhammad bin Salamah told us, on the authority of Muhammad bin Ishaq, on the authority of Yahya bin Ibad, on the authority of his father Ibad bin Abdullah bin Al-Zubayr, may God be pleased with him, who said: Al-Harith bin Khuzaymah came with these two verses from the end of Bara'ah: **There has certainly come to you a Messenger from among yourselves** to Umar bin Al-Khattab and said: Who is with you on this? He said: I do not know, by God, I testify that I heard it from the Messenger of God, may God bless him and grant him

peace, and I memorized it and memorized it. Omar said: And I testify that I heard it from the Messenger of God, may God bless him and grant him peace. Then he said: If there were three verses, I would have made them a separate surah. So look for a surah from the Qur'an and put it in it. So they put it at the end of Bara'ah. The discussion has already been presented that Omar bin Al-Khattab was the one who advised Abu Bakr Al-Siddiq, may God be pleased with them both, to collect the Qur'an, so he ordered Zaid bin Thabit to collect it, and Omar was present while they were writing that. In the Sahih, Zaid said: I found the end of Surat Bara'ah with Khuzaymah bin Thabit or Abu Khuzaymah. We have already presented that a group of the Companions mentioned that to the Messenger of God, may God bless him and grant him peace, as Khuzaymah bin Thabit said when he began it with them, and God knows best. Abu Dawud narrated on the authority of Yazid bin Muhammad on the authority of Abd Al-Razzaq bin Omar - and he said: He was one of the trustworthy Muslims among the devout - on the authority of Mudrik bin Sa'd. Yazid, a trustworthy sheikh, on the authority of Yunus bin Maysarah on the authority of Umm Al-Darda' on the authority of Abu Al-Darda', who said: Whoever says in the morning and in the evening: **Sufficient for me is God, there is no god**. Except in Him I have put my trust, and He is the Lord of the Mighty Throne. Seven times, except that God will suffice him in what concerns him. Ibn Asakir narrated it in the biography of Abd al-Razzaq on the authority of Umar. This is from the narration of Abu Zur'ah al-Dimashqi on his authority on the authority of Abu Sa'd Mudrik ibn Abi Sa'd al-Fazari on the authority of Yunus ibn Maysarah ibn Halis on the authority of Umm al-Darda' who heard Abu al-Darda' say: There is no servant who says: God is sufficient for me, there is no god but Him, in Him I have put my trust, and He is the Lord of the Mighty Throne seven times, whether he was telling the truth or lying, except that God will suffice him in what concerns him. This is a strange addition. Then he narrated it in the biography of Abd al-Razzaq Abu Muhammad on the authority of Ahmad ibn Abdullah ibn Abd al-Razzaq on the authority of his grandfather Abd al-Razzaq ibn Umar with his chain of transmission, so he raised it and mentioned something similar with the addition, and this is strange, and God knows best.

Fath al-Qadir

Then God the Almighty concluded this Surah with something that would make some of the difficult tasks it contained seem easy to Him, so He said: 128- **There has certainly come to you O group of Arabs a Messenger** whom God has sent to you, who has great importance **from among yourselves** from your kind in that he is an Arab. The majority of commentators agreed that this verse is addressed to the Arabs. Al-Zajaj said: It is addressed to the entire world. The meaning is **There has certainly come to you a Messenger from your kind in humanity** **Hard for him is what you suffer** "what" is a source. The meaning is: your suffering is difficult for him because he is from your kind and was sent to guide you. And suffering is the fatigue for them and the hardship for them with the torment of this world by the sword and the like, or with the torment of the Hereafter by fire, or both of them

Surat al-Tawbah 9:128

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful.

together **eager for you** meaning stingy with you entering the fire, or eager for your faith. The first is more appropriate, and Al-Farra' said: "And the Compassionate: the Merciful. Their meanings have been explained previously: that is, this Messenger is "compassionate and merciful to the believers" among you, O Arabs or people.

improvement of your condition. **To the believers** from among you and others. **Kind and Merciful** The more eloquent of the two, which is **Kind and Merciful**, was presented first because kindness is the intensity of mercy and the preservation of the pauses.

Tafsir al-Baghawi

128- The Almighty said: **There has certainly come to you a Messenger from among yourselves.** You know his lineage and ancestry. Al-Suddi said: From the Arabs, from the children of Ishmael. Ibn Abbas said: There is no tribe among the Arabs that did not give birth to the Prophet, may God bless him and grant him peace, and they have a lineage among them.

Jaafar bin Muhammad al-Sadiq said: He was not affected by anything from the children of the pre-Islamic era since the time of Adam, peace be upon him.

Ahmad bin Ibrahim Al-Sharahi told us, Ahmad bin Muhammad bin Ibrahim Al-Tha'labi told us, Abdullah bin Hamid told us, Hamid bin Muhammad told us, Ali bin Abdul Aziz told us, Muhammad bin Abi Na'im told us, Hisham told us, Al-Madani told me - meaning: Abu Ma'shar - on the authority of Abu Al-Huwayrith on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "I was not born from the fornication of the people of ignorance. I was born only through marriage like the marriage of Islam."

Ibn Abbas, Al-Zuhri, and Ibn Muhaisin read **from yourselves** with the opening of the *fa*, meaning: from the most noble and best of you.

Dear to him, severe for him, **what you have suffered**, it was said that *what* is a conjunction, meaning: has suffered you, and it is the hardship and harm that has come upon you. Al-Qatibi said: what has suffered you and harmed you. Ibn Abbas, may God be pleased with them both, said: what has led you astray.

Ad-Dahhak and Al-Kalbi said: You have not completed it.

He is anxious over you, meaning, over your faith and righteousness. Qatada said: He is anxious over you, meaning, over your lost one, that God guides him. **To the believers, Most Kind, Most Merciful**, it was said: Most Kind to the obedient, Most Merciful to the sinners.

Tafsir al-Baidawi

128. **There has come to you a Messenger from among yourselves** from your own race, an Arab like you. It was read from *yourselves* meaning from the most noble of you. **Aziz alayhi** severe and difficult. **Ma yumma** your suffering and your unpleasant encounter. **Eager for you** meaning for your faith and the

Surat al-Tawbah 9:129

But if they turn away, then say, "Sufficient for me is God. There is no god but He. Upon Him I have relied, and He is the Lord of the Mighty Throne."

Tafsir al-Jalalayn

129 - **But if they turn away** from believing in you (then say, **Sufficient for me** is God. There is no god but He. In Him I have relied) in Him and put my trust, not in anyone else **and He is the Lord of the Mighty Throne** the Throne of Might He singled it out for mention because it is the greatest of creations. Al-Hakim narrated in Al-Mustadrak on the authority of Abi bin Ka'b who said: The last verse to be revealed was {Indeed, there has come to you a Messenger} until the end of the surah.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: If, O Muhammad, those of your people whom you have brought the truth from your Lord turn away, and they turn away from you and do not accept what you have brought them of advice in God, and what you have called them to of light and guidance, **then say, 'God is sufficient for me,'** my Lord is sufficient for me, **there is no god but Him,** "there is no god but Him, 'in Him I have put my trust, in Him I have relied, and upon His help I have relied, and upon Him and His victory I have relied, for He is my helper and supporter against those who have opposed me and turned away from me from among you and others among the people, **and He is the Lord of the Mighty Throne,** who owns everything below Him, and all the kings are His slaves and servants.

Rather, by describing Himself as **Lord of the Mighty Throne**, He meant to inform us that all those below Him are His servants and are in His kingdom and authority, because **the Mighty Throne** was only for kings. So He described Himself as **the Possessor of the Throne** to the exclusion of all of His creation, and that He is the Mighty King to the exclusion of others, and that those below Him in His kingdom and authority are subject to His judgment and decree.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: **But if they turn away, then say, 'Sufficient for me is God,'** meaning the disbelievers, they turned away from the Messenger of God, may God bless him and grant him peace. And this is about the believers.

Ibn Wakee' narrated, he said: Ibn Uyaynah narrated, on the authority of Amr, on the authority of Ubayd ibn Umair, he said: Umar, may God have mercy on him, would not record a verse in the Qur'an until two men testified. Then a man from the Ansar came with these two verses: "There has certainly come to you a Messenger from among yourselves. It is grievous to

him." Umar said: I will never ask you for proof for them. That is how the Messenger of God, may God bless him and grant him peace, was.

Al-Muthanna told me, he said, Ishaq told us, he said, Ahmad bin Abdullah bin Yunus told us, on the authority of Zuhair, on the authority of Al-A'mash, on the authority of Abu Salih Al-Hanafi, he said: "The Messenger of God, may God bless him and grant him peace, said: God is Merciful and loves every merciful person. He places His mercy on every merciful person. They said: O Messenger of God, are we merciful to ourselves and our wealth - he said: And I think he said: And our wives -? He said: Not like that, but be as God said: 'There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful. But if they turn away, then say: God is sufficient for me. There is no god but He. In Him I have relied, and He is the Lord of the Mighty Throne.' I think he recited this entire verse."

Muhammad ibn al-Muthanna told me, he said, Abd al-Samad told us, he said, Shu'bah told us, on the authority of Ali ibn Zayd, on the authority of Yusuf, on the authority of Ibn Abbas, on the authority of Ubayy ibn Ka'b, he said: The last verse revealed in the Qur'an was: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer," to the end of the verse.

Al-Muthanna told me, he said, Muslim bin Ibrahim told us, he said, Shu'bah told us, on the authority of Ali bin Zaid, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, on the authority of my father, he said: The last verse revealed to the Prophet, may God bless him and grant him peace, was: **There has certainly come to you a Messenger from among yourselves**, the verse.

Ibn Wakee' told us, he said, my father told us, he said, Shu'bah told us, on the authority of Ali bin Zaid, on the authority of Yusuf Mihran, on the authority of my father, he said: The two most recent verses of the Qur'an that God revealed are: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer," to the end of the two verses.

Abu Kuraib told me, he said, Yunus bin Muhammad told us, he said, Abaan bin Yazid al-Attar told us, on the authority of Qatada, on the authority of Abi bin Kaab, he said: The most recent covenant of the Qur'an with God is the two verses: **There has certainly come to you a Messenger from among yourselves**, to the end of the surah.

The last interpretation of Surat At-Tawbah

Tafsir al-Qurtubi

The Almighty said: **But if they turn away, then say, 'God is sufficient for me'** meaning, if the disbelievers turn away, O Muhammad, after these blessings that God has bestowed upon them, then say, **God is sufficient for me** meaning, God is sufficient for me. "There is no god but He. Upon Him I have relied" meaning, I have depended, and to Him I have

But if they turn away, then say, "Sufficient for me is God. There is no god but He. Upon Him I have relied, and He is the Lord of the Mighty Throne."

entrusted all my affairs. **And He is the Lord of the Mighty Throne** He specified the Throne because He is the greatest of creations, so everything below it is included in it if He mentions it. The general reading is with the accusative of the great as a description of the Throne. It was read with the nominative as a description of the Lord, and it was narrated from Ibn Kathir, and it is the reading of Ibn Muhaysin. In the book of Abu Dawud, on the authority of Abu al-Darda', he said:

"Whoever says in the morning and evening, 'God is sufficient for me. There is no god but He. In Him I have put my trust, and He is the Lord of the Mighty Throne' seven times, God will suffice him in whatever concerns him, whether he is telling the truth or lying." In Nawader al-Usul, on the authority of Buraydah, he said that the Messenger of God, may God bless him and grant him peace, said:

"Whoever says ten words after every prayer, God will find them sufficient and rewarding: five for this world and five for the Hereafter: God is sufficient for my religion, God is sufficient for my world, God is sufficient for what concerns me, God is sufficient for him who wrongs me, God is sufficient for him who envies me, God is sufficient for him who plots against me with evil, God is sufficient for me at death, God is sufficient for me when questioned in the grave, God is sufficient for me at the scale, God is sufficient for me at the bridge, God is sufficient for me, there is no god but He. In Him I rely, and to Him I turn." Al-Naqqash narrated on the authority of Ubayy ibn Ka'b that he said: The two verses of the Qur'an closest to God Almighty are these two verses: **There has certainly come to you a Messenger from among yourselves** to the end of the surah, and we have explained it. Yusuf ibn Mihran narrated on the authority of Ibn Abbas that the last verse to be revealed of the Qur'an was **There has certainly come to you a Messenger from among yourselves** and this verse. Al-Mawardi mentioned this. We have mentioned a different verse from Ibn Abbas, as we mentioned in Surat Al-Baqarah, and it is more correct. Muqatil said: It was revealed in Mecca beforehand. This is far-fetched, because the surah was revealed in Medina, and God knows best. Yahya bin Ja'dah said: 'Umar bin Al-Khattab **may God be pleased with him** would not confirm a verse in the Qur'an until two men testified to it. Then a man from the Ansar came to him with the two verses from the end of Surat Bara'ah: **There has certainly come to you a Messenger from among yourselves**. 'Umar said: "By God, I do not ask you for proof for them. That is how the Prophet (peace and blessings of God be upon him) was." So he confirmed them. Our scholars said: The man is Khuzaymah bin Thabit, and 'Umar **may God be pleased with him** confirmed them based on his testimony alone because the evidence for their authenticity was established in the description of the Prophet (peace and blessings of God be upon him). It is a sign that makes it unnecessary to ask for another witness, unlike the verse of Al-Ahzab **the Confederates: Men who have been true to what they pledged to God** (al-Ahzab 33:23), which was confirmed based on the

testimony of Zayd and Khuzaymah because they heard it from the Prophet (peace and blessings of God be upon him). This meaning was mentioned in the introduction to the book. Praise be to God.

Tafsir Ibn Kathir

The Almighty says, thanking the believers for sending to them a Messenger from among themselves, that is, from their kind and in their language, as Abraham, peace be upon him, said: **Our Lord, and send among them a Messenger from among themselves**. And the Almighty said: **God has conferred a great favor upon the believers when He sent among them a Messenger from among themselves**. And the Almighty said: **There has certainly come to you a Messenger from among yourselves**, that is, from you and in your language, as Ja'far ibn Abi Talib, may God be pleased with him, said to the Negus and Al-Mughira ibn Shu'ba to the Messenger of Kisra: God has sent among us a Messenger from among us, we know his lineage, description, entrance and exit, his truthfulness and trustworthiness. And he mentioned the hadith. And Sufyan ibn Uyaynah said on the authority of Ja'far ibn Muhammad on the authority of his father regarding the Almighty's statement: **There has certainly come to you a Messenger from among yourselves**, he said: Nothing of the birth of the Age of Ignorance affected him, and the Prophet, peace and blessings be upon him, said: **I came out of wedlock and I did not come out of fornication**. And this was transmitted from another source, as Al-Hafiz Abu Muhammad Al-Hasan ibn Abd Al-Rahman Al-Ramharmuzi said in his book Al-Fasil Bayn Al-Rawi Wal-Wa'i: Abu Ahmad told us. Yusuf bin Harun bin Ziyad narrated to us Ibn Abi Omar narrated to us Muhammad bin Jaafar bin Muhammad said: I bear witness on the authority of my father who narrated to me on the authority of his father on the authority of his grandfather on the authority of Ali who said: The Messenger of God, may God bless him and grant him peace, said: "I came from marriage and not from fornication from the time of Adam until my father and mother gave birth to me. Nothing of the fornication of the Age of Ignorance touched me." And the Almighty's saying: **Hard for Him is that which you suffer** means that it is hard for Him to do something that would cause His nation suffering and be difficult for them. For this reason it came in the hadith narrated through various chains of transmission on his authority that he said: **I was sent with the easy-going Hanafi school**. And in the Sahih: **This religion is easy and its entire law is easy, easy, complete, and simple for whomever God Almighty makes it easy for**. "He is keen on you" meaning that He is keen on your guidance and the attainment of worldly and otherworldly benefits to you. Al-Tabarani said: Muhammad bin Abdullah Al-Hadrami narrated to us Muhammad bin Abdullah bin Yazid Al-Muqri narrated to us Sufyan bin Uyaynah on the authority of Fatin on the authority of Abu Al-Tufayl on the authority of Abu Dharr who said: The Messenger of God, may God bless him and grant him peace, left us and there was

not a bird flapping its wings in the air except that he would mention to us some of it. Knowledge said: The Messenger of God, may God bless him and grant him peace, said: **There is nothing left that brings one closer to Paradise and distances one from Hell except that it has been made clear to you.** Imam Ahmad said: Fatin told us, Al-Masoudi told us, on the authority of Al-Hasan bin Saad, on the authority of Abdah Al-Hudhali, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: "God did not forbid anything except that He knew that someone from you would see it. Beware, I am holding you back lest you rush into Hell like moths or flies."

Imam Ahmad said: Hasan bin Musa told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid bin Jud'an, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, that two angels came to the Messenger of God, may God bless him and grant him peace, in a dream. One of them sat at his feet and the other at his head. The one at his feet said to the one at his head: Give an example of this and his nation. He said: His example and that of his nation is like that of a group of travelers who reached the top of a desert and did not have enough provisions to cross the desert or bring back. While they were like that, a man in a fine garment came to them and said: Tell me, if I bring you to lush meadows and fertile ponds, will you follow me? They said: Yes. He said: So he set off with them and led them to lush meadows and fertile ponds. They ate and drank and became fat. He said to them: Did I not find you in that state and you promised me that if I bring you to lush meadows and fertile ponds, you would follow me? They said: Yes. He said: There are gardens before you that are greener than these and ponds that are more irrigated than these, so follow me. A group said: He has spoken the truth, by God, we will follow him. A group said: We are satisfied with this and will remain on it. Al-Bazzar said: Salamah bin Shabib and Ahmad bin Mansour told us: Ibrahim bin Al-Hakam bin Abaan told us: My father told us: Ikrimah told us: Abu Hurairah, may God be pleased with him, that a Bedouin came to the Messenger of God, may God bless him and grant him peace, asking for his help in something. Ikrimah said: I think he said: About blood. So the Messenger of God, may God bless him and grant him peace, gave him something and then said: I have been kind to you. The Bedouin said: No, nor have I been kind. Some of the Muslims became angry and wanted to go to him, but the Messenger of God, may God bless him and grant him peace, motioned to them to stop. When the Messenger of God, may God bless him and grant him peace, got up and reached his house, he called the Bedouin to the house and said: You only came to us to ask us, so we gave you, and you said what you said. So the Messenger of God, may God bless him and grant him peace, gave him something and said: Did I do well to you? The Bedouin said: Yes, may God reward you with good in family and tribe. The Prophet, may God bless him and grant him peace, said: "You came to us and asked us, and we gave you, and you said what you said. My companions have something against you because of that, so when you come back, say in their presence what you said in my presence, until it disappears from their hearts." He said: Yes. So when the Bedouin came,

the Messenger of God, may God bless him and grant him peace, said: "Your companion came and asked us, and we gave him, and he said what he said. We invited him and gave him, and he claimed that he was satisfied. Is that so, O Bedouin?" The Bedouin said: **Yes, and may God reward you with good from your family and tribe.**

The Prophet, may God bless him and grant him peace, said: "My example and that of this Bedouin is like that of a man who had a she-camel that ran away from him, so the people pursued it, but they only made it more averse. The owner of the she-camel said to them, 'Leave me alone with my she-camel, for I am gentler with her and I know her better.' So he went to her, took some of the dirt from the ground, called her until she came and responded, and he saddled her. If I had obeyed you in what he said, I would have entered the Fire." Al-Bazzar narrated it, then he said: **We do not know of it being narrated except from this source.** I said: It is weak, as is the case with Ibrahim ibn al-Hakam ibn Abaan, and God knows best. His statement: **To the believers, Most Kind, Most Merciful** is like His statement: "And lower your wing to those who follow you among the believers. But if they disobey you, then say, 'Indeed, I am innocent of what you do.' And put your trust in the Almighty, the Most Merciful." This is what God Almighty commanded him in this noble verse, which is His statement: **But if they turn away**, meaning they turn away from what you have brought of the great, pure, complete, and comprehensive Shari'ah, "then say, 'God is sufficient for me. There is no god except Him.'" That is, God is sufficient, there is no god except Him. In Him I have put my trust, as God Almighty said: **My Lord, the Lord of the worlds.** "The East and the West, there is no god but Him, so take Him as Disposer of affairs." **And He is the Lord of the Mighty Throne**, meaning He is the Owner of everything and its Creator, because He is the Lord of the Mighty Throne, which is the roof of creation, and all creation from the heavens and the earths and what is in them and what is between them is under the Throne, subdued by the power of God the Most High, and His knowledge encompasses everything and His power is effective in everything, and He is Disposer of affairs over everything. Imam Ahmad said: Muhammad ibn Abi Bakr told us, Bishr ibn Umar told us, Shu'bah told us, on the authority of Ali ibn Zayd, on the authority of Yusuf ibn Mihran, on the authority of Ibn Abbas, may God be pleased with them both, on the authority of Ubayy ibn Ka'b, who said: The last verse to be revealed from the Qur'an was this verse: **There has certainly come to you a Messenger from among yourselves**, to the end of the surah. Abdullah ibn Imam Ahmad said: Ruh ibn Abd al-Mu'min told us, Umar ibn Shaiq told us, Abu Ja'far al-Razi told us, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-A'aliyah, on the authority of Ubayy ibn Ka'b, may God be pleased with them, that they collected the Qur'an in copies during the caliphate of Abu Bakr, may God be pleased with him, and there were men who wrote and Ubayy ibn Ka'b dictated to them. When they reached this verse from Surat Bara'ah, **Then they turned away, God turned their hearts away**, the verse, so they thought that this was the last thing they would do. A part of the Qur'an was revealed, so Abi bin Ka'b said to them: The Messenger of God, may God bless

But if they turn away, then say, "Sufficient for me is God. There is no god but He. Upon Him I have relied, and He is the Lord of the Mighty Throne."

him and grant him peace, recited to me two verses after that: **There has certainly come to you a Messenger from among yourselves** to the end of the surah. He said: This is the last part of the Qur'an that was revealed, so it ended with what it began with: **With God, there is no god but Him**, which is the saying of God Almighty: **And We did not send before you any messenger except that We revealed to him, 'There is no god but Me, so worship Me.'** This is also strange.

Ahmad said: Ali bin Bahr told us, Ali bin Muhammad bin Salamah told us, on the authority of Muhammad bin Ishaq, on the authority of Yahya bin Ibad, on the authority of his father Ibad bin Abdullah bin Al-Zubayr, may God be pleased with him, who said: Al-Harith bin Khuzaymah came with these two verses from the end of Bara'ah: **There has certainly come to you a Messenger from among yourselves** to Umar bin Al-Khattab and said: Who is with you on this? He said: I do not know, by God, I testify that I heard it from the Messenger of God, may God bless him and grant him peace, and I memorized it and memorized it. Omar said: I testify that I heard it from the Messenger of God, may God bless him and grant him peace. Then he said: If there were three verses, I would have made them a separate surah. So look for a surah from the Qur'an and put it in it. So they put it at the end of Bara'ah. The discussion has already been presented that Omar bin Al-Khattab was the one who advised Abu Bakr Al-Siddiq, may God be pleased with them both, to collect the Qur'an, so he ordered Zaid bin Thabit to collect it, and Omar was present while they were writing that. In the Sahih, Zaid said: I found the end of Surat Bara'ah with Khuzaymah bin Thabit or Abu Khuzaymah. We have already presented that a group of the Companions mentioned that to the Messenger of God, may God bless him and grant him peace, as Khuzaymah bin Thabit said when he began it with them, and God knows best. Abu Dawud narrated on the authority of Yazid bin Muhammad on the authority of Abd al-Razzaq bin Omar - and he said: He was one of the trustworthy Muslims among the devout - on the authority of Mudrik bin Sa'd. Yazid, a trustworthy sheikh, on the authority of Yunus bin Maysarah on the authority of Umm Al-Darda' on the authority of Abu Al-Darda', who said: Whoever says in the morning and in the evening: **Sufficient for me is God, there is no god.** Except in Him I have put my trust, and He is the Lord of the Mighty Throne. Seven times, except that God will suffice him in what concerns him. Ibn Asakir narrated it in the biography of Abd al-Razzaq on the authority of Umar. This is from the narration of Abu Zur'ah al-Dimashqi on his authority on the authority of Abu Sa'd Mudrik ibn Abi Sa'd al-Fazari on the authority of Yunus ibn Maysarah ibn Halis on the authority of Umm al-Darda' who heard Abu al-Darda' say: There is no servant who says: God is sufficient for me, there is no god but Him, in Him I have put my trust, and He is the Lord of the Mighty Throne seven times, whether he was telling the truth or lying, except that God will suffice him in what concerns him. This is a strange addition. Then he narrated it in the biography of Abd al-Razzaq Abu Muhammad on the authority of Ahmad ibn Abdullah ibn Abd al-Razzaq on

the authority of his grandfather Abd al-Razzaq ibn Umar with his chain of transmission, so he raised it and mentioned something similar with the addition, and this is strange, and God knows best.

Fath al-Qadir

Then he said, addressing his Messenger, comforting him, and guiding him to what to say when he disobeys 129- **But if they turn away** meaning they turn away from you and do not act upon what you have brought nor accept it **then say** O Muhammad **God is sufficient for me** meaning God, the Exalted, the One and Only in divinity, is sufficient **upon Him I have put my trust** meaning I have entrusted all my affairs **and He is the Lord of the Mighty Throne** describing Him as being great because He is the greatest of all creations. The majority of scholars read it with the accusative case as an attribute of the Throne. Ibn Muhaysin read it with the nominative case as an attribute of the Lord. This reading was narrated from Ibn Kathir.

Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **As for those who believed, it increased them in faith**, he said: Whenever a surah was revealed, they believed in it, so God increased their faith and belief, and they were happy with it. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement: **An abomination to their abomination**, he said: A doubt to their doubt. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Or do they not see that they are being tried?** he said: They are being killed. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated something similar from Mujahid, and he said: By famine and hunger. Ibn Abi Hatim narrated on the authority of Al-Hasan, he said: By the enemy. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah, he said: By fighting in the way of God. Abu Al-Shaykh narrated on the authority of Bakkar Ibn Malik, he said: They would get sick once or twice every year. Ibn Mardawayh narrated on the authority of Abu Saeed, he said: They would tell a lie or two every year. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Hudhayfah who said: We used to hear one or two lies every year, and many groups of people would tell them. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the statement: **They looked at each other**, that they were the hypocrites. Saeed bin Mansour, Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas who said: Do not say we have turned away from the prayer, for some people have turned away, God has turned their hearts away, but say we have completed the prayer. Ibn Abi Shaybah narrated something similar on the authority of Ibn Umar. I say: Turning away can be from good as it can be from evil, and its application here to the return of the hypocrites from a good gathering does not indicate that it is only used in this manner. Otherwise, it would follow that any word used in the language of the Arabs in various matters, if it is used in the Qur'an to narrate

what happened from the disbelievers, it is not permissible to use it to narrate what happened from the people of good, such as returning, going, entering, exiting, standing and sitting. The necessary consequence is invalid by consensus, so the necessary consequence is the same. The reason for the necessary consequence is clear and obvious. Abd bin Hamid, Al-Harith bin Abi Usamah in his Musnad, Ibn Al-Mundhir, Ibn Mardawayh, Abu Nu'aym in Dalil Al-Nubuwah, and Ibn Asakir narrated on the authority of Ibn Abbas regarding his statement: **There has certainly come to you a Messenger from among yourselves**, that he said: There is no tribe among the Arabs but that the Prophet, may God bless him and grant him peace, was born from its Mudari, Rabi', and Yamani tribes. Ibn Sa'd narrated on his authority regarding his statement: **from among yourselves**, that he said: You gave birth to him, O group of Arabs. And Abd al-Razzaq narrated in al-Musannaf, Ibn Jarir, Ibn Abi Hatim, al-Bayhaqi in his Sunan, and Abu al-Shaykh on the authority of Ja'far ibn Muhammad on the authority of his father regarding his statement:

There has certainly come to you a Messenger from among yourselves, he said: Nothing of the birth of the Age of Ignorance affected him. And the Messenger of God, may God bless him and grant him peace, said: **I came from marriage and not from fornication**. This has an interruption, but al-Hafiz al-Ramhurmuzi connected it in his book al-Fasil Bayn al-Rawi wal-Wa'i, and he said: Abu Ahmad Yusuf ibn Harun ibn Ziyad narrated to us, Ibn Abi Umar narrated to us, Muhammad ibn Ja'far ibn Muhammad narrated to us, he said: I bear witness that my father narrated to me on the authority of his father on the authority of his grandfather on the authority of Ali ibn Abi Talib, he said: The Messenger of God, may God bless him and grant him peace, said: **I came from marriage and not from fornication from the time of Adam until my father and mother gave birth to me**. Ibn Mardawayh narrated on the authority of Anas who said: "The Messenger of God, may God bless him and grant him peace, recited: 'Indeed there has come to you a Messenger from among yourselves.' Ali ibn Abi Talib said: 'O Messenger of God, what is the meaning of 'from among yourselves?' He said: 'By lineage, marriage, and lineage. There is no fornication in me or in my fathers since Adam. We are all intercourse.'" Al-Hakim narrated on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, recited: 'Indeed there has come to you a Messenger from among yourselves.' He meant from the greatest of you in status. Ibn Sa'd narrated on his authority something similar to the first hadith of Ali. At-Tabarani also narrated something similar on his authority. Ibn Sa'd and Ibn Asakir narrated something similar on the authority of Aisha. There are hadiths with the same meaning on this topic, and it is supported by what is in Sahih Muslim and elsewhere from the hadith of Wathilah ibn al-Asqa' who said: The Messenger of God, may God bless him and grant him peace, said: 'Indeed God chose Ishmael from the descendants of Abraham, and He chose Banu Kinanah from the descendants of Ishmael, and He chose Quraysh from Banu Kinanah, and He chose Banu Hashim from Quraysh, and He chose me from Banu Hashim.'" Ahmad, Al-Tirmidhi - who authenticated it - Ibn Mardawayh, Abu Nu'aym, and Al-Bayhaqi narrated on the authority of Al-Abbas ibn

'Abd Al-Muttalib who said: The Messenger of God (peace and blessings of God be upon him) said: "When God created the creation, He made me from the best of His creation, then the best of their souls, then when He created the houses, He made me from the best of their houses. So I am the best of them in house and the best of them in soul." There are ahaadeeth on this topic. Ibn Abi Shaybah, Ishaq ibn Rahawayh, Ibn Mani', Ibn Jarir, Ibn Al-Mundhir, Abu Al-Shaykh, Ibn Mardawayh, and Al-Bayhaqi in Ad-Dala'il narrated on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas on the authority of Abi ibn Ka'b who said: The last verse revealed to the Prophet (peace and blessings of God be upon him), and in another version: the last of the Qur'an to be revealed, was: **There has certainly come to you a Messenger from among yourselves** until the end of the verse. A similar version was narrated on his authority through another chain of transmission narrated by 'Abdullah ibn Ahmad in Zawa'id Al-Musnad, Ibn Ad-Durais in his Fadhail, Ibn Abi Dawud in Al-Masahif, Ibn Abi Hatim, Abu Al-Shaykh, Ibn Mardawayh, Al-Bayhaqi in Ad-Dala'il, Al-Khatib in Talkhees Al-Mutashabih, and Ad-Dhiya' in Al-Mukhtara. Ibn Mardawayh narrated on the authority of Sa'd ibn Abi Waqqas who said: When the Messenger of God (peace and blessings of God be upon him) arrived in Medina, Juhayna came to him and said to him: You have settled among us, so give us assurance that we will be safe from you and you will be safe from us. He said: Why did you ask this? They said: We seek safety. So God revealed this verse: **There has certainly come to you a Messenger from among yourselves**. Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **But if they turn away, then say, 'God is sufficient for me,'** meaning that the disbelievers turned away from the Prophet (peace and blessings of God be upon him). Ibn Abi Hatim narrated on his authority that he said: The Throne was called the Throne because of its height. Many hadiths have been narrated about the description of the Throne, its nature, and its magnitude.

Here ends the first third of the interpretation called Fath al-Qadir, which combines the two arts of narration and knowledge of the science of interpretation, written by its author: Muhammad ibn Ali al-Shawkani, may God forgive them both. The completion of this third was during the day on Tuesday, perhaps the twentieth of Muharram in the year 1227 AH.

Praise be to God, Lord of the Worlds, and prayers and peace be upon the Master of Messengers, his family and all his companions.

Praise be to Him: It was completed by listening to its author, may God prolong its life, in the month of Jumada al-Ula of the year 1235 AH.

Yahya bin Ali Al-Shawkani

May God forgive them, Amen

Tafsir al-Baghawi

129- **If they turn away**, if they turn away from faith and

Surat al-Tawbah 9:129

But if they turn away, then say, "Sufficient for me is God. There is no god but He. Upon Him I have relied, and He is the Lord of the Mighty Throne."

wage war against you, "then say, 'Sufficient for me is God. There is no god but He. In Him I have relied, and He is the Lord of the Mighty Throne.'"

It was narrated on the authority of Abi bin Kaab who said: The last verses to be revealed from the Qur'an were these two verses: **There has certainly come to you a Messenger from among yourselves** until the end of the surah. He said: They are the most recent verses from God.

Tafsir al-Baidawi

129. **If they turn away** from believing in you. **Say, 'God is sufficient for me.'** For He will suffice you against their disgrace and help you against them. **There is no god but He.** As evidence for Him. **In Him I have put my trust.** So I have no hope and no fear except from Him. **And He is the Lord of the Mighty Throne** The Mighty King, or the great, encompassing body from which the rulings and decrees descend. **The Mighty** is read in the nominative case. And on the authority of Ubayy ibn Ka'b, may God be pleased with him: That the last to be revealed were these two verses. "And on the authority of the Prophet, may God bless him and grant him peace, the Qur'an was not revealed to me except verse by verse and letter by letter, except for Surat Bara'ah and Qul Huwa Allahu Ahad, for they were revealed to me and with them were seventy thousand rows of angels." And God knows best.

Surat Yunus 10:1

Alif, Lam, Ra. These are the verses of the Wise Book.

Tafsir al-Jalalayn

1 - **Alif, Lam, Ra** God knows best what He means by that *Those* meaning these verses **The verses of the Book** the Qur'an and the addition means from **the Wise** the Decisive

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed on that.

Some of them said: Its interpretation is: I am God, I see.

Who said that?

Yahya bin Dawud bin Maimun Al-Wasiti told us, he said, Abu Usamah told us, on the authority of Abu Rawq, on the authority of Al-Dahhak, regarding his statement: **Alif, Lam, Ra**, I am God, I see.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sharik told us, on the authority of Ata bin Al-Saib, on the authority of Abu Al-Dhaha, on the authority of Ibn Abbas, regarding his statement: **Alif Lam Ra**, he said: I am God, I see.

Others said: They are letters from the name of God, which is **the Most Gracious**.

Who said that?

Abdullah bin Ahmed bin Shabwayh told me, he said, Ali bin Al-Hussein told us, he said, my father told me, on the authority of Yazid, on the authority of Ikrimah, on the authority of Ibn Abbas: **Alif Lam Ra**, "Ha Meem," and *Nun*, the letters of *Al-Rahman* are disconnected.

Ibn Hamid told us, Yahya bin Wadh told us, Isa bin Ubaid told us, on the authority of Al-Hussein bin Othman, who said: Salim bin Abdullah mentioned *Al-Ra*, "Ha-Mim," and *Nun*, and he said: The name *Al-Rahman* is disconnected, then he said: *Al-Rahman*.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Hammad told us, he said, Mandal told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, he said: *Alif-Lam-Ra*, "Ha-Mim," and *Nun* are the names of **the Most Gracious**.

Ibn Wakee' told us, he said, Suwaid bin Amr Al-Kalbi told us, on the authority of Abu Awana, on the authority of Ismail bin Salem, on the authority of Amer: that he was asked about **Alif Lam Ra**, "Ha Meem," and *Sad*. He said: They are names of God's names that are separated by the alphabet, so if you connect them, they are names of God's names.

Others said: It is one of the names of the Qur'an.

Who said that?

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Alif Lam Ra** is one of the names of the Qur'an.

Abu Ja'far said: We have already mentioned the differences of opinion among the people, and what each speaker has adopted in what he has said about it, and what is correct for us to say about it in its counterpart, and that is at the beginning of Surat Al-Baqarah, so that makes it unnecessary to repeat it in this place. We have only mentioned in this place the amount that we have mentioned, because the one whose statement we have mentioned in this contradicts his statement in (**Alif, Lam, Meem**.) As for those who reconciled the meanings of all of that, we have mentioned their statement there, and it is sufficient not to repeat it here.

The statement in the interpretation of his saying: **These are the verses of the wise Book**.

Abu Jaafar said: There is a difference of opinion regarding the interpretation of that.

Some of them said: Those are verses from the Torah.

Who said that?

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Mujahid: **These are the verses of the Wise Book**, he said: the Torah and the Gospel.

... He said, Ishaq told us, Hisham told us, on the authority of Amr, on the authority of Saeed, on the authority of Qatada: **These are the verses of the Book**, he said: the books that came before the Qur'an.

Others said: The meaning of this is: These are the verses of the Qur'an.

Abu Ja'far said: The more correct of the two interpretations is the interpretation of the one who interpreted it as: **These are the verses of the Qur'an**, and directed the meaning of *those* to the meaning of *these*. We have explained the direction of directing *those* to this meaning in Surat al-Baqarah, which makes it unnecessary to repeat it.

And **the verses**, the flags, and **the Book**, is one of the names of the Qur'an, and we have explained all of that previously.

We said: This interpretation is more correct in this regard, because the Torah and the Gospel were not mentioned before, nor were they recited after, so the report could be directed to them.

If that is the case, then the interpretation of the statement: And the Most Gracious, these are the verses of the Wise Qur'an.

The meaning of **the wise** in this context is **the decisive**. "Maf'al" was changed to *Fa'il*, just as it was said: **A painful torment**, meaning painful, and as the poet said:

Rayhana's security is the all-hearing supplicant

We have explained this in more than one place in the

Surat Yunus 10:1

Alif, Lam, Ra. These are the verses of the Wise Book.

book.

Its meaning, then, is: These are the verses of the perfect Book, which God perfected and explained to His servants, as He, the Most High, said: "Alif, Lam, Ra. This is a Book whose verses have been perfected and then presented in detail from One Who is Wise and Acquainted" (Hud 11:1).

Tafsir al-Qurtubi

Surah Yunus, peace be upon him, is Meccan according to Al-Hasan, Ikrimah, Ata' and Jabir. Ibn Abbas said: Except for three verses from the words of God the Almighty: **If you are in doubt** (Yunus 10:94) to the end. Muqatil said: Except for two verses, which are His words: **If you are in doubt**, which were revealed in Medina. Al-Kalbi said: It is Meccan except for the words: **And among them are those who believe in it and among them are those who do not believe in it** (Yunus 10:40), which were revealed in Medina about the Jews. A group said: About forty verses from the beginning of it were revealed in Mecca and the rest in Medina.

God Almighty says: "Alif, Lam, Ra. These are the verses of the Wise Book."

God the Almighty said: **Alif, Lam, Ra.** An-Nahhas said: It was read to Abu Ja'far Ahmad ibn Shu'ayb ibn Ali ibn al-Husayn ibn Harith. He said: Ali ibn al-Husayn told us on the authority of his father on the authority of Yazid that Ikrimah told him on the authority of Ibn Abbas: **Alif, Lam, and Nun are the letters of the Most Gracious, separated.** So I told it to al-A'mash and he said: **You have similar things to this and you do not tell me about it?** And on the authority of Ibn Abbas also, he said: **The meaning of Alif, Lam, Ra is that I see God.** An-Nahhas said: I saw Abu Ishaq leaning towards this statement, because Sibawayh had narrated something similar on the authority of the Arabs and recited:

I do good things, and if I do evil things, I do not want evil unless you wish it.

Al-Hasan and Ikrimah said: Al-Ra is a section. Saeed said on the authority of Qatada: Al-Ra is the name of the Surah. He said: And so is every spelling in the Qur'an. Mujahid said: They are the openings of the Surahs. Muhammad bin Yazid said: They are an alert, and so are the letters of spelling. Al-Ra was read without inclination. And it was read with inclination so that it would not resemble the letters ma and la.

The Almighty's saying: **These are the verses of the Wise Book** is a subject and predicate, meaning those that were mentioned are verses of the Wise Book. Mujahid and Qatadah said: He meant the Torah, the Gospel, and the previous books, because those are a reference to an absent feminine. It was said: those have the same meaning as these, meaning these are the verses of the Wise Book. And from this is the saying of Al-A'sha:

These are my horses from him and these are my riders, their young ones are as yellow as raisins

This is my horse. What is meant is the Qur'an, and it is more correct, because the previous books were not mentioned, and because al-Hakim is one of the attributes of the Qur'an. The evidence for this is the statement of God the Almighty: "Alif, Lam, Ra. A Book whose verses are perfected" (Hud 11:1). This meaning was mentioned at the beginning of Surat al-Baqarah. Al-Hakim is the one who rules on what is permissible and what is forbidden, the limits and the rulings, as stated by Abu Ubaidah and others. It was also said that al-Hakim means the judge, meaning that he rules on what is permissible and what is forbidden, and judges between people with truth, so fa'il means fa'il. The evidence for this is the statement of God the Almighty: **And He sent down with them the Book in truth to judge between people concerning that wherein they differed** (al-Baqarah 2:213). It was also said that al-Hakim means the one judged, meaning that God ruled in it with justice, kindness and giving to relatives, and ruled in it by forbidding indecency and wrongdoing, and by Paradise for those who obey Him and Hell for those who disobey Him, so it is fa'il in the sense of the passive participle, as stated by al-Hasan and others. Muqatil said: Al-Hakim means the one who is decisive from falsehood, with no lies or differences in it. Fa'il means maf'il, like the saying of Al-A'sha, mentioning his poem that he said:

Strangely, the kings come, wise. I said it so that it might be said, **Who said it?**

Tafsir Ibn Kathir

As for the disconnected letters at the beginning of the surahs, we have already discussed them at the beginning of Surat al-Baqarah. Abu Ad-Dahha said on the authority of Ibn Abbas regarding the Almighty's statement: **Alif, Lam, Ra.** It means: I am God, I see. Ad-Dahhak and others also said: **These are the verses of the Wise Book.** There is a blank space in the original, meaning: these are the verses of the clear, decisive Qur'an. Mujahid said: "Alif, Lam, Ra. These are the verses of the Wise Book." Al-Hasan said: The Torah and the Psalms. Qatada said: **These are the verses of the Book.** He said: The books that came before the Qur'an. I do not know the reason or meaning of this statement. And His statement: **Was it a wonder to the people?** The verse. God the Almighty says, denouncing those who were amazed by the infidels at the sending of human messengers, as He the Almighty informed us about the past generations when they said: **Are human beings guiding us?** And Hud and Salih said to their al-Nas 114: **Or do you wonder that a reminder has come to you from your Lord through a man from among you?** And God the Almighty said, informing us about the infidels of Quraysh that they said: **Has he made the gods one god? Indeed, this is a strange thing.** And Ad-Dahhak said on the authority of Ibn Abbas: When God the Almighty sent Muhammad, may God bless him and grant him peace, as a messenger, the Arabs denied that, or those of them denied it, and they said: God is greater than for His Messenger to be a human like

Muhammad. So God the Almighty revealed: **Is it a wonder to the people?** The verse. And his saying: **That they will have a sure footing with their Lord**, they differed about it. Ali bin Abi Talha said on the authority of Ibn Abbas regarding his saying: **And give good tidings to those who believe that they will have a sure footing**, meaning that happiness preceded them in the first mention. Al-Awfi said on the authority of Ibn Abbas: **That they will have a sure footing with their Lord**, meaning: a good reward for what they have presented. And Ad-Dahhak, Ar-Rabi' bin Anas, and Abd al-Rahman bin Zaid bin Aslam said the same. This is like the saying of God Almighty: **To warn of a severe punishment**, the verse. And Mujahid said: **That they will have a sure footing with their Lord**, meaning the righteous deeds are their prayers, their fasting, their charity, and their glorification. He said: And Muhammad, may God bless him and grant him peace, intercedes for them. And so said Zaid bin Aslam and Muqatil bin Hayyan. Qatadah said: A sure footing with their Lord. And Ibn Jarir chose the saying of Mujahid that the righteous deeds that they presented are like what is called a footing in Islam, like the saying of Hassan:

We have the upper hand over you and we are behind you in the obedience of God. Follow us.

And the saying of Dhu al-Rummah:

How many feet do people deny that, with normal calculations, it has flown over the sea? And the Almighty said: **The disbelievers said, 'This is indeed an obvious magician.'** That is, although We sent to them a messenger from among themselves, a man from their own kind, as a bringer of good tidings and a warner, **The disbelievers said, 'This is indeed an obvious magician.'** That is, obvious, and they are the liars in that.

Fath al-Qadir

It is Meccan except for three verses from His saying: **If you are in doubt** to the end of them, this is how Al-Qurtubi narrated in his interpretation from Ibn Abbas. It was narrated from Muqatil that it is Meccan except for two verses, which are His saying: **If you are in doubt**, which was revealed in Medina. It was narrated from Al-Kalbi that it is Meccan except for His saying: **And among them are those who do not believe in him**, which was revealed in Medina. It was narrated from Al-Hasan, Ikrimah, Ata' and Jabir that it is Meccan without exception. An-Nahhas, Abu Al-Shaykh and Ibn Mardawayh narrated from Ibn Abbas that he said: Surah Yunus was revealed in Mecca. Abu Al-Shaykh narrated from Ibn Sirin that he said: Surah Yunus was after the seventh. Ibn Mardawayh narrated from Anas that he said: I heard the Messenger of God, may God bless him and grant him peace, say: **God has given me the ra'yyat to the Ta-Sin in place of the Gospel**. Ibn Abi Shaybah narrated in Al-Musannaf from Al-Ahnaf that he said: I prayed behind Omar one morning and he recited Yunus, Hud and others.

His saying: 1- **Alif, Lam, Ra**. The discussion of these letters that occur at the beginning of the surahs has already been completed at the beginning of Surat Al-Baqarah, so we will not repeat it, as it contains what

suffices from repeating it. Abu Amr, Hamza, Khalaf, and others read with imala. A group of people read without imala. It has been said that the meaning of **Alif, Lam, Ra** is **I am God, I see**. An-Nahhas said: I saw Abu Ishaq leaning towards this statement, because Sibawayh had narrated something similar from the Arabs, and he recited:

Good things come to us, even if they are noble

Any, and if evil, then evil. Al-Hasan and Ikrimah said, **Alif, Lam, Ra** is an oath. Saeed said on the authority of Qatadah, **Alif, Lam, Ra** is the name of the surah. Other things have been said, which involve difficulty in knowing what God has kept to Himself. The reciters have agreed that **Alif, Lam, Ra** is not a verse, and that Ta-Ha is a verse. In Muqni' Abi Amr Al-Dani, it is stated that only the Kufians regard Ta-Ha as a verse. It has been said that perhaps the difference is that **Alif, Lam, Ra** does not resemble the sections of the verses that come after it, and the reference in His saying, *That* is to the verses that the surah includes, and the distancing is for emphasis. The demonstrative pronoun is the subject and its predicate is what comes after it. Mujahid and Qatadah said: He meant the Torah, the Gospel, and all the previous books, for that is a reference to an absent feminine. It was said that *those* means *these*: that is, these are the verses of the Wise Book, which is the Qur'an. The fact that the reference is to the Qur'an is supported by the fact that the previous books were not mentioned, and that **the Wise** is one of the attributes of the Qur'an, not one of the attributes of anything else. **The Wise** is the one who rules on what is permissible and what is forbidden, the limits, and the rulings, as Abu Ubaidah and others said. It was said: The Wise means the judge, so it is fa'il in the sense of fa'il, like His statement: **And He sent down with them the Book in truth to judge between the people concerning that in which they differed**. It was said: The Wise means the one judged, so it is fa'il in the sense of maf'ul, meaning that God ruled in it with justice and kindness, as al-Hasan and others said. It was said: The Wise is the possessor of wisdom because it includes it.

Tafsir al-Baghawi

Surat Yunus, peace and blessings be upon him, is Meccan except for three verses from the words: **If you are in doubt about what We have revealed to you** to the end.

In the name of God, the most gracious, the most merciful

1- "Alif, Lam, Ra. These are the verses of the Wise Book."

Alif, Lam, Ra and **Alif, Lam, Ra** are read by the people of Hijaz, Ash-Sham, and Hafs with a fat-ha on the *ra* in both. The others read it with imala. Ibn Abbas and Ad-Dahhak said: **Alif, Lam, Ra, I am God, I see**, and **Alif, Lam, Ra, I am God, I know and I see**.

Saeed bin Jubair said: **Alif Lam Ra**, "Ha Meem," and **Nun** are the letters of the name Ar-Rahman. We have already discussed the letters of spelling.

Surat Yunus 10:1

Alif, Lam, Ra. These are the verses of the Wise Book.

These are the verses of the Wise Book, meaning: these. By the Wise Book he meant the Qur'an, and it was said that he meant the verses that He revealed before that, and for that reason he said: *those*, and those are a reference to an absent feminine, and the Wise: the One who establishes what is permissible and what is forbidden, and the limits and rulings, fa'il with the meaning of maf'il, as evidenced by his saying: **A Book whose verses are perfect** (Hud 11:1).

It was said: It means the ruler, fa'il means fa'il, and its evidence is the Almighty's saying: **And He sent down with them the Book in truth to judge between the people** Al-Baqarah 213.

It was said: It means the one being ruled, fa'il means the one being ruled. Al-Hasan said: He ruled in it with justice, kindness, and giving to relatives, and with forbidding indecency, evil, and transgression, and He ruled in it with Paradise for whoever obeyed Him and with Hell for whoever disobeyed Him.

Tafsir al-Baidawi

Peace be upon him, Meccan, and it has one hundred and nine verses.

In the name of God, the most gracious, the most merciful

1. *Alif-Lam-Ra* was pronounced with a fatha by Ibn Kathir and Nafi', according to the narration of Qaloon and Hafs, and Warsh read between the two pronunciations, and the rest pronounced it with a fatha, making the alif of the ra' like the one that was changed from the ya'. **These are the verses of the Wise Book** is a reference to what the surah or the Qur'an contains of verses, and what is meant by the Book is one of them, and describing it as wise is because it contains wisdom or because it is the speech of a wise man, or its verses are decisive and nothing of them has been abrogated.

Surat Yunus 10:2

Is it a wonder to the people that We inspired a man from among them, [saying], **Warn the people and give good tidings to those who believe that they will have a sure footing with their Lord?** The disbelievers said, **Indeed, this is an obvious magician.**

Tafsir al-Jalalayn

2 - **Was it to the people** meaning the people of Mecca, a question of denial, and the preposition and the noun in the genitive case are a state of his statement **a wonder** in the accusative case as the predicate of was, and in the nominative case as its subject, and the predicate is its subject according to the first **that We revealed** meaning Our revelation **to a man from among them** Muhammad, may God bless him and grant him peace *that* is an explanatory **warn** the fear **of the people** the disbelievers of the punishment **and give good tidings to those who believe that** meaning that **they will have a precedent** a previous precedent **of truth with their Lord** meaning a good reward for the deeds they have presented (the disbelievers said, *This* the Prophet, may God bless him and grant him peace, (is clearly magic) clear, and in the reading {of a magician} and what is referred to is the Qur'an that includes that

Tafsir al-Suyuti

The Almighty said: Was it a wonder to people? Ibn Jarir narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas, who said: When God sent Muhammad as a Messenger, the Arabs denied that, or those of them denied that, and they said: God is greater than that His Messenger should be a human being. So God revealed: Was it a wonder to people? The verse: And He revealed: And We did not send before you except men. The verse: So when God repeated the arguments to them, they said: And if he was a human being, then other than Muhammad would have been more deserving of the message. Why was this Qur'an not sent down to a great man from the two cities? They say: More noble than Muhammad. They meant Al-Walid bin Al-Mughirah from Mecca and Masoud bin Amr Al-Thaqafi from At-Taif. So He revealed in response to them: Do they apportion the mercy of your Lord? The verse:

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Was it a wonder to the people that We revealed the Qur'an to a man among them, warning them of God's punishment for their disobedience, as if they did not know that God had revealed before him to a human like him, so they were amazed at Our revelation to him.

And the people of interpretation said something similar to what we said about that.

Who said that?

Abu Kuraib told us, he said, Uthman bin Saad 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, he said: When God sent Muhammad as a Messenger, the Arabs, or those among them who denied it, denied it, and said: God is greater than for His Messenger to be a human being like Muhammad! So God Almighty revealed: **Is it a wonder to mankind that We have revealed to a man from among them?** And He said: **And We did not send before you except men** (Yusuf 12:109).

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: Quraysh were amazed that a man from among them was sent. He said: And similar to that: **And to Aad [We sent] their brother Hud** (al-A'raf 7:65), **And to Thamud [We sent] their brother Salih** (al-A'raf 7:73), God said: **Or do you wonder that there has come to you a reminder from your Lord through a man from among you** (al-A'raf 7:69).

The statement in the interpretation of the Almighty's saying: **And give good tidings to those who believe that they will have a sure footing with their Lord.**

Abu Ja'far said: God Almighty says: Was it not a wonder to the people that We revealed to a man from among them: Warn the people, and give good tidings to those who believe in God and His Messenger: **that they will have a sure footing** is in apposition to *warn*.

The interpreters differed about the meaning of his saying: **He came forward truthfully.**

Some of them said: It means that they will have a good reward for the good deeds they have done.

Who said that?

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **They will have a position of truth with their Lord**, he said: A reward of truth.

... He said, Abdullah bin Raja' told us, on the authority of Ibn Jurayj, on the authority of Abdullah bin Katheer, on the authority of Mujahid: **They will have a position of truth with their Lord**, he said: righteous deeds.

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 give good tidings to those who believe that they will have a sure footing with their Lord**, meaning: a good reward for the deeds they have done.

Ibn Wakee' told us, he said, Zaid bin Habbab told us, on the authority of Ibrahim bin Yazid, on the authority of Al-Walid bin Abdullah bin Abi Mugheeth, on the authority of Mujahid: **They will have a position of truth with their Lord**, he said: their prayers, their fasting, their charity, and their glorification of God.

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: **A true gift**, he said: good.

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 came forward**

Surat Yunus 10:2

Is it a wonder to the people that We inspired a man from among them, [saying], "Warn the people and give good tidings to those who believe that they will have a sure footing with their Lord?" The disbelievers said, "Indeed, this is an obvious magician."

truthfully, the same.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Abi Jurayj, on the authority of Mujahid, the same.

... He said: Hajjaj told me, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas, who said: **A true gift, a true reward, is with their Lord.**

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', the same.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And give good tidings to those who believe that they will have a sure footing**, he said: **The sure footing**, the reward for the truth is what they have done of deeds.

Others said: Its meaning is that they have a previous truth in the Preserved Tablet, from happiness.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: **And give good tidings to those who believe that they will have a sure footing with their Lord**, he says: Happiness preceded them in the first mention.

Others said: The meaning of this is that Muhammad, may God bless him and grant him peace, is their intercessor, and he has spoken the truth.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Yahya bin Adam told us, on the authority of Fadil bin Amr bin Al-Jun, on the authority of Qatada - or Al-Hasan - **that they will have a position of truth with their Lord**, he said: Muhammad is an intercessor for them.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **And give good tidings to those who believe that they will have a sure footing with their Lord**, meaning: a sure footing with their Lord.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyaynah, on the authority of Zayd bin Aslam, regarding his statement: **They will have a sure footing with their Lord**, he said: Muhammad, may God bless him and grant him peace.

Abu Jaafar said: The most correct of these sayings, in my opinion, is the saying of the one who said: Its meaning is that they have righteous deeds with God, for which they deserve reward from Him.

It is said about the Arabs: **These are the people of precedence in Islam**, meaning: these are those who have done good in it, so they have precedence in it. And it is said: **He has a true precedence with me, and**

a bad precedence, and that is what he has done of good or evil, and from this is the saying of Hassan bin Thabit:

We have the upper hand over you, and we swear to our first in obedience to God.

And the saying of Dhu al-Rummah:

You have a foot that people do not deny that, with normal calculations, it has floated on the sea.

Abu Jaafar said: The interpretation of the statement is: And give good tidings to those who believe that they will have a reward better than righteous deeds with their Lord.

The statement in the interpretation of his saying: **The disbelievers said, 'This is indeed an obvious magician.'**

Abu Jaafar said: The reading of this differed.

So the people of Medina and Basra generally read it as: **This is clear magic**, meaning: What you have brought to us - meaning the Qur'an - is clear magic.

Masruq, Saeed bin Jubair, and a group of Kufi readers read it as: **This is indeed a clear magician**.

I have previously explained similar examples of this: that every thing described with a description, the described indicates its description, and its description indicates it. The reader has a choice in reading in this regard, and that is similar to this letter: **(The disbelievers said, This is indeed clear magic)**, and **A clear magician**. That is because they described him as a *magician*, and their description of what he brought them as *magic*, indicates that they described it as magic. Since that is the case, then it is the same whichever of these the reader reads, because the meaning of the two readings is the same.

There is something omitted in the speech, and the indication of what was mentioned was sufficient for what was left out, which is: **(So when he gave them good tidings, he warned them and recited to them the revelation)**, the disbelievers said: Indeed, what he has brought to us is obvious magic.

Abu Ja'far said: The interpretation of the statement then is: Is it a wonder to the people that We revealed to a man from among them: Warn the people and give good tidings to those who believe that they will have a sure footing with their Lord? But when he brought them the revelation of God and recited it to them, those who denied the Oneness of God and the message of His Messenger said: This that Muhammad has brought to us is obvious magic, meaning: He makes it clear to you that what he claims is false.

Tafsir al-Qurtubi

The Almighty said: **Was it a wonder to the people? A**

question that means confirmation and rebuke. *Amazing* is the predicate of *was*, and its subject is **that We inspired** and it is in the nominative case, meaning Our inspiration was a wonder to the people. In Abdullah's reading, it is amazed as the subject of *was*. The predicate is that We inspired. **To a man among them** Man was read with a sukoon on the jim. The reason for revelation, according to what was narrated on the authority of Ibn Abbas, is that the disbelievers said when Muhammad was sent: God is too great for His Messenger to be a human being. They said: God did not find anyone to send him except the orphan of Abu Talib. So the verse: **Was it a wonder to the people** meaning the people of Mecca was revealed. It was said: They were amazed by the mention of the resurrection.

The Almighty's saying: **Warn the people and give good tidings to those who believe** is in the accusative case by dropping the preposition, meaning that I warn the people, and likewise **that they will have a sure footing**. The meaning of warning and good tidings and other words of the verse have already been mentioned. There is a difference of opinion regarding the meaning of a sure footing. Ibn Abbas said: a sure footing, a sure abode, the evidence for which is the Almighty's saying: **And say, My Lord, let me enter a sure entrance** (al-Isra' 17:80). And it was also narrated from him: a good reward for what they have done of their deeds. And it was also narrated from him: a sure footing preceded happiness in the first mention, and Mujahid said it. Al-Zajaj: a high degree. Dhu al-Rummah said:

You have a foot that people do not deny that, with its high lineage, it has floated on the sea.

Qatada: A true predecessor. Al-Rabi': A reward for truth. Ata': A station of truth. Yaman: A true faith. It was said: The call of the angels. It was said: A righteous son whom they presented. Al-Mawardi: That the truth of obedience matches the truth of reward. Al-Hasan and Qatada also said: He is Muhammad, may God bless him and grant him peace, for he is an intercessor who is obeyed and precedes them, as he said:

I will be your predecessor at the Cistern. The Prophet, may God bless him and grant him peace, was asked and said:

It is my intercession, you seek my intercession with your Lord through me. Al-Tirmidhi Al-Hakim said: He presented him, may God bless him and grant him peace, in the praised station. And also from Al-Hasan: Their affliction in the Prophet, may God bless him and grant him peace. And Abdul Aziz bin Yahya said: The most truthful is the saying of God Almighty: **Indeed, those for whom good has preceded from Us - those will be removed from it** (al-Anbiya 21:101). And Muqatil said: Deeds they presented, and Al-Tabari chose it. Al-Waddah said:

Pray to the Lord of the Throne and take a step that will save you on the day of stumbling and error.

It was said: It is God's advancement of this nation in the resurrection from the grave and in entering Paradise. As He said:

We are the last ones who will be the first on the Day of Resurrection, and the judgment will be made for us

before all creation. The truth is that it is a metaphor for striving in good deeds, so it is used as a metaphor for it, just as it is used to refer to giving a gift with the hand and praising with the tongue. Hassan recited:

We have the upper hand over you and we are behind you in the obedience of God. Follow us.

He means precedence in sincere obedience, and God knows best. Abu Ubaidah and Al-Kisa'i said: Every precedence in good or evil is, according to the Arabs, precedence. It is said: So-and-so has precedence in Islam, he has with me a precedence of truth, a precedence of evil, and a precedence of good. It is feminine and can be masculine. It is said: a precedence of goodness and a precedence of righteousness. Ibn Al-A'rabī said: precedence is advancement in honor. Al-Ajjaj said:

The Banu Awam tribe slipped away from the ruling family and left the kingdom to a king with a foot

In Sahih, it is narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

"I have five names. I am Muhammad, Ahmad, and I am the annihilator through whom God annihilates disbelief. I am the gatherer who will gather people at my feet, and I am the last of the prophets," meaning the last of the prophets, as God Almighty said: **and the seal of the prophets** (al-Ahzab 33:40).

The Almighty said: **The disbelievers said, 'Indeed, this is an obvious magician.'** Ibn Muhaysin, Ibn Kathir, and the Kufians Asim, Hamza, Al-Kisa'i, Khalaf, and Al-A'mash read *magician* as a description of the Messenger of God, may God bless him and grant him peace. The rest read *magic* as a description of the Qur'an. The meaning of magic was mentioned earlier in Surat Al-Baqarah.

Tafsir Ibn Kathir

As for the disconnected letters at the beginning of the surahs, we have already discussed them at the beginning of Surat Al-Baqarah. Abu Ad-Dahha said on the authority of Ibn Abbas regarding the Almighty's statement: **Alif, Lam, Ra**. It means: I am God, I see. Ad-Dahhak and others also said: **These are the verses of the Wise Book**. There is a blank space in the original, meaning: these are the verses of the clear, decisive Qur'an. Mujahid said: "Alif, Lam, Ra. These are the verses of the Wise Book." Al-Hasan said: The Torah and the Psalms. Qatada said: **These are the verses of the Book**. He said: The books that came before the Qur'an. I do not know the reason or meaning of this statement. And His statement: **Was it a wonder to the people?** The verse. God the Almighty says, denouncing those who were amazed by the infidels at the sending of human messengers, as He the Almighty informed us about the past generations when they said: **Are human beings guiding us?** And Hud and Salih said to their al-Nas 114: **Or do you wonder that a reminder has come to you from your Lord through a man from among you?** And God the Almighty said, informing us about the infidels of Quraysh that they said: **Has he made the gods one**

Is it a wonder to the people that We inspired a man from among them, [saying], "Warn the people and give good tidings to those who believe that they will have a sure footing with their Lord?" The disbelievers said, "Indeed, this is an obvious magician."

god? Indeed, this is a strange thing. And Ad-Dahhak said on the authority of Ibn Abbas: When God the Almighty sent Muhammad, may God bless him and grant him peace, as a messenger, the Arabs denied that, or those of them denied it, and they said: God is greater than for His Messenger to be a human like Muhammad. So God the Almighty revealed: **Is it a wonder to the people?** The verse. And his saying: **That they will have a sure footing with their Lord**, they differed about it. Ali bin Abi Talha said on the authority of Ibn Abbas regarding his saying: **And give good tidings to those who believe that they will have a sure footing**, meaning that happiness preceded them in the first mention. Al-Awfi said on the authority of Ibn Abbas: **That they will have a sure footing with their Lord**, meaning: a good reward for what they have presented. And Ad-Dahhak, Ar-Rabi' bin Anas, and Abd al-Rahman bin Zaid bin Aslam said the same. This is like the saying of God Almighty: **To warn of a severe punishment**, the verse. And Mujahid said: **That they will have a sure footing with their Lord**, meaning the righteous deeds are their prayers, their fasting, their charity, and their glorification. He said: And Muhammad, may God bless him and grant him peace, intercedes for them. And so said Zaid bin Aslam and Muqatil bin Hayyan. Qatadah said: A sure footing with their Lord. And Ibn Jarir chose the saying of Mujahid that the righteous deeds that they presented are like what is called a footing in Islam, like the saying of Hassan:

We have the upper hand over you and we are behind you in the obedience of God. Follow us.

And the saying of Dhu al-Rummah:

How many feet do people deny that, with normal calculations, it has flown over the sea? And the Almighty said: **The disbelievers said, 'This is indeed an obvious magician.'** That is, although We sent to them a messenger from among themselves, a man from their own kind, as a bringer of good tidings and a warner, **The disbelievers said, 'This is indeed an obvious magician.'** That is, obvious, and they are the liars in that.

Fath al-Qadiri

And the question in his saying: 2- **Was it a wonder to the people?** is to deny the wonder with what it indicates of rebuke and reprimand, and the subject of was **that We inspired** and its predicate is **a wonder** meaning was Our inspiration a wonder to the people. Ibn Masoud read wonder as the subject of was, on the basis that was is complete, and **that We inspired** is a substitute for wonder. And it was read with a sukoon on the jim from man in his saying: **to a man from among them** meaning from their kind. And in this revelation to a man from their kind there is nothing that requires astonishment, for no one associates with the kind and guides it and informs it about God Almighty except one who is from his kind. And if he was from other than their kind, he would be from the angels or

the jinn, and the intended purpose of sending is difficult then, because they do not feel comfortable with him nor do they see him. And if we assume that he takes shape for them and appears, then either he appears in a form other than the human kind, and that is more alien to their hearts and more distant from their familiarity, or in the human form, then it is necessary for them to deny that he is originally not a human. This is if the astonishment from them is because he is from their kind. And if it is because he is an orphan or poor, then that does not prevent the one who is like that from gathering the qualities of goodness and honor that no one else gathers and reaching the perfection of the qualities to a degree that one who is rich or who is not an orphan falls short of. And the Messenger of God, may God bless him and grant him peace, before God chose him by sending him, had the qualities of perfection according to the Quraysh, which He is more famous than the sun and more apparent than the day, so they used to call him Al-Amin. His saying: **That I warn people** is in the accusative case with the preposition removed: that is, that I warn people. It was said: It is the explanatory because in inspiration there is the meaning of saying. It was said: It is the lightened form of the heavy. His saying: **A house of truth** means a house of truth. Al-Zajaj said: A high degree. And from this is the saying of Dhu al-Rummah:

You have a foot that people do not deny that, with its high lineage, it has floated on the sea.

Ibn al-A'rabi said: The one who is ahead in honor. Abu Ubaidah and al-Kisa'i said: Everything that is ahead in good or evil is considered by the Arabs to be ahead. It is said: So-and-so has precedence in Islam, and with me he has a true precedence, a good precedence, and an evil precedence. From this is the saying of al-Ajjaj:

The Banu Awam tribe slipped before the Al-Hakam family and left the kingdom to a king of advanced age.

Tha'lab said: The foot is everything you have presented of good. Ibn al-Anbari said: The foot is a metaphor for the work in which there is no delay or procrastination. Qatada said: A true advance. Al-Rabi' said: A true reward. Al-Hasan said: He is Muhammad, may God bless him and grant him peace. Al-Hakim al-Tirmidhi said: He presented him, may God bless him and grant him peace, in the praised station. Muqatil said: Deeds they presented, and Ibn Jarir chose it. From it is the saying of al-Waddah:

Pray to the Lord of the Throne and take a people who will save you on the Day of Dispute and Error.

Other than what was mentioned above, which there is no need to elaborate on, is what he said: **They said, 'This is clear magic.'** Ibn Kathir, 'Asim, Hamzah, Al-Kisa'i, Khalaf, Al-A'mash, and Ibn Muhaisin read **a magician** meaning that they meant the Messenger of God, may God bless him and grant him peace, with the demonstrative pronoun. The rest read **a magician** meaning that they meant the Qur'an. The meaning of magic was mentioned previously in Al-Baqarah. The

phrase **the disbelievers said** is a new sentence, as if it was said: What did they do after the astonishment? Al-Qaffal said: There is an implication in it, and the meaning is: So when he warned them, the disbelievers said that.

Tafsir al-Baghawi

2- The Almighty said: **Was it a wonder to the people?**

Wonder: a state that befalls a person when he sees something that is contrary to what is usual.

The reason for the revelation of the verse is that when God the Almighty sent Muhammad, may God bless him and grant him peace, as a Messenger, the polytheists said: God is too great for His Messenger to be a human being. So God the Almighty said: **Is it a wonder to mankind** meaning: the people of Mecca, the alif in it is for rebuke, **that We have inspired a man from among them** meaning Muhammad, may God bless him and grant him peace, **to warn mankind** meaning: inform them while frightening them, **and give good tidings to those who believe that they will have a sure footing with their Lord.** They differed about it: Ibn Abbas said: A good reward for the deeds they have done. Ad-Dahhak said: A reward of truth. Al-Hasan said: A good deed they have done in the past that they will do. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas that he said: It is happiness in the first mention. Zaid ibn Aslam said: It is the intercession of the Messenger, may God bless him and grant him peace. Ata' said: A station of truth that will not disappear, nor will there be misery in it. It was said: A high status.

The word *qadm* is added to *truth* and it is its description, like their saying **masjid al-jami'** the **mosque of the congregation** and **harvest grain**. Abu Ubaidah said: **Everyone who is foremost in good or evil is considered a "qadm** among the Arabs. It is said: **So-and-so has a foot in Islam, and he has a foot of truth with me and a foot of evil.** It is made feminine and it is said: **a good foot and a righteous foot.** "The disbelievers said: 'Indeed, this is an obvious magician.'" Nafi' and the people of Basra and Ash-Sham read: *la-sahir* without an alif, meaning the Qur'an. Ibn Kathir and the people of Kufa read: *la-sahir* with an alif, meaning Muhammad, may God bless him and grant him peace.

Tafsir al-Baidawi

2. **Was it a wonder to people?** An interrogative of denial of wonder, and *wonderful* is the predicate of *was* and its subject is: **that We revealed** and it was read in the nominative case on the basis that the matter is the opposite or on the basis that **that was** is complete **that We revealed** instead of wonder, and the lam is to indicate that they made it a wonder to them and directed their denial and mockery towards it. **To a man from among them** from among their men, not from among their great ones. It was said that they used to say the wonder is that God Almighty did not find a messenger to send to the people except the orphan of

Abu Talib, and this is from their extreme foolishness and their shortsightedness regarding just matters and their ignorance of the reality of revelation and prophethood. This and that he, peace and blessings be upon him, was not short of their great ones in what they considered except in money and lightness of condition, the most helpful thing in this regard, and therefore most of the prophets, peace and blessings be upon them, before him were like that. And it was said that they were amazed that he was sent as a human being, as previously mentioned in Surat Al-An'am. **Warn people** is the explanatory or lightened form of the heavy, so it is in the position of the object of **We revealed.** "And give good tidings to those who believe" He generalized the warning, as there is rarely anyone who does not have what should be warned of, and He specified the good tidings to the believers, as the disbelievers do not have what it is right to give good tidings of in reality, **that they have** that they have **a true precedence with their Lord** a high, lofty position, called a precedence because precedence is in it, just as the blessing is called a hand because it is given by the hand, and its addition to truthfulness is to realize it and to draw attention to the fact that they only attain it with truthfulness of speech and intention. "The disbelievers said, 'This' meaning the Book and what the Messenger, peace and blessings be upon him, brought. 'is clear magic' and Ibn Kathir and the Kufians read **a magician**." On the basis that the reference is to the Messenger, may God bless him and grant him peace, and it contains an admission that they encountered from the Messenger, may God bless him and grant him peace, extraordinary matters that miraculously overcame them and prevented them from opposing it. And it was read **This is nothing but obvious magic.**

Surat Yunus 10:3

Indeed, your Lord is God, who created the heavens and the earth in six days, then He established Himself on the Throne. He directs the affair. There is no intercessor except after His permission. That is God, your Lord, so worship Him. Will you not then remember?

Surat Yunus 10:3

Indeed, your Lord is God, who created the heavens and the earth in six days, then He established Himself on the Throne. He directs the affair. There is no intercessor except after His permission. That is God, your Lord, so worship Him. Will you not then remember?

Tafsir al-Jalalayn

3 - **Indeed, your Lord is God, who created the heavens and the earth in six days** of this world, that is, in their amount because there was no sun or moon then, and if He had willed, He would have created them in a flash, and turning away from it to teach His creation to verify **Then He established Himself on the Throne** an establishment befitting Him **He directs the affair** between the creatures **There is no connection** *intercessor* who intercedes for anyone **except after His permission** a response to their saying that the idols intercede for you *That* is the Creator and Administrator **God is your Lord, so worship Him** and make Him alone **Then will you not remember** by assimilating the ta' in the original into the dhal

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Your Lord, to whom all things are due worship, and none is worthy of worship except Him, is the One who created the seven heavens and the seven earths in six days, and He alone created them without a partner or supporter, then He rose over His throne, managing affairs, judging in His creation as He wills, no one opposes Him in His judgment, no one follows His management, and no defect enters His affairs, **There is no intercessor except after His permission**, meaning: no intercessor will intercede with Him on the Day of Resurrection for anyone, except after He gives permission for intercession, **That is God, your Lord**, meaning: This One whose description is like this, is your Master and your Lord, not one of the gods and idols who does not hear, see, manage, or judge. **So worship Him**, meaning: So worship your Lord whose description is like this, and devote worship to Him, and single out for Him divinity and lordship, with humility. From you to Him, without your idols and everything else that you associate with Him in worship, **Will you not remember?** He says: Will you not learn a lesson and take heed from these verses and arguments, so that you may return to submitting to the oneness of your Lord and singling Him out for worship, and renounce rivals and disavow them?

And the people of interpretation said something similar to what we said about that.

Who said that?

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **He manages the matter**, he said: He decides it alone.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid: **He manages the affair, and there is no intercessor except after His permission**, he said: He decides it alone.

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 manages the matter**, he said: He decides it alone.

... He said, Ishaq told us, Abdullah told us, on the authority of Warqa', 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, the same.

Tafsir al-Qurtubi

The Almighty said: **Indeed, your Lord is God, who created the heavens and the earth in six days, then established Himself on the Throne**. It was mentioned in Al-A'raf. **He directs the affair**. Mujahid said: He alone decrees and determines it. Ibn Abbas said: No one shares with Him in directing His creation. It was also said: He sends the affair. It was also said: He descends with it. It was also said: He orders it and carries it out, and the meanings are close. So Gabriel is for revelation, Michael is for rain, Israfil is for the trumpet, and Azrael is for seizing. Its reality is to send down matters in their ranks according to the rulings of their consequences, and its derivation is from the word *dabar*. The command is a name for the type of matters. **There is no intercessor** is in the nominative case, and the meaning is there is no intercessor **except after His permission**. The meaning of intercession was mentioned in Al-Baqarah. No prophet or anyone else can intercede except with His permission, glory be to Him. This is a response to the infidels' statement regarding what they worshipped besides God: **These are our intercessors with God** (Yunus 10:18). So God informed them that no one can intercede for anyone except with His permission, so how about the intercession of idols that do not understand?

God Almighty says: **That is God, your Lord, so worship Him**. That is, the One who did these things, creating the heavens and the earth, is your Lord, you have no other Lord but Him. **So worship Him** that is, make Him One and devote your worship to Him. **Will you not remember?** That is, these are His creations, so that you may use them as evidence of Him.

Tafsir Ibn Kathir

The Almighty informs us that He is the Lord of the entire world, and that He created the heavens and the earth in six days, it was said like these days, and it was said that each day is like a thousand years of what you count, as will be explained. Then He established the Throne, and the Throne is the greatest of creation and its ceiling. Ibn Abi Hatim said, Hajjaj bin Hamza told us, Abu Usamah told us, Ismail bin Abi Khalid told us, he heard Saad al-Ta'i say: The Throne is a red ruby, and Wahb bin Munabbih said, God created it from His light, and this is strange. And His statement, **He directs the affair** means He directs the affairs of creation, **Not an atom's weight is hidden from Him in the heavens or on the earth**, and He is not distracted by one matter from another, nor is He confused by questions, nor is He bored by the importunity of importunate people, nor is He distracted by the management of the great from the small in the mountains and seas, inhabited areas and deserts, **And there is no creature on earth but that upon God is its provision** the verse.

"Not a leaf falls but that He knows it. And there is no grain within the darknesses of the earth and no moist or dry thing but that it is [written] in a clear register." Al-Darawerdi said on the authority of Sa'd ibn Ishaq ibn Ka'b that he said when this verse was revealed, **Indeed, your Lord is God, who created the heavens and the earth**, the verse, a large caravan met them and they did not think they were Arabs. They said to them: Who are you? They said: We are from the jinn. We have left the city. This verse has brought us out. Narrated by Ibn Abi Hatim. And His statement: **There is no intercessor except after His permission** is like the statement of the Most High: **Who is he that can intercede with Him except with His permission?** And like His statement: **And how many an angel is there in the heavens whose intercession will avail nothing except after God gives permission to whom He wills and is pleased with?** And His statement: **And intercession does not benefit with Him except for him whom He gives permission.** And His statement: "That is God, your Lord, so worship Him. Will you not remember?" That is, single Him out in worship alone, with no partner for Him. **Will you not remember?** That is, you polytheists in your affair worship a god other than Him along with God, and you know that He is the One who is unique in creation, like His statement: **And if you ask them who created them, they will surely say, 'God.'** And His statement: **Say, 'Who is the Lord of the seven heavens and the Lord of the Mighty Throne?' They will say, 'God.'** Say, **'Then will you not fear God?'** And so are the verses before and after it.

Fath al-Qadir

Then God, the Most High, came with words that invalidate the astonishment that the infidels had from the revelation to a man among them, saying: 3- **Indeed, your Lord is God, who created the heavens and the earth in six days.** That is, whoever has this great power that minds are unable to imagine, how can His sending a messenger to people of their kind be a source of astonishment, while the infidels

acknowledge that, so how can they not acknowledge the validity of this message with this messenger? The interpretation of this verse has already been presented in Al-A'raf in His saying: **Indeed, your Lord is God, who created the heavens and the earth in six days, then He established Himself on the Throne.** So it is not far-fetched here. Then He mentioned what indicates His increased power and great status, saying: "He directs the affair. There is no intercessor except after His permission." And He left out the conjunction, because the phrase *directs* is like an explanation and detail of what preceded it. It was said: It is in the accusative case as a state of the pronoun **established Himself**. It was said: It is a new answer to an implied question, and the origin of direction is looking at the consequences of matters and their outcomes so that they occur in an acceptable manner. Mujahid said: He alone decrees and determines it. It was also said: He sends the command. It was also said: He sends down the command. It was also said: He orders it and carries it out. The meanings are close. It is derived from the root word *dabar*, and the word *matter* means *thing*, which is the states of the kingdom of the heavens and the earth, the throne, and all of creation. Al-Zajjaj said: The infidels who were addressed by this verse used to say: The idols are our intercessors with God. God responded to them by saying that no one has the right to intercede with Him in anything except after His permission, because He knows best where wisdom and right are. The meaning of intercession has already been mentioned in Surat Al-Baqarah, and in this is a statement of His sovereignty over all matters, glory be to Him, the Most High. The reference in His statement, *That*, is to the Doer of these things of creation and management: that is, the One Who did these great things, **God, your Lord**. The demonstrative pronoun is the subject and its predicate is the noble name, and **your Lord** is a substitute for it or a clarification of it or a second predicate. In this sentence is an additional emphasis on His statement, **Indeed, your Lord is God, Who created the heavens and the earth.** Then He, glory be to Him, commanded them to worship Him after He made clear to them that He is the One truly worthy of it, without anyone else, due to the wonder of His creation and the greatness of His power. So how can they worship inanimate objects that do not hear or see or benefit or harm? The question in His statement, **Do you not remember?** is for denial, rebuke, and rebuke, because the one who has the slightest remembrance and the least consideration knows this and it is not hidden from him.

Tafsir al-Baghawi

3- The Almighty said: "Indeed, your Lord is God, who created the heavens and the earth in six days and then established Himself on the Throne. He directs the affair," He alone decides it, **There is no intercessor except after His permission**, meaning: that the intercessors do not intercede except with His permission, and this is a response to Al-Nadr bin Al-Harith, for he used to say: When the Day of Resurrection comes, Al-Lat and Al-Uzza will intercede for me.

Surat Yunus 10:3

Indeed, your Lord is God, who created the heavens and the earth in six days, then He established Himself on the Throne. He directs the affair. There is no intercessor except after His permission. That is God, your Lord, so worship Him. Will you not then remember?

The Almighty says: **That is God, your Lord**, meaning: The One who did these things is your Lord, you have no Lord other than Him. "So worship Him. Will you not remember?" Will you not be admonished?

Tafsir al-Baidawi

3. **Your Lord is God, who created the heavens and the earth** which are the origins of all possibilities. "In six days, then He established Himself on the Throne. He directs the affair" He determines the affair of the universe according to what His wisdom requires and what His word preceded, and He prepares by His movement its causes and sends them down from Him, and direction is looking into the ends of affairs so that they may come with a praiseworthy outcome. **There is no intercessor except after His permission** A statement of His greatness and the glory of His majesty, and a response to those who claim that their gods intercede for them with God, and in it is proof of intercession for those who He permits. **That is God** meaning the one described with those attributes that require divinity and lordship. **Your Lord** and none other, since no one shares with Him in any of that. **So worship Him** Make Him alone in worship. **Do you not remember?** Think a little, and He alerts you to the fact that the One deserving of lordship and worship is not what you worship.

Surat Yunus 10:4

To Him is your return, all together. The promise of God is true. Indeed, He begins creation and then repeats it, that He may reward those who believe and do righteous deeds with justice. But those who disbelieve - for them is a drink of scalding water and a painful punishment for what they used to disbelieve.

Tafsir al-Jalalayn

4 - **To Him** the Most High (is your return, all of you. The promise of God is true) two sources in the accusative case with their implied verb *He* with the kasra as a resumption and the fatha with the estimation of the lam **He begins creation** that is, He begins it with creation **Then He will repeat it** with resurrection **To reward** reward (those who believe and do righteous deeds with justice. As for those who disbelieve, for them is a drink of scalding water) water reaching the extreme temperature **and a painful punishment** painful **for what they used to disbelieve** that is, because of their disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The Most High says: To your Lord, whose description is what He, the Most High, described in the verse before this, is your return, O people, on the Day of Resurrection, all of you, **the promise of God is true**. So He made **the promise of God** a source from His statement: **To Him is your return**, because it contains the meaning of **(the promise)**, and its meaning is: God promises you that He will revive you after your death, a true promise. Therefore, He made **the promise of God is true** in the accusative case. **He begins creation, then He will repeat it**. The Most High says: Your Lord begins the creation, its occurrence, and its existence, **then He will repeat it**. He says: Then He will repeat it and find it alive as it was on the day He began it, after its annihilation and its affliction, as:

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 begins creation and then repeats it**, he said: He brings it to life and then causes it to die. Abu Ja'far said: And I think he said: **(Then He brings it to life)**.

Ibn Wakee' told us, he said, Abdullah bin Raja' told us, on the authority of Ibn Jurayj, on the authority of Abdullah bin Katheer, on the authority of Mujahid: **He begins creation and then repeats it**, he said: He brings it to life, then causes it to die, then brings it to life.

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 begins creation and then repeats it**, he brings it to life, then causes it to die, then he begins it, then brings it to life.

... He said, Ishaq told us, Ibn Abi Ja'far told us, on the

authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

The reading of the regions is: **Indeed, He begins creation**, with a kasra on the alif of *indeed*, as a resumption.

It was mentioned on the authority of Abu Jaafar al-Razi that he read it, **that he**, with the opening of the alif from **that he anhu**.

As if he meant: Truly, He begins creation and then repeats it, so *that* then becomes a nominative, as the poet said:

Is it true, servants of God, that I am not a visitor to my Lord's Paradise except that I am watched?

And His statement: **That He may reward those who believe and do righteous deeds with justice**, meaning: Then He will return him after his death to the state he was in before his death when he is resurrected from his grave. **That He may reward those who believe**, meaning: To reward those who believed in God and His Messenger, and did what God commanded them to do of deeds, and avoided what He forbade them from doing, for their good deeds, **with justice**, meaning: To reward them for the good deeds they did in this world with good reward and righteous recompense in the Hereafter. And that is *justice*, and *justice* is justice and fairness, as:

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: **With justice**, with fairness.

His saying: **And those who disbelieve will have a drink of scalding water**, for He, the Most High, began the report of what God has prepared for those who disbelieve of punishment, and in the sense of a conjunction with the first. Because He, the Most High, mentioned the report of the return of all of them, their disbelievers and their believers, to Him. Then He informed of their protection so that He might reward each group for what they lived, the good among them for good, and the evil for evil. But since the renewed report of what has been prepared for those who disbelieve of punishment had already been presented, indicating to the listener what was intended, He began the report, and the meaning is a conjunction, and said: And those who denied God and His Messenger and belied the signs of God, **for them is a drink in Hell of scalding water**, and that is a drink that has been boiled and its heat has become intense, so that according to what was mentioned about the Prophet, may God bless him and grant him peace, it drips from one of them when he brings it close to the scalp, and as He, the Most High, described it: **Like molten metal, scalding the faces** (al-Kahf 18:29).

Its origin is: (*maf'ul*), which was changed to (*fa'il*), but it is (*mahmum*), meaning heated. And everything heated among the Arabs is (*hameem*), and from it is the saying of Al-Muraqqash:

And every day she has a still, in which there is a well of boiling water and boiling water.

By **hot water** means heated water.

Surat Yunus 10:4

To Him is your return, all together. The promise of God is true. Indeed, He begins creation and then repeats it, that He may reward those who believe and do righteous deeds with justice. But those who disbelieve - for them is a drink of scalding water and a painful punishment for what they used to disbelieve.

And His saying: **A painful punishment**, means: And for them, in addition to that, is a painful punishment, in addition to drinking scalding water, because they disbelieved in God and His Messenger.

Tafsir al-Qurtubi

The Almighty's saying: **To Him is your return** is in the nominative case. **All together** is in the accusative case as a state. The meaning of returning to God is returning to His reward. **God's promise is true** is two sources, meaning God promised that promise and fulfilled it truly and honestly, without breaking it. Ibrahim bin Abi Ubla read **God's promise is true** as a new sentence.

God the Almighty said: **He begins creation** meaning from dust. **Then He returns it** to it. Mujahid: He creates it, then causes it to die, then brings it to life for resurrection, or He creates it from water, then returns it from one state to another. Yazid bin al-Qa'qa' read that He begins creation, so that *an* is in the accusative case, meaning He promised you that He begins creation. It is permissible for the estimation to be because He begins creation, as one says: **Here I am, for all praise and blessings are Yours**, and the kasra is better. Al-Farra' permitted *an* to be in the nominative case, so it would be a noun. Ahmad bin Yahya said: The estimation would be truly His beginning of creation.

God the Almighty says: **That He may reward those who believe and do righteous deeds with justice**. That is, with fairness. **And those who disbelieve will have a drink of scalding water**. That is, hot water that has reached its peak. The scalding water is the same. It is said: **I made the water scalding hot**, so it is scalding water, meaning scalding hot. Fa'il means maf'ul. And everything that is scalded among the Arabs is scalding water. **And a painful torment**, that is, painful, whose pain reaches their hearts. **Because they used to disbelieve**, that is, because of their disbelief. Most of the Quraysh acknowledged that God was their Creator, so he argued with them by saying: He who is able to begin is able to repeat after annihilation or after the parts are separated.

Tafsir Ibn Kathir

The Almighty informs us that the return of creation to Him on the Day of Resurrection will be; He will not leave any of them until He restores them as He began them. Then the Almighty mentioned that just as He began creation, He will restore them. **And it is He who begins creation and then repeats it, and that is easier for Him**. "That He may reward those who believe and do righteous deeds with justice." That is, with justice and the fullest recompense. **And those who disbelieve**

will have a drink of scalding water and a painful punishment for what they used to disbelieve. That is, because of their disbelief, they will be tormented on the Day of Resurrection with various types of torment, including poisons, scalding water, and the shade of scalding water. "This, let them taste it: scalding water and pus. And other pairs of its like." "This is Hell, which the criminals deny. They will circulate between it and scalding water, and there will be a painful torment."

Fath al-Qadir

Then He explained to them what their final affair will be after this worldly life, saying: 4- **To Him is your return, all of you**. In this there is a threat and intimidation that is not hidden, and the accusative of **God's promise** is in the source, because in His saying: **To Him is your return, all of you** there is the meaning of a promise or it is accusative with an implied verb, and what is meant by the return is returning to Him, glory be to Him, either by death or resurrection or by both of them, then He confirmed that promise by saying: *Truly* so it is an emphasis on an emphasis and so there is in the speech from the reiteration what is the ultimate in that. Ibn Abi Ubla read **God's promise is true** as a resumption, then He, glory be to Him, explained what came before by saying: **Indeed, He begins creation and then repeats it** meaning that this is His way, He begins His creation from dust and then returns it to dust, or the meaning of the repetition is the reward on the Day of Resurrection. Mujahid said: He creates it and then kills it, then revives it for resurrection, and it was said: He creates it from water and then returns it from one state to another. Yazid bin Al-Qaqa' read: **Indeed, He begins creation** with the opening of the hamza, so the sentence is in the accusative case because of what God's promise was made accusative with: that is, He promised you that He begins creation and then repeats it. It is permissible for the estimation to be because He begins creation, and Al-Farra' permitted that *that* be in the nominative case and thus be a noun. Ahmad bin Yahya bin Tha'lab said: The estimation is truly His creation, then he mentioned the ultimate outcome of the repetition and said: **That He may reward those who believe and do righteous deeds with justice** meaning with justice in which there is no injustice **and those who disbelieve will have a drink of scalding water and a painful punishment because they used to disbelieve** It is possible that the other relative pronoun is conjoined with the first relative pronoun: meaning that He may reward those who believe and reward those who disbelieve, and the phrase **for them a drink of scalding water** is in the accusative case as a state of it and what is conjoined to it: meaning and a painful punishment, and the estimation would be thus and He will reward those who disbelieve while they have this drink and this punishment, but it is problematic that this drink and this painful punishment are from the reward, and it can be said that the relative pronoun in **and those who disbelieve** is the subject and what follows it is its predicate, so it is not conjoined

with the first conjoined, and the ba' in **because they used to disbelieve** is for causality: meaning because of their disbelief, and scalding water is hot water, and everything heated according to the Arabs is scalding water.

Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **Alif, Lam, Ra**. He said: The openings of the names of God. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh, al-Bayhaqi in al-Asma' wa al-Sifat, and Ibn al-Najjar in his history narrated on his authority that he said: Regarding his statement: **Alif, Lam, Ra**. He said: I am God, I see. Ibn al-Mundhir narrated on the authority of Sa'id ibn Jubayr something similar. Ibn Abi Hatim narrated on the authority of al-Dahhak something similar as well. Ibn Abi Hatim narrated on the authority of Abu Malik regarding his statement: **These are the verses of the Book**. He said: He means these. Ibn Abi Hatim narrated on the authority of Qatadah regarding his statement: **These are the verses of the Book**. He said: The books that came before the Qur'an. Ibn Jarir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: When God sent Muhammad (peace be upon him) as a Messenger, the Arabs or those who denied it from among them denied it, and they said: God is greater than for His Messenger to be a human like Muhammad. So God revealed: **Is it a wonder to the people that We have revealed to a man from among themselves?** "And We did not send before you except men to whom We revealed." When God, the Exalted, repeated the Hajj to them, they said: If he was a human, then someone other than Muhammad was more deserving of the message. **Why was this Qur'an not sent down to a great man from the two cities?** He said: more noble than Muhammad, meaning Al-Walid bin Al-Mughirah from Mecca and Mas'ud bin Amr Al-Thaqafi from At-Ta'if. So God revealed in response to them: **Do they apportion the mercy of your Lord?** Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on his authority regarding His statement: **And give good tidings to those who believe that they will have a sure footing with their Lord**. He said: What preceded them of happiness in the first mention. Ibn Jarir also narrated from him that he said: A good reward for the deeds they have done. Abu Al-Shaykh and Ibn Mardawayh narrated from Ibn Mas'ud that he said: The footsteps are the deeds they have done. God the Almighty said: **And We record what they have done and their footprints**. The footprints are their walking. He said: The Messenger of God (blessings and peace of God be upon him) walked between two pillars of their mosque and then said: This is a written footprint. Ibn Mardawayh narrated from Abu Sa'id Al-Khudri regarding his statement: **A true footprint**, he said: Muhammad (blessings and peace of God be upon him) will intercede for them. Ibn Mardawayh narrated something similar from Ali bin Abi Talib. Al-Hakim narrated and authenticated it from Abi bin Ka'b that he said: A true forerunner. There are many narrations from the Tabi'un and others regarding this, and we have presented most of them. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated from Mujahid regarding his statement: **He directs the affair**, he said: He alone decrees it. And regarding his statement: **Indeed, He**

begins creation and then repeats it, he said: He brings it to life, then causes it to die, then brings it to life.

Tafsir al-Baghawi

4- "To Him is your return, all of you. The promise of God is true," true, without breaking it. It is in the accusative case as a source, meaning: He promised you a true promise. **Indeed, He begins creation and then repeats it**, meaning: He revives them from the beginning, then causes them to die, then revives them. The general reading is: *Indeed* with a kasra on the alif as a resumption. Abu Ja'far read it with a fatha, meaning that **He rewards those who believe and do righteous deeds with justice**, with fairness. **And those who disbelieve will have a drink of scalding water**, hot water that has reached its boiling point, **and a painful punishment because they used to disbelieve**.

Tafsir al-Baidawi

4. **To Him is your return all together** by death or resurrection, not to anyone else, so prepare to meet Him. **The promise of God** is a source that confirms itself because His saying **To Him is your return and from God**. "Truly is another source that confirms something else, which is what is indicated by The promise of God He begins creation and then repeats it" after its beginning and destruction. "That He may reward those who believe and do righteous deeds with justice" meaning with His justice or with their justice and their standing on justice in their affairs or with their faith because it is the upright justice, just as polytheism is a great injustice and it is the most appropriate to contrast His saying: "And those who disbelieve will have a drink of scalding water and a painful punishment for what they used to disbelieve" because its meaning is that He may reward those who disbelieve with a drink of scalding water and a painful punishment because of their disbelief, but it was changed to emphasize their deserving of punishment and to draw attention to the fact that what is intended by the beginning and the return is reward and the punishment is an occurrence, and that the Almighty undertakes to reward the believers with what befits His kindness and generosity, and therefore He did not He appoints him, and as for the punishment of the unbelievers, it is as if it were a disease brought upon them by their bad belief and the evil of their actions. And a verse like the explanation for the saying of the Most High: **To Him is your return, all of you**, for since the purpose of the beginning and the end was that God would reward those charged with responsibility for their deeds, then the return of all to Him was inevitably, and this is supported by the reading of the one who read **that He begins** with the fat-ha, meaning because it is permissible for it to be accusative or nominative by what **the promise of God** was accusative or by what *truth* was accusative.

Surat Yunus 10:4

To Him is your return, all together. The promise of God is true. Indeed, He begins creation and then repeats it, that He may reward those who believe and do righteous deeds with justice. But those who disbelieve - for them is a drink of scalding water and a painful punishment for what they used to disbelieve.

Surat Yunus 10:5

It is He who made the sun a shining light and the moon a light and determined for it phases - that you may know the number of years and the account. God did not create this except in truth. He details the verses for a people who know.

Tafsir al-Jalalayn

5 - **It is He who made the sun a radiance** with radiance, that is, light **and the moon a light and measured for it** in terms of its course *mansions* twenty-eight nights of every month, a mansion out of twenty-eight, and it is hidden for two nights if the month is thirty days or a night if it is twenty-nine days **that you may know** thereby (the number of years and the reckoning. God did not create that) mentioned **except in truth** not in vain, exalted be He above that **He details** with the ya and the nun, He clarifies **the signs for a people who know** who ponder.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Your Lord is God who created the heavens and the earth, **It is He who made the sun a radiance**, during the day, **and the moon a light**, at night. The meaning of that is: He is the One who illuminated the sun and lit up the moon, **and determined for it phases**, meaning: He decreed for it and made it phases, which it does not exceed or fall short of, in one state forever.

He said: **And its measure is mansions**, so he made it unique, and he mentioned **the sun and the moon**, so there are two aspects to that:

One of them: that the *ha* in his saying: **and His measure** refers specifically to the moon, because the passing of months and years is known by the crescent moons, not by the sun.

The other: that he was satisfied with mentioning one of them over the other, as he said in another place: **And God and His Messenger are more deserving that they should be pleased** (al-Tawbah 9:62), and as the poet said:

He threw me into a matter that my father and I were innocent of, and he threw me into a deep hole

And His statement: **That you may know the number of years and the reckoning**, meaning: And the measure of that in stages, **that you may know**, you people, **the number of years**, the entry of what enters from them, or the expiration of what is to come from them, and their reckoning, meaning: and the reckoning of the times of the years, and the number of their days, and the reckoning of the hours of their days, **God did not create that except in truth**, meaning: He, the Most High, says: God did not create the sun and the moon and their stages except in truth. The Truth, the Most High, says: He says: All of that is in truth alone, without help

or partner, **He details the verses**, meaning: He clarifies the arguments and proofs, **for a people who know**, if they ponder them, the truth of the Oneness of God, and the truth of what Muhammad, may God bless him and grant him peace, calls them to, of rejecting rivals and disavowing idols.

Tafsir al-Qurtubi

The Almighty said: **It is He who made the sun a radiance** two objects, meaning bright, and it is not feminine because it is a source, or having radiance, **and the moon a light** is a conjunction, meaning illuminating, or having light, so radiance is that which illuminates things, and light is that which reveals and conceals, because it is from fire from the same root. And radiance is the plural of light, like whips and basins are the plural of whip and basin. Qanbal read from Ibn Kathir *dia'a* with a hamza on the ya', but there is no basis for this, because its ya' was an open waw and it is the 'ayn of the verb, its root is *dawa'*, so it was changed and made a ya' as it was made in fasting and standing. Al-Mahdawi said: Whoever reads *dia'a* with a hamza, it is inverted, the hamza that comes after the alif was brought forward so it came before the alif so it became *dhay'aya*, then the ya' was changed to a hamza because it came after an extra alif. Likewise, if you consider that the Ya' when it is delayed returns to the Waw from which it was changed, then it is also changed to a Hamza, so its weight is *Fala'*, changed from *Fa'al*. It is said: The sun and the moon shine their faces for the people of the seven heavens and their backs for the people of the seven earths.

The Almighty said: **And He has destined for him mansions**. That is, he has mansions, or He has destined for him mansions. Then it was said: The meaning is He has destined for them both, so He made it singular for brevity and abbreviation, as He said: **And when they see a transaction or amusement, they disperse to it** (al-Jumuah 62:11). And as He said:

We are satisfied with what we have and you are satisfied with what you have, but the opinion differs

It was said: The information is about the moon alone, since it is used to count the months upon which transactions and the like are done, as mentioned previously in Surat Al-Baqarah. And in Surat Ya-Sin 36: **And the moon - We have measured for it phases** (Ya-Sin 36:39) meaning according to the number of the month, which is twenty-eight phases. And two days for the waning and the new moon, and there its explanation will come.

God Almighty says: **That you may know the number of years and the reckoning**. Ibn Abbas said: If He made two suns, one during the day and one during the night, in which there is neither darkness nor night, He would not know the number of years and the reckoning of months. The singular of *years* is *sanah*, and some Arabs say *sanawat* in the plural. Some of them say *sanhat*. The diminutive is *saniyah* and *saniyah*.

God Almighty says: **God did not create this except in truth**. That is, God Almighty did not intend by creating this except wisdom and correctness, and to

Surat Yunus 10:5

It is He who made the sun a shining light and the moon a light and determined for it phases - that you may know the number of years and the account. God did not create this except in truth. He details the verses for a people who know.

demonstrate His creation and wisdom, and to indicate His power and knowledge, and so that every soul may be rewarded for what it has earned. This is the truth.

The Almighty says: **He details the verses for a people who know.** The detailing of the verses is their clarification to prove His Almighty power, because the night is distinguished by its darkness and the day by its light without them being entitled to it or obligatory, so this is evidence for them that it is by the will of the one who wills. Ibn Kathir, Abu Amr, Hafs, and Yaquub read *yafasil* with a *ya*, and Abu Ubaid and Abu Hatim chose it, because of what was said before it: **God did not create this except with truth and after it and what God created in the heavens and the earth**, so it follows it. Ibn al-Sumaiqa' read *tafasil* with a damma on the ta' and a fatha on the sad as a passive verb, and *ayat* as a nominative. The rest read *nafasil* with a *noon* as a sign of glorification.

Tafsir Ibn Kathir

The Almighty tells us about the signs He created that indicate the perfection of His power and the greatness of His authority, that He made the ray emanating from the mass of the sun a light and made the ray of the moon a light. This is one art and this is another art, so He differentiated between them so that they would not be confused. He made the power of the sun during the day and the power of the moon during the night, and He determined the phases of the moon. At first it appears small, then its light and mass increase until it becomes full and its fullness is complete. Then it begins to decrease until it returns to its original state in the completion of a month, as the Almighty said: "And the moon - We have determined for it phases until it returns [like] an old dried date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And the Almighty said:

And the sun and the moon by calculation. And His saying in this noble verse: **And He determined for it** meaning the moon **phases that you may know the number of years and the reckoning.** So by the sun the days are known and by the course of the moon the months and years are known. **God did not create that except in truth.** That is, He did not create it in vain, but He has a great wisdom in that and a conclusive proof. And as the Almighty said: "And We did not create the heaven and the earth and all that is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire." And the Almighty said: "Did you think that We created you in vain and that to Us you would not be returned? So exalted is God, the True King. There is no god but He, Lord of the Noble Throne." And His statement: **We detail the verses** means We explain the arguments and evidence **for a people who know.** And His statement: **Indeed, in the alternation of the night and the day** means their succession, when one comes, the other goes and when the other goes, the other comes, and it does not delay it at all, as the Almighty said: **The**

night covers the day, pursuing it rapidly. And He said: **It is not for the sun to overtake the moon** the verse.

And the Almighty said: **He who splits the dawn and makes the night for rest** 3:10, and His saying: **And what God has created in the heavens and the earth** 3:10, meaning of the signs indicating His greatness, the Almighty, as He said: **And how many a sign is there in the heavens and the earth** 3:10, and His saying: "Say, 'Look at what is in the heavens and the earth. But signs and warners do not avail a people who do not believe'" 3:10, and He said: **Have they not seen what is before them and what is behind them of the heaven and the earth?** 3:10, and He said: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding** 3:10, meaning of the intellects. And He said here: **Signs for a people who fear God** 3:10, meaning of the punishment, wrath, and torment of God.

Fath al-Qadir

Here he mentioned some of his blessings upon those who are accountable, which are what proves his existence, unity, power, knowledge and wisdom by perfecting his creation in these two lights that alternate continuously after he mentioned before this his creation of the heavens and the earth, his establishment on the throne and other things. And the light is said to be the plural of light like whips and pools. Qanbal read from Ibn Kathir *light* by making the ya a hamza with the hamza, and there is no basis for this because its ya was an open waw, and its original is light but it was changed to a ya because of the kasra of what preceded it. Al-Mahdawi said: Whoever reads *Ḍiyā'* with a hamzah, it is inverted. The hamzah that comes after the alif was brought forward, so it came before the alif, then the ya' was changed to a hamzah. It is better for *Ḍiyā'* to be a verbal noun, not a plural, like *qāma yaqūm qiyamān*, and *sāma yāsūm sāyāman*. It is necessary to estimate an adjective: that is, He made the sun *Ḍiyā'* and the moon *Ḍiyā'*, unless it is interpreted as an exaggeration, as if they made the *Ḍiyā'* and *Ḍiyā'* themselves. It was said: *Ḍiyā'* is stronger than *Ḍiyā'*, and it was said: *Ḍiyā'* is what is intrinsic, and *Ḍiyā'* is what is incidental. Hence, the sages said: The light of the moon is derived from the light of the sun. His saying: 5- **And its measure is mansions** meaning the measure of its journey in mansions, or its measure is with mansions, and the pronoun refers to the moon, and the mansions of al-Qamar 54: are the distance it travels in a day and a night with its own movement, and their total is twenty-eight and they are well-known, the moon descends in each night of them a mansion that it does not exceed, so it appears small in the first of its mansions, then it grows little by little until it appears full, and if it is in the last of its mansions it thins and becomes curved, then it is hidden for two nights if the month is full, or one night if it is deficient, and the discussion of this is long. We have compiled a

separate letter in response to a question that some scholars brought to us. It was said: The pronoun refers to each one of the sun and the moon, as was said in the Almighty's saying: **And when they see a transaction or amusement, they disperse to it.** And in the saying of the poet:

We are satisfied with what we have and you are satisfied with what you have, but the opinion differs

We have already presented the investigation of this in what preceded this interpretation, and it is better to refer the pronoun to the moon alone, as in the Almighty's saying: **And the moon - We have determined for it phases.** Then He mentioned some of the benefits related to this determination, saying: **That you may know the number of years and the reckoning.** For in knowledge of the number of years there are countless religious and worldly interests, and in knowledge of the reckoning of the months, days, and nights there is that which is not hidden, and were it not for this determination that God Almighty determined, people would not have known about that nor would they have known what many of their interests are related to it. The year is made up of twelve months, and the month is made up of thirty days if it is complete, and the day is made up of known hours, which are twenty-four hours for the night and day, each of which may have twelve hours on the days of equinox, and one of them is more than the other on the days of increase and decrease, and the difference between the solar and lunar year is well known, then the Almighty explained that He did not create the sun and the moon and the difference in those conditions except with truth and correctness, not falsehood and frivolity, so the reference in His saying: *that* is to what was mentioned before it, and the exception is emptied of the most general conditions, and the meaning of detailing the verses is to clarify them, and what is meant by the verses of creation or revelation or their combination, and these verses of creation mentioned here are primarily included in that. Ibn Kathir, Abu Amr, Hafis, and Ya'qub read *yafsa* with the lower case. Ibn al-Samif' read *tafsa* with the upper case in the passive form. The rest read it with the letter noon. Abu Ubaid and Abu Hatim chose the first reading, and perhaps the reason for this choice is that before this verb, **God did not create this except with truth**, and after it, **And God did not create in the heavens and the earth.**

Tafsir al-Baghawi

5- **It is He who made the sun a radiance** during the day, **and the moon a light** at night. It was said: He made the sun a source of radiance, and the moon a source of light, **and determined for it phases** meaning: He determined for it phases, meaning He prepared for it phases that it cannot exceed or fall short of, and He did not say: He determined them both.

It was said: The estimation of the houses refers to them both, but he was satisfied with mentioning one of them, as he said: **And God and His Messenger are more deserving that they should please Him** (al-Tawbah 9:62).

It was said: It refers to the moon specifically because the moon is used to determine the passing of months and years, not the sun.

The lunar mansions are twenty-eight, and their names are: Ash-Shartayn, Al-Batina, Ash-Tharyaa, Ash-Dabaran, Ash-Haq'ah, Ash-Hana'ah, Ash-Dhira', An-Nasr, Ash-Tawf, Ash-Jabha, Az-Zubrah, Ash-Sarfa, Ash-Awa', Ash-Samak, Ash-Ghafr, Ash-Zubani, Ash-Iklil, Ash-Qalb, Ash-Shula, Ash-Na'ayim, Ash-Baldah, Sa'd Adh-Dhabih, Sa'd Bal'a, Sa'd As-Su'ud, Sa'd Al-Akhbiya, Far' Ad-Dulu Al-Muqaddam, Far' Ad-Dulu Al-Muqaddam, and Batn Al-Hut.

These houses are divided into twelve zodiac signs: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.

Each sign has two houses and a third of a house. The moon descends into one of these houses every night, and is hidden for two nights if the month is thirty, and for one night if it is twenty-nine. Thus, those houses are formed, and the sun's position in each house is thirteen days, so the end of the year occurs with its end.

The Almighty said: **That you may know the number of years**, meaning: the number of mansions. **That you may know the number of years**, their beginning and end, **and the reckoning**, meaning: the reckoning of months, days, and hours. **God did not create that**, referring it back to creation and estimation. If He had referred it back to the mentioned entities, He would have said: those. **Except with truth**, meaning: He did not create it in vain, but rather to show His creation and indicate His power. **He details the signs for a people who know**, Ibn Kathir, Abu Amr, Hafis, and Ya'qub read: **He details** with a *ya*, because of His saying: **He did not create**. The rest read: **He details** with a *noon* for emphasis.

Tafsir al-Baidawi

5. **He is the One who made the sun a radiance** meaning having a radiance, and it is a verbal noun like *qiyam* or the plural of light like whips and whips, and the *ya* in it is a change from the waw. Ibn Kathir read with the narration of Qanbal here and in *Al-Anbiya* and in *Al-Qasas* *dhi'aa*) with two hamzas on the heart by placing the lam before the 'ayn. ?? **And the moon is a light** meaning having a light or it was called light for emphasis and it is more general than light as you know, and it was said that what is in itself is light and what is the accident is light, and God Almighty pointed out with that that He created the sun radiant in itself and the moon radiant by accident facing the sun and acquiring from it. **And He has destined for it mansions**. The pronoun refers to each one, meaning He has destined for the journey of each one of them to mansions, or He has destined for it to have mansions or for the moon, and He singled it out for mention because of the speed of its journey and the meanings of its mansions and the connection of the rulings of the Shari'ah to it. Therefore, He explained it by saying: **That you may know the number of years and the reckoning**. The

Surat Yunus 10:5

It is He who made the sun a shining light and the moon a light and determined for it phases - that you may know the number of years and the account. God did not create this except in truth. He details the verses for a people who know.

reckoning of times of the months and days in your dealings and actions. **God did not create this except with the truth.** Except that it is mixed with the truth, taking into account the requirements of perfect wisdom. **He details the verses for a people who know.** For they are the ones who benefit from contemplating them. Ibn Kathir, the two Basrans, and Hafs read *yafsa*/with a ya.

Surat Yunus 10:6

Indeed, in the alternation of the night and the day and in what God has created in the heavens and the earth are signs for a people who fear God.

Tafsir al-Jalalayn

6 - **Indeed, in the alternation of the night and the day** in going and coming, increase and decrease **and in what God has created in the heavens** of angels, the sun, the moon, the stars, and other things **and the earth** in the earth of animals, mountains, seas, rivers, trees, and other things **are signs** indications of His Almighty power **for a people who fear God** who believe. He singled them out for mention because they are the ones who benefit from it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, alerting His servants to the place of evidence of His Lordship, and that He is the Creator of everything below Him: Indeed, in the succession of night to day, and the succession of day to night, when this goes, this comes, and when this comes, this goes, and in what God created in the heavens of the sun, moon, and stars, and in the earth of the wonders of creation indicating that they have a Creator like none other, **are signs**, meaning: clear proofs, arguments, and signs, **for a people who fear God**, so they fear His threat, and dread His punishment for sincerely worshipping their Lord.

If someone says: First, is there any evidence in what God created in the heavens and the earth of its Creator except for those who fear God?

It was said: In that is clear evidence of its Creator for everyone whose nature is sound and whose heart is free from defects. And the report was not intended to indicate that it is evidence for whoever has made his soul feel fear of God, but rather its meaning is: Indeed in that are signs for whoever fears God's punishment, and his desires do not lead him to go against what is clear to him of the truth, because that indicates to everyone with a sound nature that he has a Manager who deserves to be worshipped, not anyone else of gods and rivals.

Tafsir al-Qurtubi

Its meaning was presented in Al-Baqarah and elsewhere, and praise be to God. It has been said that the reason for its revelation was that the people of Mecca asked for a sign, so He directed them to contemplate and consider His creations, as Ibn Abbas said. **For a people who fear** meaning polytheism. As for the one who associates partners with God and does not provide evidence, then the verse is not a sign for him.

Tafsir Ibn Kathir

The Almighty tells us about the signs He created that indicate the perfection of His power and the greatness of His authority, that He made the ray emanating from the mass of the sun a light and made the ray of the moon a light. This is one art and this is another art, so He differentiated between them so that they would not be confused. He made the power of the sun during the day and the power of the moon during the night, and He determined the phases of the moon. At first it appears small, then its light and mass increase until it becomes full and its fullness is complete. Then it begins to decrease until it returns to its original state in the completion of a month, as the Almighty said: "And the moon - We have determined for it phases until it returns [like] an old dried date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And the Almighty said: **And the sun and the moon by calculation.** And His saying in this noble verse: **And He determined for it** meaning the moon **phases that you may know the number of years and the reckoning.** So by the sun the days are known and by the course of the moon the months and years are known. **God did not create that except in truth.** That is, He did not create it in vain, but He has a great wisdom in that and a conclusive proof. And as the Almighty said: "And We did not create the heaven and the earth and all that is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire." And the Almighty said: "Did you think that We created you in vain and that to Us you would not be returned? So exalted is God, the True King. There is no god but He, Lord of the Noble Throne." And His statement: **We detail the verses** means We explain the arguments and evidence **for a people who know.** And His statement: **Indeed, in the alternation of the night and the day** means their succession, when one comes, the other goes and when the other goes, the other comes, and it does not delay it at all, as the Almighty said: **The night covers the day, pursuing it rapidly.** And He said: **It is not for the sun to overtake the moon** the verse.

And the Almighty said: **He who splits the dawn and makes the night for rest** 3:10, and His saying: **And what God has created in the heavens and the earth** 3:10, meaning of the signs indicating His greatness, the Almighty, as He said: **And how many a sign is there in the heavens and the earth** 3:10, and His saying: "Say, 'Look at what is in the heavens and the earth. But signs and warners do not avail a people who do not believe'" 3:10, and He said: **Have they not seen what is before them and what is behind them of the heaven and the earth?** 3:10, and He said: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding** 3:10, meaning of the intellects. And He said here: **Signs for a people who fear God** 3:10, meaning of the punishment, wrath, and torment of God.

Fath al-Qadir

Then God, the Almighty, mentioned the benefits that

Surat Yunus 10:6

Indeed, in the alternation of the night and the day and in what God has created in the heavens and the earth are signs for a people who fear God.

come from the alternation of night and day and what He created in the heavens and the earth of those creatures, saying: 6- **Indeed, in the alternation of night and day and in what God has created in the heavens and the earth are signs for a people who fear God.** That is, those who fear God, the Almighty, and avoid His disobedience. He singled them out with these signs because they are the ones who contemplate and reflect on the creations of God, the Almighty, in order to avoid falling into anything that contradicts the will of God, the Almighty, and in view of the consequences of their affair, and what will benefit them in their afterlife. Al-Qaffal said: Whoever ponders these conditions will know that the world was created for people to remain in it, and that its Creator and their Creator did not neglect them, but rather made it a place of work for them. If this is the case, then there must be commands and prohibitions.

Ibn Abi Hatim and Abu Sheikh narrated on the authority of Al-Suddi regarding the words of God the Almighty: **He made the sun a shining light and the moon a light**, he said: He did not make the sun like the moon so that night could be distinguished from day, which is His words: **Then We erased the sign of the night**, the verse. Abu Sheikh and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse: Their faces are toward the heavens, and their backs are toward the earth. Ibn Mardawayh narrated something similar on the authority of Abdullah bin Amr. Abu Sheikh narrated on the authority of Khalifa Al-Abdi, he said: If God the Blessed and Exalted were not worshipped except by seeing Him, no one would worship Him. But the believers pondered the coming of this night when it came and filled everything and covered everything, and the coming of the power of the day when it came and erased the power of the night, and the clouds controlled between the sky and the earth, and the stars, and the winter and summer, so by God, the believers continued to ponder over what their Lord the Blessed and Exalted created until their hearts were certain of their Lord.

Tafsir al-Baghawi

6- **Indeed, in the alternation of the night and the day and in what God has created in the heavens and the earth are signs for a people who fear God.**

Tafsir al-Baidawi

6. **Indeed, in the alternation of the night and the day and in what God has created in the heavens and the earth** of the types of beings. **There are signs** of the existence of the Creator, His unity, the perfection of His knowledge and His power. **For a people who fear** the consequences, for it prompts them to think and reflect.

Surat Yunus 10:7

Indeed, those who do not expect to meet Us and are satisfied with the life of this world and feel secure in it and those who are heedless of Our signs

Tafsir al-Jalalayn

7 - **Indeed, those who do not expect to meet Us** with the Resurrection **and are satisfied with the life of this world** instead of the Hereafter because they deny it **and are content with it** are content with it **and who are heedless of Our signs** the proofs of Our Oneness () abandoning contemplation of them

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Those who do not fear meeting Us on the Day of Resurrection are therefore deniers of reward and punishment, competing in the adornments and decorations of this world, satisfied with it in exchange for the Hereafter, reassured and at ease with it. And those who are heedless of the signs of God - which are His proofs of His Oneness and His arguments for His servants in the sincerity of worship to Him - are turning away from them and distracted, not contemplating them with the contemplation of a sincere person, so that they may know through them the truth of what they have guided them to, and they may know through them the length of time they have been residing in them.

Tafsir al-Qurtubi

The Almighty says: **Indeed, those who do not expect to meet Us** hope and fear, and from this the poet said:

If a bee stings him, he does not want to be stung by it and he stays in a house full of honey bees.

It was said that they hope and desire, and from it is the saying of another:

I hope that the Banu Marwan will listen to me and obey me, and my people Tamim and the desert will follow me.

Hope can mean fear and greed, meaning they do not fear punishment nor hope for reward. And making the encounter of punishment and reward an encounter with God is an exaltation of them. It was said: The encounter is taken literally, which is seeing, meaning they do not hope to see us. Some scholars said: Hope does not mean fear except with denial, like the Almighty's saying: **What is the matter with you that you do not have reverence for God?** (Nuh 71:13). Some of them said: Rather, it occurs with its meaning in every place where the meaning indicates it.

The Almighty said: **And were content with the life of this world** meaning they were content with it in

exchange for the Hereafter, so they worked for it. **And were reassured by it** meaning they were happy with it and were content with it. The root of *itmaana* is *itmaana* **rest assured**, so its *mim* was brought forward and a *nun* and an *alif* were added, as mentioned by Al-Gharnawi. **And those who are heedless of Our signs** meaning of Our evidence **and do not consider or reflect**.

Tafsir Ibn Kathir

God the Almighty says, informing about the state of the wretched ones who disbelieved in meeting God on the Day of Resurrection and do not expect anything in meeting Him, and were satisfied with this worldly life and their souls were reassured by it. Al-Hasan said: By God, they did not adorn it or elevate it until they were satisfied with it, and they are heedless of God's cosmic signs, so they do not contemplate them, and of the religious signs, so they do not obey them. Indeed, their abode on the Day of Resurrection is the Fire, a reward for what they used to earn in their worldly life of sins, transgressions, and crimes, along with what they are in of disbelief in God, His Messenger, and the Last Day.

Fath al-Qadir

God Almighty has begun to explain the conditions of those who do not believe in the afterlife, and those who do believe in it, and He has presented the group that did not believe, because the speech in this Surah is with the disbelievers who are amazed by what is not amazed, and neglect to look and think about what should not be neglected, which is seen by every living being throughout his life, so neglecting to look and think honestly results in: not believing in the afterlife, and the meaning of hope here is fear, and from it the poet said:

If a bee stings him, he does not want to be stung by it and he stays in a house full of honey bees.

It was said that they hope: they covet, and from this is the saying of the poet:

Do you hope that the Banu Marwan will listen to me and obey me, while my people are Tamim and the desert is behind me?

The meaning according to the first is that they do not fear punishment, and according to the second is that they do not hope for reward if what is meant by the meeting is not its reality. If what is meant by it is its reality, then the meaning is: they do not fear seeing Us or do not hope to see Us. It was said that what is meant by hope here is expectation, so fear and hope are included under it, so the meaning is **they do not hope to meet Us** they do not expect to meet Us, so they do not fear it or hope for it. **And they are satisfied with the life of this world** meaning they are satisfied with it in disregard of the Hereafter, so they work for it. **And they are reassured by it** meaning their souls are at peace with it and they are happy with it. **And those who are heedless of Our signs** they do not consider them or reflect on them.

Surat Yunus 10:7

Indeed, those who do not expect to meet Us and are satisfied with the life of this world and feel secure in it and those who are heedless of Our signs

Tafsir al-Baghawi

7- **Indeed, those who do not expect to meet Us**, meaning: do not fear Our punishment nor do they expect Our reward. Hope can mean fear and greed, **and are satisfied with the life of this world**, so they chose it and worked for it, **and are content with it**: they are content with it. **And those who are heedless of Our signs**, meaning: heedless of Our evidence and do not take heed. Ibn Abbas, may God be pleased with him, said: They are heedless and turn away from Our signs about Muhammad, may God bless him and grant him peace, and the Qur'an.

Tafsir al-Baidawi

7. **Those who do not expect to meet Us** do not expect it because they deny the resurrection and are distracted by the tangibles from what is beyond them. **And are content with the life of this world** rather than the Hereafter because they are heedless of it. **And are reassured by it** and are content with it, limiting their concern to its pleasures and decorations, or they dwell in it as one who is not disturbed by it. **And those who are heedless of Our signs** do not reflect on them because they are engrossed in what contradicts them. The conjunction is either to distinguish the two descriptions and to draw attention to the fact that the threat is for combining heedlessness of the signs completely and engrossment in desires to the point that they do not even cross their minds, or to distinguish the two groups. What is meant by the first is those who deny the resurrection and see nothing but the life of this world, and by the last is those who are distracted by the love of the present from contemplating the hereafter and preparing for it.

Surat Yunus 10:8

Those will be the abode of the Fire because of what they used to earn.

Tafsir al-Jalalayn

8 - **Their abode is the Fire because of what they used to earn** of polytheism and sins.

Tafsir al-Suyuti

Tafsir al-Tabari

Their abode is the Fire, God Almighty says: Those who have this description, **their abode**, their destiny is the Fire of Hell in the Hereafter, **because of what they used to earn**, in this world of sins and crimes, and the evil deeds they committed.

The Arabs say: **So-and-so does not fear so-and-so**, if he does not fear him. From this is the saying of God Almighty: **What is the matter with you that you do not have reverence for God?** (Nuh: 13), and from this is the saying of Abu Dhu'ayb:

If a bee stings him, he does not want to be stung by it and he stays in a house full of honey bees.

And the people of interpretation said something similar to what we said about that.

Who said that?

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: **And they are content with it**, he said: It is like His saying: **Whoever desires the life of this world and its adornments, We fully repay them for their deeds therein** (Hud 11:15).

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, regarding his statement: **Indeed, those who do not expect to meet Us and are satisfied with the life of this world and feel secure in it**, he said: It is like his statement: **Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein** (Hud 11:15).

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.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: His statement, **Indeed, those who do not expect to meet Us and are satisfied with the life of this world and feel secure in it, and those who are heedless of Our signs**, he said: If you wish, you will see a worldly person who rejoices in it, is saddened by it, is angry with it, and is pleased with it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Indeed, those who do not expect to meet Us and are satisfied with the life**

of this world and feel secure in it, the entire verse, he said: These are the people of disbelief. Then he said: **Those - their refuge is the Fire for what they used to earn.**

Tafsir al-Qurtubi

Their abode means their place of residence and their abode. **The Fire is for what they used to earn** meaning disbelief and denial.

Tafsir Ibn Kathir

God the Almighty says, informing about the state of the wretched ones who disbelieved in meeting God on the Day of Resurrection and do not expect anything in meeting Him, and were satisfied with this worldly life and their souls were reassured by it. Al-Hasan said: By God, they did not adorn it or elevate it until they were satisfied with it, and they are heedless of God's cosmic signs, so they do not contemplate them, and of the religious signs, so they do not obey them. Indeed, their abode on the Day of Resurrection is the Fire, a reward for what they used to earn in their worldly life of sins, transgressions, and crimes, along with what they are in of disbelief in God, His Messenger, and the Last Day.

Fath al-Qadir

8- **Their abode** meaning their place of residence and dwelling is the Fire, and the reference is to those who have the previous characteristics of lack of hope, and the attainment of contentment and reassurance, and heedlessness **for what they used to earn** meaning because of what they used to earn of disbelief and denial of the afterlife. This is the state of those who do not believe in the afterlife.

Tafsir al-Baghawi

8- **Their abode is the Fire because of what they used to earn**, of disbelief and denial.

Tafsir al-Baidawi

8. **Their abode is the Fire for what they used to earn** for what they persisted in and practiced of sins.

Surat Yunus 10:9

Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in gardens of pleasure.

Surat Yunus 10:9

Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in gardens of pleasure.

Tafsir al-Jalalayn

9 - **Indeed, those who believe and do righteous deeds - their Lord will guide them** He will direct them **through their faith** in Him by making for them a light by which they will be guided on the Day of Resurrection **Beneath them rivers will flow in Gardens of Delight**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **Indeed, those who have believed and done righteous deeds**, that is, those who believed in God and His Messenger, **and done righteous deeds**, that is, the work of obeying God and adhering to His command, **their Lord will guide them by their faith**, that is, their Lord will guide them by their faith in Him, to Paradise as:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, his statement: "Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in Gardens of Delight." It has reached us that the Prophet of God, may God bless him and grant him peace, said: "When a believer emerges from his grave, his deeds will be presented to him in a beautiful form, and he will say to him: Who are you? By God, I see you are a man of truth! He will say: I am your deeds! So it will be a light and a guide for him to Paradise. As for the disbeliever, when he emerges from his grave, his deeds will be presented to him in a bad form and a bad sign, and he will say: Who are you? By God, I see you are a bad man! He will say: I am your deeds! So he will be taken away until he enters the Fire."

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: **Their Lord guides them by their faith**, he said: It will be a light for them by which they walk.

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.

... He said, Ishaq told us, Ibn Abi Ja'far told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

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, similarly. Ibn Jurayj said: **Their Lord will guide them by their faith**, he

said: His deeds will be presented to him in a beautiful form and a pleasant smell, and he will confront his companion and give him good report of every good thing, and he will say to him: Who are you? He will say: I am your deeds! Then He will make a light for him from before him until he enters Paradise. That is His statement: **Their Lord will guide them by their faith**. As for the disbeliever, his deeds will be presented to him in a bad form and a foul smell, and he will stick to his companion and cling to him until he throws him into the Fire.

Others said: The meaning of this is: By their faith, their Lord guides them to His religion. He says: By their belief, He guided them.

Who said that?

...

And His statement: **Rivers flow beneath them**, means: Rivers of Paradise flow beneath these believers, whose description God Almighty has described. **In gardens of pleasure**, means: in orchards of pleasure, with which God has blessed the people of His obedience and faith in Him.

If someone were to say: How is it said: **Rivers flow beneath them**, when God Almighty described the rivers of Paradise throughout the Qur'an as flowing beneath the gardens? How can rivers flow beneath them, unless they are above ground and rivers flow beneath the ground? And this is not a description of the rivers of Paradise, because their description is that they flow on the surface of the earth, not in trenches?

It was said: The meaning of that is different from what you have said, but rather the meaning of that is: the rivers flow from below them to what is before them in the gardens of bliss, and that is similar to the statement of God: **Your Lord has placed beneath you a stream** (Maryam 19:24). And it is known that He did not place the *stream* beneath it while it was a base on it - since the *stream* is the canal - but rather He meant by it: He placed it below it in front of it, and as God, the Most High, said, informing about what Pharaoh said: **Is not the kingdom of Egypt mine, and these rivers flowing beneath me?** (al-Zukhruf 43:51), meaning: below me, in front of me.

Tafsir al-Qurtubi

The Almighty said: **Indeed, those who have believed meaning have been truthful. And done righteous deeds - their Lord will guide them because of their faith** meaning He will increase their guidance, as He said: **And those who are guided - He will increase them in guidance** (Muhammad 47:17). It was said: Their Lord will guide them because of their faith to a place beneath which rivers flow. Abu Rawq said: Their Lord will guide them because of their faith to Paradise. Atiyah said: He will guide them, reward them and recompense them. Mujahid said: Their Lord will guide them with light on the path to Paradise, He will make

for them a light by which they walk. It is narrated from the Prophet, may God bless him and grant him peace, what strengthens this, that he said:

"The believer receives his deeds in the best possible way, so they comfort him and guide him. The unbeliever receives his deeds in the worst possible way, so they alienate him and lead him astray." This is the meaning of the hadith. Ibn Jurayj said: He makes their deeds a guide for them. Al-Hasan: He guides them and has mercy on them.

The Almighty says: **Underneath which rivers flow.** It was said: There is an omitted *waw* in the speech, meaning: and it flows beneath them, meaning beneath their gardens. It was also said: beneath their beds, and this is better for recreation and entertainment.

Tafsir Ibn Kathir

This is report about the state of the happy ones who believed in God and believed the messengers and complied with what they were commanded to do and did righteous deeds, that He will guide them through their faith. It is possible that the preposition *baa* here is causal, so its meaning is that because of their faith in this world, God will guide them on the Day of Resurrection on the straight path until they cross it and are saved to Paradise. It is possible that it is for assistance, as Mujahid said in his statement: **Their Lord will guide them through their faith.** He said: It will be a light for them by which they walk. Ibn Jurayj said about the verse: His deeds will be presented to him in a beautiful form and a pleasant scent when he rises from his grave, confronting his companion and giving him good report of all that is good, saying to him: Who are you? He will say: I am your work. He will make a light for him before him until he enters Paradise. This is what the Most High said: **Their Lord guides them by their faith.** As for the disbeliever, his work will appear to him in a bad form and a foul odor, so it will cling to its owner and stick to him until it throws him into the Fire. Something similar was narrated from Qatadah in a mursal form, and God knows best. His statement: "Their call therein will be: 'Glory be to You, O God.'" And their greeting therein will be: 'Peace.' And their final call will be: 'Praise be to God, Lord of the worlds.'" That is, this is the state of the people of Paradise. Ibn Jurayj said: I was informed that His statement: "Their call therein will be: 'Glory be to You, O God.'" He said: When a bird passes by them desiring it, they will say: **Glory be to You, O God.** And this is their call. Then the angel will bring them what they desire and greet them, and they will respond to him. This is what He said: "And their greeting therein will be: 'Peace.'" He said: When they eat, they will praise God. This is what He said: "And their final call will be: 'Praise be to God, Lord of the worlds.'"

Muqatil ibn Hayyan said: When the people of Paradise want to supplicate for food, one of them will say, **Glory be to You, O God.** He said, **Then ten thousand servants will stand over one of them, and each servant will have a golden plate containing food that the other does not have.** He said, **So he will eat from all of them.** Sufyan al-Thawri said: When one of them wants to

supplicate for something, he will say, **Glory be to You, O God.** This verse is similar to His statement, "Their greeting on the Day they meet Him will be, 'Peace.'" And His statement: "They will hear therein no idle talk or sinful speech, but only the word, 'Peace, peace,'" and His statement: "Peace, a word from a Merciful Lord," and His statement: "And the angels will enter upon them from every gate, 'Peace be upon you,'" and the verse, and His statement: **And their final call will be, 'Praise be to God, Lord of the worlds,'** this indicates that He, the Most High, is the One Who is praised forever, the One Who is worshipped throughout all eternity. For this reason, He praised Himself at the beginning of His creation and its continuation, and at the beginning of His Book and at the beginning of His revelation, where He, the Most High, says: **Praise be to God, Who has sent down to His servant the Book,** "Praise be to God, Who created the heavens and the earth," and other states that would take too long to list, and that He is the One Who is praised in this world and the next, in this life and in the hereafter, and in all states. For this reason, it is stated in the hadith: **The people of Paradise are inspired to glorify and praise as they are inspired to breathe.** This is only because they see the increase of God's blessings upon them, which are repeated and reinstated and increase, and they have no end or duration, for there is no god but Him and no lord but Him.

Fath al-Qadir

As for the state of those who believe in Him, He, the Almighty, has explained it by saying: 9- **Indeed, those who have believed** meaning, have done the faith that God has asked of them because of what they have done of contemplation and consideration regarding the verses mentioned above, **and done righteous deeds** that faith requires, which is what God has prescribed for His believing servants, **their Lord will guide them because of their faith** meaning, He will provide them with guidance because of this faith combined with righteous deeds, and thus they will reach Paradise. The phrase **rivers flow beneath them** is a new sentence, or a second piece of report, or in the accusative case as a state. The meaning of **beneath them** is from beneath their gardens or from before them because they are on raised couches. His saying: **in gardens of delight** is related to flowing or guides them or another piece of report or a state of the rivers.

Tafsir al-Baghawi

9- The Almighty's saying: **Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith,** contains an implied meaning: Their Lord will guide them because of their faith to a paradise, **underneath which rivers flow.** Mujahid said: He will guide them on the path to paradise, He will make for them a light by which they will walk.

It was said: **He guides them** means He rewards and recompenses them.

It was said: Its meaning is that their Lord guides them to His religion, i.e., by their belief in His guidance.

Surat Yunus 10:9

Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in gardens of pleasure.

Rivers flow beneath them means: in front of them, like the Almighty's saying: **Your Lord has provided a stream beneath you** (Maryam 19:24). He did not mean that it was beneath her while she was sitting on it, but rather he meant in front of her.

It was said: It flows beneath them, meaning: by their command, **in the gardens of bliss**.

Tafsir al-Baidawi

9. **Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith** because of their faith to follow a path that leads to Paradise, or to realize the truths as the Prophet, peace and blessings be upon him, said: **Whoever acts according to what he knows, God will inherit for him knowledge of what he did not know** or for what they want in Paradise, and the concept of order, even if it indicates that the reason for the gift is faith and righteous deeds, like the completion and the countryside. **Rivers flow beneath them** is a resumption or a second piece of report or a condition of the noun in the accusative case according to the last meaning, and his saying: **In the gardens of delight** is report or another condition of it, or of **the rivers** or related to *flow* or to *guides*.

Surat Yunus 10:10

Their supplication therein will be, **Glory be to You, O God!** And their greeting therein will be, "Peace!" And their final supplication will be, **Praise be to God, Lord of the worlds.**

Tafsir al-Jalalayn

10 - **Their supplication therein** Their request that they desire in Paradise is to say **Glory be to You, O God** meaning O God. So when they seek it, they will find it before them **and their greeting therein** among themselves (is, "Peace." And the last of their supplication is, **Praise be to God, Lord of the worlds.**)

Tafsir al-Suyuti

Tafsir al-Tabari

As for his saying: "Their supplication therein is: Glory be to You, O God," its meaning is: Their supplication therein is: Glory be to You, O God, as: -

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: I was informed of His statement: "Their prayer therein will be: 'Glory be to You, O God.'" He said: When a bird passes by them, they desire it, they say: **Glory be to You, O God.** And that is their prayer. Then the angel brings them what they desire, and greets them, and they respond to him. That is His statement: "And their greeting therein will be, 'Peace.'" He said: Then when they eat, they praise God, their Lord. That is His statement: "And the final prayer of theirs will be: 'Praise be to God, Lord of the worlds.'"

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: "Their call therein will be: Glory be to You, O God," meaning: That is what they will say therein, "and their greeting therein will be: Peace."

Abu Kuraib told us, he said, Ubayd God al-Ashja'i told us, he said, I heard Sufyan say: "Their supplication therein is: Glory be to You, O God, and their greeting therein is: Peace." He said: When they want something, they say: **O God**, and what they supplicated for comes to them.

As for his saying: **Glory be to You, O God**, its meaning is: To glorify You, O Lord, from what the polytheists have attributed to You, of lying and slander against You.

And the people of interpretation said something similar to what we said about that.

Who said that?

Abu Kuraib told us, he said, Ibn Idris told us, he said, I heard my father, on the authority of more than one person, Atiyah among them: (**Glory be to God**), glorifying God.

Muhammad bin Bashir told us, he said, Abd

al-Rahman bin Mahdi told us, he said, Sufyan told us, on the authority of Uthman bin Abdullah bin Muhab, he said: I heard Musa bin Talha say: "The Messenger of God, may God bless him and grant him peace, was asked about 'Glory be to God.' He said: 'God's absolution from evil.'"

Abu Kuraib, Abu Al-Sa'ib, and Khallad bin Aslam told us, they said, Ibn Idris told us, he said, Qabus told us, on the authority of his father: Ibn Al-Kawwa asked Ali, may God be pleased with him, about **Glory be to God.** He said: It is a word that God is pleased with for Himself.

Nasr bin Abdul Rahman Al-Awdi told me, he said, Abu Usamah told us, on the authority of Sufyan bin Saeed Al-Thawri, on the authority of Uthman bin Abdullah bin Muhab Al-Talhi, on the authority of Musa bin Talha, he said: "The Messenger of God, may God bless him and grant him peace, was asked about 'Glory be to God,' and he said: 'To sanctify God from evil.'"

Ali bin Isa Al-Bazzar told me, he said, Ubaidullah bin Muhammad told us, he said, Abdul Rahman bin Hammad told us, he said, Hafs bin Sulaiman told us, he said, Talha bin Yahya bin Talha told us, on the authority of his father, "on the authority of Talha bin Ubaidullah, he said: I asked the Messenger of God, may God bless him and grant him peace, about the interpretation of "Glory be to God," and he said: It is the purification of God from all evil."

Muhammad bin Amr bin Tamam Al-Kalbi told me, he said, Sulayman bin Ayoub told us, he said, my father told me, on the authority of my grandfather, on the authority of Musa bin Talha, on the authority of his father, he said: I said: O Messenger of God, what about saying **Glory be to God**? He said: It is to sanctify God from evil.

And their greeting, he says: and their greeting to one another, "is peace," meaning: I was safe and secure from what the people of Hell were afflicted with.

The Arabs call the king **the greeting**, and from this comes the saying of Amr bin Ma'dikarib:

I visit Abu Qaboos to pay my respects to him with my soldiers.

Among them is the saying of Zuhair bin Janab al-Kalbi:

Of all that the boy has received, I have received except greetings.

And his saying: **And their last supplication**, meaning: And their last supplication is: **Praise be to God, Lord of the Worlds**, meaning: And their last supplication is that they say: **Praise be to God, Lord of the Worlds**, and for this reason *that* was lightened and not stressed, because it was intended to be a narration.

Tafsir al-Qurtubi

The Almighty said: "Their supplication therein will be: Glory be to You, O God." Their supplication: meaning their prayer. The supplication is a verbal noun from the verb **to call**, just as the complaint is a verbal noun from

Surat Yunus 10:10

Their supplication therein will be, "Glory be to You, O God!" And their greeting therein will be, "Peace!" And their final supplication will be, "Praise be to God, Lord of the worlds."

the verb **to complain**, meaning their supplication in Paradise is to say: Glory be to You, O God. It was said: If they wanted to ask for something, they would express their request with the wording of glorification and conclude with praise. It was said: Their calling to the servants to bring them whatever they wanted, then they would glorify God. It was said: The supplication here means a wish. God the Almighty said: **And for you therein is whatever you ask for** (Fussilat 41:31) meaning whatever you wish. And God knows best.

God Almighty says: "And their greeting therein will be, 'Peace.'" That is, God's greeting to them, or the King's greeting, or the greeting of some of them to others: "Peace." The meaning of greeting has already been fully discussed in Surat An-Nisa. Praise be to God.

The Almighty's saying: **And their final call will be, 'Praise be to God, Lord of the worlds.'** There are four issues in this:

First: It was said: When the birds pass by the people of Paradise and they desire it, they say: Glory be to You, O God. Then the angel brings what they desire, and when they eat, they praise God, so their question is with the wording of glorification and the conclusion is with the wording of praise. Abu Ubaid did not narrate anything except the lightening of *an* and the raising of what comes after it. He said: Rather, we see that they chose this and distinguished between it and the saying of the Almighty: **That the curse of God** (al-Nur 24:7) and **That the wrath of God** (al-Nur 24:9) because they wanted to narrate when it is said **Praise be to God**. An-Nahhas said: The doctrine of Al-Khalil and Sibawayh is that this *an* is lightened from the heavy, and the meaning is that it is praise be to God. Muhammad bin Yazid said: It is permissible that **Praise be to God** makes it light, and it makes it heavy, and raising is more appropriate. An-Nahhas said: Abu Hatim narrated that Bilal bin Abi Burdah recited and the end of their supplication is that **Praise be to God, Lord of the Worlds**.

I said: It is the reading of Ibn Muhaisin, as narrated by Al-Gharnawi because he narrated it from him.

Second: Glorification, praise, and declaration of God's oneness may be called supplication. Muslim and Al-Bukhari narrated on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, used to say when in distress:

"There is no god but God, the Great, the Forbearing. There is no god but God, Lord of the Mighty Throne. There is no god but God, Lord of the heavens and Lord of the earth and Lord of the Noble Throne." At-Tabari said: The early Muslims used to supplicate with this supplication and called it the supplication of distress. Ibn Uyaynah was asked about this and said: Do you not know that "God the Most High says: If my servant is distracted by his praise from asking Me, I will give him the best of what I give to those who ask." What ends the dispute and that this is called supplication even though it has nothing of the meaning of supplication, but rather it is glorification of God the Most High and praise of Him is what An-Nasa'i

narrated on the authority of Sa'd ibn Abi Waqqas who said that the Messenger of God, may God bless him and grant him peace, said:

The supplication of Jonah when he supplicated in the belly of the whale: "There is no god but You, glory be to Him. Indeed, I have been among the wrongdoers." No Muslim supplicates with it for anything but that it will be answered for him.

Third: It is Sunnah for the one who begins eating to mention the name of God when he eats and drinks and to praise Him when he finishes, following the example of the people of Paradise. In Sahih Muslim, on the authority of Anas bin Malik, he said that 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.

Fourth: It is recommended for the supplicant to say at the end of his supplication as the people of Paradise said: And their final supplication is: Praise be to God, Lord of the Worlds. And it is good to recite at the end Surat As-Saffat, for they combine the glorification of the Creator, the Most High, from what is attributed to Him, and the greetings to the Messengers, and the conclusion with praise be to God, Lord of the Worlds.

Tafsir Ibn Kathir

This is report about the state of the happy ones who believed in God and believed the messengers and complied with what they were commanded to do and did righteous deeds, that He will guide them through their faith. It is possible that the preposition *baa* here is causal, so its meaning is that because of their faith in this world, God will guide them on the Day of Resurrection on the straight path until they cross it and are saved to Paradise. It is possible that it is for assistance, as Mujahid said in his statement: **Their Lord will guide them through their faith**. He said: It will be a light for them by which they walk. Ibn Jurayj said about the verse: His deeds will be presented to him in a beautiful form and a pleasant scent when he rises from his grave, confronting his companion and giving him good report of all that is good, saying to him: Who are you? He will say: I am your work. He will make a light for him before him until he enters Paradise. This is what the Most High said: **Their Lord guides them by their faith**. As for the disbeliever, his work will appear to him in a bad form and a foul odor, so it will cling to its owner and stick to him until it throws him into the Fire. Something similar was narrated from Qatadah in a mursal form, and God knows best. His statement: "Their call therein will be: 'Glory be to You, O God.' And their greeting therein will be: 'Peace.' And their final call will be: 'Praise be to God, Lord of the worlds.'" That is, this is the state of the people of Paradise. Ibn Jurayj said: I was informed that His statement: "Their call therein will be: 'Glory be to You, O God.'" He said: When a bird passes by them desiring it, they will say:

Glory be to You, O God. And this is their call. Then the angel will bring them what they desire and greet them, and they will respond to him. This is what He said: "And their greeting therein will be: 'Peace.'" He said: When they eat, they will praise God. This is what He said: "And their final call will be: 'Praise be to God, Lord of the worlds.'"

Muqatil ibn Hayyan said: When the people of Paradise want to supplicate for food, one of them will say, **Glory be to You, O God.** He said, **Then ten thousand servants will stand over one of them, and each servant will have a golden plate containing food that the other does not have.** He said, **So he will eat from all of them.** Sufyan al-Thawri said: When one of them wants to supplicate for something, he will say, **Glory be to You, O God.** This verse is similar to His statement, "Their greeting on the Day they meet Him will be, 'Peace.'" And His statement: "They will hear therein no idle talk or sinful speech, but only the word, 'Peace, peace,'" and His statement: "Peace, a word from a Merciful Lord," and His statement: "And the angels will enter upon them from every gate, 'Peace be upon you,'" and the verse, and His statement: **And their final call will be, 'Praise be to God, Lord of the worlds,'** this indicates that He, the Most High, is the One Who is praised forever, the One Who is worshipped throughout all eternity. For this reason, He praised Himself at the beginning of His creation and its continuation, and at the beginning of His Book and at the beginning of His revelation, where He, the Most High, says: **Praise be to God, Who has sent down to His servant the Book,** "Praise be to God, Who created the heavens and the earth," and other states that would take too long to list, and that He is the One Who is praised in this world and the next, in this life and in the hereafter, and in all states. For this reason, it is stated in the hadith: **The people of Paradise are inspired to glorify and praise as they are inspired to breathe.** This is only because they see the increase of God's blessings upon them, which are repeated and reinstated and increase, and they have no end or duration, for there is no god but Him and no lord but Him.

Fath al-Qadir

His saying: 10- **Their supplication** meaning their supplication and calling upon God. It was said: Supplication is worship, like the Almighty's saying: **And I will leave you and what you call upon besides God.** It was said: The meaning of their supplication here is the claim that exists between the disputants. The meaning is: The people of Paradise will call upon God Almighty in this world and the hereafter to be free from faults and to acknowledge His divinity. Al-Qaffal said: Its origin is from supplication, because the opponent calls upon his opponent to someone who will judge between them. It was said that its meaning is: Their method and conduct, and that is because the one claiming something is consistent in it, so the claim can be made a metaphor for consistency, even if there is no claim or supplication in his saying: **Glory be to You, O God.** It was said that its meaning is: Their wish, like His saying: **And they will have what they call upon.** It is as if their wish in Paradise is nothing but glorifying and sanctifying God, and it is the subject and its predicate is **Glory be to You, O God,** and **in it** means in Paradise.

The meaning of the first statement: That their supplication that they will supplicate with in Paradise is the glorification and sanctification of God, and the meaning is: We glorify You, O God, with glorification. His statement: "And their greeting therein is, 'Peace'" means the greeting of some of them to others, so the source is added to the subject, or the greeting of God or the angels to them, so it is from the addition of the source to the object. The explanation of this has already been mentioned in Surat An-Nisa', His statement: **And the last of their supplication is, 'Praise be to God, Lord of the worlds'** meaning the conclusion of their supplication, which is glorification, is that they say: Praise be to God, Lord of the worlds. An-Nahhas said: Al-Khalil's school of thought is that this 'an' is a lightened form of the heavy 'an'. The meaning is: It is praise be to God. Muhammad ibn Yazid al-Mubarrad said: It is permissible to make it light as it is made heavy. The raising is more correct, and Abu Ubaid only narrated the lightening. Ibn Muhaisin read it with a shaddah on 'an' and the accusative of 'al-hamd'.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And they are satisfied with the life of this world,** he said: Like his statement: **Whoever desires the life of this world and its adornments, We fully repay them for their deeds therein,** the verse. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim also narrated on the authority of Mujahid regarding his statement: **Their Lord will guide them by their faith,** he said: They will have a light by which they will walk. Abu al-Shaykh narrated something similar on the authority of Qatadah. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah regarding his statement: **Their Lord guides them by their faith,** he said: Al-Hasan narrated to us: It has reached us that the Messenger of God, may God bless him and grant him peace, said: "When the believer emerges from his grave, his deeds will be presented to him in a beautiful form and with a pleasant scent, and he will say to him: Who are you? By God, I see you are the eye of a truthful person. He will say to him: I am your deeds, and it will be a light for him and a guide to Paradise. As for the disbeliever, when he emerges from his grave, his deeds will be presented to him in a bad form and with a foul odor, and he will say to him: Who are you? By God, I see you are the eye of a bad person. He will say to him: I am your deeds, and he will be taken away until he enters the Fire." Ibn Jarir, Ibn Al-Mundhir and Abu Al-Shaykh narrated something similar on the authority of Ibn Jurayj. Ibn Mardawayh narrated on the authority of Ubayy ibn Ka'b who said: The Messenger of God, may God bless him and grant him peace, said: **When they say, 'Glory be to You, O God,' they will be given what they desired of Paradise from their Lord.** Something similar to this was narrated on the authority of a group of the Tabi'un. Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Abu Al-Hudhayl, who said: Praise is the beginning and the end of the speech. Then he recited: "And the last of their supplication will be: 'Praise be to God, Lord of the worlds.'"

Surat Yunus 10:10

Their supplication therein will be, "Glory be to You, O God!" And their greeting therein will be, "Peace!" And their final supplication will be, "Praise be to God, Lord of the worlds."

Tafsir al-Baghawi

10- **Their supplication**, meaning: their saying and speech. It was said: their supplication. **In it is Glory be to You, O God**, which is a word of glorification, declaring God free from all evil. We narrated: **The people of Paradise are inspired with praise and glorification, just as they are inspired with the soul.**

The commentators said: This word is a sign between the people of Paradise and the servants in the food. When they want food, they say: Glory be to You, O God. Then they are brought to them at the right time what they desire on tables, each table a mile by a mile, on each table seventy thousand plates, and on each plate a type of food that does not resemble one another. Then when they finish eating, they praise God. This is what God Almighty says: "And their final call will be: 'Praise be to God, Lord of the worlds.'"

God Almighty says: "And their greeting therein will be, 'Peace.'" That is, they will greet one another with peace. It was also said: The angels' greeting to them will be peace.

It was said: The angels come to them from their Lord with peace.

And their final supplication will be, 'Praise be to God, Lord of the worlds.' He means: They begin their speech with glorification and end it with praise.

Tafsir al-Baidawi

10. **Their supplication therein** meaning their supplication. **Glory be to You, O God** O God, we glorify You with glorification. **And their greeting** is what some of them greet each other with, or the greeting of the angels to them. "Therein is peace and their last supplication" and their last supplication. **That all praise is due to God, Lord of the worlds** meaning that they say that, and perhaps the meaning is that when they enter Paradise and witness the greatness and pride of God, they will glorify Him and describe Him with attributes of majesty, then the angels will greet them with safety from calamities and success in various types of honors or God the Most High, so they will praise Him and extol Him with attributes of honor, and *that* is the lightened form of the heavy one and it was read with it and with the accusative of *al-hamd*.

Surat Yunus 10:11

And if God were to hasten for people the evil as they hasten for the good, their term would have been ended for them. So We leave those who do not expect the meeting with Us in their transgression wandering blindly.

Tafsir al-Jalalayn

11 - And it was revealed when the polytheists hastened the punishment **And if God were to hasten for the people the evil as they hasten** that is, as they hasten **for good, their term would have been decreed** in the passive and active construction **for them** in the nominative and accusative, that He would destroy them, but He gives them respite **So We leave** We leave **those who do not expect to meet Us, in their transgression wandering blindly** they hesitate and are perplexed.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And if God were to hasten the response to people's supplications for evil, which is when it is harmful to them in life or wealth, **their hastening for good**, he says: like His hastening them for good by answering them when they supplicate Him for it, **their term would have been fulfilled for them**, he says: they would have perished, and He would hasten death for them, which is **(the term)**.

What he meant by saying: **to finish** is to finish them for their sake, and to throw them away, as Abu Dhu'ayb said:

And upon them are two chains of narration, which David ruled, or the making of the coats of mail was followed.

So We leave those who do not expect to meet Us, meaning: We leave those who do not fear Our punishment, and do not believe in the Resurrection or the Hereafter, **in their transgression**, meaning: in their rebellion and insolence, **wandering blindly**, meaning: they hesitate.

Rather, the Most High, the Praised, informed about these infidels regarding the Resurrection with what He informed about them, of their transgression and their hesitation regarding it when He hastened to answer their prayers for evil if He answered them, that this was calling them to draw closer to the idol that one of them associates with Him, or He added that to it being from his actions.

And the people of interpretation said something similar to what we said about that.

Who said that?

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 his statement: **And if God were to hasten for the people the evil as they hasten for the good**, he said: A person's statement when he is angry about his child and his money: **May God not bless him and curse him!**

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 if God were to hasten for the people the evil as they hasten for the good**, he said: A person's saying to his child or his wealth when he is angry with him: **Bless him and curse him!** If God were to hasten to respond to them in that, as He responds to the good, He would destroy them.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And if God were to hasten for the people the evil as they hasten for the good**, he said: A person's saying to his child and his wealth when he is angry with him: **O God, do not bless him and curse him**, "Their term would have been fulfilled for them," he said: He would have destroyed the one he invoked against and caused him to die.

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, regarding his statement: **And if God were to hasten for the people the evil as they hasten for the good**, he said: What a man says to his son when he is angry with him or his money: **O God, do not bless him and curse him!** God said: **Their term would have been fulfilled for them**, he said: He would have destroyed the one who called down a curse on him and caused him to die. He said: **Then leave those who do not expect the meeting with Us**, he said: He says: We do not destroy the polytheists, but leave them wandering blindly in their transgression.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **And if God were to hasten evil for the people as they hasten good**, he said: It is a man's supplication against himself and his wealth for something he would hate to be answered for.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **Their term would have been fulfilled for them**, he said: We would have destroyed them. And he recited: **He did not leave on its back any creature** (Fatir 35:45). He said: He would have destroyed them all.

And the accusative of his saying: **their hastening**, is by the occurrence of *(ya'ajil)* upon it, like the saying of the one who says: **(I stood up today as you stand up)** meaning: I stood up as you stand up, and it is not a source of *(ya'ajil)*, because if it were a source, it would not be appropriate for *(kaf)* - I mean the kaf of comparison - to enter into it.

The readings differed regarding his saying: **Their term would have been fulfilled for them**.

The majority of the reciters of Hijaz and Iraq read it as: **Their term was completed for them**, in a way that does not mention the agent, with the qaf of *qada* in the

Surat Yunus 10:11

And if God were to hasten for people the evil as they hasten for the good, their term would have been ended for them. So We leave those who do not expect the meeting with Us in their transgression wandering blindly.

damma and the *term* in the nominative case.

The majority of the people of the Levant read: **Their term would have been fulfilled for them**, meaning: God would have fulfilled their term.

Abu Jaafar said: They are two readings that agree in meaning, so whichever one the reader reads, he is correct. However, I read it as if the doer was not named, because this is what most people read.

Tafsir al-Qurtubi

God Almighty says: **And if God were to hasten for people the evil as they hasten for good, their term would have been ended for them.**

There are three issues:

First: The Almighty's saying: **And if God were to hasten the evil for the people**, it was said: Its meaning is, if God were to hasten the punishment for the people as they hasten the reward and good, they would die, because they were created weak in this world, and they will not be like that on the Day of Resurrection, because on the Day of Resurrection they will be created to remain. It was also said: The meaning is, if God were to do with the people in responding to their dislike as they want to do with them in responding to their good, He would destroy them, and this is the meaning of **their term would be fulfilled for them**. It was also said: It is specific to the disbeliever, meaning, if God were to hasten the punishment for the disbeliever for his disbelief as He hastened for him the good of this world of wealth and children, He would hasten the fulfillment of his term for him so that he would hasten the punishment of the Hereafter, said Ibn Ishaq. Muqatil: It is the saying of Al-Nadr ibn Al-Harith: O God, if this is the truth from You, then rain down upon us stones from the sky, for if this were to be hastened for them, they would perish. Mujahid said: It was revealed about a man who invokes God against himself, his wealth, or his children when he becomes angry: **O God, destroy him, O God, do not bless him in him, and curse him**, or something like that. If that were answered from him as good is answered, their time would have been cut short. So the verse was revealed to condemn a reprehensible characteristic that some people have: they supplicate for good and want to hasten the response, but sometimes their bad character leads them to supplicate for evil. If it were hastened for them, they would perish.

Second: There is a difference of opinion regarding the answer to this supplication. It was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

I asked God, the Almighty, not to answer the supplication of a lover against his beloved. Shahr ibn Hawshab said: I read in some books that God, the Almighty, says to the angels assigned to the servant:

Do not write anything against My servant when he is upset, as a kindness from God, the Almighty, to him. Some of them said: That supplication may be answered, and they cited as evidence the hadith of Jabir, which Muslim narrated in his Sahih at the end of the book. Jabir said:

"We went with the Messenger of God in the Battle of Batn Buwat, and he was seeking Al-Majdi bin Amr Al-Juhani, and the camel driver was following him, five, six, and seven of us. A man from the Ansar came around on his camel, so he dismounted it and mounted it. Then he sent it and it gave him a little milk, and he said to it: 'May God curse you!' The Messenger of God, may God bless him and grant him peace, said: 'Who is this who cursed his camel?' He said: 'I did, O Messenger of God.' He said: 'Get off it, and do not accompany us with a cursed one. Do not curse yourselves, your children, or your wealth. Do not coincide with a time when God is asked for a gift and He responds to you.'"

In a book other than Muslim's, "The Prophet, may God bless him and grant him peace, was on a journey and a man cursed his camel. He said: Where is the one who cursed his camel? The man said: I am he, O Messenger of God. He said: Keep her away from you, for you have responded to her." Al-Halimi mentioned it in Minhaaj ad-Din. Sha' is narrated with a sin and a sheen, and it is a warning to a camel, meaning a secret.

Third: The Almighty's saying: **And if God were to hasten it**. The scholars said: Hastening is from God, and hastening is from the servant. Abu Ali said: They are both from God, and there is an omission in the speech, meaning, and if God were to hasten evil for the people, just as they hasten good, then he omitted *hasten* and used its description in its place, then he omitted its description and used the complement to it in its place. This is the school of thought of Al-Khalil and Sibawayh. And according to the saying of Al-Akhfash and Al-Farra', like their hastening, then the kaf was omitted and made accusative. Al-Farra' said: Just as you say, **I hit Zayd, I hit you**, meaning like you hit me. Ibn Amir read, **He would have completed their term for them**. It is a good reading, because it is connected to His saying: **And if God were to hasten evil for the people**.

The Almighty said: **Then warn those who do not expect the meeting with Us**. That is, do not hasten evil for them, for perhaps one of them will repent, or a believer will emerge from their loins. **In their transgression they wander blindly**. That is, they are confused. Transgression means elevation and loftiness, and this was mentioned previously in Surat Al-Baqarah. It has been said that what is meant by this verse is the people of Mecca, and that it was revealed when they said: **O God, if this is the truth from You** (al-Anfal 8:32), the verse, as mentioned previously, and God knows best.

Tafsir Ibn Kathir

The Almighty tells us about His forbearance and kindness to His servants that He does not respond to them if they call upon Him for themselves, their wealth, or their children when they are bored and angry, and that He knows that they do not intend evil to want it, so He does not respond to them in this case out of kindness and mercy, just as He responds to them if they call upon Him for themselves, their wealth, or their children for good, blessing, and growth. That is why He said: **And if God were to hasten evil for the people as they hasten good, their term would have been ended for them** (al-Baqarah 2:17), meaning if He answered them every time they called upon Him for that, He would have destroyed them. However, this should not be done too much, as came in the hadith narrated by al-Hafiz Abu Bakr al-Bazzar in his Musnad: Muhammad ibn Muammar told us, Yaqub ibn Muhammad told us, Hatim ibn Ismail told us, Yaqub ibn Mujahid Abu Hazrah told us, on the authority of Ubadah ibn al-Walid, Jabir told us, he said: The Messenger of God, may God bless him and grant him peace, said: **Do not call upon yourselves, do not call upon your children, do not call upon your wealth, do not agree with those who...** God has an hour in which there is an answer, so He will answer you." Narrated by Abu Dawud from the hadith of Hatim bin Ismail. Al-Bazzar said: It was narrated by Ubadah bin Al-Walid bin Ubadah bin As-Samit Al-Ansari alone, and no one shared it with him. This is like the saying of God the Almighty: **And man invokes evil as he invokes good** (al-Ansari 10:10). Mujahid said in his interpretation of this verse: **And if God were to hasten for the people evil as they hasten for good** (al-Ansari 10:10). It is what a person says to his child or his money when He is angry with him: O God, do not bless him and curse him. If He were to hasten for them an answer in that, they would not be answered in good, it would destroy them.

Fath al-Qadir

When God the Almighty mentioned the threat for not believing in the afterlife, He mentioned that this punishment is right to be delayed from this worldly life. Al-Qaffal said: When He described them as heedless, He emphasized that by saying that the extent of their heedlessness was that when the Messenger warned them, they hastened the punishment. So God the Almighty explained that there is no benefit in bringing evil to them, so perhaps they will repent and someone will come out of their loins who will believe. It was said that the meaning of 11- **And if God were to hasten the evil for the people as they hasten the good** is if God were to hasten the punishment for the people as they hasten the reward and good **their term would have been completed for them** meaning they would have died. It was also said that the meaning is: If God did with the people in responding to His dislike as they wanted to do with them in responding to His good, He would have destroyed them. It was said that the verse is specific to the disbelievers who denied the resurrection and what results from it. He said in Al-Kashshaf: He put their hastening of good in place of His hastening of good for them, indicating the speed of His response and assistance to their request, as if their

hastening of good was hastening it, and what is meant is the people of Mecca, and His saying: **Then He rained down upon us stones from the sky Al-Kashshaf verse**. It was said that the meaning is: And if God were to hasten for them evil when they hastened it, just as He hastened for them good when they hastened it, so what was deleted was omitted because the rest indicated it. Abu Ali Al-Farisi said: There is an omission in the speech, and the meaning is **And if God were to hasten for the people evil just as they hastened for good**, then he omitted hastening and put its description in its place, then he omitted its description and put the complement to it in its place. He said: This is the doctrine of Al-Khalil and Sibawayh, and it is the saying of Al-Akhfash and Al-Farraa, who said: Its origin is like their hastening, then the kaf was omitted and it was placed in the accusative. Al-Farra' said: "As you say, 'I hit Zayd, I hit you': that is, like you hit him. The meaning of 'their term would have been fulfilled for them' is that they would have been destroyed. However, He, the Exalted, did not hasten the evil for them, so they were given respite. It was also said that it means: they were killed. Ibn 'Amir read 'the term would have been fulfilled' in the active form, which is a good reading because it is appropriate for His statement, 'And if God were to hasten it'. His statement, 'Then we leave those who do not expect to meet Us, in their transgression they wander blindly': the 'fa' is for conjunction with an implied word indicated by the speech, because His statement, 'And if God were to hasten it' includes the negation of hastening, so it is as if it was said: But He does not hasten the evil for them, nor does He decree their term for them, so we warn them, etc.: that is, we leave them and give them respite. Transgression is arrogance, which is loftiness and elevation. The meaning of 'blindness' is they are perplexed: that is, we leave them perplexed in their arrogance, haughtiness, and refusal to accept the truth, as a means of tempting them from Him, the Exalted, and as a betrayal.

Tafsir al-Baghawi

11- The Almighty said: **And if God were to hasten for people the evil as they hasten for good**, Ibn Abbas said: This is about a man saying when angry to his family and children: May God curse you, and may God not bless you. Qatada said: It is a man's supplication against himself, his family and his wealth for something he hates to be answered. Its meaning is: If God were to hasten for people the answer to their supplications for evil and dislike as they hasten for good, that is: as they love to hasten for good, **their term would have been fulfilled for them**, Ibn Amir and Yaqub read: **would have been fulfilled** with the opening of the qaf and the dad, **their term** is accusative, meaning: He would have destroyed the one against whom He supplicated and caused his death. The others said: **would have been fulfilled** with the qaf and the dad closed, **their term** is nominative, meaning: He would have finished destroying them and they would all have died.

It was said: It was revealed about Al-Nadr bin Al-Harith when he said: "O God, if this is the truth from You, then

Surat Yunus 10:11

And if God were to hasten for people the evil as they hasten for the good, their term would have been ended for them. So We leave those who do not expect the meeting with Us in their transgression wandering blindly.

rain down upon us stones from the sky" (al-Anfal 8:32). This is indicated by the Almighty's saying: **So We will leave those who do not expect to meet Us**, who do not fear the Resurrection and the Reckoning, **in their transgression they wander blindly**.

Ahmad ibn Abdullah al-Salihi told us, Abu al-Husayn Ali ibn Muhammad ibn Abdullah ibn Bishran told us, Abu Ali Ismail ibn Muhammad al-Saffar told us, Ahmad ibn Mansur al-Ziyadi told us, Abd al-Razzaq told us, Muammar told 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: "O God, I have made a covenant with You that You will not break. I am only a human being, and what humans do comes from me. So if any of the believers I have harmed, or cursed, or flogged, or cursed, make it for him a prayer, a charity, and an act of devotion, by which You will bring him closer to You on the Day of Resurrection."

Tafsir al-Baidawi

11. **And if God were to hasten evil for the people and And if He were to hasten it to them.** "Their hastening of good" was placed in place of His hastening of good for them, indicating the speed of His response to them in good, so that it was as if their hastening of it was hastening it for them, or that what was meant was evil that they hastened, like their saying, "Then rain down upon us stones from the sky." The meaning of the speech is, and if God were to hasten evil for the people, He hastened it for good when they hastened it, as they hastened it, so what was clever was deleted from it because the rest indicated it. "Their term would have been fulfilled for them" they would have been killed and destroyed. Ibn Amir and Yaqub read **we would have decreed** in the active form, which is God the Most High, and it was read **we would have decreed**. "Then We will leave those who do not expect to meet Us, in their transgression they wander blindly" in apposition to a deleted verb indicated by the conditional clause, as if it was said, but We do not hasten nor do We decree, so We will leave them, giving them respite and enticing them.

Surat Yunus 10:12

And when harm touches man, he invokes Us lying on his side or sitting or standing, but when We remove from him his harm, he passes on as if he had never invoked Us for harm that touched him. Thus is made attractive to the transgressors what they have been doing.

Tafsir al-Jalalayn

12 - **And when harm touches man** the disbeliever **illness and poverty** (he calls upon Us lying on his side) that is, lying down **or sitting or standing** that is, in any situation **but when We remove his harm from him, he passes on** despite his disbelief **as if** lightened and its subject is omitted, that is, as if (he had not called upon Us for harm that touched him. Thus) just as supplication was made attractive to him when harmed and turning away when comfortable **was made attractive to the transgressors** the polytheists **that which they used to do**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And when a person is afflicted with hardship and distress, **he calls upon Us to his side**, meaning he seeks help from Us to relieve that from him, **to his side**, meaning lying on his side, **or sitting or standing**, in the state he is in when that harm befalls him, **then when We remove his harm from him**, meaning when We relieve him of the distress that befell him, **he goes on as if he had never called upon Us for a harm that had befallen him**, meaning he continues in his original way before the harm befell him, and he forgets what he was in of hardship and affliction or pretends to forget it, and he abandons thanking his Lord who relieved him of what had befallen him of affliction when he sought refuge in Him, and he returns to polytheism and calling upon gods and idols as lords with Him. God Almighty says: **Thus was made attractive to the transgressors what they were doing**. He says: Just as this person whose characteristics we described was made attractive to continue in his disbelief after God removed from him the harm that was in him, so was made attractive to those who went too far in lying about God and His prophets, and went beyond what God permitted them to say about them, what they were doing of disobedience to God and associating partners with Him.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **He called us to his side**, he said: lying down.

Tafsir al-Qurtubi

The Almighty said: **And when harm touches man, he calls upon Us, lying on his side**. It was said that what is meant by man here is the disbeliever. It was said that he is Abu Hudhayfah ibn al-Mughira, the polytheist, who is afflicted with hardship, distress and effort. **He calls upon Us, lying on his side** means lying on his side. **Or sitting or standing**. Rather, He meant all of his states, because man does not go beyond one of these three states. Some of them said that He began with the one lying down because harm is most severe in most cases, so he calls upon Us more, and his effort is more intense, then the one sitting, then the one standing. **But when We removed his harm from him, he passed on** means he continued in his disbelief and did not give thanks or learn a lesson.

I said: This is the characteristic of many of the monotheists who mix. If they are granted well-being, they continue with their sins. So the verse includes the disbeliever and others. **As if he had not called us**. Al-Akhfash said: It is as if the heavy **as if** was lightened, and the meaning is as if. And he recited:

And as if he who has a lineage loves, and he who is poor lives a life of hardship.

Likewise He has made beautiful meaning just as this supplication has been made beautiful during times of calamity and turning away during times of prosperity. **He has made beautiful for the extravagant** meaning for the polytheists their actions of disbelief and sins. This beautification may be from God, or it may be from Satan, and his misguidance is his call to disbelief.

Tafsir Ibn Kathir

The Almighty tells about man and his distress and anxiety if evil befalls him, as He says: **And when evil befalls him, he is one of abundant supplication** meaning much, and they are in one meaning, because if a hardship befalls him, he is anxious about it and is distressed by it and supplicates a lot at that time, so he supplicates to God to relieve it and lift it from him while he is lying down, sitting, and standing, and in all his states. Then if God relieves his hardship and removes his distress, he turns away and distances himself and goes away as if nothing of that had happened to him. **He passed on as if he had not called upon Us for a harm that befell him**. Then the Almighty condemned the one who has this description and method, saying: **Thus is made attractive to the transgressors what they used to do**. As for the one whom God has provided with guidance, success, guidance, and right direction, he is an exception to that, as He says: **Except for those who are patient and do righteous deeds**. And as the Messenger of God, may God bless him and grant him peace, said: "Amazing is the affair of the believer. God does not decree for him a decree except that it is good for him. If a harm befalls him and he is patient, it is good for him, and if it befalls him, If he is happy and grateful, it is better for him, and this is not the case for anyone except the believer.

And when harm touches man, he invokes Us lying on his side or sitting or standing, but when We remove from him his harm, he passes on as if he had never invoked Us for harm that touched him. Thus is made attractive to the transgressors what they have been doing.

Fath al-Qadir

Then God the Almighty made it clear that they are liars in hastening evil, and if what they asked for had happened to them, they would have shown helplessness and impatience, so He said: 12- "And when harm touches man **meaning this type that is true for everything that causes harm** he calls upon Us at his side" the lam is for time like his saying I came to him in such and such a month, or in the accusative case as a state indicated by the conjunction sitting or standing with it, and the lam can mean on: meaning he called upon Us lying down "or sitting or standing" as if he said: He called upon Us in all the mentioned states and others, and He specifically mentioned the mentioned ones because they are the most common for man, and other than them are rare like bowing and prostration, and it is permissible to mean that he calls upon God while lying down and unable to sit, and sitting but not sitting to stand, and standing and unable to walk, and the first is more appropriate. Al-Zajaj said: Adjusting the states of supplication is more eloquent than enumerating the states of harm, because if he was a constant supplicant, then forgot at a time of ease, it would be more amazing. His saying: **So when We removed his harm from him, he passed on as if he had never called upon Us to remove the harm that had befallen him.** That is, when We removed the harm that had befallen him, as the letter *fa* indicates, he continued on his way that he was on before the harm befell him and forgot the state of effort and affliction, or he passed on from the position of supplication and entreaty and did not return to it as if he had no knowledge of it, as if he had not called upon Us when the harm befell him to remove that harm that befell him. It was said that the meaning of **passed on** is that he continued in his disbelief and did not give thanks and did not learn a lesson. Al-Akhfash said: **The word in "as if he had not called upon Us** is the lightened form of the heavy form, and the meaning is: as if he had finished." The simile is in the accusative case as a state. This state that God the Almighty mentioned for the supplicant is not limited to the people of disbelief, rather it happens to many Muslims, their tongues soften with supplication and their hearts with humility and submission when what they dislike befalls them. When God removes it from them, they neglect supplication and entreaty, and forget what is required of them in terms of thanking God for the blessing that He has bestowed upon them, such as answering their supplications, removing the harm that has befallen them, and repelling the evil that has befallen them. This is one of the things that indicates that the verse includes both Muslims and non-Muslims, as is indicated by the wording of *people* and the wording of **human beings**. "O God, enable us to be thankful for Your blessings, and remind us of the conditions in which You have bestowed upon us the answer to our supplications, so that we may increase our thanks for the things that we cannot bear or are able to do otherwise, and how much You are independent of them and how much we need them." **If you are grateful,**

I will surely increase you. The reference in His statement, **Thus has He made fair-seeming to the transgressors what they used to do**, is to the source of the verb mentioned after it, as mentioned more than once, meaning that like that amazing adornment, He made fair-seeming to the transgressors in their work. The transgressor in the language is the one who spends a lot of money for a vile purpose, and the place of *thus* is the accusative as a source. And adornment is either from God Almighty in the way of beautification and not being kind to them, or from the way of Satan through whispering, or from the way of the soul that commands evil. Meaning: He made it seem attractive to them to turn away from supplication, to neglect gratitude, and to be preoccupied with desires.

Tafsir al-Baghawi

12- The Almighty's saying: **And when harm touches man**, effort and hardship, **he calls upon Us to lie on his side**, meaning: on his side, lying down, **or sitting or standing**, meaning in all of his states, because man does not go beyond one of these states.

So when We removed his harm from him, he passed on as if he had never called upon Us to do harm that had befallen him, meaning he continued on his previous path before the harm befell him, and forgot what he had been through of effort and affliction, as if he had never called upon Us to do harm that had befallen him, meaning: he had not asked Us to remove harm that had befallen him. **Thus was made attractive to the transgressors** those who exceeded the limit in disbelief and disobedience, **what they were doing**, of disobedience. Ibn Jurayj said: Thus was made attractive to the transgressors what they were doing of supplication at the time of affliction and abandoning gratitude at the time of ease. It was said that its meaning is just as your deeds were made attractive to you, so were the deeds of the transgressors who were before you made attractive.

Tafsir al-Baidawi

12. "And when harm touches man, he calls upon Us" to remove it, sincerely therein. "On his side" lying on his side, meaning lying down. "Or sitting or standing" The benefit of repetition is to generalize the supplication to all situations or types of harm. "So when We removed his harm from him, he passed on" meaning he continued on his way and continued in his disbelief or passed on from the successful supplication and does not return to it. "As if he had not called upon Us" as if he had not called upon Us, so he lightened and deleted the pronoun of the matter as he said:

And a bright-coloured throat, as if his breasts were two halves.

To a distress that touches him. To reveal a distress.

Likewise. Such is the adornment. **What the extravagant do has been made attractive to them.** Of being preoccupied with desires and turning away from acts of worship.

Surat Yunus 10:13

And We had already destroyed generations before you when they committed injustice and their messengers came to them with clear proofs, but they were not to believe. Thus do We recompense the criminal people.

Surat Yunus 10:13

And We had already destroyed generations before you when they committed injustice and their messengers came to them with clear proofs, but they were not to believe. Thus do We recompense the criminal people.

Tafsir al-Jalalayn

13 - **And We have certainly destroyed generations before you** O people of Mecca **when they committed injustice** by associating partners with God *and* their messengers had come to them with clear proofs) indicating their truthfulness **and they were not to believe** in apposition to they committed injustice *thus* as We destroyed those **We recompense the criminal people** the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We destroyed the nations who denied the messengers of God before you, O you who associate others with their Lord, **when they were unjust**, meaning when they associated others with God and disobeyed God's command and prohibition, **and their messengers came to them**, from God, **with clear proofs**, which are the signs and arguments that show the truthfulness of the one who brought them. The meaning of the statement: Their messengers came to them with clear signs that they were true, **and they were not to believe**, meaning: these nations that We destroyed were not to believe in their messengers and believe them in what they led them to of the oneness of God and the sincerity of worship to Him, **thus do We recompense the criminal people**, meaning: God Almighty says: Just as We destroyed these generations before you, O polytheists, for their injustice to themselves, their denial of their messengers, and their rejection of their advice, so will I do to you and destroy you just as I destroyed them for your denial of your Messenger Muhammad, may God bless him and grant him peace, and your injustice to yourselves by associating partners with your Lord. If you do not repent and turn to God from your polytheism, then among the rewards of the disbeliever in Me for his disbelief with Me is that I destroy him with My wrath in this world and cause him to enter the Fire in the Hereafter.

Tafsir al-Qurtubi

God the Almighty says: **And We have destroyed generations before you when they committed injustice** meaning the past nations before the people of Mecca. We destroyed them. **When they committed injustice**

meaning they disbelieved and associated partners with God. **And their messengers came to them with clear proofs** meaning with clear miracles and bright evidence. **And they were not to believe** meaning We destroyed them because We knew that they would not believe. The disbelievers of Mecca are frightened by the punishment of the past nations, meaning We are able to destroy these people because they denied Muhammad, peace and blessings be upon him, but We give them respite because We know that among them are those who believe, or that from their loins will come those who believe. This verse responds to the people of misguidance who say that guidance and faith are created. It was said: The meaning of **they were not to believe** is that He punished them for their disbelief by sealing their hearts, and this is indicated by His saying: **Thus do We recompense the criminal people**.

Tafsir Ibn Kathir

God Almighty informed us about what happened to the past generations in their denial of the messengers in what they brought them of clear proofs and arguments, then God made these people successors after them and sent to them a messenger to see their obedience to him and their following of his messenger. In Sahih Muslim, from the hadith of Abu Nadrah, on the authority of Abu Saeed, he said: The Messenger of God, may God bless him and grant him peace, said: **The world is sweet and green, and God has made you successors in it to see how you act, so beware of the world and beware of women, for the first trial of the Children of Israel was from women.** Ibn Jarir said: Al-Muthanna told me, Zaid bin Awf Abu Rabi'ah Fahd told us, Hammad told us, on the authority of Thabit Al-Banani, on the authority of Abd Al-Rahman bin Abi Laila, that Awf bin Malik said to Abu Bakr: I saw in a dream as if a cause was lowered from the sky, and the Messenger of God, may God bless him and grant him peace, was revived. Then it was repeated and Abu Bakr was revived. Then the people walked around the pulpit, and Umar was three cubits above the pulpit, so Umar said: Leave your vision, we have no interest in it. So when Umar was made successor, he said: O Awf your vision? He said: Do you have any need for my vision or did you not rebuke me? He said: Woe to you, I did not like you to announce the death of the successor of the Messenger of God, may God bless him and grant him peace. So he narrated to him the vision until the people reached the pulpit with these three cubits. He said: As for the first of them, he was a successor. As for the second, he does not fear the blame of any critic for God's sake. As for the three, he is a martyr. He said: So he said: God the Most High says: **Then We made you successors on the earth after them to see how you would act.** So you have been made successors, O son of Umm Umar, so see how you act. As for his saying: I do not fear the blame of any critic for God's sake in whatever God wills. As

for his saying: **A martyr**, how can Umar be a martyr while the Muslims are surrounding him?

Fath al-Qadir

Then the Almighty mentioned what is in the course of deterrence and warning against what these people did, saying: 13- **And We have destroyed generations before you when they committed injustice**, meaning the past nations before these infidels who were contemporary with the Prophet, may God bless him and grant him peace: that is, We destroyed them before your time. It was said: The address is to the people of Mecca in the way of turning to exaggerate the warning, and *when* is an adverb for **We destroyed**: that is, We destroyed them when they committed injustice by denying, trading with the messengers, and going too far in sins without delaying their destruction as We delayed your destruction. The waw in **and their messengers came to them with clear proofs** is for the state by implying *had*: that is, and their messengers whom We sent to them came to them with clear proofs: that is, with clear signs that clearly indicate the truthfulness of the messengers. It was said that the waw is for conjunction with **they wronged**, and the first is more appropriate. It was said that what is meant by injustice here is polytheism, and the waw in **and they were not** "So that they may believe" is in apposition to **they wronged**, or the sentence is parenthetical, and the lam is to emphasize the negation: that is, it is not right for them and it is not right for them to believe due to their lack of readiness for that and the deprivation of kindness from them. **Thus do We recompense the criminal people**, that is, We recompense the criminal people with the same recompense, which is the complete extermination of every criminal, and this is a severe threat to the infidels who were in his time, or to the infidels of Mecca in particular.

not right for them to believe in the corruption of their preparation and God's abandonment of them and His knowledge that they would die in their disbelief, and the lam is to emphasize the negation. *Likewise* like that recompense, which is their destruction because of their denial of the messengers and their insistence on it, such that it was realized that there was no benefit in giving them respite. **We recompense the criminal people** recompense every criminal or We recompense you, so the apparent was placed in place of the pronoun to indicate the perfection of their crime and that they are flags in it.

Tafsir al-Baghawi

13- The Almighty said: **And We had destroyed generations before you when they committed injustice** they associated partners with God, "and their messengers came to them with clear proofs, but they were not to believe. Thus," meaning: just as We destroyed them for their disbelief, **We will recompense** we will punish and destroy **the criminal people**, the disbelievers for their denial of Muhammad, may God bless him and grant him peace. He is frightening the disbelievers of Mecca with the punishment of the previous nations who denied.

Tafsir al-Baidawi

13. **And We have destroyed generations before you** O people of Mecca. **When they wronged** when they wronged by denying, using their powers and limbs in a way that is not appropriate. **And their messengers came to them with clear proofs** with arguments indicating their truthfulness, which is a state of the waw with the omission of qad or in conjunction with they wronged. **And they were not to believe** and it was

Surat Yunus 10:14

Then We made you successors upon the earth after them to see how you would act.

Surat Yunus 10:14

Then We made you successors upon the earth after them to see how you would act.

Tafsir al-Jalalayn

14 - **Then We made you** O people of Mecca *successors* plural of successor **in the land after them to see how you act** in it and whether you will take heed from them and believe in Our messengers.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Then We made you, O people, successors after these generations whom We destroyed when they committed injustice, succeeding them on the earth, and being in it after them, **So that We may see how you will act**, meaning: So that your Lord may see how your actions compare to the actions of those nations who were destroyed before you because of their sins and disbelief in their Lord, so that you may follow their example in this, and thus deserve the punishment they deserved, or that you may deviate from their path and believe in God and His Messenger and acknowledge the resurrection after death, and thus deserve a great reward from your Lord, as:

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Then We made you successors on the earth after them to see how you would act**, he mentioned to us that Umar bin Al-Khattab, may God be pleased with him, said: Our Lord has spoken the truth. He did not make us successors except to see how our deeds are. Show God the best of your deeds by night and by day, in secret and in public.

Al-Muthanna told me, he said, Zaid bin Awf Abu Rabi'a Fahd told us, he said, Hammad told us, on the authority of Thabit Al-Banani, on the authority of Abd Al-Rahman bin Abi Laila: That Awf bin Malik said to Abu Bakr, may God be pleased with him: I saw in a dream as if a cause was lowered from the sky, and the Messenger of God, may God bless him and grant him peace, was revived. Then it was lowered and Abu Bakr was revived. Then the people gathered around the pulpit, and Umar, may God be pleased with him, was three cubits away from the pulpit. Umar said: Leave your dream, we have no interest in it! When Umar became caliph, he said: O Awf, your dream! He said: Do you have any need for my dream? Or did you not rebuke me? He said: Woe to you! I hate for you to announce the death of the successor of the Messenger of God, may God bless him and grant him peace! So he narrated the dream to him, and when he reached: **(The people gathered around the pulpit by these three cubits)**, he said: As for the first of them, he will be the caliph. As for the second, he will not fear the

blame of the blamers in God's cause. As for the third, he will be a martyr. He said: God says: **Then We made you successors on the earth after them to see how you would act**. You have been made successors, O son of Umm Umar, so see how you act. As for His statement: **(For I do not fear in God the blame of a blamer)**, then whatever God wills. As for His statement: **(For I am a witness)**, then I am a witness for Umar, and the Muslims are surrounding him! Then he said: Indeed, God is able to do whatever He wills.

Tafsir al-Qurtubi

The Almighty said: **Then We made you successors** two objects. Successors is the plural of successor, and the last of the cattle has already been mentioned, meaning We made you inhabitants on the earth. **After them** means after the destroyed generations. **La nazar** is in the accusative case with the lam of ki, and its counterparts and likes have already been mentioned, meaning that what will happen from you will be what you deserve reward and punishment for, and He will never cease to know it from the unseen. It was said: He will treat you as someone who is testing, to show justice. It was said: The looking refers to the messengers, meaning that Our messengers and our friends will see how your deeds are. And how is in the accusative case with the word: you do because the question is at the beginning of the sentence, so what precedes it does not apply to it.

Tafsir Ibn Kathir

God Almighty informed us about what happened to the past generations in their denial of the messengers in what they brought them of clear proofs and arguments, then God made these people successors after them and sent to them a messenger to see their obedience to him and their following of his messenger. In Sahih Muslim, from the hadith of Abu Nadrah, on the authority of Abu Saeed, he said: The Messenger of God, may God bless him and grant him peace, said: **The world is sweet and green, and God has made you successors in it to see how you act, so beware of the world and beware of women, for the first trial of the Children of Israel was from women.** Ibn Jarir said: Al-Muthanna told me, Zaid bin Awf Abu Rabi'ah Fahd told us, Hammad told us, on the authority of Thabit Al-Banani, on the authority of Abd Al-Rahman bin Abi Laila, that Awf bin Malik said to Abu Bakr: I saw in a dream as if a cause was lowered from the sky, and the Messenger of God, may God bless him and grant him peace, was revived. Then it was repeated and Abu Bakr was revived. Then the people walked around the pulpit, and Umar was three cubits above the pulpit, so Umar said: Leave your vision, we have no interest in it. So when Umar was made successor, he said: O Awf your vision? He said: Do you have any need for my vision or did you not rebuke me? He said: Woe to you, I did not like you to announce the death of the successor of the Messenger of God, may God bless

him and grant him peace. So he narrated to him the vision until the people reached the pulpit with these three cubits. He said: As for the first of them, he was a successor. As for the second, he does not fear the blame of any critic for God's sake. As for the three, he is a martyr. He said: So he said: God the Most High says: **Then We made you successors on the earth after them to see how you would act.** So you have been made successors, O son of Umm Umar, so see how you act. As for his saying: I do not fear the blame of any critic for God's sake in whatever God wills. As for his saying: **A martyr**, how can Umar be a martyr while the Muslims are surrounding him?

Fath al-Qadir

Then He, the Almighty, addressed those to whom the Messenger of God, may God bless him and grant him peace, was sent, saying: 14- **Then We made you successors**, meaning We made you successors on earth after those generations whose report you hear and whose effects you see. Successors is the plural of successor, and we have already discussed it at the end of Surat Al-An'am. The lam in **to see how you do** is the lam of **to see how you do good and evil deeds**, meaning **to see how you do good and evil deeds**, and *how* is in the accusative case with the verb that follows it: meaning to see what deeds you do, or in the accusative case of the state: meaning in what state you do the deeds appropriate for succession.

Tafsir al-Baghawi

14- **Then We made you successors**, meaning: successors, **on the earth after them**, meaning: after the generations that We destroyed, **to see how you will act**, and He knows best about them. We narrated on the authority of Abu Saeed Al-Khudri, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, that he said: **Behold, this world is sweet and green, and God has made you successors in it, so He will see how you will act.**

Tafsir al-Baidawi

14. **Then We made you successors on the earth after them.** We made you successors on it after the generations that We destroyed, as successors of those who test. **That We may see how you will act.** Will you do good or evil? So We will treat you according to your actions, and how you will act. The meaning of the question is to prevent what preceded it from acting on it, and its benefit is to indicate that what is considered in the reward is the aspects of the actions and their qualities, not them in themselves. Therefore, the action is sometimes good and sometimes bad.

Surat Yunus 10:15

And when Our clear verses are recited to them, those who do not expect the meeting with Us say, "Bring a Qur'an other than this or change it." Say, "It is not for me to change it of my own accord. I only follow what is revealed to me. Indeed, if I disobey my Lord, I fear the punishment of a tremendous Day."

Surat Yunus 10:15

And when Our clear verses are recited to them, those who do not expect the meeting with Us say, **Bring a Qur'an other than this or change it.** Say, "It is not for me to change it of my own accord. I only follow what is revealed to me. Indeed, if I disobey my Lord, I fear the punishment of a tremendous Day."

Tafsir al-Jalalayn

15 - **And when Our verses are recited to them** the Qur'an **as clear proofs** apparent in the state **those who do not expect to meet Us** do not fear the Resurrection say, **Bring a Qur'an other than this** in which there is no defect of our gods **or change it** of your own accord *say* to them **it is not appropriate for me to change it of my own accord** before (myself. If) I follow except what is revealed to me, I fear, if I disobey my Lord) by changing it **the punishment of a tremendous Day** which is the Day of Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And when the verses of the Book of God which We have revealed to you, O Muhammad, are recited to these polytheists, **clear proofs**, clear, and indicative of the truth, **those who do not expect to meet Us will say**, meaning: those who do not fear Our punishment, nor are certain of the return to Us, nor believe in the resurrection, will say to you: **Bring a Qur'an other than this or change it**, meaning or something else. *Say*, to them, O Muhammad, **It is not for me to change it of my own accord**, meaning: from myself.

The change that they asked him to do, as mentioned, was to change the verse of threat into a verse of promise, and the verse of promise into a threat, and the forbidden into permissible, and the permissible into forbidden. So God commanded His Prophet, may God bless him and grant him peace, to inform them that that is not up to him, and that that is up to the One whose judgment cannot be rejected, and whose ruling cannot be followed, but rather he is a messenger conveying the message and being commanded and followed.

And His statement: **I only follow what is revealed to me**, meaning: Say to them: I only follow, O people, in everything I command you to do and forbid you from doing, except what my Lord sends down to me and commands me to do. **Indeed, I fear, if I disobey my Lord, the punishment of a tremendous Day**, meaning: I fear from God, if I disobey His command, change the rulings of His Book, and alter His revelation, and

disobey Him thereby, the punishment of a tremendous Day, and that is: the Day when every nursing mother will forget what she nursed, and every pregnant woman will abort her pregnancy, and you will see the people drunk, but they are not drunk.

Tafsir al-Qurtubi

It has three issues:

First: The Almighty's saying: **And when Our verses are recited to them**, recited means read, and *clear* is an accusative of state, meaning clear, without ambiguity or confusion. **Those who do not expect to meet Us say**, meaning they do not fear the Day of Resurrection and Reckoning, nor do they expect the reward. Qatada said: He means the polytheists of Mecca. **Bring a Qur'an other than this or change it**, and the difference between changing it and bringing something else is that changing it cannot be with it, while bringing something else may be with it. There are three aspects to their saying that:

One of them is that they asked him to turn a promise into a threat and a threat into a promise, and what is permissible into what is forbidden and what is forbidden into what is permissible. This was said by Ibn Jarir al-Tabari.

Second: They asked him to remove what was in the Qur'an of faults in their gods and belittling their dreams, as Ibn Issa said.

Third: They asked him to omit what it contained of mentioning resurrection and revival, as Al-Zajaj said.

Second: The Almighty's saying: "Say: It is not for me" meaning say, O Muhammad, what was mine. **That I should change it of my own accord** from myself, just as I do not have the right to reject it and deny it. **I only follow what is revealed to me** meaning I only follow what I recite to you of promise and threat, prohibition and permissibility, command and prohibition. This may be used as evidence by those who forbid the abrogation of the Book by the Sunnah, because the Almighty said: "Say: It is not for me to change it of my own accord" and this is far-fetched, because the verse was revealed regarding the polytheists' request for a structure similar to the Qur'an, and the Messenger, may God bless him and grant him peace, was not able to do that, and they did not ask him to change the ruling without the wording, and because what the Messenger, may God bless him and grant him peace, says, if it is revelation, it is not from his own accord, but rather from God Almighty.

Third: The Almighty's saying: **Indeed, I fear, if I disobey my Lord**, meaning if I disobey Him in changing or altering Him or in abandoning working with Him. **The punishment of a terrible Day**, meaning the Day of Resurrection.

Tafsir Ibn Kathir

God Almighty tells about the stubbornness of the infidels from the polytheists of Quraysh who denied and turned away from it. When the Messenger, may God bless him and grant him peace, recited to them the Book of God and His clear proof, they said to him: Bring a Qur'an other than this, i.e. reject this and bring us another of a different type or change it to another position. God Almighty said to His Prophet, may God bless him and grant him peace: "Say: It is not for me to change it of my own accord." That is, this is not up to me. Rather, I am a servant who is commanded and a messenger conveying the message of God. "I only follow what is revealed to me. Indeed, I fear, if I disobey my Lord, the punishment of a terrible Day." Then He said, arguing with them about the authenticity of what he brought them: "Say: If God had willed, I would not have recited it to you, nor would He have made it known to you." That is, I only brought it to you with God's permission for me to do so, His will and His desire. The proof that I did not invent it from myself nor fabricate it is that you are incapable of opposing it and that you know my truthfulness and honesty since I grew up among you until the time God Almighty sent me. You do not criticize me for anything. They accused me of it, and that is why he said: "I have lived among you a lifetime before this. Do you not understand?" That is, do you not have minds with which to know the truth from falsehood? That is why when Heraclius, the king of Rome, asked Abu Sufyan and those with him about the description of the Prophet, may God bless him and grant him peace, Heraclius said to Abu Sufyan: Did you accuse him of lying before he said what he said? Abu Sufyan said: I said: No. Abu Sufyan was at that time the leader of the infidels and the chief of the polytheists, and despite this he acknowledged the truth - and the virtue is what the enemies testified to - so Heraclius said to him: Then I know that he would not leave lying to the people and then go and lie about God. Ja'far ibn Abi Talib said to the Negus, the king of Abyssinia: God sent among us a Messenger whose truthfulness, lineage, and trustworthiness we know. The period of his stay among us before the prophethood was forty years, and according to Sa'id ibn al-Musayyab, forty-three years, and the correct and well-known is the first.

Fath al-Qadir

Then God, the Most High, narrated a third type of their stubbornness and their tampering with the verses of God, saying: 15- **And when Our verses are recited to them as clear proofs**, and in it there is a shift from addressing to the third person, turning away from them. What is meant by the verses are the verses in the Noble Book: that is, when the reciter recites to them Our verses indicating the establishment of monotheism and the invalidation of polytheism while they are clear proofs: that is, clear proof of what is required, **those who do not expect to meet Us say**, and they are the deniers of the Resurrection, and its interpretation was presented shortly: that is, they said to the one who recited them to them, and he was the Messenger of God, may God bless him and grant him

peace, **Bring a Qur'an other than this or change it**. They asked the Messenger of God, may God bless him and grant him peace, when they heard what angered them in what he recited to them from the Qur'an of condemning the worship of idols, and the severe threat to those who worship them, one of two things: either to bring a Qur'an other than this Qur'an while this Qur'an remains as it is, or to change this Qur'an by abrogating some or all of its verses and putting others in their place that match it. Their will and their purpose, so God commanded him to say in response to them, **It is not for me**, meaning it is not appropriate for me and it is not permissible for me to change it on my own. So he denied one of the two parts, which is the change because it is what he could do if it were permissible, unlike the other part, which is bringing another Qur'an, because that is not within his power and he is not able to do it. It was said that the Prophet, may God bless him and grant him peace, denied the easier of the two parts for himself to be evidence of the denial of the more difficult of the two by the first way, and this from him, may God bless him and grant him peace, is from the aspect of keeping up with fools, since such a suggestion does not come from rational people after God, the Most High, commanded him to do so. He knows best what is in the interests of His servants and what repels the disbelievers from these base requests and cold questions, and **on my own** is a source used as an adverb, on my own. Al-Zajjaj said: They asked him to omit what it contained of mentioning resurrection and revival. It was also said: They asked him to omit what it contained of faults in their gods and belittling their dreams. It was also said: They asked him to turn the promise into a threat, the forbidden into lawful, and the lawful into forbidden. Then he ordered him to confirm what he had answered them with, that it was not right or proper for him to change it of his own accord, by saying: **I follow nothing except what is revealed to me**, meaning: I follow nothing except what is revealed to me from God Almighty, without changing, transforming, distorting, or misrepresenting. So he limited his situation, may God bless him and grant him peace, to following what was revealed to him. Perhaps the intention of the infidels with this question was to expose the Prophet, may God bless him and grant him peace, to the fact that the Qur'an was his speech and that he was able to bring something else and change it. Then God Almighty ordered him to say to them, completing the answer to them: **Indeed, I fear, if I disobey my Lord, the punishment of a tremendous Day**. This sentence is like an explanation for what he had presented in the answer before it, and the tremendous Day is the Day of al-Qiyamah 75: meaning: **Indeed, I fear, if I disobey my Lord, the punishment of a tremendous Day**. I disobeyed my Lord by doing what you are asking for, assuming that it is possible for me to be punished on the Day of Resurrection.

Tafsir al-Baghawi

15- The Almighty said: **And when Our clear verses are recited to them**, Qatada said: He means the polytheists of Mecca. Muqatil said: They are five men: Abdullah bin Umayya Al-Makhzumi, Al-Walid bin

Surat Yunus 10:15

And when Our clear verses are recited to them, those who do not expect the meeting with Us say, "Bring a Qur'an other than this or change it." Say, "It is not for me to change it of my own accord. I only follow what is revealed to me. Indeed, if I disobey my Lord, I fear the punishment of a tremendous Day."

Al-Mughirah, Mukraz bin Hafs, Amr bin Abdullah bin Abi Qais Al-Amiri, and Al-Aas bin Aamer bin Hashim.

Those who do not expect to meet Us - those mentioned above - said to the Prophet, may God bless him and grant him peace: **If you want to believe in you, bring a Qur'an other than this**, which does not contain abandonment of the worship of Al-Lat, Al-Uzza, and Manat, and does not contain any defects in them. If God did not reveal it, then say it yourself, **or change it**, so replace a verse of punishment with a verse of mercy, or replace a forbidden verse with a lawful verse, or replace a lawful verse with a forbidden verse. *Say*, to them, O Muhammad, **It is not for me to change it of my own accord**, from my own self. **I only follow what is revealed to me**, meaning: I only follow what is revealed to me in what I command you to do and what I forbid you from doing. **Indeed, if I disobey my Lord, I fear the punishment of a tremendous Day**.

Tafsir al-Baidawi

15. **And when Our clear verses are recited to them, those who do not expect to meet Us say**, Bring a Qur'an other than this, Bring another book that we can read, which does not contain what we reject of resurrection, reward, and punishment after death, or what we dislike of the faults of our gods. **Or replace it**, by replacing the verse that includes that with another verse. Perhaps they asked for that so that it would help them to it and they would adhere to it. **He said**, Glory be to You! It is not right for me, to replace it of my own accord, of my own accord," which is a source used as an adverb, and He was satisfied with the answer to the replacement because its impossibility entails bringing another Qur'an. "I follow only what is revealed to me," an explanation for what will happen, for the one who follows someone other than Him in a matter does not have control over its disposal in any way, and an answer to the deficiency by abrogating some verses by others, and a response to what they presented to him with this question, that the Qur'an is His speech and His invention, and therefore He restricted the replacement in the answer and called it Disobedience, so he said: **Indeed, I fear, if I disobey my Lord**, meaning by changing. **The punishment of a terrible Day**. This indicates that they deserved the punishment with this suggestion.

Surat Yunus 10:16

Say, "If God had willed, I would not have recited it to you, nor would He have made it known to you. I have indeed remained among you a lifetime before it. Then will you not reason?"

Tafsir al-Jalalayn

16 - (Say: If God had willed, I would not have recited it to you, nor would He have made it known to you) I would not have informed you **of it** and *la* is a negative particle in apposition to what preceded it. In a reading with *lam* as an answer to *law*: meaning, I would have informed you of it through someone other than me **I have remained** I remained **among you a lifetime** forty years **before it** I did not tell you anything **Do you not understand** that it is not from me

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet, explaining the proof against these polytheists who said to him: **Bring a Qur'an other than this or change it**, "Say" to them, O Muhammad, **If God had willed, I would not have recited it to you**, meaning: I would not have recited this Qur'an to you, O people, since He did not send it down to me and command me to recite it to you, **nor would I have made you aware of it**, meaning: I would not have informed you of it, **for I have remained among you a lifetime before it**, meaning: I have remained among you for forty years before I recited it to you, and before my Lord revealed it to him, **Do you not understand**, that if I were to claim to have said something that was not mine, I would have claimed it in my youth and youth, and before the time I recited it to you? Today, if it had not been revealed to me and I had not been commanded to recite it to you, I would have had a way out of opposing you, and ample room, in the state I was in with you before it was revealed to me and I was commanded to recite it to you.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **nor do I make you aware of it**, nor do I inform you.

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: **If God had willed, He would not have recited it to you, nor would He have made it known to you**, meaning: If God had willed, He would not have taught it to you.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **If God had willed, He would not have recited it to you,**

nor would He have made it known to you, meaning: He would not have warned you about it.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And when Our clear verses are recited to them, those who do not expect the meeting with Us say, 'Bring a Qur'an other than this or change it.'** This is what the polytheists of Mecca said to the Prophet, may God bless him and grant him peace. Then he said to his Prophet, may God bless him and grant him peace: "Say, 'If God had willed, I would not have recited it to you, nor would He have made it known to you. I have remained among you a lifetime before it. Will you not then reason?'" He remained for forty years.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Say, 'If God had willed, I would not have recited it to you, nor would I have made it known to you,'** nor would I have informed you of it.

Muhammad bin Abdul A'la told me, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Hasan, that he used to recite: **And I did not inform you of it**, meaning: I did not inform you of it.

It was narrated on the authority of Al-Hasan bin Al-Faraj, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement: **nor did He make you aware of it**, meaning: nor did God make you aware of it.

Abu Jaafar said: This reading that was reported from Al-Hasan, from the people of Arabic, is wrong.

Al-Farra' used to say about this: It was reported that Al-Hasan said: **And I did not protect you from it**. He said: If there is a language for it other than *darayt* and *adrayt*, then perhaps Al-Hasan went with it. As for it being correct from *darayt* or *adrayt*, then no, because if the letter *ya* and *waw* are opened before them and are still, they are correct and do not change to an *alif*, like *qadayt* or *da'wat*. Perhaps Al-Hasan went with his nature and eloquence and hamzated it, because it is similar to **dar'at al-hud** and the like. And sometimes the Arabs make a mistake in the letter if another hamzah is similar to it, so they hamzate the one that is not hamzated. I heard a woman from Tayy saying: **I mourned my husband with verses**, and they say: **I milked the pilgrimage** and **I milked the gruel**, but they are mistaken, because **I milked** may be said to quench the thirst of a camel, and **I milked** refers to *colostrum*, the colostrum of a sheep, and **I mourned my husband** refers to **I milked the milk**, if you milked the milk with yogurt, then that is **the mourning**.

Some of the Basrans said: There is no basis for this reading of Al-Hasan, because it is from (*adrayt*) like (*atayt*), except that the language of Banu Uqayl is (*atat*), meaning: I gave, the *ya'* is changed to an *alif*, the poet said:

The people of Yamamah have declared war on the famous tribe of Kanasat Al-Aghar.

He wants: like a forelock, this was narrated on the authority of Al-Mufaddal, and Zaid Al-Khail said:

Surat Yunus 10:16

Say, "If God had willed, I would not have recited it to you, nor would He have made it known to you. I have indeed remained among you a lifetime before it. Then will you not reason?"

By God, I am not afraid of becoming a vagabond. There are no Qais on earth who drive camels.

He said: **It remains**. The poet said:

I would have rebuked a heart that does not fear a rebuker, for the one who has gone astray has not heeded her call.

He wants: prohibition. He said: And all of this is according to the reading of Al-Hasan, and it is not recommended. He said: And Tayyi' makes every ya' that is preceded by a kasra an alif. They say: **(This is a jarah)**, and in **(the collarbone) (tarqah)** and **(the urqowah) (iraqah)**. He said: And some of Tayyi' said: **(Qad laqat Fazarah)**, deleting the ya' from **(laqit)** because he could not change it to an alif, because of the sukoon of the ta', so two sukoon letters meet. And he said: Yunus claimed that **(Nasa)** and **(Rida)** are a well-known language. The poet said:

And I was informed of the symptoms of the one with a large belly, who forgot or pretended to forget to count the loyalists.

Another narration was narrated on the authority of Ibn Abbas regarding the recitation of this, which is:

Al-Muthanna told us, he said, Al-Mualla bin Asad told us, he said, Khalid bin Hanzala told us, on the authority of Shahr bin Hawshab, on the authority of Ibn Abbas: that he used to recite: **Say, 'If God had willed, I would not have recited it to you, nor warned you of it.'**

Abu Ja'far said: The reading that we do not find it permissible to exclude is the reading that the regions read: **Say, 'If God had willed, I would not have recited it to you, nor would I have made it known to you,'** meaning: I would not have informed you of it, nor made you aware of it.

Tafsir al-Qurtubi

The Almighty said: "Say: If God had willed, I would not have recited it to you, nor would He have made it known to you." That is, if God had willed, He would not have sent me to you to recite the Qur'an to you, nor would God have taught you or informed you of it. It is said: I knew something and God made me know it, and I knew it and knew it. In knowledge there is the meaning of deception, and from it I knew the man, meaning I deceived him. For this reason, the word *dari* is not used in reference to God Almighty, and also there is no stopping in it. Ibn Kathir read: **and I would have made you know it** without an alif between the lam and the hamza, and the meaning is: If He had willed, He would have made you know it without reciting it to you, so it is the lam of emphasis that entered on the alif of *af'al*. Ibn Abbas and Al-Hasan read **and I would not have made you know it** by changing the ya' to an alif, in the language of Banu Uqayl. The poet said:

By God, I do not fear vagrancy as long as there are Qais on earth driving camels.

Another said:

Did you not warn the people of Yamamah, Tayyi, of a war like the famous white-haired ones?

Abu Hatim said: I heard Al-Asma'i say: I asked Abu Amr ibn Al-Ala: Is there any basis for reading Al-Hasan and I did not know you about it? He said: No. Abu Ubaid said: There is no basis for reading Al-Hasan and I did not know you about it except for a mistake.

Al-Nahhas said: The meaning of Abu Ubaid's statement: There is no basis, God willing, is for a mistake, because it is said: Darayt means I worked, and Darayt ghayri, and it is said: Dar'at means I pushed away, so the mistake occurs between Darayt and Dar'at. Abu Hatim said: I think he meant Al-Hasan and I did not know you about it, so he replaced the Ya' with an Alif according to the language of Banu Al-Harith ibn Ka'b, they replace the Ya' with an Alif if what precedes it is a Fatha, like in the verse: **Indeed, these two are magicians** (Ta-Ha 20:63). Al-Mahdawi said: Whoever reads *adra'tukum* means that the root of the hamza is a ya', so its root is *adra'tukum* and the ya' was changed to an alif even if it was silent, as he said: *yābis* in *yās* and *ta'īn* in *tayy*, then the alif was changed to a hamza according to the language of those who say *al-'alam* in *al-'alam* and *al-khatām* in *al-khatām*. An-Nahhas said: This is a mistake, and the narration from Al-Hasan is **walā adra'tukum** with the hamza, and Abu Hatim and others said that it is without a hamza, and it is possible that it is from *dar'at* meaning *daf'at*, meaning **nor did I command you to pay so that you would abandon disbelief in the Qur'an**.

God the Almighty said: **I have remained among you a lifetime** is an adverb, meaning a specified period of time, which is forty years. **Before** it means before the Qur'an. You know me as truthful and trustworthy. I neither read nor write, then I came to you with miracles. **Do you not understand?** that this can only be from God, not from me. It was said: The meaning of **I have remained among you a lifetime** is I have remained among you for the duration of my youth, not disobeying God. Do you want me now that I have reached forty years to disobey God's command and change what He sends down to me? Qatada said: He remained among them for forty years, and for two years he saw the visions of the prophets. He died, may God bless him and grant him peace, at the age of sixty-two.

Tafsir Ibn Kathir

God Almighty tells about the stubbornness of the infidels from the polytheists of Quraysh who denied and turned away from it. When the Messenger, may God bless him and grant him peace, recited to them the Book of God and His clear proof, they said to him: Bring a Qur'an other than this, i.e. reject this and bring us another of a different type or change it to another position. God Almighty said to His Prophet, may God bless him and grant him peace: "Say: It is not for me to change it of my own accord." That is, this is not up to

me. Rather, I am a servant who is commanded and a messenger conveying the message of God. "I only follow what is revealed to me. Indeed, I fear, if I disobey my Lord, the punishment of a terrible Day." Then He said, arguing with them about the authenticity of what he brought them: "Say: If God had willed, I would not have recited it to you, nor would He have made it known to you." That is, I only brought it to you with God's permission for me to do so, His will and His desire. The proof that I did not invent it from myself nor fabricate it is that you are incapable of opposing it and that you know my truthfulness and honesty since I grew up among you until the time God Almighty sent me. You do not criticize me for anything. They accused me of it, and that is why he said: "I have lived among you a lifetime before this. Do you not understand?" That is, do you not have minds with which to know the truth from falsehood? That is why when Heraclius, the king of Rome, asked Abu Sufyan and those with him about the description of the Prophet, may God bless him and grant him peace, Heraclius said to Abu Sufyan: Did you accuse him of lying before he said what he said? Abu Sufyan said: I said: No. Abu Sufyan was at that time the leader of the infidels and the chief of the polytheists, and despite this he acknowledged the truth - and the virtue is what the enemies testified to - so Heraclius said to him: Then I know that he would not leave lying to the people and then go and lie about God. Ja'far ibn Abi Talib said to the Negus, the king of Abyssinia: God sent among us a Messenger whose truthfulness, lineage, and trustworthiness we know. The period of his stay among us before the prophethood was forty years, and according to Sa'id ibn al-Musayyab, forty-three years, and the correct and well-known is the first.

Fath al-Qadir

Then the Almighty confirmed that this Qur'an is from God and that he, may God bless him and grant him peace, only conveys to them what God has commanded him to convey, and he is not able to do anything else. He said: 16- "Say: 'If God had willed, I would not have recited it to you'" meaning that this Qur'an that is recited to you is by God's will and desire, and if God had willed that I not recite it to you or convey it to you, I would not have recited it. The whole matter is subject to God's will, and I have no say in that. His statement: **nor would I have made you aware of it** is connected to what I recited. And if God had willed, I would not have made you aware of the Qur'an: meaning I would not have informed you of it on my tongue. It is said: I knew the thing and God made me aware of it. This is how the majority read it with the alif from adarahu yadarihu a'lamu ya'lamuhu. Ibn Kathir read **nor did I make you aware of it** without an alif between the lam and the hamza, and the meaning is: And if God had willed, He would have informed you of it without me reciting it to you, so the lam is the lam of emphasis that entered the alif of af'al. It was read adra'kum with a hamza, so it was said: it is derived from the alif because they are from the same root, and it is possible that it is from dar'atuhu if you push it, and adhra'tuhu if you make it daryan. The meaning is: I will make you opponents by reciting it, you push me away with argument and you accuse me of lying. Ibn Abbas and al-Hasan read: **And I do not know you by it**. Abu

Hatim said: its original form is wa la adhra'tukum by it, so the ya' was replaced with an alif. An-Nahhas said: this is a mistake. The narration from al-Hasan is wa la adra'tukum with a hamza. His saying: **I have remained among you for a lifetime before it** is an explanation of why that was by the will of God and the Prophet, may God bless him and grant him peace, did nothing but convey the message: that is, I have remained among you for a lifetime before it: that is, a long time, which is forty years before the Qur'an. You know me for my truthfulness and trustworthiness. I am not one of those who read or write. **Do you not understand?** The hamza is for rebuke and rebuke: that is, do you not follow what reason requires of not denying me for what you know from the continuous habit over a long period of time of truthfulness and trustworthiness, and my not reading the books revealed to the messengers and learning what their people have of knowledge, nor my seeking anything of this matter nor my keenness on it, then I came to you with this book from which you were unable to produce a surah, and you fell short of opposing it, and you are the Arabs who are known for their perfect eloquence and who are acknowledged to have reached a level in it that no one else is concerned with?

Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement, **And if God were to hasten evil for the people 3:10**, he said: It is a person's saying to his children and wealth when he is angry with them: **O God, do not bless him and curse him**. "Their term would have been fulfilled for them." He said: He would have destroyed the one who called upon him and caused his death. Abu Al-Shaykh narrated on the authority of Saeed bin Jubair regarding the verse, he said: It is a man's saying to another man: **O God, curse him, O God, disgrace him**, and he loves that his prayer be answered. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatadah regarding the verse, he said: It is a man's supplication against himself and his wealth for something he hates to be answered. Al-Qurtubi narrated in his Tafsir on the authority of Ibn Ishaq and Muqatil regarding the verse, they said: It is the saying of Al-Nadr bin Al-Harith: **O God, if this is the truth from You, then rain down upon us stones from the sky**. If He had hastened this for them, they would have perished. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Jurayj regarding his statement, **He called upon Us lying on his side**, he said: Lying down. Abu Al-Sheikh narrated on the authority of Qatada regarding his statement: **He called upon Us lying on his side, sitting, or standing**, he said: In any case. Abu Al-Sheikh narrated on the authority of Abu Al-Darda' who said: Call upon God on the day of your prosperity, and He will answer you on the day of your adversity.

And I say: Thanking God more for prosperity will ward off adversity from you, for His promise to the grateful to increase blessings is a sign of His ward off calamities from them, because the sweetness of blessings is gone when the bitterness of calamity is present: O God, unite for us the bringing of blessings and the taking away of calamities, for we thank You as much as the grateful have thanked You in every tongue in every age, and we praise You as much as the praisers have praised You in every tongue in every age. Ibn Jarir, Ibn

Surat Yunus 10:16

Say, "If God had willed, I would not have recited it to you, nor would He have made it known to you. I have indeed remained among you a lifetime before it. Then will you not reason?"

al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Qatada regarding His statement:

Then We made you successors on the earth al-Baqarah 2:17, he said: It was mentioned to us that Umar ibn al-Khattab recited this verse and said: Our Lord has spoken the truth. He did not make us successors on the earth except to look at our deeds, so show God the best of your deeds by night and by day, in secret and in public. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Jurayj, who said: **Successors on the earth** for the nation of Muhammad, may God bless him and grant him peace. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **Bring a Qur'an other than this or change it**, he said: This is what the polytheists of Mecca said to the Prophet, may God bless him and grant him peace. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **nor did I make you aware of it**, he said: I informed you of it. Abu Al-Shaykh narrated on the authority of Qatada who said: **nor did I make you aware of it**, he said: I did not make you aware of it. Saeed Ibn Mansour and Ibn Jarir narrated on the authority of Ibn Abbas that he used to recite: **nor did I warn you of it**. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Suddi regarding his statement: **I have remained among you a lifetime before it**, he said: I did not recite to you nor did I mention. They narrated on his authority that he remained forty years before revelation came to him and he saw the vision for two years, and God revealed to him for ten years in Mecca and ten in Medina, and he died when he was sixty-two years old. Ibn Abi Shaybah, Al-Bukhari and Al-Tirmidhi narrated on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, was sent for forty years, and he remained in Mecca for thirteen years, receiving revelation. Then he was ordered to emigrate, so he emigrated for ten years, and he died at the age of sixty-three years.

Tafsir al-Baghawi

16- "Say: If God had willed, I would not have recited it to you," meaning: If God had willed, He would not have revealed the Qur'an to me. **Nor would I have made you aware of it**, meaning: Nor would God have taught you. Al-Bazzi read on the authority of Ibn Kathir: **Nor would I have made you aware of it**, restricting it to the affirmative, meaning: Nor would you have known of it without my reading it to you. Ibn Abbas read: **To warn you with it**, from warning. **I have remained among you a lifetime**, a period of time, which is forty years, **before it**, before the revelation of the Qur'an, and I did not bring you anything. **Do you not understand?** That it is not from before me. The Prophet, may God bless him and grant him peace, remained among them for forty years before the revelation, then God revealed to him, so he stayed in Mecca after the revelation thirteen years, then he migrated and stayed in Medina for ten years and died at the age of sixty-three.

Anas narrated: He stayed in Mecca for ten years after the revelation and in Medina for ten years, and he died at the age of sixty.

The first is more famous and more evident.

Tafsir al-Baidawi

16. **Say, 'If God had willed, I would not have recited it to you, nor would I have informed you of it on my tongue.'** And according to Ibn Kathir, **and would have informed you** is with the letter of emphasis, meaning, if God had willed, I would not have recited it to you, nor would anyone else have informed you of it on my tongue. The meaning is that it is the truth that there is no escape from, if I had not been sent with it, someone else would have been sent with it. And it was read **and I do not ward off you** (and I do not ward off you) with a hamza in both of them according to the language of those who change the alif that was replaced from the ya' to a hamza, or that it is from dar' meaning to repel, i.e. and I did not make you, by reciting it, opponents who ward me off with argument, and the meaning is that the matter is by the will of God Almighty, not by my will, so that I may make it as you desire. Then he confirmed that by saying: **I have remained among you a lifetime** the amount of forty years. **Before it** before the Qur'an, I do not recite it or teach it, for it is an indication that the Qur'an is a miracle that is beyond the ordinary, for whoever lived among them for forty years did not practice knowledge during that time, did not see a scholar, did not compose poetry or give a sermon, then he recited to them a book whose eloquence surpassed the eloquence of every applied and rose above every prose and verse, and it contained the rules of the sciences of the fundamentals and branches, and it expressed the stories of the ancients and the hadiths of the later ones in a way that was easy for him to know that it was known by it. From God Almighty. **Do you not understand?** Where? Do you not use your minds to ponder and think about it to know that it is only from God?

Surat Yunus 10:17

So who is more unjust than he who invents a lie against God or denies His signs? Indeed, the criminals will not succeed.

Tafsir al-Jalalayn

17 - **So who** meaning no one **is more unjust than he who invents a lie against God** by attributing a partner to Him **or denies His verses** the Qur'an *Indeed* meaning the matter **the criminals** the polytheists **will not succeed** will be happy.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say to these polytheists who attributed to you a lie in what you brought from your Lord: Which creation is more transgressive, and more clearly said in the wrong place, than one who fabricated a lie against God, and falsely fabricated against Him, **or denied His signs**, meaning: His proofs, His messengers, and the verses of His Book? God Almighty says to him: Say to them: What you have attributed me to is not more amazing than your lying about your Lord, and your fabricating against Him, and your denying His signs, **Indeed, the criminals will not succeed**, meaning: Those who committed disbelief in this world will not succeed on the Day of Resurrection, when they meet their Lord, nor will they attain success.

Tafsir al-Qurtubi

This is a question that means denial, i.e. who is more unjust than he who invents lies about God, changes His words, and adds something to them that He did not reveal. Likewise, no one is more unjust than you if you deny the Qur'an and invent lies about God, and say that this is not His word. This is what the Messenger, may God bless him and grant him peace, was commanded to say to them. It was said: It is from the words of God from the beginning. It was said: The infidel is the polytheist, and the one who denies the verses is the People of the Book. **Indeed, the criminals will not succeed.**

Tafsir Ibn Kathir

God Almighty says, **There is no one more unjust, more rebellious, or more criminal than he who invents a lie against God** and speaks about God and claims that God sent him, when that was not the case. There is no one who is greater in crime or more unjust than this man. The matter of such a person is not hidden from the foolish, so how can the state of this person be confused with the prophets? If someone says this

statement, whether truthfully or lying, God must set up evidence against him of his righteousness or immorality that is clearer than the sun. The difference between Muhammad, may God bless him and grant him peace, and Musaylimah the Liar is clearer to whoever sees them than the difference between the time of the forenoon and the middle of the night in the darkest of nights. From the characteristics, actions, and speech of each of them, whoever has insight can infer the truthfulness of Muhammad, may God bless him and grant him peace, and the lies of Musaylimah the Liar, Sajah, and Al-Aswad Al-Ansi.

Abdullah bin Salam said: When the Messenger of God (peace and blessings of God be upon him) came to Medina, the people were startled and I was among those who were startled. When I saw him, I knew that his face was not the face of a lying man. He said: The first thing I heard him say was: "O people, spread peace, feed the poor, maintain family ties, and pray at night while people are asleep, and you will enter Paradise in peace." When the delegation of Dhimmah bin Tha'labah came to the Messenger of God (peace and blessings of God be upon him) with his people, Banu Sa'd bin Bakr, he said to the Messenger of God, among other things, **Who raised this sky?** He said: *God*. He said: **And who erected these mountains?** He said: *God*. He said: **And who flattened this earth?** He said: *God*. He said: **Then by the One Who raised the sky, erected these mountains, and flattened this earth, has God sent you to all people?** He said: **O God, yes.** Then he asked him about prayer, zakat, Hajj, and fasting, and he would swear this oath for each one, and the Messenger of God, may God bless him and grant him peace, would swear to him. He said to him: You have spoken the truth, and by He who sent you with the truth, I will neither add to that nor subtract from that. So this man was satisfied with just this, and he was certain of his truthfulness, may God bless him and grant him peace, because of what he saw and witnessed of the evidence indicating it. Hassan bin Thabit said:

If there were no clear verses in it, its intuition would have brought you the report.

As for Musaylima, whoever of those with insight saw him would inevitably know his affair with his weak, not eloquent, and his actions which were not good, but rather ugly, and his Qur'an which will make him eternal in Hell on the Day of Regret and Disgrace. How many differences there are between the words of God Almighty: "God - there is no god but He, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep," etc. And the words of Musaylima, may God curse and make ugly: **O frog, daughter of two frogs, purify yourself as you purify, neither cloud the water nor prevent the drinker.** And his words, may God curse him: **God has bestowed favor upon the pregnant woman, for He has brought forth from her a soul that runs, from between the peritoneum and the viscera.** And his words, may God make him eternal in the fire of Hell. And he did: The elephant, and what do you know about the elephant? It has a long trunk. And his saying, may God distance him from His mercy: And the kneaders kneading, and the bakers baking bread, and the morsels morsels, ghee and lard. Indeed, the Quraysh are a people who

Surat Yunus 10:17

So who is more unjust than he who invents a lie against God or denies His signs? Indeed, the criminals will not succeed.

transgress. And other superstitions and deliriums that children are loath to utter except in mockery and ridicule. For this reason, God crushed his nose, and he drank his death on the day of the Garden of Death, and his family was torn apart. And his companions and his family cursed him. They came to Abu Bakr repentant, and they came to the religion of God, desirous. Abu Bakr, the successor of the Messenger of God, may God bless him and grant him peace, asked them to recite to him something from the Quran of Musaylima, may God curse him. They asked him to exempt them from that, but he refused, unless they read something from it so that those of the people who had not heard it could hear it, and they would know the superiority of what they were upon of guidance and knowledge. So they read to him some of what we have mentioned and similar things. When they finished, Abu Bakr, may God be pleased with him, said to them: Woe to you, where did your minds go? By God, this did not come from God.

They mentioned that Amr ibn al-Aas came to Musaylima and he was a friend of his in the pre-Islamic era. Amr had not yet converted to Islam, so Musaylima said to him: Woe to you, Amr. What was revealed to your companion, meaning the Messenger of God, may God bless him and grant him peace, during this period? He said: I heard his companions reciting a great short surah. He said: What is it? He said: "By the declining day. Indeed, mankind is in loss" to the end of the surah. Musaylima thought for a moment and then said: What has been revealed to me like it? He said: What is it? He said: O wool, O wool, you are nothing but two ears and a chest, and the rest of you is a hole and a pit. What do you think, O Amr? Amr said to him: By God, you know that I know that you are lying. If this was from a polytheist in his state of polytheism, he did not doubt the state of Muhammad (peace and blessings of God be upon him) and his truthfulness, and the state of Musaylimah **may God curse him** and his denial, then how about those with insight and understanding, and those with sound, upright minds and wisdom? For this reason, God the Almighty said: "And who is more unjust than he who invents a lie about God or says, 'It has been revealed to me,' while nothing has been revealed to him? And he who says, 'I will reveal the like of what God has revealed,'" and He said in this noble verse: **And who is more unjust than he who invents a lie about God or denies His signs? Indeed, the wrongdoers will not succeed.** And likewise, whoever denies the truth that the messengers brought and the proofs are established against him, no one is more unjust than him, as it came in the hadith: **The most rebellious of people against God is a man who killed a prophet or was killed by a prophet.**

Fath al-Qadir

His statement: 17- **So who is more unjust** is an interrogative with the meaning of denial, i.e. no one is more unjust **than he who invents a lie against God** with a lie and more **a lie** even though invention can only be a lie to show that this, in addition to being an invention against God, is a lie in itself. So perhaps the invention

is a lie in the attribution only, as when he attributes the sin of Zaid to Amr. Abu al-Su'ud mentioned the meaning of this in his interpretation. It was said: This is part of his response, may God bless him and grant him peace, to the polytheists when they asked him to bring a Qur'an other than this Qur'an, or to change it, so he explained to them that if he did that, it would be an invention against God, and there is no injustice comparable to that. It was said: Those who invent a lie against God are the polytheists, and those who deny the verses of God are the People of the Book. **Indeed, the criminals will not succeed** is an explanation for the fact that there is no one more unjust than he who invents a lie against God or denies His verses: i.e. they will not attain what they seek nor They win good, and the pronoun in *il* refers to the matter: that is, this is the matter.

Tafsir al-Baghawi

17- The Almighty said: **Who is more unjust than he who invents a lie about God**, claiming that He has a partner or a son, **or denies His signs**, Muhammad, may God bless him and grant him peace, and the Qur'an, **Indeed, the criminals will not succeed**, the polytheists will not be saved.

Tafsir al-Baidawi

17. **So who is more unjust than he who invents a lie against God** is punished by what they attributed to Him as a metaphor, or injustice to the polytheists by their invention of God Almighty in their saying that He has a partner and a son. **Or denies His signs** and disbelieves in them. **Indeed, the criminals will not succeed.**

Surat Yunus 10:18

And they worship besides God that which can neither harm them nor benefit them, and they say, **These are our intercessors with God.** Say, **Do you inform God of that which He does not know in the heavens or on the earth?** Glory be to Him, and He is exalted above what they associate with Him.

Tafsir al-Jalalayn

18 - **And they worship besides God** that is, other than Him **that which neither harms them** if they do not worship it **nor benefits them** if they worship it, and that is the idols **and they say** about it (these are our intercessors with God. Say) to them **Do you inform God** tell Him **of that which He does not know in the heavens or on the earth** a question of denial, since if He had a partner, He would have known it, since nothing is hidden from Him **Glory be to Him** purifying Him **and exalted be He above what they associate** with Him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And these polytheists, whose description I have described to you, O Muhammad, worship other than God, who does not harm them at all nor benefit them, in this world or in the Hereafter. And these are the gods and idols that they used to worship, **and they say, 'These are our intercessors'** with God, meaning: that they used to worship them hoping for their intercession with God. God said to His Prophet Muhammad, may God bless him and grant him peace, **Say** to them, **Do you inform God of what He does not know in the heavens or on the earth?** He said: Do you inform God of what is not in the heavens or on the earth? That is because the gods do not intercede for them with God in the heavens or on the earth. And the polytheists used to claim that they interceded for them with God. So God said to His Prophet, may God bless him and grant him peace: **Say** to them: Do you inform God that what does not intercede in the heavens or on the earth will intercede for you in them? This is false and you do not know its truth or validity. Rather, God knows that this is contrary to what you say, and that it does not intercede for anyone, nor does it benefit or harm. **Glory be to Him, and He is exalted above what they associate with Him.** He says: Exaltation of God and His being above what these polytheists do, of associating in His worship that which neither harms nor benefits, and their fabricating lies about Him.

Tafsir al-Qurtubi

The Almighty said: **And they worship besides God that which can neither harm them nor benefit them** meaning idols. **And they say, 'These are our intercessors with God'** This is the height of their

ignorance, as they await intercession in the end from someone who can neither benefit nor harm them at the moment. It was said: Our intercessors means intercede for us with God to improve our lives in this world. **Say, 'Do you inform God of that which He does not know in the heavens or on the earth?'** The general reading is tanbi'un with emphasis. Abu al-Samal al-Adawi read atnabi'un God with a lightened vowel. From anba'a yanbi'. The common reading of naba' yanbi' is tanbi'ah, and they have the same meaning, and they are combined in the statement of God the Almighty: "Who informed you of this? He said: The All-Knowing, the All-Aware informed me." (al-Tahrim 66:3), meaning: Do you inform God that He has a partner in His kingdom or an intercessor without His permission, while God does not know of a partner for Himself in the heavens or on the earth, because He has no partner, so He does not know him. Similar to this is His statement: **Or do you inform Him of that which He does not know on the earth?** (Ar-Ra'd: 33) Then He purified and sanctified Himself from polytheism and said: **Glory be to Him, and exalted above what they associate with Him.** Meaning: He is greater than to have a partner. It was said: The meaning is that they worship that which does not hear, see, or distinguish. "And they say: These are our intercessors with God," so they lie. And is it possible for you to inform Him of that which He does not know? **Glory be to Him, and exalted be He above what they associate with Him!** Hamzah and Al-Kisa'i read tashirkuun with a ta', and this is the choice of Abu Ubaid, the rest with a ya'.

Tafsir Ibn Kathir

God Almighty denounces the polytheists who worshipped other gods with God, thinking that their intercession with God would benefit them. God Almighty informed us that they neither harm nor benefit nor possess anything, and nothing of what they claim about them will happen and will never happen. For this reason God Almighty said: "Say: Do you inform God of what He does not know in the heavens or on the earth?" Ibn Jarir said: Its meaning is: Do you inform God of what is not in the heavens or on the earth? Then He exalted Himself above their polytheism and disbelief, saying: **Glory be to Him, and He is exalted above what they associate with Him.** Then the Most High informed us that this polytheism is a new phenomenon among people, occurring after it did not exist, and that all people were of one religion, which is Islam. Ibn Abbas said: There were ten centuries between Adam and Noah, all of them of Islam, then differences arose among people and idols, rivals, and statues were worshipped, so God sent the messengers with His signs, His proofs, His conclusive arguments, and His overwhelming proofs, **so that whoever is to perish will perish by clear evidence, and whoever lives will live by clear evidence.** And His statement: **And had it not been for a word that preceded from your Lord,** the verse, meaning had it not been for what preceded from God Almighty that He would not punish anyone except after the proof was established against him, and that He had given creation a set term, He would have judged between

Surat Yunus 10:18

And they worship besides God that which can neither harm them nor benefit them, and they say, These are our intercessors with God. Say, Do you inform God of that which He does not know in the heavens or on the earth? Glory be to Him, and He is exalted above what they associate with Him.

them regarding what they differed over, so He made the believers happy and helped the disbelievers.

Fath al-Qadir

Then God, the Most High, condemned them for worshipping idols, and explained that they do not benefit those who worship them nor harm those who do not worship them, so He said: 18- **And they worship besides God** meaning, bypassing God, the Most High, to worship others besides Him, not in the sense of abandoning His worship altogether, **that which neither harms them nor benefits them** meaning that which is not capable of harming or benefiting. It is the right of the worshipped to reward those who obey Him and punish those who disobey Him. The *waw* is to connect this sentence to the sentence **And when Our verses are recited to them**, and *what* in **that which does not harm them** is a relative pronoun or a description. The *waw* in **and they say, 'These are our intercessors with God'** is to connect to **and they worship**. They claimed that they intercede for them with God, so He does not punish them for their sins. This is the height of ignorance on their part, as they await intercession in the end from someone from whom there is no benefit or harm at the moment. It was said: They intended by this intercession to improve the conditions of Their worldly life, then God the Almighty commanded His Messenger, may God bless him and grant him peace, to answer them, saying: "Say: 'Do you inform God of that which He does not know in the heavens or on the earth?'" Abu al-Samal al-Adawi read *tanbi'un* with a light emphasis from *anba' yanbi'*. Those who did not read it with a heavy emphasis from *naba' yanbi'*. The meaning is: Do you inform God that He has partners in His kingdom who are worshipped as He is worshipped, or do you inform Him that you have intercessors without His permission, while God the Almighty does not know of any partner or intercessor without His permission from among all His creatures who are in His heavens and on His earth? The gist of this statement is that there is no one like that at all, and in this there is mockery of the disbelievers that is not hidden, then God the Almighty cleared Himself of associating partners with them, and it is possible that it is the beginning of a statement that is not included in the statement that God the Almighty commanded His Messenger to answer them with, and it is possible that it is part of what the Prophet, may God bless him and grant him peace, was commanded to say to them in response to them. Hamza and Al-Kisa'i read **'amma yashrikoon** with a lower vowel. The rest read it with a higher vowel. Abu Ubaid chose the first reading.

intercessors with God. **Say**, Do you inform God, **do you inform God**, of that which He does not know?", God is the Truthful. The meaning of the verse: Do you inform God that He has a partner, or that He has an intercessor without His permission, and God does not know of a partner for Himself? "In the heavens and on the earth. Glory be to Him and He is Exalted above what they associate with Him." Hamza and Al-Kisa'i read: *tashirkuna* with the *ta'*, here and in Surat An-Nahl in two places, and in Surat Ar-Rum, and the others read it all with the *ya'*.

Tafsir al-Baidawi

18. "And they worship besides God that which neither harms them nor benefits them" for it is inanimate and has no power to benefit or harm, and the worshipped should be rewarding and punishing so that its worship may bring benefit or repel harm. "And they say, 'These are our intercessors with God' interceding for us in matters that concern us in this world or in the Hereafter, if there is a resurrection," as if they were doubtful about it. This is due to their extreme ignorance, as they abandoned the worship of the One who creates, harms and benefits, to the worship of that which they know for certain does not harm or benefit, imagining that it is interceding for them with Him. "Say, 'Do you inform God?' 'Do you inform Him of that which He does not know', that He has a partner, or that these are intercessors with Him? What the One who knows all information does not know cannot be realized. It contains a rebuke and mockery of them. 'In the heavens nor on the earth' is a state of the omitted pronoun, confirming the negation, alerting them that what they worship besides God is either heavenly Or earthly, and there is nothing of the existents in them except that it is an accidental, subdued thing like them, and it is not appropriate for anything to be associated with Him. **Glory be to Him, and He is exalted above what they associate with Him**, from their association or from the partners whom they associate with Him. Hamza and Al-Kisa'i read here and in both places the negation of the first part of *An-Nahl* and *Ar-Rum* with a *ta'*.

Tafsir al-Baghawi

18- **And they worship besides God that which neither harms them**, if they disobey Him and abandon His worship, **nor benefits them**, if they worship Him, meaning: the idols, **and they say**, These are our

Surat Yunus 10:19

And mankind were not but one community, then they differed. And had it not been for a word that preceded from your Lord, it would have been judged between them concerning that over which they differ.

Tafsir al-Jalalayn

19 - **And mankind were but one community** on one religion, which is Islam, from the time of Adam to Noah, and it was said from the time of Abraham to Amr ibn Luhay **Then they differed** by some remaining steadfast and some disbelieving **And had it not been for a word that preceded from your Lord** delaying the recompense until the Day of Resurrection **It would have been judged between them** meaning the people in this world **concerning that over which they differ** of religion by punishing the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And mankind were only people of one religion and one faith, but they differed in their religion, and their paths diverged in that, **And had it not been for a word that preceded from your Lord**, meaning: and had it not been for God's predestination that He would not destroy a people except after their appointed times had expired, **it would have been decided between them concerning that over which they differ**, meaning: it would have been decided between them that the people of falsehood among them would be destroyed, and the people of truth would be saved.

We have explained the difference of opinion among those who differed regarding the meaning of this in Surat Al-Baqarah, in His statement: **Mankind was one community, then God sent the prophets** (al-Baqarah 2:213). We have explained the correct statement regarding this with its evidence, so there is no need to repeat it in this place.

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: **And mankind were but one community, then they differed**, when one of the sons of Adam killed his brother.

Al-Muthanna told me, he said, Al-Qasim told us, he said, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

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, something similar.

Tafsir al-Qurtubi

It was presented in the cow, so there is no point in repeating it. Al-Zajjaj said: They were the Arabs who were polytheists. It was said: Every newborn is born in a state of fitrah, but they differed upon reaching puberty. **And had it not been for a word that preceded from your Lord, it would have been judged between them concerning that over which they differed** referring to fate and destiny, meaning had it not been for what preceded in His ruling that He would not judge between them concerning that over which they differed with regard to reward and punishment before the Day of Resurrection, He would have judged between them in this world, so He would have admitted the believers to Paradise due to their deeds and the disbelievers to Hell due to their disbelief, but the term had preceded from God, with His knowledge of their actions, so He made their appointment the Day of Resurrection, said Al-Hasan. Abu Rawq said: **It would have been judged between them** to establish the Hour upon them. It was said: He would have finished destroying them. Al-Kalbi said: The word is that God delayed this nation so that He would not destroy them with punishment in this world until the Day of Resurrection, so had it not been for this delay, He would have judged between them by sending down the punishment or establishing the Hour. The verse is a consolation for the Prophet, may God bless him and grant him peace, in delaying the punishment for those who disbelieved in Him. It was said: The previous word is that He does not take anyone except with an argument, which is sending messengers, as He said: **And We never punish until We have sent a messenger** (al-Isra' 17:15). It was said: The word is His statement: My mercy has preceded My wrath, and were it not for that, He would not have delayed the sinners until they repented. And Jesus read **He would have judged** with the opening.

Tafsir Ibn Kathir

God Almighty denounces the polytheists who worshipped other gods with God, thinking that their intercession with God would benefit them. God Almighty informed us that they neither harm nor benefit nor possess anything, and nothing of what they claim about them will happen and will never happen. For this reason God Almighty said: "Say: Do you inform God of what He does not know in the heavens or on the earth?" Ibn Jarir said: Its meaning is: Do you inform God of what is not in the heavens or on the earth? Then He exalted Himself above their polytheism and disbelief, saying: **Glory be to Him, and He is exalted above what they associate with Him.** Then the Most High informed us that this polytheism is a new phenomenon among people, occurring after it did not exist, and that all people were of one religion, which is Islam. Ibn Abbas said: There were ten centuries between Adam and Noah, all of them of Islam, then differences arose among people and idols, rivals, and statues were worshipped, so God sent the messengers with His signs, His proofs, His conclusive arguments, and His overwhelming proofs, **so that whoever is to perish will perish by clear evidence, and whoever lives will live by clear evidence.** And His

Surat Yunus 10:19

And mankind were not but one community, then they differed. And had it not been for a word that preceded from your Lord, it would have been judged between them concerning that over which they differ.

statement: **And had it not been for a word that preceded from your Lord**, the verse, meaning had it not been for what preceded from God Almighty that He would not punish anyone except after the proof was established against him, and that He had given creation a set term, He would have judged between them regarding what they differed over, so He made the believers happy and helped the disbelievers.

Fath al-Qadir

His statement: 19- **And mankind were but one community, then they differed**. Its interpretation has been presented in Surat Al-Baqarah. The meaning is: that mankind were all but one community, united for the sake of God, the Most High, and believing in Him. Then some became disbelievers and others remained believers, so they differed with one another. Al-Zajjaj said: They were the Arabs who were polytheists. He said: Every newborn is born in a state of fitrah, then they differed upon reaching puberty, and the first is more apparent. It is not meant that every group created a religion of disbelief that was different from the others, but what is meant is that some disbelieved and some remained monotheistic as we have mentioned. **And had it not been for a word that preceded from your Lord**, which is that He, glory be to Him, will not judge between them in what they differed over except on the Day of Resurrection, **it would have been judged between them** in this world in that they difference over. But that was prevented by the word that does not change. It was said that the meaning of **it would have been judged between them** is the establishment of the Hour upon them. It was said that their destruction would have been completed. It was said that the word is that God has given this nation respite so that He will not destroy them with punishment in this world. It was said that the word is that He does not take anyone except with an argument, which is sending messengers as God, glory be to Him, said: **And We never punish until We have sent a messenger**. It was said that the word is His statement: **My mercy precedes My wrath**. Isa bin Omar read **it would have been judged** in the active form. Those other than him read it in the passive form.

Ibn Abi Hatim narrated on the authority of Ikrimah who said: An-Nadr said: When the Day of Resurrection comes, Al-Lat and Al-Uzza will intercede for me, so God revealed: "Who is more unjust than he who invents a lie about God or denies His signs? Indeed, the criminals will not succeed. And they worship besides God that which can neither harm them nor benefit them." Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding His statement: **And mankind were but one community, then they differed**. Ibn Mas'ud said: They were on guidance. It was narrated that he read it like this. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding His statement: **And mankind were but one community**, he said: Adam alone. **And they differed**, he said: When one of the

sons of Adam killed his brother. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding the verse: The people were people of one religion, following the religion of Adam, then they disbelieved. Had your Lord not extended their lifespan until the Day of Resurrection, judgment would have been passed between them.

Tafsir al-Baghawi

19- The Almighty said: **And mankind were but one community**, meaning: in Islam. We have mentioned the difference in this in Surat Al-Baqarah. **Then they differed**, and were divided into believers and disbelievers, **and had it not been for a word that preceded from your Lord**, in that He set a term for each nation. Al-Kalbi said: It is a respite for this nation and that He will not destroy them with punishment in this world, **it would have been judged between them**, by sending down the punishment and hastening the punishment for the deniers, and that was a separation between them, **in that over which they differ**. Al-Hasan said: And had it not been for a word that preceded from your Lord, which went on in His judgment that: He will not judge between them in that over which they differed with reward and punishment before the Day of Resurrection, it would have been judged between them in this world and the believer would enter Paradise and the disbeliever the Fire, but the term preceded from God and He made their meeting place the Day of Resurrection.

Tafsir al-Baidawi

19. **And mankind was but one nation** united by nature or agreed upon the truth, and that was during the time of Adam, peace be upon him, until Cain killed Abel, or after the flood, or on misguidance during a period of the messengers. **Then they differed** by following whims and falsehoods, or by sending the messengers, peace and blessings be upon them, so one group followed them and another persisted. **And had it not been for a word that preceded from your Lord** by delaying the judgment between them or the punishment that separates them until the Day of Resurrection, for it is the Day of Separation and Recompense. **It would have been judged between them** quickly. **In that over which they differ** by destroying the false and keeping the truthful.

Surat Yunus 10:20

And they say, **Why was a sign not sent down to him from his Lord?** Say, "The unseen belongs only to God, so wait. Indeed, I am with you among those who wait."

Tafsir al-Jalalayn

20 - **And they say** meaning the people of Mecca *Why* **why was not sent down to him** to Muhammad, may God bless him and grant him peace **a sign from his Lord** as was the case for the prophets with the she-camel, the staff, and the hand **So say to them The unseen** is what is hidden from the servants, meaning His command **is only for God** and from it are the signs, so no one brings them except Him, and it is only upon me to convey **so await** the punishment if you do not believe **I am with you among those awaiting**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And these polytheists say: Why was a sign not sent down to Muhammad from his Lord? He says: Knowledge and evidence by which we know that Muhammad is right in what he says? God said to him: **Then say, O Muhammad, The unseen belongs only to God,** meaning: No one knows who does that except Him, may He be glorified, because no one knows the unseen - which is the secret and hidden of matters - except God. So await, O people, God's judgment between us, by hastening His punishment for the one among us who is wrong, and revealing the truth against him, for I am with you among those who await that. So God Almighty did that, and He judged between them and Him by killing them with the sword on the day of Badr.

Tafsir al-Qurtubi

The people of Mecca wanted to say, why doesn't He send down to him a sign, a miracle other than this one, so that He may turn the mountains into gold for us, and have a house of gold for him, and revive for us those of our fathers who died. Ad-Dahhak said: A staff like the staff of Moses. **Say, 'The unseen belongs only to God.'** That is, say, O Muhammad, that the revelation of the sign is unseen. **Then wait,** that is, watch. **I am with you among those who wait,** for its revelation. It was said: Wait for God's judgment between us to show the truthful over the false.

Tafsir Ibn Kathir

That is, these stubborn, lying disbelievers say: Why was a sign not sent down to Muhammad from his Lord? They mean as God gave the she-camel to Thamud, or that He should turn Safa into gold for them, or remove

the mountains of Mecca from them and replace it with gardens and rivers, or something similar to what God is capable of, but He is wise in His actions and words, as God Almighty said: "Blessed be He who, if He wills, can grant you better than that - gardens beneath which rivers flow, and can grant you palaces. * Rather, they have denied the Hour, and We have prepared for whoever denies the Hour a Blaze." And as He said: **And nothing prevented Us from sending signs except that the former peoples denied them.** The verse, God Almighty says: Indeed, My way with My creation is that when I give them what they ask for, if they believe, otherwise I hasten the punishment upon them. That is why when the Messenger of God, may God bless him and grant him peace, was given the choice between giving them what they asked for, if they believed, otherwise they would be punished, and giving them respite, he chose to give them respite, as the Messenger of God, may God bless him and grant him peace, was patient with them more than once. That is why God Almighty said, guiding His Prophet, may God bless him and grant him peace, to the answer to what they asked: **Say, 'The unseen is only for God,'** meaning that the entire matter belongs to God, and He knows the consequences of matters.

Then wait, for I am with you among those who wait. That is, if you do not believe until you see what you asked for, then wait for God's judgment regarding me and you. This is despite the fact that they had seen greater signs from him, may God bless him and grant him peace, than what they asked for when he pointed in their presence to the moon on the night of its fullness, and it split into two, one group behind the mountain and the other group in front of it. This is greater than all the earthly signs that they asked for and what they did not ask for. If God had known that they asked for that for guidance and confirmation, He would have answered them. However, He knew that they were only asking out of stubbornness and obstinacy, so He left them in what troubled them, and He knew that none of them would believe, as God the Most High said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them.** And the Almighty said: **And if We sent down to them angels and the dead spoke to them and We gathered together all things before them, they would not believe unless God willed** *verse*, and because of their stubbornness, as in the Almighty's saying: **And if We opened to them a gate from the heaven** *verse*, and the Almighty's saying: **And if they saw a fragment of the sky falling** *verse*, and the Almighty said: **And if We sent down to you a book on paper and they touched it with their hands, those who disbelieved would say, 'This is not but obvious magic'** *verse*. Such people are less than those who are answered to what they asked for, because there is no benefit in answering them, as it revolves around their stubbornness and obstinacy due to their great wickedness and corruption. For this reason, He said: **So wait, for I am with you among those who wait.**

Fath al-Qadir

His statement: 20- **And they say** God Almighty mentioned here a fourth type of their shame, and it is connected to His statement: **And they worship** and He

Surat Yunus 10:20

And they say, "Why was a sign not sent down to him from his Lord?" Say, "The unseen belongs only to God, so wait. Indeed, I am with you among those who wait."

used the present tense to evoke the image of what they said. It was said: And those who said it are the people of Mecca, as if they did not take into account what was revealed to the Messenger of God, may God bless him and grant him peace, of the dazzling signs and overwhelming miracles, which if there were nothing among them except the Qur'an, it would have been sufficient as clear evidence and conclusive confirmation: That is, why was not a sign revealed to him from the signs that we suggest to him and ask of him, such as reviving the dead and turning mountains into gold and the like? Then God Almighty commanded him to answer them, saying: "Say: 'The unseen belongs only to God.'" That is, the revelation of the verse is unseen, and God is the One who is unique in His knowledge, and He keeps it to Himself. I, you, and all of His creations have no knowledge. **So wait** for the revelation of the verses you have proposed. **I am with you among those who wait** for their revelation. It was said that the meaning is: Wait for God's judgment between me and you to make the truth prevail over falsehood.

Tafsir al-Baghawi

20- **And they say**, meaning: the people of Mecca, **Why was not a sign sent down to him**, meaning: the work of Muhammad, may God bless him and grant him peace, **from his Lord**, as you suggest, **Then say**, **'The unseen belongs only to God'**, meaning: Say, you have only asked me about the unseen, and the unseen belongs only to God, no one knows why He did not do that and no one knows it except Him. It was said: The unseen is the revelation of the verse, no one knows when it will be revealed except Him, **So wait** for its revelation, **I am with you among those who wait**, and it was said: So wait for God's judgment between us with truth by showing the one who is right over the one who is wrong.

Tafsir al-Baidawi

20. **And they say**, **'Why was a sign not sent down to him from his Lord?'** That is, from the signs that they suggested. **Say**, **'The unseen belongs only to God.'** He is the one who is concerned with his work, so perhaps he knows that sending down the suggested signs may lead to corruption, regardless of sending them down. **Then wait**, for what you suggested to be sent down. **Indeed, I am with you among those who wait**, for what God will do to you because of your denial of the great signs that were sent down to me and your suggestion of something else.

Surat Yunus 10:21

And when We let the people taste mercy after adversity has touched them, at once they plot against Our verses. Say, **God is swifter in plotting.** Indeed, Our messengers write down what you plot.

Tafsir al-Jalalayn

21 - **And when We let the people taste** meaning the infidels of Mecca **of mercy** rain and fertility **after adversity** misery and drought **has afflicted them, then at once they have a plan against Our verses** by mocking and denying *Say* to them **God is swifter in plan** as a recompense **Indeed, Our messengers** the guardians **write down what you plan** with the ta' and the ya'

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And when We provide the polytheists with relief after distress, and ease after the hardship that has befallen them.

It was said: It means rain after drought, and *ad-Dara'* means hardship, and *mercy* means relief. He says: **Then they have a plan against Our signs**, mocking and denying, as:

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:

If they have a plan against Our verses, he said: mockery and denial.

... He said, Ishaq told us, Abdullah told us, on the authority of Warqa', 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, the same.

And His saying: "Say: God is swifter in plotting," God Almighty says: *Say*, to these polytheists who mock our arguments and proofs, O Muhammad, **God is swifter in plotting**, meaning: He is swifter in plotting against you, and in luring you and punishing you, from you, from plotting against the signs of God.

The Arabs are satisfied with (*if*) from (*fa'alt*) and (*fa'alu*), so (**the verb**) was omitted with it.

Rather, the meaning of the statement is: **And when We let people taste mercy after adversity has befallen them**, they plot against Our verses, so **they plot** is sufficient for **they plot**.

"Our messengers write down what you plot," meaning: Our guardians whom We send to you, O people, write down what you plot in Our verses.

Tafsir al-Qurtubi

He means the infidels of Mecca. **Mercy after a hardship that has befallen them.** It was said: prosperity after hardship, and fertility after drought. **Then they have a plan concerning Our signs.** That is, mockery and denial. The answer to His statement: **And when We make them taste**, according to Al-Khalil and Sibawayh. **Say, God is swifter.** Subject and predicate. *Planning* is for clarification, that is, He hastens the punishment for their plotting, that is, what comes to them of punishment is faster in destroying them than what they have done of plotting. **Indeed, Our messengers write down what you plot.** He means by messengers the guardians. The general reading is *plotting* with the ta' as an address. Ya'qub read in the narration of Ruways and Abu Amr in the narration of Harun Al-'Atki *plotting* with the ya', because of His statement: **Then they have a plan concerning Our signs.** It was said: Abu Sufyan said, **We have been afflicted with drought because of your supplication, so if you give us drink, we will believe you.** So they were given drink by his supplication to the Prophet (peace and blessings of God be upon him), but they did not believe, so this is their plotting.

Tafsir Ibn Kathir

God Almighty tells us that if He lets people taste mercy after a hardship that has befallen them, such as ease after hardship, fertility after drought, rain after famine, and the like, **Then they have a plan concerning Our signs.** Mujahid said: It is mockery and denial, like His statement: **And when harm touches man, he invokes Us, lying on his side, or sitting, or standing**, the verse. And in the Sahih, it is reported that the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer with them after a rain fell during the night, then he said: **Do you know what your Lord said last night?** They said: God and His Messenger know best. He said: "He said: There have arisen among My servants some who believe in Me and some who disbelieve. As for he who says, 'We have rain by the grace and mercy of God,' he is a believer in Me and a disbeliever in the star. As for he who says, 'We have rain by the force of such and such a star,' he is a disbeliever in Me and a believer in the star." And His statement: **Say, 'God is swifter in plotting,'** means more rapid in enticing and giving respite, until the one who thinks among the criminals thinks that he is not being punished and is only being given a respite. Then he is taken by surprise, and the noble scribes write down for him everything he does and count it against him, then they present it to the Knower of the Unseen and the Seen, and He will reward him for the great and the small, the speck and the small amount.

Then the Almighty informed us that **it is He who guides you on land and sea** meaning He protects you and guards you with His protection **until, when you are in the ships and they sail with them with a fair wind and they rejoice in it** meaning in the speed of their journey together, then while they are like that, **there comes to it** meaning those ships **a violent wind** meaning strong **and the waves come upon them from every side**

Surat Yunus 10:21

And when We let the people taste mercy after adversity has touched them, at once they plot against Our verses. Say, "God is swifter in plotting." Indeed, Our messengers write down what you plot.

meaning the sea lashes them **and they think that they are surrounded** meaning they are destroyed **call upon God, sincerely devoting their religion to Him** meaning they do not call upon any idol or statue with Him, but rather they single Him out in supplication and entreaty, as the Almighty said: "And when harm touches you at sea, those you call upon are lost except Him. But when He delivers you to land, you turn away, and man is ever ungrateful" and He said here: **Call upon God, sincerely devoting His religion, 'If You should save us from this' meaning this state, "we will surely be among the grateful"** meaning we will not associate anyone with You and we will single You out in worship there as We singled You out in supplication here. God the Almighty said: **So when He has saved them** meaning from that The predicament **If they are to transgress upon the earth without right** meaning as if none of that had happened **as if he had not called upon Us to a harm that had befallen him.** Then the Almighty said: **O mankind, your transgression is only against yourselves** meaning that you will only taste the consequences of this transgression and you will not harm anyone else with it, as came in the hadith **There is no sin more deserving of God hastening its punishment in this world along with what God has in store for its perpetrator in the Hereafter than transgression and severing family ties.** And His saying: **The enjoyment of worldly life** meaning that you will only have enjoyment in this lowly and insignificant worldly life **Then to Us is your return** meaning your destiny and your final destination **Then We will inform you** meaning We will tell you of all your deeds and repay you for them, so whoever finds good, let him praise God, and whoever finds otherwise, let him blame no one but himself.

Fath al-Qadir

His statement: 21- **And when We let people taste mercy after adversity has befallen them, at once they plot against Our signs.** Because the Almighty explained in the previous verse that they asked for a sign out of stubbornness, deceit and obstinacy, and He confirmed that with what He mentioned here that when the Almighty let them taste mercy from Him after adversity befalls them, they did in return for this great blessing, deceit against the signs of God. What is meant by letting them taste His mercy, the Almighty, is that He expanded their provisions and bestowed blessings upon them through rain and good fruits after adversity befell them through drought and hardship in their lives. So they did not thank for His blessings nor did they appreciate them properly, rather they added them to their idols that neither benefit nor harm, and they attacked the signs of God and used every trick to repel them, and this is the meaning of deceit in them. The first *if* is conditional, and its answer is **if they have deceit**, and it is sudden. Al-Khalil and Sibawayh mentioned the meaning of that. Then God the Almighty ordered His Messenger to answer them, saying: "Say: God is swifter in plotting," meaning He hastens punishment. The comparative form *Afa* indicates that

their plotting was swift, but God's plotting was swifter than that. And the suddenness of the word indicates speed, because the meaning is that they surprised the plotting, meaning they brought it about suddenly and quickly. Calling God's punishment a plot is a matter of similarity, as has been stated in several places in the Noble Book: **Indeed, Our messengers write down what you plot.** Ya'qub in one narration and Abu Amr in another narration read **they plot** with a lower syllable, while the rest read it with a higher syllable. The meaning is that God's messengers, who are the angels, write down the plotting of the disbelievers. This is not hidden from the angels who are the guardians, so how could it be hidden from the All-Knowing, All-Aware? This is a severe warning to them, and this sentence is an explanation of the sentence before it, for if their plot is apparent and not hidden, then God's punishment will inevitably come to pass. The meaning of this verse is close to the meaning of the previous verse, which is **And when harm touches a person**, and in this there is an addition, which is that they do not limit themselves to merely turning away, but rather they seek to bring about disasters for God's signs through the plotting they plot.

Tafsir al-Baghawi

21- The Almighty said: **And when We let the people taste**, meaning: the disbelievers, **mercy after hardship**, meaning: comfort and ease after hardship and affliction, and it was said: rain after drought, **touched them**, meaning: struck them, **then they have a plan concerning Our signs**, Mujahid said: denial and mockery. And Muqatil bin Hayyan said: They do not say: This is God's provision, rather they say: We were given water by such-and-such a star, and this is His saying: **And you make your provision that you deny** *Al-Waqi'ah-82*.

"Say: God is swifter in plotting," quicker in punishment, more severe in taking, and more capable of retribution. He wants His punishment to destroy you to be quicker to you than what comes from you in repelling the truth. **Our messengers**, our guardians, **write down what you plot**, and Jacob read: *plot* with a *ya*.

Tafsir al-Baidawi

21. **And when We let people taste mercy** health and abundance. **After a hardship has befallen them** such as drought and disease. **Then they have a plan against Our signs** by casting doubt on them and scheming to repel them. It was said that the people of Mecca experienced a drought for seven years until they were almost destroyed, then God had mercy on them by giving them life, so they began to cast doubt on the signs of God and plot against His Messenger. **Say, God is swifter in plotting** than you. He has planned your punishment before you plotted their plot.

The preferred word for their speed is the word of surprise that occurs in response to the conditional *if* and plotting is concealing the plot, and it is from God Almighty either to lure or to punish for the plot. **Indeed, Our messengers write down what you plot** is a realization of revenge and a warning that what they planned to conceal was not hidden from the guardians, let alone hidden from God Almighty. And from Jacob, they plot with the letter *ya* to agree with what preceded it.

Surat Yunus 10:22

It is He who makes you travel on land and sea until, when you are in ships and they sail with them with a good wind and they rejoice in it, there comes a violent wind and the waves come upon them from every side and they think that they are surrounded, they supplicate God, sincere to Him in religion, "If You should save us from this, we will surely be among the disbelievers." The grateful

Surat Yunus 10:22

It is He who makes you travel on land and sea until, when you are in ships and they sail with them with a good wind and they rejoice in it, there comes a violent wind and the waves come upon them from every side and they think that they are surrounded, they supplicate God, sincere to Him in religion, **If You should save us from this, we will surely be among the disbelievers.** The grateful

Tafsir al-Jalalayn

22 - **It is He who guides you** and in another reading {spreads you} **on land and sea until, when you are in the ships and they sail with them** in it is a shift from the address **with a good wind** gentle (and they rejoice in it. A violent wind came upon it) a strong wind that breaks everything **and the waves came upon them from every side and they thought that they were surrounded** that is, destroyed **they called upon God, sincere to Him in religion** the call *if* the oath *I am* **you should save us from this** the terrors **we will surely be among the grateful** the monotheists

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: God is the One who guides you, O people, on land on your back, and in the sea in the ark, **until you are in the ark**, which are the ships, **and it sails with them**, meaning: the ark sails with the people, **with a good wind**, in the sea, **and they rejoice in it**, meaning: the passengers of the ark rejoiced in the good wind with which they travel, and the *ha* in His statement: **with it**, refers back to **the good wind**.

A violent wind came to it, meaning: A violent wind came to the ark, meaning a strong wind.

The Arabs say: **A stormy wind, and a storm**, and **The wind has blown, and blew**, and **It has blown**, in Bani Asad, as mentioned. Some of Bani Dubayr said:

Even if a disturbing wind blows in it, and its sound thunders, it roars

And the waves came upon them from every side, God Almighty says: And the passengers of the ship were faced with waves from every side, **and they thought that they were surrounded**, meaning: And they thought that destruction had surrounded them and was imminent, **They called upon God, sincerely devoting their religion to Him**, meaning: They sincerely called upon God there, without their idols and gods, and their refuge at that time was to God, not them, as:

Muhammad bin Abdul-A'la said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **Call upon God, making religion sincere to Him**, he said: If harm befalls them at sea, they make supplication to Him sincerely.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Al-A'mash, on the authority of Umar bin Murrah, on the authority of Abu Ubaidah, regarding his statement: **devoutly for Him in religion**, "Come on, come on," its interpretation is: O Ever-Living, O Self-Sustaining.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And when We let people taste mercy after adversity has befallen them** to the end of the verse, he said: These polytheists call upon God with what they call upon, so when adversity comes, they call upon none but God, and when He saves them, then at once they associate partners with Him.

If You save us from this hardship we are in, **we will surely be among the grateful** for Your blessings and for saving us from what we are in, by our sincere worship of You and our dedication to obedience, without the deities and rivals.

There is a difference in the reading of his saying: **He is the One who guides you.**

The general reading of the Hijaz and Iraq is: **He is the One Who guides you** from *al-siyar* with a *seen*.

Abu Jaafar Al-Qari' read it as: **He is the One Who spreads you out** from *spreading*, and that is spreading, from the saying of the speaker: **I spread out the garment**, and that is spreading it out and spreading it from folding it.

Abu Jaafar directed the meaning of this to the fact that God sends His servants and spreads them out on land and sea, and it is close in meaning to **the movement**.

He said: **And they sailed with them with a good wind**, and he said in other places: **In the laden ship**, so he made it singular, (Ya-Sin 36:41).

Al-Falak is a name for the singular and the plural, and it is masculine and feminine.

He said: **And they ran with them**, and he said: **He is the one who guides you**, so he addressed them, then returned to reporting on the absent. I have explained that in more than one place in the book, in a way that makes it unnecessary to repeat it in this place.

The answer to his statement: **Until you were in the ship**, "a violent wind came upon it."

As for the answer to his statement: **And they thought that they were surrounded**, it is: **They called upon God, devoting their religion to Him sincerely.**

Tafsir al-Qurtubi

The Almighty says: **It is He who travels you on land and sea until, when you are in ships and they sail with them** meaning, He carries you on land on beasts and in the sea on ships. Al-Kalbi said: He protects you while traveling. The verse includes an enumeration of blessings in the way people ride beasts and the sea. We have already discussed seafaring in Al-Baqarah. *Yusriyyakum* is the reading of the common people. Ibn Amir yansharkum with the letter noon and the letter sheen, meaning He spreads you out and disperses you. The word *al-Falak* is used for both singular and plural, and is masculine and feminine, and we have already discussed it. His saying: **and they sail with them** is a transition from addressing to absent, and it is found in the Qur'an and Arab poetry a lot. Al-Nabigha said:

Oh, house of Mayya, in the high places, the Sind is strong and the past has been long upon it

Ibn al-Anbari said: It is permissible in the language to return from the third-person address to the direct address. God Almighty said: "And their Lord will give them a pure drink. Indeed, this is your reward, and your effort is appreciated." (al-Insan 76:22) So the kaf was replaced with the ha.

The Almighty said: **A pleasant wind, and they rejoiced in it.** This was discussed in Surat Al-Baqarah. **A stormy wind came upon it.** The pronoun in **came upon it** refers to the ship. It was also said to refer to a pleasant wind. And a strong storm, it is said: the wind blew and blew, so it is stormy, stormy, and stormy, meaning strong. The poet said:

Even if a disturbing wind blows in it, and its sound thunders, it roars

Asif said in the masculine form because the word wind is masculine, and it is also the storm. Tayyiba is neither stormy nor slow. **And the waves came upon them from every side** and the wave is what rises from the water **and they thought** that is, they were certain **that they were surrounded** that is, the calamity surrounded them. It is said to someone who fell into a calamity: he has been surrounded, as if the calamity has surrounded him, and the origin of this is that if the enemy surrounds a place, its people perish. **They called upon God, sincere to Him in religion** that is, they called upon Him alone and left what they used to worship. This is evidence that people were created to turn to God in times of hardship, and that the call of the one in need is answered even if he is an unbeliever, because the causes have been cut off and he turns to the One, Lord of Lords, as will be explained in An-Naml, God willing. Some of the commentators said: They said in their call, **Ahya Sharahiyya**, meaning, **O Living, O Self-Sustaining**. This is the language of the Persians.

Question: This verse indicates riding the sea in general, and from the Sunnah is the hadith of Abu Hurairah, which includes:

We ride the sea and carry with us a little water. The

hadith of Anas in the story of Umm Haram indicates the permissibility of riding it in war. This meaning has been fully discussed in Surat Al-Baqarah, praise be to God. The ruling on riding the sea when it is turbulent and boiling has been mentioned at the end of Al-A'raf. Is his ruling the same as the ruling on a healthy person or a sick person who is under quarantine? Reflect on it there.

God Almighty says: **If You save us from this** meaning from these hardships and horrors. Al-Kalbi said: from this wind. **We will surely be among the grateful** meaning among those who work in Your obedience for the blessing of salvation.

Tafsir Ibn Kathir

God Almighty tells us that if He lets people taste mercy after a hardship that has befallen them, such as ease after hardship, fertility after drought, rain after famine, and the like, **Then they have a plan concerning Our signs.** Mujahid said: It is mockery and denial, like His statement: **And when harm touches man, he invokes Us, lying on his side, or sitting, or standing,** the verse. And in the Sahih, it is reported that the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer with them after a rain fell during the night, then he said: **Do you know what your Lord said last night?** They said: God and His Messenger know best. He said: "He said: There have arisen among My servants some who believe in Me and some who disbelieve. As for he who says, 'We have rain by the grace and mercy of God,' he is a believer in Me and a disbeliever in the star. As for he who says, 'We have rain by the force of such and such a star,' he is a disbeliever in Me and a believer in the star." And His statement: **Say, 'God is swifter in plotting,'** means more rapid in enticing and giving respite, until the one who thinks among the criminals thinks that he is not being punished and is only being given a respite. Then he is taken by surprise, and the noble scribes write down for him everything he does and count it against him, then they present it to the Knower of the Unseen and the Seen, and He will reward him for the great and the small, the speck and the small amount.

Then the Almighty informed us that **it is He who guides you on land and sea** meaning He protects you and guards you with His protection **until, when you are in the ships and they sail with them with a fair wind and they rejoice in it** meaning in the speed of their journey together, then while they are like that, **there comes to it** meaning those ships **a violent wind** meaning strong **and the waves come upon them from every side** meaning the sea lashes them **and they think that they are surrounded** meaning they are destroyed **call upon God, sincerely devoting their religion to Him** meaning they do not call upon any idol or statue with Him, but rather they single Him out in supplication and entreaty, as the Almighty said: "And when harm touches you at sea, those you call upon are lost except Him. But when He delivers you to land, you turn away, and man is ever ungrateful" and He said here: **Call upon God, sincerely devoting His religion, 'If You should save us from this'** meaning this state, **"we will surely be among the grateful"** meaning we will not associate anyone

It is He who makes you travel on land and sea until, when you are in ships and they sail with them with a good wind and they rejoice in it, there comes a violent wind and the waves come upon them from every side and they think that they are surrounded, they supplicate God, sincere to Him in religion, "If You should save us from this, we will surely be among the disbelievers." The grateful

with You and we will single You out in worship there as We singled You out in supplication here. God the Almighty said: **So when He has saved them** meaning from that The predicament **If they are to transgress upon the earth without right** meaning as if none of that had happened **as if he had not called upon Us to a harm that had befallen him**. Then the Almighty said: **O mankind, your transgression is only against yourselves** meaning that you will only taste the consequences of this transgression and you will not harm anyone else with it, as came in the hadith **There is no sin more deserving of God hastening its punishment in this world along with what God has in store for its perpetrator in the Hereafter than transgression and severing family ties**. And His saying: **The enjoyment of worldly life** meaning that you will only have enjoyment in this lowly and insignificant worldly life **Then to Us is your return** meaning your destiny and your final destination **Then We will inform you** meaning We will tell you of all your deeds and repay you for them, so whoever finds good, let him praise God, and whoever finds otherwise, let him blame no one but himself.

Fath al-Qadir

22- **It is He who makes you travel on land and sea.** The Almighty gave an example for these people so that the intended meaning would be completely revealed. The meaning of making them travel on land is that they walk on their feet, which He created for them so that they may benefit from them, and they ride the beasts that God created for them to ride. The meaning of making them travel on sea is that He inspired them to make ships in which they ride in the depths of the sea, and He made that easy for them and removed from them the causes of destruction. Ibn Amir read **He who spreads you out in the sea** with the letter *nun* and the letter *shin* with the dot from *nashras* in his saying: **Then spread out in the land** meaning He, the Most High, spreads them out in the sea, saving whomever He wills and drowning whomever He wills **until, when you are in the ships and they sail with them** "al-alk" is used for the singular and plural and is masculine and feminine, and its investigation has been presented above. **And they sail** means the ships with them: that is, with those riding on them, and *until* for the end of the goal and the goal is the content of the conditional sentence in its entirety, so the restrictions considered in the condition are three: the first: being in the ship, the second: its sailing with them with a pleasant wind that is not a storm, and the third: their joy. The restrictions considered in the penalty are three: the first is **it came to her** meaning a stormy wind came to the ship or the good wind came: meaning a stormy wind met it, and the storm is the strong blowing of the wind, the second is **and the waves came to them from every place** meaning from all sides of the ship and what is meant is that it came to the riders in it, and the wave is what rises from the water above the sea, and the third is **they thought that they were surrounded**

meaning that their thoughts were overwhelmed by destruction, and its origin is from the enemy surrounding a people or a country, so this surrounding was made an example of destruction even if it was not by the enemy as here, and the answer to *if* in his saying: **if you were in the ship** is his saying: **it came to her** until the end, and his saying: **call upon God** is a substitute for they thought because this supplication that occurred from them was only when they thought of destruction and it is the reason for it, so it was a substitute for it, a substitute of inclusion because it includes it, and it is possible that the sentence **they called upon** is a new sentence as if it was said: What did they do? It was said: They called upon God, and in His statement: **And they ran with them** is a shift from direct address to third person, the benefit of which is the author of Al-Kashshaf, exaggeration. Al-Razi said: The transition from direct address to third person in this situation is evidence of hatred and alienation, just as the opposite of that in His statement: **You alone do we worship** is evidence of satisfaction and closeness, and the accusative of sincerely is in the state: meaning they did not taint their call with any impurities, as was their custom in other places, that they associate their idols in their call, and this was not for the sake of belief in God alone, but rather for Him to save them from what they were on the verge of destruction, because they knew that no one could save them except God, the Exalted. In this is evidence that people were created to turn to God in times of hardship, and that the call of the one in need is answered, even if he is a disbeliever. In this verse, it is stated that these polytheists did not pay attention to their idols in this situation and similar situations, so how strange is the occurrence of sects in Islam who believe in the dead? If such a situation were to occur to them at sea, they would call upon the dead and not sincerely call upon God as the polytheists did, as has been transmitted to us in a manner that is sufficient to establish certainty. So look, may God guide you, at what these satanic beliefs have done and where their people have led them, where Satan has thrown them, and how he has led them and taken control of them? Until they submitted to him in a manner that no idol worshipper could have ever hoped for, nor even some of it. So, to God we belong and to Him we shall return. The lam in **If You save us from this** is the lam that introduces the oath: that is, saying that, and the reference in His saying: **from this** is to what they fell into of being on the verge of destruction at sea, and the lam in **we will surely be** is the answer to the oath: that is, we will surely be in every situation among those who are grateful for Your blessings that You have bestowed upon us, including this blessing that we are about to ask You to relieve us of and save us from. It has been said that this sentence is the object of the verb *supplicated*.

Tafsir al-Baghawi

22- The Almighty said: **It is He who makes you travel,**

makes you run and carries you. Abu Ja'far and Ibn 'Amir read: **He spreads you** with the letter *nun* and the letter *shin* from evil, which is spreading and spreading, **on land**, on the backs of beasts, *and* in **the sea**, on the ark, **until when you were in the ark**, meaning: in the ships, it can be singular and plural, **and they sailed with them**, meaning: the ships sailed with the people, he returned from the address to the report, **with a pleasant wind**, gentle, **and they rejoiced in it**, meaning: with the wind, **a wind came to it**, meaning: the ark came with a wind, **a storm**, strong blowing, and he did not say a stormy wind, because the wind is specific to the storm. It was said: the wind is masculine and feminine. **And there came to them**, meaning: the passengers of the ship, **the waves**, which is the movement and mixing of the water, **from every side**, **and they thought**, were certain, **that they were surrounded**, that they were close to destruction, meaning: destruction surrounded them, **so they called upon God, sincere to Him in religion**, meaning: they were sincere in their supplication to God and did not call upon anyone but God. And they said, **If You should save us**, O our Lord, **from this**, the violent wind, **we will surely be among the grateful**, with faith and obedience to You.

Tafsir al-Baidawi

22. **He is the One Who guides you** by carrying you on the journey and enabling you to do so. Ibn Amir read *yansharakum* with the letter noon and the letter sheen from the word *nashr*. **On land and at sea until you are in the ships** in the ships, **and they sail with them** with those in them, he changed from addressing to the third person for emphasis as if he were reminding others to marvel at their condition and criticize them. **With a pleasant wind** gentle in blowing. **And they rejoiced in it** with that wind. **It came to it** is the answer to if and the pronoun refers to the ship or the pleasant wind, meaning it received it. **A stormy wind** with a strong, violent blowing force. **And the waves came to them from every direction** the waves come from it **and they thought that they were surrounded** they were destroyed and the paths of salvation were blocked for them like someone surrounded by the enemy **they called upon God, sincere to Him in religion** without associating partners with Him due to the retreat of the nature and the disappearance of the opposition from the intensity of fear, and it is a substitute for **they thought** a substitute for inclusion because their call is a consequence of their thought. "If You have saved us from this, so that we may be among the grateful. **On the intention of the saying or the object of "call** because it is part of the saying.

Surat Yunus 10:23

So when He delivered them, at once they were rebelling in the land without right. O mankind, your rebellion is only against yourselves - the enjoyment of worldly life. Then to Us is your return, and We will inform you about what you used to do.

Surat Yunus 10:23

So when He delivered them, at once they were rebelling in the land without right. O mankind, your rebellion is only against yourselves - the enjoyment of worldly life. Then to Us is your return, and We will inform you about what you used to do.

Tafsir al-Jalalayn

23 - **So when He saved them, at once they rebelled in the land without right** through polytheism **O mankind, your rebellion** your injustice **is only against yourselves** because his sin upon them is **the enjoyment of worldly life** you enjoy it for a little **then to Us is your return** after death **and We will inform you of what you used to do** then We will reward you for it. And in a reading with the accusative of enjoyment, meaning you enjoy.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So when God saved those who thought in the sea that they were surrounded, from the hardship they were in, they broke their promise to God, and transgressed on the land, and transgressed therein to other than what God had permitted them to do, from disbelieving in Him, and committing sins against Him on its surface. God says: O people, your aggression which you transgress is only against yourselves, and it is you who wrong yourselves. And this that you are in, **the enjoyment of the life of this world**, meaning: That is a provision by which you will attain in your immediate worldly life.

According to this interpretation, *transgression* is raised by the pronoun referring back to it in His statement: **against yourselves**, and His statement: **the enjoyment of worldly life** is raised in the meaning: that is the enjoyment of worldly life, just as He said: **They did not remain except for an hour of a day of notification**, (al-Ahqaf 46:35), meaning: this is a notification.

It may be possible that the meaning of this is: Your transgression in this worldly life is only against yourselves because through your disbelief you earn the wrath of God, the enjoyment of this worldly life, as if he said: Your transgression is only the enjoyment of this worldly life, so (*transgression*) is raised by (*enjoyment*), and **against yourselves** is from the connection of (*transgression*).

And the reading of (*enjoyment*) was raised except for Abdullah bin Abi Ishaq, who made it accusative, meaning: Your transgression against yourselves is only a provision in the life of this world, so he made (*transgression*) raised by his saying: **against yourselves**, and (*enjoyment*) accusative as a state.

And His statement: **Then to Us is your return**, meaning: Then to Us after that is your return and your destination, and that is after death. **Then We will inform you of what you used to do**, meaning: So We will inform you on the Day of Resurrection of what you used to do in this world of disobedience to God, and We will reward you for your past deeds in this world.

Tafsir al-Qurtubi

When He delivered them meaning He saved them and rescued them. **They were transgressing in the land without right** meaning they were committing corruption and sins on the land. Transgression means corruption and polytheism, from the root word *bagha* which means to become corrupt, and its root is **to seek**, meaning they seek by arrogance and corruption. **Without right** meaning by lying, and from this the woman *bagha* means she sought someone other than her husband.

God the Almighty said: **O mankind, indeed your transgression is only against yourselves** meaning, its consequences will return to you. The speech was completed, then He began and said: **The enjoyment of worldly life** meaning, it is the enjoyment of worldly life, and it will not last. An-Nahhas said: Your transgression is raised by the beginning and its predicate is **the enjoyment of worldly life** and **against yourselves** is the object of the meaning of the verb of transgression. It is possible that its predicate is **against yourselves** and an implied subject is implied, meaning, that is, the enjoyment of worldly life, or it is the enjoyment of worldly life, and between the two meanings is a subtle letter. If you raise enjoyment as the predicate of your transgression, then the meaning is that some of you transgressed against one another, like: **So greet yourselves** (al-Nur 24:61) and likewise: **Indeed there has come to you a Messenger from among yourselves** (al-Tawbah 9:128). If the predicate is **against yourselves**, then the meaning is that your corruption will return to you, like: **And if you do evil, it is against you** (al-Isra' 17:7). It was narrated on the authority of Sufyan ibn Uyaynah that he said: He meant that transgression is the enjoyment of worldly life, meaning its punishment is hastened for its perpetrator in this world, as it is said: transgression is a fatal outcome. Ibn Abi Ishaq read *mataa'* in the accusative case as a verbal noun, meaning you enjoy the enjoyment of worldly life. Or by removing the preposition, meaning for enjoyment, or a verbal noun, meaning the object in the state, meaning enjoying. Or it is accusative as a circumstance, meaning in the enjoyment of worldly life, and the object of the circumstance, preposition and state is the meaning of the verb in transgression. And upon yourselves is the object of that meaning.

Tafsir Ibn Kathir

God Almighty tells us that if He lets people taste mercy after a hardship that has befallen them, such as ease after hardship, fertility after drought, rain after famine, and the like, **Then they have a plan concerning Our signs.** Mujahid said: It is mockery and denial, like His statement: **And when harm touches man, he invokes Us, lying on his side, or sitting, or standing,** the verse. And in the Sahih, it is reported that the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer with them after a rain fell during the night, then he said: **Do you know what your Lord said last night?** They said: God and His Messenger know best. He said: "He said: There have arisen among My servants some who believe in Me and some who disbelieve. As for he who says, 'We have rain by the grace and mercy of God,' he is a believer in Me and a disbeliever in the star. As for he who says, 'We have rain by the force of such and such a star,' he is a disbeliever in Me and a believer in the star." And His statement: **Say, 'God is swifter in plotting,'** means more rapid in enticing and giving respite, until the one who thinks among the criminals thinks that he is not being punished and is only being given a respite. Then he is taken by surprise, and the noble scribes write down for him everything he does and count it against him, then they present it to the Knower of the Unseen and the Seen, and He will reward him for the great and the small, the speck and the small amount.

Then the Almighty informed us that **it is He who guides you on land and sea** meaning He protects you and guards you with His protection **until, when you are in the ships and they sail with them with a fair wind and they rejoice in it** meaning in the speed of their journey together, then while they are like that, **there comes to it** meaning those ships **a violent wind and the waves come upon them from every side** meaning the sea lashes them **and they think that they are surrounded** meaning they are destroyed **call upon God, sincerely devoting their religion to Him** meaning they do not call upon any idol or statue with Him, but rather they single Him out in supplication and entreaty, as the Almighty said: "And when harm touches you at sea, those you call upon are lost except Him. But when He delivers you to land, you turn away, and man is ever ungrateful" and He said here: **Call upon God, sincerely devoting His religion, 'If You should save us from this' meaning this state, 'we will surely be among the grateful'** meaning we will not associate anyone with You and we will single You out in worship there as We singled You out in supplication here. God the Almighty said: **So when He has saved them** meaning from that The predicament **If they are to transgress upon the earth without right** meaning as if none of that had happened **as if he had not called upon Us to a harm that had befallen him.** Then the Almighty said: **O mankind, your transgression is only against yourselves** meaning that you will only taste the consequences of this transgression and you will not harm anyone else with it, as came in the hadith **There is no sin more deserving of God hastening its punishment in this world along with what God has in store for its perpetrator in the Hereafter than transgression and severing family ties.** And His saying: **The enjoyment of worldly life** meaning that you will

only have enjoyment in this lowly and insignificant worldly life **Then to Us is your return** meaning your destiny and your final destination **Then We will inform you** meaning We will tell you of all your deeds and repay you for them, so whoever finds good, let him praise God, and whoever finds otherwise, let him blame no one but himself.

Fath al-Qadir

23- **So when God delivered them** from this ordeal that they had fallen into, and answered their prayer, they did not fulfill what they had promised themselves, but rather they did the deed of the ungrateful, not the deed of the grateful, and they made transgression on earth without right a place for gratitude. And if in **if they transgress** is the suddenness: that is, they surprised transgression on earth without right, and transgression is corruption, from their saying **the wound transgressed:** if it spreads in corruption, and an increase in the earth to indicate that their corruption is comprehensive to the regions of the earth, and transgression, even if it contradicts being right, rather it can only be wrong, but an increase without right is an indication that they did that without any doubt on their part, rather out of rebellion and stubbornness, because they may do that for a doubt that they believe in, even though it is false. His statement: **O mankind, your transgression is only against yourselves, the enjoyment of worldly life.** When the Almighty mentioned that those mentioned earlier transgress upon the earth unjustly, He mentioned the consequence of transgression and its evil outcome. Ibn Ishaq, Hafs and al-Mufaddal read the word *mataa'* in the accusative case, while the rest read it in the nominative case. Whoever reads it in the accusative case makes what precedes it a complete sentence: that is, your transgression is a burden upon yourselves. Thus, your transgression is the subject and **against yourselves** is its predicate, and *mataa'* is in the position of the confirmed verbal noun, as if it were said: you enjoy the enjoyment of worldly life. The verbal noun with the implied verb is a resumption. It was said that *mataa'* in the accusative reading is a circumstance of time like the arrival of the pilgrim: that is, the time of the enjoyment of worldly life. It was said that it is its object for it: that is, for the sake of the enjoyment of worldly life. It was said that it is accusative by removing the preposition: that is, like *mataa'*. It was said that it is in the state as a verbal noun in the sense of the object: that is, enjoying. Most of these opinions have been discussed in explaining the interpretation of the accusative case. As for those who read with the raising of *mataa'*, they made it the predicate of the subject: that is, your transgression is the provision of worldly life, and upon yourselves is related to the source, and the estimate is: your transgression is only against your likes and those whose kind is your kind, the provision of worldly life and its benefit that does not last, so what is meant by yourselves in this way is their kind, and they are expressed by the souls because of the compassion that a kind perceives for its kind, and it was said: the raising of *mataa'* is as a second predicate, and it was said that it is as predicate of a deleted subject: that is, it is *mataa'*. Al-Nahhas said: According to the reading of the raising, your transgression is raised by the subject and its predicate

Surat Yunus 10:23

So when He delivered them, at once they were rebelling in the land without right. O mankind, your rebellion is only against yourselves - the enjoyment of worldly life. Then to Us is your return, and We will inform you about what you used to do.

is the provision of worldly life, and upon yourselves is the object of the transgression, and it is permissible for its predicate to be upon yourselves and an implied subject: that is, that is, the provision of worldly life, or it is the provision of worldly life. End. Some of these mentioned aspects have also been discussed in explaining the raising in a way that lengthens the discussion to no avail. The result is that if the predicate of the subject is **upon yourselves**, then the meaning is: that what occurs of oppression against others is oppression against the oppressor himself, considering what the matter leads to in terms of revenge against him as retribution for his oppression. If the predicate is made *enjoyment*, then what is meant is that the oppression of this human race against one another is quickly disappearing and close to disappearing, like all the pleasures of worldly life, for they are soon to go away and quickly vanish, and there is no great benefit or use for that. Then the Almighty mentioned what will be the retribution for that oppression on the Day of Resurrection with a severe threat, saying: **Then to Us is your return**. The predicate is presented to indicate restriction, and the meaning is: that after this worldly life and its enjoyment, you will return to God, so He will reward the wrongdoer for his wrongdoing and the doer of good for his good. **Then We will inform you of what you used to do** in this world: that is, We will inform you of what you used to do in this world of good and evil. What is meant by that is retribution, as you say to someone who did wrong: I will tell you what you did, and in it is the most severe threat and the most terrible intimidation.

Ibn Abi Hatim narrated on the authority of Al-Rabi' regarding his statement: **Then wait, indeed, I am with you among those who wait**, he said: He is frightening them with His punishment and chastisement. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **And when We let the people taste mercy after adversity has touched them, at once they devise a plan against Our signs**, he said: Mocking and denying. Ibn Al-Mundhir narrated on the authority of Ibn Jurayj regarding his statement: **And they think that they are encompassed**, he said: They are doomed. Ibn Abi Shaybah, Abu Dawud, al-Nasa'i and Ibn Mardawayh narrated on the authority of Sa'd ibn Waqqas, and the gist of it is that when the Prophet (peace and blessings of God be upon him) declared the blood of a group of people, including Ikrimah ibn Abi Jahl, shed the blood of the Prophet (peace and blessings of God be upon him) on the day of the conquest, he fled from Makkah and boarded a ship, but a storm struck them. The ship's owners said to the people on the ship: **Be sincere, for your gods will not help you at all**. Ikrimah said: "If sincerity does not save me at sea, nothing else will save me on land. O God, I promise You that if You spare me from what I am in, I will go to Muhammad and place my hand in his hand, and I will find him to be forgiving and generous." So he came and became Muslim. Abu al-Shaykh, Ibn Mardawayh, Abu Nu'aym and al-Khatib in his history narrated on the authority of Anas that the Messenger

of God (peace and blessings of God be upon him) said: "Three things will come back to their al-Nas 114:deceit, breaking a covenant, and transgression." Then the Messenger of God (peace and blessings of God be upon him) recited:

The Messenger of God (peace and blessings of God be upon him) said: **O people, your aggression is only against yourselves**. "Evil plotting only encompasses its own people." **So whoever breaks his promise, he only breaks it to the detriment of himself**. Al-Hakim narrated **who authenticated it** and Al-Bayhaqi in Shu'ab Al-Iman on the authority of Abu Bakrah who said: The Messenger of God (peace and blessings of God be upon him) said: "Do not transgress and do not be an aggressor, for God says: 'Your aggression is only against yourselves.'" Abu Al-Shaykh narrated on the authority of Makhul who said: Three things, whoever has them will be against them: plotting, aggression, and breaking their promise. God the Almighty said: **Your aggression is only against yourselves**.

I say: These three things that the Qur'an indicates will return to the one who does them should be included in the list: deception, for God says: **They seek to deceive God and those who believe, but they deceive none but themselves**. Ibn Mardawayh narrated on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, said: **If a mountain were to attack another mountain, the aggressor of the two would be crushed**. Ibn Mardawayh narrated something similar from the hadith of Ibn Umar.

Tafsir al-Baghawi

23- **But when He delivered them, at once they rebelled in the land**, they oppressed and transgressed against the command of God Almighty on the earth, **without right**, that is, with corruption. **O mankind, your transgression is only against yourselves**, because its consequences will come back to them, then He began by saying: **The enjoyment of worldly life**, that is, this is the enjoyment of worldly life, the report of an implied beginning, like His saying: **They did not remain except for an hour of a day of notification** *Al-Ahqaf-35*, that is, this is a notification. It was said: it is a connected statement, and transgression is the beginning, and enjoyment is its report.

Its meaning is: Your desire is only for the enjoyment of worldly life, and it is not suitable as provision for the Hereafter, because you are thereby incurring the wrath of God.

Hafs read: *Enjoyment* in the accusative case, meaning you will enjoy the enjoyment of worldly life, **Then to Us is your return, and We will inform you of what you used to do**.

Tafsir al-Baidawi

23. **When He delivered them** in response to their supplication. **If they were to transgress in the land** suddenly spread corruption therein and hastened to what they were doing. **Without right** falsifying it, and it is a precaution against the Muslims destroying the homes of the infidels and burning their crops and uprooting their trees, for it is true corruption. **O mankind, your transgression is only against yourselves** so its consequences are upon you or it is upon your likes and your kind. **The enjoyment of worldly life** the benefit of worldly life does not remain and its punishment remains, and it was raised as the predicate of **your transgression** and **against yourselves** is its relative clause, or the predicate of a deleted subject, the estimation of which is that the enjoyment of worldly life and **against yourselves** is the predicate of **your transgression**, and Hafs lowered it as a confirmed source, meaning you enjoy the enjoyment of worldly life or the object of transgression because it means a request, so the preposition is from its relative clause and the predicate is deleted, the estimation of your transgression is the enjoyment of worldly life, a danger or misguidance, and or is the object of a verb indicated by it Transgression, and upon yourselves is its knowledge. **Then to Us is your return** on the Day of Resurrection. **Then We will inform you of what you used to do** and the recompense for it.

Surat Yunus 10:24

The example of the life of this world is only like water which We send down from the sky, and the vegetation of the earth mingles with it - of that which people and livestock eat - until, when the earth has taken on its adornment and is beautified and its people think that they have control over it, Our command comes to it by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain the verses in detail for a people who give thought.

Surat Yunus 10:24

The example of the life of this world is only like water which We send down from the sky, and the vegetation of the earth mingles with it - of that which people and livestock eat - until, when the earth has taken on its adornment and is beautified and its people think that they have control over it, Our command comes to it by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain the verses in detail for a people who give thought.

Tafsir al-Jalalayn

24 - **The example of the life of this world is like water rain which We send down from the sky, and the vegetation of the earth mixes with it** because of it, and some of it is intertwined with some **of what people eat** of wheat, barley, and other things **and livestock** of pasture **until, when the earth takes on its adornment** its beauty from vegetation **and is beautified** with flowers, the root of which is tasannat, the ta' was replaced with a zay and assimilated into the zay **and its people think that they have power over it** able to obtain its fruits **Our command comes to it** Our judgment or Our punishment **by night or by day, and We make it** that is, its crops **a harvest** like that harvested with sickles **as if** lightened, meaning as if it **had not availed** was (yesterday. Thus do We detail) We explain **the verses for a people who give thought**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The example of what you boast about in this world and brag about of its adornments and wealth, along with the turbidity and annoyance that has been caused by that, and its disappearance by annihilation and death, is like the example of water that We have sent down from the sky, meaning: like rain that We have sent down from the sky to the earth, **and the vegetation of the earth mingled with it**, meaning: so that with that rain various types of vegetation grew, some mixed with others, like.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, regarding his statement: **The example of the life of this world is like water which We send down from the sky, and the vegetation of the earth mingles with it.** He said: It mingled and grew with the water every color of what people eat, such as wheat, barley, and all the grains of the earth, legumes, and fruits, and what livestock and beasts eat of grass and pastures.

And His saying: **Until the earth takes on its adornment**, meaning: its beauty and splendor appear, **and is beautified**, meaning: it is decorated, **and its people think**, meaning: the people of the earth, **that they have power over it**, meaning: over what it produces.

The report was excluded from **the earth** and the meaning was for the plant, since what was meant by it was understood in the address.

And His statement: **Our command came to it by night or by day**, meaning: it came to the earth. **Our command**, meaning: Our decree to destroy whatever plants were on it, either by night or by day. **So We made it**, meaning: We made whatever was on it, **a harvest**, meaning: cut off and uprooted from its roots.

Rather, it is *harvested* and has been changed to *harvested*.

"As if it had not sung yesterday," he says: as if those crops and plants had not been growing and standing on the surface of the earth before that yesterday.

Its origin is from: **So-and-so is rich in such-and-such a place, he resides there**, as Al-Nabigha Al-Dhubyani said:

I sang about that, since they are your neighbors, with a message of affection and courtesy.

He says: Thus, destruction will come upon what you boast about of your world and its adornments, and it will destroy and ruin it, just as our command and decree destroyed the vegetation of this earth after its beauty and splendor, until it became as if it had never flourished yesterday, as if there had never been any vegetation on its surface before that.

God Almighty says: **Thus do We explain the verses in detail for a people who give thought.** He says: Just as We have explained to you, O people, the example of this world and made you aware of its rulings and its affairs, thus do We explain Our arguments and proofs to those who think, consider, and consider. He has singled out the people of thought for this, because they are the people who distinguish between matters and examine the truth of any doubts that arise in people's hearts.

And the people of interpretation said something similar to what we said about that.

He said that:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **Until the earth takes on its adornment**, the verse, yes, by God, if he clings to the world and is greedy for it, the world will soon spit him out and finish him off.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And it was**

adorned, he said: it grew and became beautiful.

Al-Harith told me, he said, Abdul Aziz told us, he said, Ibn Uaynah told us, on the authority of Amr ibn Dinar, on the authority of Abdul Rahman ibn Abi Bakr ibn Abdul Rahman ibn Al-Harith ibn Hisham, he said: I heard Marwan reciting this verse from the pulpit: ((Until, when the earth takes on its adornment and is beautified and its people think that they have power over it. And God would not destroy it except for the sins of its people)), he said: I have recited it, but it is not in the Mushaf. So Abbas ibn Abdullah ibn Abbas said: This is how Ibn Abbas recites it. So they sent for Ibn Abbas and he said: This is how Ubayy ibn Ka'b recited it to me.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **As if you had not been rich yesterday**, he says: As if you had not lived, as if you had not enjoyed.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Usamah told us, on the authority of Ismail, he said, I heard Abu Salamah bin Abd al-Rahman say: In my father's recitation: "As if it had never flourished yesterday, and We did not destroy it except for the sins of its people. Thus do We detail the verses for a people who give thought."

There is a difference in the reading of his saying: **And it was adorned**.

The majority of the reciters of Hijaz and Iraq read it as *wazaynatu*, meaning *wazaynatu*, but they assimilated the ta' into the zay, because their points of articulation are close together, and they inserted an alif to reach its reading, since the ta' had been quiescent, and a quiescent letter is not used to begin with.

It was narrated on the authority of Abu Al-Aaliyah, Abu Raja', Al-A'raj, and a group of others, that they read it as: **wa azinatu and it was decorated**, on the example of *af'altu* I did.

Abu Jaafar said: The correct reading for this is: **And it was adorned**, because the evidence from the readings agrees on it.

Tafsir al-Qurtubi

The Almighty said: **The example of the life of this world is like water which We send down from the sky**. The meaning of the verse is comparison and representation, meaning the description of the life of this world in its transience, disappearance, little danger and refuge in it is like water, meaning like water, so the Kaf is in the nominative case. This comparison will be further explained in Al-Kahf, God willing. We sent it down from the sky is an adjective for water. **So it mixed**. It was narrated on the authority of Nafi' that he stopped at **So it mixed**, meaning the water mixed with the earth, then the plants of the earth began with it, meaning the plants of the earth with water, so it produced various types of plants, so it grew according to this beginning, and according to the doctrine of those who did not stop at **So it mixed**. It is

nominative with *mixed*, meaning the plants mixed with the rain, meaning they drank from it and became dewy, beautiful and green. Mixing is the intermingling of one thing with another.

God the Almighty said: **From what people eat** of grains, fruits and legumes. **And livestock** of pasture, straw and barley. **Until the earth takes on its adornment** meaning its beauty and ornamentation. Ornament is the perfection of the beauty of something, and from it gold is called zakhraf. **And was adorned** meaning with grains, fruits and flowers. The original form is tazaynatu. The ta' was assimilated into the za' and the alif of connection was used because the assimilated letter takes the place of two letters, the first of which is silent and it is not possible to begin with a silent letter. Ibn Mas'ud and Ubayy ibn Ka'b read wa tazaynatu according to the original form. Al-Hasan, Al-A'raj and Abu Al-Aaliyah read wa azaynatu meaning it brought adornment upon it, meaning the crops and plants. The verb came according to its original form, and if he had made it sound, he would have said wa zaynatu. A'waf ibn Abi Jamila Al-A'rabi said: Our elders read wa zayanatu, and its weight is aswadat. In Al-Muqaddami's narration wa zaynatu, and its original form is tazaynatu, and its weight is taqa'ast, then it was assimilated. Al-Sha'bi and Qatadah read wa zaynatu like af'alat. Abu Uthman Al-Nahdi read *wazaynat* like *af'alat*, and he also said *wazayanat* like *af'alat*, and it was narrated from him *azyayant* with a hamza, three readings.

God the Almighty said: **And its people thought** meaning they were certain. **That they were able to do it** meaning to harvest it and benefit from it. He spoke about the land and the meaning is the plant if it is understood and it is from it. It was said: It was returned to the yield, and it was said: To the adornment. **Our command came to it** meaning Our punishment, or Our command to destroy it. **By night or by day** are two adverbs. **So We made it a harvest** are two objects, meaning harvested and cut off with nothing in it. He said harvested and did not feminize because it is fa'il with the meaning of maf'ul. Abu Ubaid said: The harvest is the uprooted. **As if it had not flourished yesterday** meaning it was not inhabited, from ghanī if he resided in it and inhabited it. Al-Maghānī in the language: the houses that people inhabit. Qatadah said: As if it had not enjoyed. Labid said:

I sang a Saturday before the Dahis River, if only the stubborn soul had immortality.

The general reading is *taghanna* with a *ta* to feminize the earth. Qatada read *yaghnan* with a *ya*, referring to the ornament, meaning just as this crop perishes, so does the world. **We explain the verses** means we clarify them **for a people who reflect** on the verses of God.

Tafsir Ibn Kathir

The Blessed and Most High gave an example of the flower of this worldly life and its adornment and how quickly it passes and vanishes, with the plants that God brought forth from the earth, with water sent down

Surat Yunus 10:24

The example of the life of this world is only like water which We send down from the sky, and the vegetation of the earth mingles with it - of that which people and livestock eat - until, when the earth has taken on its adornment and is beautified and its people think that they have control over it, Our command comes to it by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain the verses in detail for a people who give thought.

from the sky, from what people eat of crops and fruits of different types and kinds, and what livestock eat of stubble and reeds and other things, **until the earth takes on its adornment** meaning its perishable adornment **and is beautified** meaning it is made beautiful by what comes out of its highlands of fresh flowers of different shapes and colors **and its people** who planted and cultivated it **think that they have power over it** meaning over its pruning and harvesting, but while they are like that, a thunderbolt or a strong, cold wind comes upon it, drying up its leaves and destroying its fruits. For this reason, the Most High said: **Our command came to it by night or by day, and We made it a harvest** meaning dry after its greenness and freshness **as if it had never flourished yesterday** meaning as if it had never been beautiful before that. Qatada said: As if you had never been rich, as if you had never enjoyed anything. And so it is with matters after their disappearance, as if they had never existed.

And for this reason it is stated in the hadith: "The most affluent of the people of this world will be brought and dipped in the Fire once, and it will be said to him, 'Have you ever seen any good? Have you ever experienced any pleasure?' He will say, 'No.' And the most severely punished of the people of this world will be brought and dipped in pleasure once, and it will be said to him, 'Have you ever seen any misery?' He will say, 'No.'" And God the Almighty said, informing about those who are destroyed: **So they will be in their homes, prostrate, as if they had never prospered therein.** Then God the Almighty said: **Thus do We explain the signs,** meaning, We explain the arguments and evidence **for a people who reflect,** so they will consider this example of the world's rapid disappearance from its people, despite their being deceived by it, and their being able to trust and trust in its promises and its slipping away from them, for it is its nature to flee from those who seek it, and to seek those who flee from it. God the Almighty has given an example of the world with the plants of the earth in more than one verse in His Noble Book, as He said in Surat al-Kahf 18: "And present to them the example of the life of this world: it is like water which We send down from the sky, and the plants of the earth mingle with it, and it becomes dry stubble, scattered by the winds. And God is over all things." *Powerful* and so in Surat Az-Zumar and Surat Al-Hadid, God gives an example of the life of this world. Ibn Jarir said: Al-Harith told me, Abdul Aziz told us, Ibn Uyaynah told us on the authority of Amr bin Dinar on the authority of Abdul Rahman bin Abi Bakr bin Abdul Rahman bin Al-Harith bin Hisham, who said: I heard Marwan, meaning Ibn Al-Hakam, reciting on the pulpit: "And it was made beautiful and its people thought that they had power over it. And God would not have destroyed them except for the sins of its people." He said: I have read it but it is not in the Mushaf, so Abbas bin Abdullah bin Abbas said: This is how Ibn Abbas recites it, so they sent to Ibn Abbas and he said: This is how

Ubayy bin Ka'b recited it to me, and this is a strange reading as if it was added for the sake of explanation.

And the Almighty says: "And God invites to the home of peace" *verse*. When God the Almighty mentioned the world and its rapid passing, He desired Paradise and called for it and called it the abode of peace, that is, from calamities, shortcomings and disasters, saying: "And God invites to the abode of peace and guides whom He wills to a straight path." Ayoub said on the authority of Abu Qilabah: On the authority of the Prophet, may God bless him and grant him peace, he said: "It was said to me, 'Let your eyes sleep, let your heart understand, and let your ears hear.' So my eyes slept, my heart understood, and my ears heard. Then it was said to me: 'The example of me and what I have come to is like that of a master who built a house, then made a banquet and sent a caller. Whoever answered the caller entered the house and ate from the banquet and the master was pleased with him. Whoever did not answer the caller did not enter the house or eat from the banquet, even if the master was pleased with him. God is the master, the house, Islam, and the banquet are Paradise, and the caller is Muhammad, may God bless him and grant him peace.'" This hadith is mursal, and it came in a connected chain from the hadith of Al-Layth on the authority of Khalid bin Yazid on the authority of Saeed bin Abi Hilal on the authority of Jabir bin Abdullah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, came out to us one day and said, 'I saw in a dream that Gabriel was at my head and Michael was at my feet.'" One of them said to his companion, **Give him an example.** He said, "Listen, your ear has heard, and understand, your heart has understood. Your example and that of your nation is like that of a king who took a house, built a house in it, held a banquet in it, then sent a messenger inviting people to his food. Some of them responded to the messenger and some of them left him. So God is the King, the house is Islam, and the house is Paradise. And you, O Muhammad, are the Messenger. Whoever responds to you enters Islam, and whoever enters Islam enters Paradise, and whoever enters Paradise eats from it." Narrated by Ibn Jarir. Qatadah said: Khalid al-Asri told me on the authority of Abu al-Darda', with a chain of transmission traceable to the Prophet, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no day on which the sun rises except that there are two angels on either side of it calling out, and all of God's creation hears them, except for mankind and all mankind: 'O mankind, come to your Lord. Indeed, that which is little and sufficient is better than that which is much and distracts.'" He said: And the verse was revealed in His statement, **O mankind, come to your Lord,** "And God invites to the home of peace." Narrated by Ibn Abi Hatim and Ibn Jarir.

Fath al-Qadir

When God the Almighty mentioned the previous worldly pleasures, He came with a new statement that includes explaining its condition and the speed of its passing, and that it returns after it fills the eyes with its splendor, and attracts the souls with its delight. And it prompts its people to shed each other's blood, and violate their sanctities out of love for it and passion for its apparent beauty, and in a race to enjoy it, and in a rush to obtain what the souls desire from it with a type of complex simile, so He said: 24- **The example of the life of this world is only like water which We send down from the sky to the end of the verse.** Meaning: That its likeness in the speed of its departure and the description of a characteristic that contradicts and contrasts what it was like is like the types of plants on the earth in the disappearance of its splendor and the departure of its joy and the speed of its passing, after it was fresh, green and tender, its swaying branches intertwined, its intertwined leaves flourished, the lights of its light sparkled, and the flowers wove their types of flowers. The simile is not what the kaf entered in His statement: **like water which We sent down from the sky**, but rather what is understood from the speech, and the ba' in **and the vegetation of the earth mingled with it** is for causality: that is, because of it the vegetation of the earth mingled with it by intertwining some of it with others until it reached the level of perfection. It is possible that what is meant is that the plant was in its first emergence and the beginning of its occurrence not shaking or growing, so when water fell upon it, it shook and grew until some types mixed with others **of what people and livestock eat** of grains, fruits, grass and straw, and the earth took on its adornment. It is said in As-Sahah that adornment means gold, then everything that is fake and counterfeit is likened to it. Meaning: The earth took its beautiful color, some of which resembles the color of gold, some of which resembles the color of silver, some of which resembles the color of ruby, and some of which resembles the color of emerald. The root of وَرَّيْتِ she was decorated. The *taa* was assimilated into the *zay*, and the *alif* of connection was brought because the assimilated letter takes the place of two letters, the first of which is silent, and it is not possible to begin with a silent letter. Ibn Mas'ud and Abi bin Ka'b read وَرَّيْتِ she was decorated according to the original. Al-Hasan, Al-A'raj, and Abu Al-'Aliyah read وَرَّيْتِ she was decorated according to the weight of a'f'alat, meaning the adornment on her was adorned, likening her to a bride who wears fine clothes of many colors. 'Awf bin Abi Jamila said: Our elders read وَرَّيْتِ she was decorated according to the weight of aswadat, and in Al-Muqaddami's narration وَرَّيْتِ she was decorated, and the root of it is وَرَّيْتِ she was decorated according to the weight of tafa'alat. Al-Sha'bi and Qatadah read it as *azinta*, and the meaning of all these readings is what we mentioned. **And its people thought that they were able to harvest it**, meaning that their assumptions were overwhelming or they were certain that they were able to harvest it and benefit from it. The pronoun in *alayhi* refers to the land, and what is meant is the vegetation that is on it. **Our command came to it** is the answer to *if*, meaning Our command came to it to destroy it, uproot it, and strike it with some defects. **So We made it a harvest**, meaning We made its crops

similar to harvested crops in that they were cut off from their roots. Abu Ubaidah said: The uprooted harvest is **as if it had not flourished yesterday**, meaning as if its crops had not been present in it yesterday, green and fresh, from *ghani* in place with a kasra, yaghni with a fatha if he resided in it, and what is meant by *yesterday* is the recent time, and *maghani* in the language is the homes. Qatadah said: As if it had not enjoyed. Labid said:

I sang for years before the Dahis River, if only the stubborn soul had immortality

Qatada read *ka'an lama yaghna* with a sukoon, referring the pronoun to az-Zukhruf. Those other than him read *taghanna* with a sukoon, referring the pronoun to the earth. *Likewise*, meaning like that beautiful detail. **We detail the verses** of the Qur'an, including this verse, **that they may reflect** on what it contains. It is possible that what is meant is the verses of creation.

Tafsir al-Baghawi

24- The Almighty said: **The example of the life of this world**, in its passing and disappearance, **is only like water which We send down from the sky, and it mixes with it**, that is, with the rain, **the vegetation of the earth**, Ibn Abbas said: it grows with the water of every color, **of that which people eat**, of grains and fruits, **and livestock**, of grass, **until the earth takes on its adornment**, its beauty and splendor and the flowers appear green, red, yellow, and white, **and is beautified**. That is, it is decorated, and this is how it is in Ibn Masoud's reading: adorned. **And its people thought that they had power over it**, to cut it, pick it, and harvest it, referring the metaphor back to the earth.

Meaning: The plant, since it was understood. It was said: He returned it to the crop. It was said: To the decoration. **Our command came to it**, Our decree, to destroy it, **by night or by day**, and **We made it a harvest**, meaning: harvested and cut off, **as if it had not flourished yesterday**, as if it had not existed yesterday. Its origin is from *ghani* in a place if one resided in it. Qatada said: Its meaning is that the one who clings to the world will be visited by the command of God and His punishment, the most heedless of all. **Thus do We detail the verses for a people who reflect**.

Tafsir al-Baidawi

24. **The parable of the life of this world** is its amazing state in the speed of its passing and the passing of its pleasures after its arrival and people being deceived by it. **Like water which We send down from the sky, and the vegetation of the earth mingles with it** so it becomes entangled because of it until some of it mixes with others. **From what people and livestock eat** of crops, legumes and grass. **Until when the earth takes on its adornment** its beauty and splendor. **And is adorned** is decorated with various types of plants, shapes and colors like a bride who takes from the colors of clothing and ornaments and adorns herself

Surat Yunus 10:24

The example of the life of this world is only like water which We send down from the sky, and the vegetation of the earth mingles with it - of that which people and livestock eat - until, when the earth has taken on its adornment and is beautified and its people think that they have control over it, Our command comes to it by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain the verses in detail for a people who give thought.

with them. **And is adorned** its original form is **is adorned** so it was assimilated. It was read according to the original form **and is adorned** with *af'alat* without any defect like *ghaylat*, and the meaning is it became adorned **and is adorned** like *white*. **And its people thought that they were able to do it** able to harvest it and increase its yield. **Our command came to it** struck its crops as they needed. **By night or by day, and We made it** so We made its crops **a harvest** similar to what was harvested from its origin. **As if it had not flourished** as if its crop had not flourished, meaning it had not lasted, and the complement is omitted in both places for emphasis and it was read with the letter *ya* according to the original. *Yesterday* in what preceded it and it is an example of a recent time and the example is the content of the story which is the sudden disappearance of the greenery of the plant and its disappearance as debris after it had been fresh and entwined, and it adorned the earth until its people coveted it and thought that it had been saved from the calamities, not the water, and the letter of comparison follows it because it is from the compound comparison. **Thus do We detail the verses for a people who give thought** for they are the ones who benefit from it.

Surat Yunus 10:25

And God invites to the home of peace and guides whom He wills to a straight path.

Tafsir al-Jalalayn

25 - (And God invites to the home of peace) meaning safety, which is Paradise by calling to faith **and guides whom He wills** His guidance **to a straight path** the religion of Islam

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His servants: O people, do not seek the world and its adornments, for its destiny is to perish and disappear, just as the destiny of the plant that God has given as an example for it is to perish and be destroyed. Rather, seek the everlasting Hereafter, and work for it, and seek what is with God through His obedience, for God calls you to His home, which is His gardens that He has prepared for His friends, so that you may be saved from worries and sorrows in them, and be safe from the perishing of what is in them of bliss and honor that He has prepared for whoever enters them. He guides whomever He wills of His creation and grants him success in finding the straight path, which is Islam, which He, the Most High, has made a means of attaining His pleasure, and a path for whoever rides it and follows it to His gardens and honor, as:

Muhammad bin Abdul-A'la told me, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: *God* is peace, and his home is Paradise.

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 God invites to the home of peace," he said: *God* is peace, and His home is Paradise.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ayoub, on the authority of Abu Qilabah, "On the authority of the Prophet, may God bless him and grant him peace, he said, 'It was said to me: "Let your eyes sleep, let your heart understand, and let your ears hear." So my eyes slept, my heart understood, and my ears heard. Then it was said: "A master built a house, then made a banquet, then sent an inviter. Whoever answered the inviter entered the house, ate from the banquet, and the master was pleased with him. Whoever did not answer the inviter did not enter the house, did not eat from the banquet, and the master was not pleased with him." So God is the master, the house is Islam, the banquet is Paradise, and the inviter is Muhammad, may God bless him and grant him peace."

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his

statement: "And God invites to the home of peace and guides whom He wills to a straight path," he mentioned to us that it is written in the Torah: **O seeker of good, come, and O seeker of evil, desist.**

Al-Husayn ibn Salamah ibn Abi Kabsha told me, he said: Abdul Malik ibn Amr told us, he said: Ibad ibn Rashid told us, on the authority of Qatada, he said: Khalid al-Asri told me, on the authority of Abu al-Darda', he said: The Messenger of God, may God bless him and grant him peace, said: "There is no day in which the sun rises, except that there are two angels on either side of it calling out, and all of God's creation hears them except the two heavy burdens: 'O mankind, come to your Lord. Indeed, that which is little and sufficient is better than that which is much and distracts.'" He said: And this was revealed in the Qur'an in His statement: "And God invites to the home of peace and guides whom He wills to a straight path."

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Layth bin Sa'd, on the authority of Khalid bin Yazid, on the authority of Sa'id bin Abi Hilal, on the authority of Jabir bin 'Abdullah, who said: The Messenger of God, may God bless him and grant him peace, came out to us and said: I saw in a dream that Gabriel was at my head and Michael was at my feet, and one of them said to the other: Give him an example! He said: Listen, your ear hears, and understand, your heart understands. Your example and that of your nation is like that of a king who took a house, then built a house in it, then held a banquet in it, then sent a messenger inviting the people to his food. Some of them responded to the messenger and some of them left him. So God is the King, the house is Islam, the house is Paradise, and you, O Muhammad, are the Messenger. Whoever responds to you enters Islam, and whoever enters Islam enters Paradise, and whoever enters Paradise eats what is in it.

Tafsir al-Qurtubi

The Almighty said: "And God invites to the abode of peace" When He mentioned the description of this abode, which is the abode of this world and the description of the Hereafter, He said: Indeed, God does not invite you to the accumulation of this world, but rather He invites you to obedience so that you may reach the abode of peace, meaning Paradise. Qatada and Al-Hasan said: Peace is God and the abode of Paradise, and Paradise was called the abode of peace because whoever enters it is safe from harm. And among His names, glory be to Him, is Peace, and we have explained it in **The Most Sublime Book in Explaining the Beautiful Names of God**. And it will come in Surat Al-Hashr, God willing. And it was said: The meaning is that God invites to the abode of safety. And peace and safety have the same meaning as breastfeeding and suckling, as Al-Zajjaj said. The poet said:

Greetings, Umm Bakr. Do you have any peace after your people?

It was said: He meant that God calls to the abode of

And God invites to the home of peace and guides whom He wills to a straight path.

greeting, because its people receive greetings and peace from God, as well as from the angels. Al-Hasan said: Peace is never cut off from the people of Paradise, and it is their greeting, as He said: "And their greeting therein is peace." Yahya bin Muadh said: O son of Adam, God has called you to the abode of peace, so look from where you respond to Him, for if you respond to Him from your worldly life, you will enter it, and if you respond to Him from your grave, you will be denied it. Ibn Abbas said: Paradise is seven: the abode of glory, the abode of peace, the Garden of Eden, the Garden of Refuge, the Garden of Eternity, the Garden of Paradise, and the Garden of Bliss.

The Almighty's saying: **And He guides whom He wills to a straight path.** He included the call in order to demonstrate His proof, and He specified guidance in order to be independent of His creation. The straight path, it was said, is the Book of God. It was narrated by Ali ibn Abi Talib, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say:

The straight path is the Book of God Almighty. It was said: Islam, narrated by Al-Nawwas bin Sam'an on the authority of the Messenger of God, may God bless him and grant him peace. It was also said: The truth, said by Qatada and Mujahid. It was also said: The Messenger of God, may God bless him and grant him peace, and his two companions after him, Abu Bakr and Umar, may God be pleased with them. Jabir bin Abdullah narrated:

"One day, the Messenger of God, may God bless him and grant him peace, went out and said, 'I saw in a dream that Gabriel was at my head and Michael was at my feet.' One of them said to the other, 'Give him an example.' He said to him, 'Listen, your ears have heard and understand, your heart understands. Your example and that of your nation is like that of a king who took a house, built a house in it, held a banquet in it, then sent a messenger inviting people to his food. Some of them responded to the messenger and some of them left him. So God is the King, the house is Islam, the house is Paradise, and you, O Muhammad, are the Messenger. Whoever responds to you enters Islam, and whoever enters Islam enters Paradise, and whoever enters Paradise eats from what is in it.'" Then he recited, meaning the Messenger of God, may God bless him and grant him peace, **And guides whom He wills to a straight path.** Then Qatada and Mujahid recited, "And God invites to the abode of peace." This verse is a clear argument in refuting the Qadarites, because they said, 'God has guided all of creation to a straight path,' and God said, 'And guides whom He wills to a straight path.' So they rejected the texts of the Qur'an against God.

Tafsir Ibn Kathir

The Blessed and Most High gave an example of the flower of this worldly life and its adornment and how quickly it passes and vanishes, with the plants that God brought forth from the earth, with water sent down

from the sky, from what people eat of crops and fruits of different types and kinds, and what livestock eat of stubble and reeds and other things, **until the earth takes on its adornment** meaning its perishable adornment **and is beautified** meaning it is made beautiful by what comes out of its highlands of fresh flowers of different shapes and colors **and its people** who planted and cultivated it **think that they have power over it** meaning over its pruning and harvesting, but while they are like that, a thunderbolt or a strong, cold wind comes upon it, drying up its leaves and destroying its fruits. For this reason, the Most High said: **Our command came to it by night or by day, and We made it a harvest** meaning dry after its greenness and freshness **as if it had never flourished yesterday** meaning as if it had never been beautiful before that. Qatada said: As if you had never been rich, as if you had never enjoyed anything. And so it is with matters after their disappearance, as if they had never existed.

And for this reason it is stated in the hadith: "The most affluent of the people of this world will be brought and dipped in the Fire once, and it will be said to him, 'Have you ever seen any good? Have you ever experienced any pleasure?' He will say, 'No.' And the most severely punished of the people of this world will be brought and dipped in pleasure once, and it will be said to him, 'Have you ever seen any misery?' He will say, 'No.'" And God the Almighty said, informing about those who are destroyed: **So they will be in their homes, prostrate, as if they had never prospered therein.** Then God the Almighty said: **Thus do We explain the signs,** meaning, We explain the arguments and evidence **for a people who reflect,** so they will consider this example of the world's rapid disappearance from its people, despite their being deceived by it, and their being able to trust and trust in its promises and its slipping away from them, for it is its nature to flee from those who seek it, and to seek those who flee from it. God the Almighty has given an example of the world with the plants of the earth in more than one verse in His Noble Book, as He said in Surat al-Kahf 18: "And present to them the example of the life of this world: it is like water which We send down from the sky, and the plants of the earth mingle with it, and it becomes dry stubble, scattered by the winds. And God is over all things." *Powerful* and so in Surat Az-Zumar and Surat Al-Hadid, God gives an example of the life of this world. Ibn Jarir said: Al-Harith told me, Abdul Aziz told us, Ibn Uyaynah told us on the authority of Amr bin Dinar on the authority of Abdul Rahman bin Abi Bakr bin Abdul Rahman bin Al-Harith bin Hisham, who said: I heard Marwan, meaning Ibn Al-Hakam, reciting on the pulpit: "And it was made beautiful and its people thought that they had power over it. And God would not have destroyed them except for the sins of its people." He said: I have read it but it is not in the Mushaf, so Abbas bin Abdullah bin Abbas said: This is how Ibn Abbas recites it, so they sent to Ibn Abbas and he said: This is how Ubayy bin Ka'b recited it to me, and this is a strange reading as if it was added for the sake of explanation.

And the Almighty says: "And God invites to the home of peace" *verse*. When God the Almighty mentioned the world and its rapid passing, He desired Paradise

and called for it and called it the abode of peace, that is, from calamities, shortcomings and disasters, saying: "And God invites to the abode of peace and guides whom He wills to a straight path." Ayoub said on the authority of Abu Qilabah: On the authority of the Prophet, may God bless him and grant him peace, he said: "It was said to me, 'Let your eyes sleep, let your heart understand, and let your ears hear.' So my eyes slept, my heart understood, and my ears heard. Then it was said to me: 'The example of me and what I have come to is like that of a master who built a house, then made a banquet and sent a caller. Whoever answered the caller entered the house and ate from the banquet and the master was pleased with him. Whoever did not answer the caller did not enter the house or eat from the banquet, even if the master was pleased with him. God is the master, the house, Islam, and the banquet are Paradise, and the caller is Muhammad, may God bless him and grant him peace.'" This hadith is mursal, and it came in a connected chain from the hadith of Al-Layth on the authority of Khalid bin Yazid on the authority of Saeed bin Abi Hilal on the authority of Jabir bin Abdullah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, came out to us one day and said, 'I saw in a dream that Gabriel was at my head and Michael was at my feet.'" One of them said to his companion, **Give him an example.** He said, "Listen, your ear has heard, and understand, your heart has understood. Your example and that of your nation is like that of a king who took a house, built a house in it, held a banquet in it, then sent a messenger inviting people to his food. Some of them responded to the messenger and some of them left him. So God is the King, the house is Islam, and the house is Paradise. And you, O Muhammad, are the Messenger. Whoever responds to you enters Islam, and whoever enters Islam enters Paradise, and whoever enters Paradise eats from it." Narrated by Ibn Jarir. Qatadah said: Khalid al-Asri told me on the authority of Abu al-Darda', with a chain of transmission traceable to the Prophet, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no day on which the sun rises except that there are two angels on either side of it calling out, and all of God's creation hears them, except for mankind and all mankind: 'O mankind, come to your Lord. Indeed, that which is little and sufficient is better than that which is much and distracts.'" He said: And the verse was revealed in His statement, **O mankind, come to your Lord**, "And God invites to the home of peace." Narrated by Ibn Abi Hatim and Ibn Jarir.

Fath al-Qadir

His statement: 25- "And God invites to the abode of peace." When He turned His servants away from inclining toward this world with what He had given them of the previous example, He encouraged them to the abode of the Hereafter by informing them of this call from Him, the Almighty, to the abode of peace. Al-Hasan and Qatadah said: Peace is God Almighty, and His abode is Paradise. Al-Zajaj said: The meaning is God invites to the abode of safety. The meaning of peace and safety is one, like breastfeeding and suckling, and from it the saying of the poet:

Greetings, Umm Bakr. Do you have any peace after your people?

It was said: He meant the abode of peace, which is greeting, because its people receive peace from God in the sense of greeting, as in His statement: "Their greeting therein is peace." It was also said: Peace is the name of one of the seven gardens: one of them is the abode of peace, the second is the abode of glory, the third is the garden of Eden, the fourth is the garden of refuge, the fifth is the garden of eternity, the sixth is the garden of paradise, and the seventh is the garden of delight. It was also said: What is meant is the abode of peace that occurs between the believers in Paradise, and they agreed that the abode of peace is Paradise, but they differed about the reason for naming it the abode of peace **and guides whom He wills to a straight path.** God, the Almighty, made the call to the abode of peace general, and guidance specific to whomever He wills to guide, to complete the argument and demonstrate His independence from His creation.

Tafsir al-Baghawi

25- The Almighty says: "And God invites to the abode of peace." Qatada said: Peace is God, and His abode is Paradise. It was said: Peace means safety. Paradise was called the abode of peace because whoever enters it is safe from harm. It was said that what is meant by peace is greeting. Paradise was called the abode of peace because its people greet each other with peace and the angels greet them. God the Almighty said: "And the angels will enter upon them from every gate. Peace be upon you." (Ar-Ra'd: 23).

We narrated on the authority of Jabir who said: "Angels came to the Prophet, may God bless him and grant him peace, while he was sleeping. Some of them said: He is asleep, and some of them said: The eye is asleep but the heart is awake. They said: This companion of yours has a parable. He said: Give him a parable. Some of them said: His parable is like that of a man who built a house, held a banquet in it, and sent out an inviter. Whoever answered the inviter entered the house and ate from the banquet, and whoever did not answer the inviter did not enter the house and did not eat from the banquet. They said: Interpret it for him so that he may understand it. Some of them said: He is asleep, and some of them said: The eye is asleep but the heart is awake. They said: The house is Paradise and the inviter is Muhammad, may God bless him and grant him peace. Whoever obeys Muhammad has obeyed God, and whoever disobeys Muhammad has disobeyed God, and Muhammad has divided people."

And He guides whom He wills to a straight path. The straight path is Islam, which is comprehensive in its call to show the proof, and specific in its guidance, independent of creation.

Tafsir al-Baidawi

25. "And God calls to the abode of peace" the abode of

Surat Yunus 10:25

And God invites to the home of peace and guides whom He wills to a straight path.

peace from judgment and affliction, or the abode of God and this name is also designated to draw attention to that, or the abode in which God and the angels greet whoever enters it and what is meant is Paradise. **And He guides whom He wills** with success. **To a straight path** is its path and that is Islam and the wearing of the garment of piety, and in the generalization of the call and the specification of guidance to the will is evidence that the matter is not the will and that the one who persists in misguidance has not been guided by God.

Surat Yunus 10:26

For those who do good is the best and even more, and neither darkness nor disgrace will cover their faces. Those are the companions of Paradise; they will abide therein eternally.

Tafsir al-Jalalayn

26 - **For those who do good by faith is the best Paradise and more** which is looking at God Almighty as in the hadith of Muslim **and their faces will not be covered** blackness **nor humiliation** gloom **they are the companions of Paradise; they will abide therein eternally**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: For those of His creation who worshipped God well in this world, and obeyed Him in what He commanded and forbade, **the best**.

Then the people of interpretation differed regarding the meaning of **the best** and **the increase** that He promised to the good-doers among His creation.

Some of them said: *Al-Husna* is Paradise, which God has made a reward for the good-doers among His creation, and **the addition to it** is looking at God.

Who said that?

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Israel told us, on the authority of Abu Ishaq, on the authority of Amer bin Saad, on the authority of Abu Bakr al-Siddiq: **For those who do good is the best and more**, he said: looking at the face of their Lord.

Sufyan told us, he said, Hamid bin Abd al-Rahman told us, on the authority of Qais, on the authority of Abu Ishaq, on the authority of Amer bin Saad, on the authority of Saeed bin Nimran, on the authority of Abu Bakr: **For those who do good is the best and more**, he said: looking at the face of God.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Amer bin Saad, **For those who do good is the best and more**, he said: looking at the face of their Lord.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Ishaq, on the authority of 'Amir ibn Sa'd, he said regarding this verse: **For those who do good is the best and more**, he said: **The more** is looking at the face of the Most Merciful.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Israel told us, on the authority of Abu Ishaq, on the authority of Muslim ibn Nadhir, on the authority of Hudhayfah: **For those who do good is the best and more**, he said: looking upon the face of their Lord.

Yahya bin Talha Al-Yarboui told me, he said, Sharik told us, he said, I heard Abu Ishaq say about the statement of God: **And more**, he said: Looking at the face of the Most Merciful.

Ali bin Isa told me, Shababah told us, Abu Bakr al-Hudhali told us, I heard Abu Tamima al-Hujaimi narrating on the authority of Abu Musa al-Ash'ari, who said: When the Day of Resurrection comes, God will send a crier to the people of Paradise calling out: **Has God fulfilled for you what He promised you?** They will look at what God has prepared for them of honor and will say: Yes! He will say: **For those who have done good is the best and more**, looking at the face of the Most Merciful.

Al-Muthanna told me, Suwaid bin Nasr told us, Ibn Al-Mubarak told us, on the authority of Abu Bakr Al-Hudhali, who said, Abu Tamima Al-Hujaimi told us, who said, I heard Abu Musa Al-Ash'ari delivering a sermon from the pulpit of Basra, saying: God will send an angel to the people of Paradise on the Day of Resurrection and say: **O people of Paradise, has God fulfilled for you what He promised you?** They will look and see ornaments, garments, fruits, rivers, and pure spouses. They will say: **Yes, God has fulfilled for us what He promised us!** Then the angel will say: **Has God fulfilled for you what He promised you?** three times. They will not miss anything of what they were promised. They will say: Yes/He will say: "Something remains for you. God says: 'For those who do good is the best and more.' Beware, the best is Paradise, and the more is looking at the face of God."

Yunus told me, he said, Ibn Wahb told us, he said, Shabib told me, on the authority of Abaan, on the authority of Abu Tamima al-Hujaymi: that he heard Abu Musa al-Ash'ari narrating on the authority of the Messenger of God, may God bless him and grant him peace: "On the Day of Resurrection, God will send a caller who will call out to the people of Paradise in a voice that the first and the last of them will hear: 'God has promised you the best and more. The best is Paradise, and the more is looking at the face of the Most Merciful.'"

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Hammad ibn Zayd told us, on the authority of Thabit al-Bunani, on the authority of Abd al-Rahman ibn Abi Laila: **For those who do good is the best and more**, he said: looking at the face of their Lord. And he recited: **And neither darkness nor humiliation will cover their faces**, he said: after looking at the face of their Lord.

Al-Muntha told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Sulayman bin Al-Mughira, he said, Thabit told us, on the authority of Abd Al-Rahman bin Abi Laila, regarding His statement: **And more**, he said: It was said to him: What do you think of His statement: **For those who do good is the best and more?** He said: When the people of Paradise enter Paradise and are given therein what they were given of honor and bliss, he said: It will be called out: O people of Paradise, God has promised you more," and He will reveal Himself to them. Ibn Abi Laila said: What do you think of them when their scales become heavy, and when the scrolls are in their right hands, and when they cross the

Surat Yunus 10:26

For those who do good is the best and even more, and neither darkness nor disgrace will cover their faces. Those are the companions of Paradise; they will abide therein eternally.

bridge of Hell and enter Paradise, and are given therein what they were given of honor and bliss? All of that was nothing in what they saw!

... He said, Ibn al-Mubarak told us, on the authority of Muammar, and Sulayman ibn al-Mughira, on the authority of Thabit al-Banani, on the authority of Abd al-Rahman ibn Abi Layla: **For those who do good is the best and more**, he said: looking upon the face of their Lord.

... He said, Al-Hajjaj and Mu'alla bin Asad told us, Hammad bin Zaid told us, on the authority of Thabit, on the authority of Abd al-Rahman bin Abi Laila, who said: When the people of Paradise enter Paradise, He will say to them: There remains something of your right that you have not been given! He said: Then He, the Blessed and Exalted, will appear to them. He said: Then everything they have given will seem small to them. He said: Then He said: **For those who have done good is the best and more**, He said: The best is Paradise, and the more is looking upon the face of their Lord, and no darkness or humiliation will cover their faces after that.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Thabit al-Banani, on the authority of Abd al-Rahman ibn Abi Laila: **For those who do good is the best and more**, meaning looking at the face of God.

Ibn Bashar told us, he said, Hudha told us, he said, Aouf told us, on the authority of Al-Hasan, regarding the statement of God: **For those who do good is the best and more**, looking at the Lord.

Amr ibn Ali and Muhammad ibn Bashar narrated that Abd al-Rahman ibn Mahdi narrated on the authority of the Prophet, may God bless him and his family and grant them peace, regarding this verse: **For those who do good is the best and more**, he said: When the people of Paradise enter Paradise and the people of Hell enter Hell, it will be called out: **O people of Paradise, you have an appointment with God!** They will say: What is it? Did You not make our faces white, make our scales heavy, admit us into Paradise, and save us from Hell? Then the veil will be lifted and He will appear to them. By God, He has not given them anything more beloved to them than looking at Him. The wording of the hadith is that of Amr.

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Hammad told us, on the authority of Thabit, on the authority of Abd Al-Rahman bin Abi Laila, on the authority of Suhaib, he said: "The Messenger of God, may God bless him and grant him peace, recited this verse: 'For those who do good is the best and more.' He said: When the people of Paradise enter Paradise and the people of Hell enter Hell, a caller will call out: 'O people of Paradise, you have an appointment with God that He wants to fulfill for you.' They will say: 'What is it? Has God not made our scales heavy and made our faces white?' " Then he mentioned the rest of the hadith, such as the hadith of Amr bin Ali and Ibn Bashar, on the authority of Abd

Al-Rahman.

... He said, Al-Hammani told us, he said, Sharik told us, on the authority of Abu Ishaq, on the authority of Saeed bin Namran, on the authority of Abu Bakr Al-Siddiq, may God be pleased with him: **For those who do good is the best and more**, he said: looking at the face of God, the Blessed and Most High.

... He said, Sharik told us, on the authority of Abu Ishaq, on the authority of Amer bin Saad, the same.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: His statement: **For those who do good is the best and more**, it has reached us that when the believers entered Paradise, a caller called out to them: God has promised you the best, which is Paradise, and as for the more, it is looking at the face of the Most Merciful.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, the same.

Ibn Hamid told us, he said, Ibrahim bin Al-Mukhtar told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ka'b bin Ujrah, "On the authority of the Prophet, may God bless him and grant him peace, regarding his statement: 'For those who do good is the best and more,' he said: The more is looking upon the face of the Most Merciful, Blessed and Exalted be He."

... He said, Jarir told us, on the authority of Laith, on the authority of Abd al-Rahman ibn Sabit, who said: *Al-Hasna* means freshness, and *al-Zidah* means looking at the face of God.

Ibn al-Barqi told us, he said, Amr ibn Abi Salamah told us, he said, I heard Zuhair, on the authority of someone who heard Abu al-Aaliyah, he said, "Abi ibn Ka'b told us: that he asked the Messenger of God, may God bless him and grant him peace, about the statement of God: 'For those who do good is the best and more,' he said: The best is Paradise, and the more is looking at the face of God."

Others said in *Al-Ziyadah*:

Yahya bin Talha told us, he said, Fadil bin Ayyad told us, on the authority of Mansour, on the authority of Al-Hakam, on the authority of Ali, may God be pleased with him: **For those who do good is the best and more**. He said: **The more** is a room made of a single pearl with four doors.

Ibn Hamid told us, he said, Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Al-Hakam, on the authority of Ali, may God be pleased with him, something similar, except that he said: It has four doors.

... He said, Jarir told us, on the authority of Mansour, on the authority of Al-Hakam bin Utaybah, on the authority of Ali, may God be pleased with him, like the hadith of Yahya bin Talha, on the authority of Fadil, exactly the same.

Others said: *Al-Hasna* is one of the good deeds for one, and *Al-Ziyada* is the doubling to complete ten.

Who said that?

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, regarding his statement: **For those who do good is the best and even more**, he said: It is like his statement: **And with Us is more**, (Qaf: 35), meaning: He will reward them for their deeds and increase them from His bounty. And He said: **Whoever brings a good deed will have ten times the like thereof, but whoever brings an evil deed will not be recompensed except the like thereof, and they will not be wronged**, (Al-An'am: 160).

Ibn Hamid told us, he said, Jarir told us, on the authority of Qabus, on the authority of his father, on the authority of Alqamah bin Qais: **For those who do good is the best and even more**. I said: This is the best, but what is the even more? He said: Did you not see that God says: **Whoever brings a good deed will have ten times the like thereof**? (Al-An'am: 160).

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: Al-Hasan used to say about this verse: **For those who do good is the best and more**, he said: The increase in the good deed is ten times its value up to seven hundred times.

Others said: *Al-Husna* is a good deed like *Hasanah*, and *Al-Ziyadah* is an increase in forgiveness from God and His pleasure.

Who said that?

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: **For those who do good is the best**, the same as it is good, **and more**, forgiveness and approval.

Others said: **The increase** is what they were given in this world.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **For those who do good is the best and more**, he said: **The best** is Paradise, and **and more** is what He gave them in this world, for which He will not hold them accountable on the Day of Resurrection. And they read: **And We gave him his reward in this world** (al-Ankabut 29:27). He said: Whatever He gave him of what he loved in this world, He hastened his reward for him in it.

Ibn Abbas used to say about his statement: **For those who do good is the best**, as follows:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **For those who do good is the best**, meaning: for those who testify that there is no god but God.

Abu Ja'far said: The most correct of the sayings in this regard is that God, the Blessed and Exalted, promised the righteous among His servants for their good deeds

the best, that He would reward them for their obedience to Him with Paradise, and that He would make their faces white, and He promised them with the best and more. And among the additions to their admission to Paradise is that He would honor them by looking at Him, and that He would give them rooms of pearls, and that He would increase their forgiveness and pleasure. All of that is from the additions of God's giving to them in addition to the best that God has made for the people of His Paradise. And our Lord, may He be glorified and exalted, included in His saying: **and more**, the additions to **the best**, and He did not specify one of them over the other. It is not strange that God's grace should gather that for them, rather all of that will be gathered for them, God willing. So the most correct of the sayings in this regard is that it should be general, as He, may He be glorified and exalted, has made it general.

The statement in the interpretation of the Almighty's saying: "And neither darkness nor humiliation will cover their faces. Those are the companions of Paradise; they will abide therein eternally."

Abu Ja'far said: What He, the Most High, means by His saying: **And neither darkness nor humiliation shall cover their faces**, is that neither gloom nor eclipse shall cover their faces, until they become as if darkness had covered them from grief.

And *Qatar* means dust, and it is the plural of *Qatrah*, and from it the poet said:

Crowned with the king's robe, followed by waves above which you can see the banners and the qitra

It means dust.

And no humiliation, nor disgrace. **Those are the companions of Paradise**, meaning: those whose description has been described are the people of Paradise and its inhabitants, and whoever is in it, **they are therein eternally**, meaning: they are therein abiding forever, it will not perish, so they will fear the loss of their bliss, nor will they be expelled, so their pleasure will be spoiled for them.

And the people of interpretation said something similar to what we said about that.

Ibn Abi Laila used to say about his statement: **And their faces will not be covered with darkness**, what:

Muhammad bin Mansur al-Tusi told us, he said, Affan told us, he said, Hammad bin Zaid told us, on the authority of Thabit, on the authority of Abd al-Rahman bin Abi Laila: **And neither darkness nor humiliation will cover their faces**, he said: after they look at their Lord.

Al-Muthanna told me, he said: Al-Hajjaj and Mu'alla bin Asad told us, they said: Hammad bin Zaid told us, on the authority of Thabit, on the authority of Abd al-Rahman bin Abi Laila, something similar.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, regarding his statement: **And their faces shall not be covered with darkness**, he said: The blackness of the faces.

Surat Yunus 10:26

For those who do good is the best and even more, and neither darkness nor disgrace will cover their faces. Those are the companions of Paradise; they will abide therein eternally.

Tafsir al-Qurtubi

The Almighty said: **For those who do good is the best and more.** It was narrated from the hadith of Anas, who said:

The Messenger of God, may God bless him and grant him peace, was asked about the words of God the Almighty: **And an addition.** He said: **For those who do good deeds in this world will have the best, which is Paradise, and an addition is the sight of the Noble Face of God.** This is the saying of Abu Bakr al-Siddiq and Ali ibn Abi Talib in one narration, and Hudhayfah, Ubadah ibn al-Samit, Ka'b ibn Ujrah, Abu Musa, Suhayb and Ibn Abbas in one narration, and it is the saying of a group of the Followers, and it is the correct view on this topic. Muslim narrated in his Sahih on the authority of Suhayb on the authority of the Prophet, may God bless him and grant him peace, who said:

"When the people of Paradise enter Paradise, God Almighty will say: Do you want something more? They will say: Did You not make our faces white? Did You not admit us into Paradise and save us from the Fire? He will say: Then the veil will be lifted, and they will not be given anything more beloved to them than looking at their Lord, the Almighty and Majestic. And in another narration, then he recited: For those who do good is the best and more." An-Nasa'i also narrated it on the authority of Suhaib, who said:

It was said to the Messenger of God, may God bless him and grant him peace: This verse: **For those who do good is the best and more.** He said: When the people of Paradise enter Paradise and the people of Hell enter Hell, a caller will call out: **O people of Paradise, you have an appointment with God that He wants to fulfill for you.** They will say: **Have You not made our faces white and our scales heavy and saved us from the Fire?** He will say: "Then the veil will be lifted and they will look at Him. By God, He has not given them anything more beloved to them than looking at Him, nor anything more soothing to their eyes." Ibn al-Mubarak included it in his Raga'iq on the authority of Abu Musa al-Ash'ari, as a chain of transmission ending with him. We have mentioned it in the Book of Remembrance. We mentioned there the meaning of lifting the veil, and praise be to God. At-Tirmidhi al-Hakim Abu Abdullah, may God have mercy on him, included it: Ali ibn Hajar told us, al-Walid ibn Muslim told us, on the authority of Zuhair, on the authority of Abu al-A'aliyah, on the authority of Abu ibn Ka'b, who said:

"I asked the Messenger of God, may God bless him and grant him peace, about the two additions in the Book of God, in His statement: "For those who do good is the best and more," he said: Looking at the face of the Most Gracious, and about His statement: **And We sent him to a hundred thousand or more** (37:147) he said: Twenty thousand." It has been said that the addition is that the good deed is multiplied by ten good deeds or more than that, as narrated from Ibn Abbas. It was narrated from Ali ibn Abi Talib, may God be pleased with him: The addition is a room made of a

single pearl with four thousand doors. Mujahid said: The best is a good deed like a good deed, and the addition is forgiveness from God and His pleasure. Abdur-Rahman ibn Zayd ibn Aslam said: The best is Paradise, and the addition is what God gave them in this world from His grace, for which He will not hold them accountable on the Day of Resurrection. Abdur-Rahman ibn Sabit said: The best is good report, and the addition is looking at the face of God the Generous, God the Most High said: **Some faces, that Day, will be radiant, looking at their Lord** (37:22-23). Yazid bin Shajarah said: The increase is that the cloud passes by the people of Paradise and rains upon them all the rare things that they have not seen, and says: O people of Paradise, what do you want me to rain upon you? They do not want anything except that it rains upon them. It was said: The increase is that not even the length of a day of the days of this world passes by them except that seventy thousand angels surround the home of one of them, with each angel gifts from God that are not with his companion. They have never seen the likes of those gifts. So glory be to the Vast, the All-Knowing, the Rich, the Praiseworthy, the Most High, the Great, the Mighty, the Powerful, the Righteous, the Merciful, the Planner, the Wise, the Kind, the Generous, Whose powers are limitless. It was said: Treat people well, and the good is their intercession, and the increase is God's permission and acceptance of it.

The Almighty said: **nor does it overwhelm.** It was said that its meaning is to catch up, and from this it was said: a teenage boy if he catches up with the men. It was also said: to rise. It was also said: to cover, and the meanings are close. *Qatar* is dust. **Nor humiliation** means disgrace, as the people of Hell will catch up with, meaning that dust will not catch up with them when they are gathered before God, nor will humiliation cover them. Abu Ubaidah recited for Al-Farazdaq:

Crowned with the king's robe, followed by waves above which you can see the banners and the qitra

Al-Hasan read qatr with a sukoon on the ta'. Al-Qatar, Al-Qatrah and Al-Qatrah have the same meaning, as Al-Nahhas said. The singular of qatr is qatra, and from this comes the saying of God the Almighty: **A darkness will cover it** (Abasa 80:41), meaning it will be covered by dust. It was also said: qatr means depression and eclipse. Ibn Abbas: qatr means the blackness of faces. Ibn Bahr: smoke of fire, and from this comes qatar al-qadr. Ibn Abi Layla said: it is the distance of their sight of their Lord, the Almighty and Majestic.

I said: This is questionable, because God the Almighty says: **Indeed, those for whom good has preceded from Us - those will be removed from it - until His saying - The greatest terror will not grieve them** (al-Anbiya 21:101-103) and He said in more than one verse: **And there will be no fear concerning them, nor will they grieve** (al-Baqarah 2:62) and He said: **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'** (Fussilat 41:30) and the

verse. This is general, because by the grace of God, the face of the doer of good will not change in any place, neither before nor after the vision, to blackness from gloom or sadness, nor will any of the smoke of Hell or anything else rise above it. **But as for those whose faces will turn white, they will be in the mercy of God; they will abide therein eternally** (Al Imran 3:107).

Tafsir Ibn Kathir

The Almighty informs that for those who do good deeds in this world through faith and righteous deeds: the best in the Hereafter, as the Almighty says: **Is the reward for good [anything] but good?** And His saying: **And more** is multiplying the reward for good deeds tenfold to seven hundredfold and more than that as well, and it includes what God gives them in Paradise of palaces, hours, and pleasure with them, and what He has hidden for them of comfort for the eyes and better than that and higher than that is looking at His Noble Face, for it is an increase greater than all that they have been given, and they do not deserve it through their deeds but rather through His grace and mercy. The interpretation of the increase as looking at His Noble Face has been narrated from Abu Bakr al-Siddiq, Hudhayfah ibn al-Yaman, Abdullah ibn Abbas, Sa'id ibn al-Musayyab, 'Abd al-Rahman ibn Abi Layla, 'Abd al-Rahman ibn Sabit, Mujahid, 'Ikrimah, 'Amir ibn Sa'd, 'Ata', al-Dahhak, al-Hasan, Qatadah, al-Suddi, Muhammad ibn Ishaq, and others from the predecessors and successors, and many hadiths have been narrated about it from the Prophet, may God bless him and grant him peace, including what Imam Ahmad narrated, he told us Affan, Hammad bin Salamah told us, on the authority of Thabit al-Bunani, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Suhaib, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, recited this verse: **For those who do good is the best and more** and said: "When the people of Paradise enter Paradise and the people of Hell enter Hell, a caller will call out, 'O people of Paradise, you have an appointment with God that He wants to fulfill for you.' They will say, 'And what is it? Has He not made our scales heavy? Has He not made our faces white and admitted us to Paradise and saved us from Hell?' He said, 'Then the veil will be lifted for them and they will look at Him. By God, God has not given them anything more beloved to them than looking at Him, nor is it more soothing to their eyes.'" Muslim and a group of imams narrated it in this way from the hadith of Hammad bin Salamah.

Ibn Jarir said: Yunus told me, he said Ibn Wahb told us, he said Shabib told me, on the authority of Abaan, on the authority of Abu Tamima al-Hujaymi, that he heard Abu Musa al-Ash'ari narrating on the authority of the Messenger of God, may God bless him and grant him peace, "God will send on the Day of Resurrection a caller calling out, 'O people of Paradise' - in a voice that the first and the last of them will hear - God has promised you the best and more. The best is Paradise and the more is looking at the face of the Most Merciful, the Almighty and Majestic." Ibn Abi Hatim also narrated it on the authority of Abu Bakr al-Hudhali on

the authority of Abu Tamima al-Hujaymi on his authority. Ibn Jarir also said: Ibn Hamid told us: Ibrahim ibn al-Mukhtar told us: Ibn Jurayj told us: Ata' told us: Ka'b ibn Ujjah told us: The Prophet, may God bless him and grant him peace, said: **For those who do good is the best and more.** He said: **Looking at the Face of the Most Gracious, the Almighty.** He also said: Ibn Abd al-Rahim told us: Amr ibn Abi Salamah told us: I heard Zuhair from someone who heard Abu al-Aaliyah: Abi ibn Ka'b told us that he asked the Messenger of God, may God bless him and grant him peace, about the words of God, the Almighty, **For those who do good is the best and more.** He said: **The best is Paradise and the more is looking at the Face of God, the Almighty.** Ibn Abi Hatim also narrated it from the hadith of Zuhair with it. And the Almighty said: **And their faces will not be covered with darkness** meaning gloom and blackness in the gathering place like the faces of the wicked infidels are covered with darkness and dust **nor humiliation** meaning disgrace and degradation, meaning they will not be humiliated inwardly or outwardly, rather they will be as the Almighty said about them: **So God will save them from the evil of that Day and will meet them with radiance and joy** meaning radiance on their faces and joy in their hearts. May God make us among them by His grace and mercy. Amen.

Fath al-Qadir

Then the Almighty divided the people of the call into two groups, and explained the condition of each group, saying: 26- **For those who do good is the best and more.** That is, those who do good by performing the deeds that God has obligated upon them and refraining from the sins that He has forbidden them to do. What is meant by the best is the best reward. Ibn al-Anbari said: The Arabs apply this word to a beloved and desired quality, and therefore left out its description. It was said that what is meant by goodness is Paradise. As for the increase, it was said that what is meant by it is what is more than the reward of favor, like His saying: **That He may give them their rewards and increase them from His bounty.** It was said that the increase is looking at His noble face. It was said that the increase is doubling the good deed to ten times its value. It was said that the increase is a room of pearls. It was said that the increase is forgiveness from God and His pleasure. It was said that He, glory be to Him, gives them from His bounty in this world what He will not hold them accountable for. Other things were said that are of no benefit in mentioning, and an explanation of what is true will come at the end of the research. **And neither dust nor humiliation shall cover their faces.** The meaning of **shall cover** is **to overtake**. From this it was said: an adolescent boy if he catches up with men. It was said: he ascends. It was said: he covers. The meaning is close. *Qatar* is dust. From this is the saying of al-Farazdaq:

Crowned with the king's robe, followed by waves above which you can see the banners and the qitra

Al-Hasan read qatr with a sukoon on the second letter, and the meaning is the same, as Al-Nahhas said, and the singular of qatr is qatra, and humiliation is what

Surat Yunus 10:26

For those who do good is the best and even more, and neither darkness nor disgrace will cover their faces. Those are the companions of Paradise; they will abide therein eternally.

appears on the face of submission, brokenness and disgrace, and the meaning is that no dust covers their faces and no disgrace appears in them. It was said that qatr is gloom, and it was said that it is the blackness of the faces, and it was said that it is the smoke of the Fire. **Those are the companions of Paradise, they will abide therein eternally.** The reference to those described by the previous qualities is that they are the companions of Paradise, they will abide therein and enjoy its various types of pleasures.

Tafsir al-Baghawi

26- The Almighty's saying: **For those who do good is the best and more**, meaning: for those who do good deeds in this world is the best, which is Paradise, and more: which is looking at the face of God. This is the saying of a group of the Companions, including Abu Bakr al-Siddiq, may God be pleased with him, Hudhayfah, Abu Musa, and Ubadah ibn al-Samit, may God be pleased with them. It is the saying of al-Husayn, Ikrimah, Ata', Muqatil, al-Dahhak, and al-Suddi.

Abu Saeed Ahmad bin Muhammad bin Al-Abbas Al-Hamidi informed us, Abu Abdullah Muhammad bin Abdullah Al-Hafiz informed us, Abu Al-Abbas Muhammad bin Yaqoub informed us by dictation, Abu Bakr Muhammad bin Ishaq Al-Sagani informed us, Al-Aswad bin Aamer informed us, Hammad bin Salamah informed us, on the authority of Thabit - meaning Al-Banani - on the authority of Abd Al-Rahman bin Abi Laila, on the authority of Suhaib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, recited this verse: **For those who do good is the best and more.** He said: "When the people of Paradise enter Paradise and the people of Hell enter Hell, a caller will call out: O people of Paradise, you have an appointment with God that He wants to fulfill for you. They will say: What is this promise? Has He not made our scales heavy, made our faces white, admitted us to Paradise, and saved us from Hell?" He said: Then the veil will be lifted and they will look upon the face of God Almighty. He said: They have not been given anything more beloved to them than looking at Him."

It was narrated on the authority of Ibn Abbas: The good deed is: a good deed is rewarded with its like, and the increase is multiplying it tenfold to seven hundred times. Mujahid said: The good deed is: a good deed like a good deed, and the increase is forgiveness and approval.

And their faces will not be covered with dust, dust, plural of *qatra*. Ibn Abbas and Qatadah said: blackness of the face, **nor humiliation**, disgrace. Qatadah said: gloom. Ibn Abi Laila said: This is after they have seen their Lord. **Those are the companions of Paradise; they will abide therein eternally.**

Tafsir al-Baidawi

26. **For those who do good is the best** the best reward. **And an increase** and what is more than the reward as a favor, as He says: **And He increases them from His bounty** and it was said that the best is like their good deeds and the increase is ten times its value up to seven hundred times more, and it was said that the increase is forgiveness from God and pleasure, and it was said that the best is Paradise and the increase is the meeting. **And their faces will not be covered** will not be covered by *dust* in which there is blackness. **And no humiliation** disgrace, and the meaning is that they will not be burdened by what burdens the people of Hell or they will not be burdened by what causes that of sadness and bad condition. **Those are the companions of Paradise, they will abide therein** permanent, there will be no disappearance in it and its pleasures will not be extinguished, unlike the world and its adornments.

Surat Yunus 10:27

And those who have earned evil deeds - the recompense for an evil deed is the like thereof, and humiliation overtakes them. They will have no protector from God. It is as if their faces were covered with pieces of the night, full of darkness. Those are the companions of the Fire; they will abide therein eternally.

Tafsir al-Jalalayn

27 - **And those** in apposition to those who did good, meaning and for those **who earned evil deeds** committed polytheism (the recompense of an evil deed is like it, and humiliation will overwhelm them. They will have from God no) redundant *protector* to prevent **as if their faces had been covered** with a fatha on the ta', plural of piece and with a sukoon on it, meaning a part (of the night in darkness. Those are the companions of the Fire; they will abide therein eternally).

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And those who committed evil deeds in this world, disobeyed God therein, and disbelieved in Him and His Messenger, **the recompense for an evil deed** for the evil deed he committed in this world, **is like it** for God's punishment in the Hereafter, **and humiliation will overwhelm them** meaning: and humiliation and disgrace will cover them, because of God's punishment of them, **they will have no protector from God** meaning: they will have no protector from God to prevent them, if He punishes them, to stand between Him and them.

And similar to what we said about His statement: **And humiliation will overwhelm them**, the people of interpretation said.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And humiliation will overwhelm them**, he said: humiliation and hardship will overwhelm them.

The Arabs differed about the meaning of *arafin al-jaza'*.

Some of the grammarians of Kufa said: It was raised by the omission of **for them**, as if it was said: And for them is the recompense of the evil with the like of it, as he said: **So fasting three days during the Hajj**, (al-Baqarah 2:196), and the meaning is: So he must fast three days. He said: And if you wish, you can raise **the recompense** with the preposition *for* in his saying: **The recompense of the evil with the like of it.**

Some Basra grammarians said: **The reward** is raised as a subject, and its predicate is **with its like**. He said: The meaning of the statement is: the reward for an evil

deed is like it, and **the ba** was added, just as it was added in their saying: **It is enough for you to say evil.**

Some of them denied this statement, saying: It is possible that the letter *ba* in *hasab* is redundant, because the interpretation is: If you say *bad* then it is sufficient for you. Since it is not included in the predicate, it is included in *hasab*, **bi-hasabka an qiyam**: If you stand then it is sufficient for you. If what comes after *hasab* is praised, the letter *ba* is included in what comes after it, like your saying: **Hasabka bi-Zayd**, and it is not permissible to say **bi-hasabka Zayd**, because Zayd is the one being praised, so it is not an interpretation of the predicate.

Abu Ja'far said: The most correct of the sayings on this matter is that *al-jaza'* is raised with an implied subject, meaning: **For them is the recompense of an evil deed like it**, because God said in the verse before it: **For those who do good is the best and more**, so He described what He has prepared for His friends, then followed that with the report of what God has prepared for His enemies, so it is more like the statement to say: **For those who have earned evil deeds is the recompense of an evil**, and if that is directed to this meaning, then the *ba* is a connection to the recompense.

The statement in the interpretation of the Almighty's saying: "As if their faces had been covered with pieces of the dark night. Those are the companions of the Fire; they will abide therein eternally."

Abu Ja'far said: God Almighty says: As if the faces of those who have committed evil deeds were covered with **pieces of the night**, which is the plural of *piece*.

Qatada used to say in his interpretation of this:

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **As if their faces were covered with pieces of dark night**, he said: darkness of the night.

There is a difference in the reading of his saying: *Certainly*.

The general reading of the regions is: *Qata'an*, with the opening of the *ta*, meaning the plural of *Qata'a*, and meaning that the interpretation of that is: as if a piece of the blackness of the night had covered the face of every person among them. Then that was collected and it was said: **as if their faces were covered in pieces**, from blackness, since it was the plural of **the face**.

Some of the later reciters read it as *qat'a* with a silent *ta'*, meaning: as if their faces were covered with blackness from the night, and the remainder of the night, an hour of it, as He said: **So set out with your family during a part of the night**, (Hud 11:81 - al-Hijr 15:65), meaning: during a remainder that remained of it.

He also argues that in the books of Abu: **And their faces were covered by pieces of the dark night.**

Abu Ja'far said: The reading that I believe it is not permissible to differ from is the reading of the one who reads it with the opening of the *ta'*, due to the

Surat Yunus 10:27

And those who have earned evil deeds - the recompense for an evil deed is the like thereof, and humiliation overtakes them. They will have no protector from God. It is as if their faces were covered with pieces of the night, full of darkness. Those are the companions of the Fire; they will abide therein eternally.

consensus of the authority among the readers of the regions on its correctness, and the anomaly of what is other than it. The other is sufficient evidence of its corruption, as its reader has departed from the reading of the people of the regions of Islam.

If someone were to say to us: If what you said is correct in reading this, then what is the reason for making *al-Mudhlīm* masculine and singular, when it is an adjective for *al-Qata'*, and *al-Qata'* is the plural of feminine?

It was said: There are two aspects to reminding of that:

One of them: that it is definitely from (*night*), and that it is from the description of (*night*), so since it is indefinite, and (*night*) is definite, it is in the accusative case for the cut, so the meaning of the speech then is: as if their faces were covered with pieces of the dark night, then the alif and lam were deleted from (*dark*), so since it became indefinite and it is from the description of (*night*), it is in the accusative case for the cut.

The people of Basra call what is like this **a state**, and the people of Kufa call it **a certainty**.

The other side: as the poet said:

If the praise of a living being spreads out to anyone

The first face is the better of the two faces.

And His saying: **Those are the companions of the Fire**, meaning: These are those whose description I have described to you, the people of the Fire who are its people. **They will abide therein eternally**, meaning: They will remain therein.

Tafsir al-Qurtubi

The Almighty said: **And those who have earned evil deeds** meaning they have committed sins. It was also said: polytheism. **The recompense of an evil deed is its like** recompense is raised by the subject, and its predicate is its like. Ibn Kaysan said: The *ba'* is redundant, and the meaning is the recompense of an evil deed is its like. It was also said: The *ba'* with what follows it is the predicate, and it is related to an omitted word that it takes its place, and the meaning is: the recompense of an evil deed is its like, like your saying: I am only with you, meaning I am only with you. It is permissible for it to be related to recompense, the estimation: the recompense of an evil deed is its like, so the predicate of the subject was omitted. It is permissible for recompense to be raised on the estimation of **they will have the recompense of an evil deed**, so it would be like His saying: **Then a number of other days** (al-Baqarah 2:184) meaning **they will have a number**, and the like, and the *ba'* in this estimation is related to an omitted word, as if he said to them the recompense of an evil deed is established by its like, or it could be emphatic or redundant.

The meaning of this likeness is that this punishment is similar to their sins, i.e. they are not wronged, and the action of the Lord - may His power and glory be exalted - is not justified by a cause. **And humiliation will overwhelm them** i.e. Hawazin and Khazin will overwhelm them. **They will have no protector from God** i.e. from the punishment of God. **No protector** i.e. anyone who can prevent them from it. **As if I had covered** i.e. been clothed. **Their faces were covered in pieces** plural of piece, and based on this, *dark* is a state of the night, i.e. their faces were covered in pieces of the night when it was dark. Al-Kisa'i and Ibn Kathir read *cutting* with a sukoon on the *ta'*, so dark is a description based on this, and it is possible that it is a state of the night. Cutting is the name of what was cut off and then dropped. Ibn Al-Sikkī said: Cutting is a section of the night, and this will come in Hud, God willing.

Tafsir Ibn Kathir

When the Almighty informed about the state of the happy ones whose good deeds are multiplied and increased, He connected it with mentioning the state of the wretched ones, so the Almighty mentioned His justice towards them and that He will reward them for their evil deeds with the like of it, not increasing them beyond that. **And it overwhelms them**, meaning it befalls them and overcomes them with humiliation from their sins and their fear of it, as He said: **And you will see them exposed to it, humbled by humiliation**, the verse. And the Almighty said: "And never think that God is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare in horror, rushing in, with their heads bowed down," the verses. And His statement: **They will have no protector from God**, meaning no one to prevent or protect them from the punishment, as the Almighty said: "On that Day man will say, 'Where is the escape?' No, there is no burden. To your Lord, that Day, is the final settlement," the verse. And His statement: **As if their faces were covered**, the verse is informing about the blackness of their faces in the Hereafter, as the Almighty said: "On the Day when some faces will turn white and some faces will turn black. But as for those whose faces will turn black, Their faces: 'Did you disbelieve after your belief?'" Then taste the punishment for what you used to disbelieve. As for those whose faces will turn white, they will be in the mercy of God, wherein they will abide eternally." And the Almighty said: "Some faces, that Day, will be radiant, * Laughing and rejoicing. * And some faces, that Day, will be covered with dust."

Fath al-Qadir

27- **And those who have earned evil deeds, the recompense of an evil is like it.** This is the second group of the people of the call, and it is connected to **for those who have done good**, as if it was said: And

for those who have earned evil deeds, the recompense of an evil is like it, or it is estimated and the recompense of those who have earned evil deeds is the recompense of an evil with like it: meaning He recompenses one evil deed with one evil deed, nothing is added to it, and this is more appropriate than the first because it is from the category of connecting to the objects of two different agents, and what is meant by evil is either polytheism or sins that are not polytheism, which are the sins that the sinners commit, Ibn Kaysan said: The *ba* is redundant, and the meaning is: the recompense of an evil deed is like it, and it was said: The *ba* with what follows it is the report, and it is related to something omitted that took its place, and the meaning is: the recompense of an evil deed is like it, like your saying, **I am only with you**, and it is permissible for it to be related to recompense and the estimate is the recompense of an evil deed with like it is, so the report of the subject is deleted, and it is permissible for *recompense* to be raised on the assumption that they will have the recompense of an evil deed it would be like his saying: **Then a number of other days** meaning he has a number, and the *ba* in this estimation is related to something omitted as if he said to them the recompense of a fixed evil is its like, or it could be emphatic or redundant. His saying: **Disgrace and disgrace will overwhelm them** meaning humiliation and disgrace will overwhelm them. It was read *Yarhiqhum* with the lower **They have no protector from God** meaning no one, whoever he may be, can protect them from the wrath and punishment of God, or they have no one from God or from Him to protect them as is the case for the believers, and the first is more appropriate, and the sentence is in the accusative case as a state, or renewed **As if their faces were covered with pieces of the dark night** Qata'a is the plural of Qata'a, and based on this it would be *dark* in the accusative case as a state of al-Layl 92: meaning their faces were blinded with pieces of the night in a state of its darkness. The majority of the reciters read it in the plural. Al-Kisa'i and Ibn Kathir read *Qata'an* with the sukoon on the *ta'*, so dark based on this is an attribute of Qata'an, and it is possible that it is a state of the night. Ibn Al-Sikkit said: The cutting off is a group of the night. *Those* meaning those described with these reprehensible qualities **are the companions of the Fire; they will abide therein eternally**. The generality of eternity here is restricted to what is transmitted in the Sunnah about the emergence of the disobedient monotheists.

Tafsir al-Baghawi

27- **And those who have earned evil deeds will be recompensed with the like thereof**, meaning: they will have the like thereof, as He said: **And whoever brings evil will not be recompensed except the like thereof** (Al-An'am: 160). "And humiliation will overwhelm them. They will have no protector from God", and *of* is a relative clause, meaning: they will have no protector from God. **As if their faces were covered**, were covered, **with pieces**, plural of piece, **of the night in darkness**, is in the accusative case as a state and not as an adjective, and therefore He did not say: darkened, its meaning is: pieces of the night in a state

of its darkness, or pieces of the dark night. Ibn Kathir, Al-Kisa'i and Ya'qub read: *pieces* with a silent *ta'*, meaning some, like His saying: **with pieces of the night** (Hud 11:81). **Those are the companions of the Fire; they will abide therein eternally**.

Tafsir al-Baidawi

27. **And those who have earned evil deeds, the recompense of an evil deed is like it** is in apposition to His statement, **For those who have done good is the best** according to the doctrine of those who allow: In the house is Zayd and the room is Amr, or **For those** is the subject and the good **the recompense of an evil deed is like it** on the assumption: And the recompense of those who have earned evil deeds is the recompense of an evil deed like it, meaning that an evil deed is recompensed for an evil deed like it, nothing is added to it, and in it is a warning that the increase is the virtue or doubling or **as if their faces were covered**, or those are the people of the Fire and what is between them is an interruption, so **the recompense of an evil deed** is the subject and its predicate is omitted, meaning the recompense of an evil deed is like it is real, or like it according to the addition of the *ba'* or the estimation of something estimated like it. **And humiliation will overwhelm them** and it was read with the *ya'*. **They have no protector from God** there is no one who can protect them from the wrath of God, or from God and from Him as is the case for the believers. **As if their faces were covered** was covered. Part of the night is dark because of its extreme blackness and darkness, and dark is a state of the night and the agent in it is *overwhelmed* because it is the agent in *parts* and it is described by the preposition and the agent in the described is the agent in the description or the meaning of the verb in **of the night**. Ibn Kathir, Al-Kisa'i and Ya'qub read *parts* with a sukoon, so based on this it is correct that *dark* is an attribute of it or a state of it. **Those are the companions of the Fire; they will abide therein eternally** is what the Wahhabiyyah use as evidence. The answer is that the verse is about the disbelievers because the bad deeds include disbelief and polytheism and because those who do good include the major sinners among the people of the Qiblah, but its counterpart does not include them.

Surat Yunus 10:28

And the Day We shall gather them all together, then We shall say to those who associated [others], "Stay in your place, you and your associates." So We shall separate them, and their associates will say, "You did not worship Us."

Surat Yunus 10:28

And the Day We shall gather them all together, then We shall say to those who associated [others], **Stay in your place, you and your associates**. So We shall separate them, and their associates will say, **You did not worship Us**.

Tafsir al-Jalalayn

28 - *And mention the Day We shall gather them* meaning all of creation **all together, then We shall say to those who associated, Stay where you are** the subject of the verb is understood as *you* emphasis of the hidden pronoun in the understood verb to be connected to it (and your partners) meaning the idols so **We shall separate** We shall distinguish **between them** and the believers as in the verse {And separate yourselves today, O criminals} **and their partners will say to them you did not worship Us** Ma is a negative and the object is brought forward for the sake of separation

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And on the Day when We shall gather all creation for the place of reckoning, then We shall say at that time to those who associated with God gods and rivals, **Stay where you are**, meaning: Stay where you are, you polytheists, and your partners whom you used to worship besides God from the gods and idols, **Then We shall separate between them**, meaning: We shall separate between the polytheists and what they associated with Him.

From their saying: **I removed something**, meaning I separated it from something else and made it separate from it. He said: **We removed it**, meaning to increase the action and repeat it, and he did not say: **We removed it among them**.

It was mentioned that some of them used to read it: (**Fazayilna bainha**) as it was said: **And do not turn your cheek away** (Luqman 31:18). The Arabs do this a lot in (*fa'alt*), sometimes adding an alif in place of the shaddah, so they say (*fa'alt*) if the action is for one person. But if it is for two, they hardly say anything except (*fa'alt*).

And their partners said, 'You did not worship us.' This was when those who followed disavowed those who followed them and saw the punishment and their connections were cut off, when it was said to the polytheists: **Follow what you used to worship besides God**, and their gods were set up for them. They said: **We used to worship these!** So the gods said to them: **You did not worship us**, as:

Narrated to us on the authority of Muslim bin Khalid, on the authority of Ibn Abi Najih, on the authority of Mujahid, who said: There will be a time of great severity on the Day of Resurrection, when the gods they used to worship will be set up for them, and it will be said: **These are the ones you used to worship instead of God!** The gods will say: **By God, we did not hear, see, or understand, and we did not know that you used to worship us!** They will say: **By God, we used to worship you!** The gods will say to them: **Sufficient is God as a witness between us and you, if we were unaware of your worship.**

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **And the Day We shall gather them all together, then We shall say to those who associated, 'Stay where you were, you and your associates.'** So **We shall separate them**, he said, We shall separate them, **And their associates will say, 'It was not us that you used to worship.'** They will say, **Yes, we used to worship you.** They will say, "Sufficient is God as a Witness between us and you. Indeed, we were unaware of your worship." We did not hear, see, or speak. So God said, **There every soul will be made to taste what it put forth**, the verse.

It was narrated on the authority of Mujahid that he interpreted *al-Hashr* in this context as death.

Ibn Wakee' told us, he said, my father told us, on the authority of Al-A'mash, he said: I heard them mention on the authority of Mujahid regarding his statement: **And the Day We shall gather them all together**, he said: **The gathering** means death.

Abu Ja'far said: What we have said about this is more deserving of its interpretation, because God Almighty mentioned that He will say on that day to those who associate partners with God what He mentioned that He will say to them, and it is known that this will not happen in the grave, and that it is only report about what will be said to them and what they will say in the gathering after the resurrection.

Tafsir al-Qurtubi

The Almighty said: **And the Day We shall gather them together** meaning We shall assemble them, and gathering is the plural. **All together** is a state. **Then We shall say to those who associated others with God** meaning they took a partner with God. **Your place** meaning stick to it and remain in your place, stop where you are. **You and your partners** and this is a threat. **Then We shall remove from them** meaning We shall separate and cut off the communication that was between them in this world. It is said: I removed it so it is removed, meaning I separated it so it was separated, and it is the verb *fa'ala* because you say in its source *tazeelan*, and if it were not *fa'ala* you would have said *zaylaan*. And *zayala* is separation. It is said: **God removed it** muzayala and ziyalan if He left him. And *zayala* is contrast. Al-Farra' said: Some of them read

fazayala among them, it is said: I will not remove so-and-so, meaning I will not separate from him. If you say: I will not separate him, then it has another meaning, meaning I will not associate with him. **And their partners said** he meant by partners the angels. It was said: The devils, and it was said: The idols, so God Almighty makes them speak and this dialogue takes place between them. That is because they claimed that the devils whom they obeyed and the idols whom they worshipped ordered them to worship them and they said: We did not worship you until you ordered us. Mujahid said: God makes the idols speak and they say: We did not know that you worshipped us, and we did not order you to worship us. If the partners are attributed to the devils, then the meaning is that they say that out of astonishment, or they say it as a lie and a trick to escape, and this was exemplified tomorrow, even though knowledge has become necessary.

Tafsir Ibn Kathir

God the Almighty says: **And the Day We shall gather them** meaning all the people of the earth, from jinn and humans, righteous and wicked, as He says: **And We shall gather them and not leave out a single one of them** "Then We shall say to those who associated others with God" the verse meaning, you and they, stick to a specific place where they are distinguished from the position of the believers, as He the Almighty says: "And separate yourselves today, O criminals" and His saying: "And on the Day the Hour arises, on that Day they will be dispersed **and in the other verse** On that Day they will be split apart" meaning they will become split apart, and this will happen when the Lord, Blessed and Exalted be He, comes to decide the judgment, and for this reason it was said that it is a blank space in the original, the believers intercede with God the Almighty to come to decide the judgment and relieve us from this position of ours, and in the other hadith "We will be on a mound above the people on the Day of Resurrection **and God the Almighty said in this noble verse, informing about what He will command the polytheists and their idols to do on the Day of Resurrection** You and your partners, so We will remove from them" the verse that they denied their worship and disavowed them And His statement in this verse, informing about the statement of the partners in what they disputed with their worshippers about when they claimed to worship them: **Then sufficient is God as a witness between us and you**, meaning that we were not aware of it nor did we know about it, but you were worshipping us without our knowing about you, and God is a witness between us and you that we did not call you to our worship, nor did we command you to do so, nor were we pleased with that from you.

This is a great rebuke to the polytheists who worshipped other than God, who neither hears nor sees nor can do anything for them. He did not command them to do so, nor was He pleased with it nor wanted it. Rather, He disavowed them at a time when they were most in need of Him, and they abandoned the worship of the Ever-Living, the Self-Sustaining, the All-Hearing, the All-Seeing, the

All-Knowing. He sent His messengers and revealed His books, commanding that He be worshipped alone, with no partner for Him, and forbidding the worship of anything other than Him, as God Almighty said: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.' But among them were those whom God guided, and among them were those upon whom error was due." And God Almighty said: **And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me.'** And He said: **And ask those whom We sent before you of Our messengers, 'Did We appoint other than the Most Merciful deities to be worshipped?'** And the polytheists are of many types and categories. God mentioned them in His book, and He explained their conditions and statements, and He responded to them in what they are in the most complete response. God Almighty said: **There every soul will be tested for what it has put forth.** On the Day of Judgment, every soul will be tested and will know what good and evil it has done in the past, as God Almighty says: **On the Day when secrets will be exposed.** And God Almighty says: **On that Day man will be informed of what he has sent forth and what he has left behind.** And God Almighty says: "And We will bring forth for him on the Day of Resurrection a book which he will find wide open. Read your book. Sufficient is yourself today as a reckoner against you." Some of them read: **There every soul will be tested for what it has sent forth.** Some of them interpreted it as reading, and some of them interpreted it to mean following what it has sent forth of good and evil, and some of them interpreted it as the hadith: "Let every nation follow what it used to worship. So those who used to worship the sun will follow the sun, and those who used to worship the moon will follow the moon, and those who used to worship tyrants will follow the tyrants." And His statement: **And they will be returned to God, their true Master**, meaning that all matters will be returned to God, the Just Judge, so He will decide them and admit the people of Paradise into Paradise, and the people of Hell into Hell. **And what they used to invent will be lost from them**, meaning what they used to worship other than God, as an invention against Him, will be lost from the polytheists.

Fath al-Qadir

His statement: 28- "And the Day We shall gather them all together **The gathering is the plural, and all together is in the accusative case as a state, and the Day**" is in the accusative case with an implied pronoun: meaning warn them of the Day We shall gather them, and the sentence is resumed to explain some of their ugly conditions. The meaning is that God, the Exalted, will gather the worshipper and the worshipped to question them. "Then We will say to those who associated" in the state of gathering and the time of gathering, rebuking them in front of all witnesses, and rebuking them for the presence of those who share in worship with them and the presence of their worshipped ones, "In your place **meaning stick to your place and remain in it and stand in your place**, you and your partners" on the basis that the waw is a waw with. His statement: "So We removed them from each other": meaning We separated and cut off the communication that was

Surat Yunus 10:28

And the Day We shall gather them all together, then We shall say to those who associated [others], "Stay in your place, you and your associates." So We shall separate them, and their associates will say, "You did not worship Us."

between them in this world: It is said, "Zaylathu fatazel **meaning**, scattered **him, so he separated, and** al-Mizā'ilah" means separation. It is said, "Zā'iluh **means** Mizā'ilah **and** Zayyālan **if he left him, and** al-Mizā'ilah" means dispersion. Al-Farra' said: Some of them read *Fazilna* and what is meant by partners here are the angels, and it was said the devils, and it was said the idols, and that God the Almighty speaks them at this time. And it was said the Messiah, and Ezra, and it appears that it is every deity of the polytheists, whoever it may be, and the phrase **And their partners said, 'You did not worship us'** is in the accusative case as a state with the estimation of *had*, and the meaning is: And their partners whom they worshipped and made partners of God the Almighty said, 'You did not worship us, but you only worshipped your desires and your misguidance and your devils who misled you', and the partners were added to them even though they made them partners of God the Almighty, because they gave them a share of their wealth, so they are their partners in their wealth from this perspective, and it was said: because they are their partners in this address, and this denial from the partners, even if it is contrary to what the polytheists did in worshipping them, its meaning is denying their worship of them regarding their command to worship them.

worshipped from their worship, for in reality, their desires were revealed because they are the ones who commanded association, not what they associated with. It was said that God makes the idols speak, so He addresses them directly with that instead of the intercession that they expect from them. It was said that what is meant by partners are the angels and the Messiah, and it was said that they are the devils.

Tafsir al-Baghawi

28- The Almighty said: **And the Day We shall gather them all together, then We shall say to those who associated, 'Stay where you are,'** meaning: **You and your partners**, meaning: the idols. Its meaning is: Then We shall say to those who associated, 'Stay where you are, you and your partners,' meaning: the idols.

So We removed We distinguished and separated **between them**, that is, between the polytheists and their partners, and We severed the connection that existed between them in this world, and that is when every worshipped thing other than God disowns the one who worshipped it, **and their partners said**, that is, the idols, **You did not worship us**, at Our request, and they said: Yes, we used to worship you, and the idols said:

Tafsir al-Baidawi

28. "And the Day We shall gather them all together" meaning both groups. "Then We shall say to those who associated partners with God in your place Stay where you are until you see what will be done to you. You" is an emphasis on the pronoun transferred to it from its agent. "And your partners" is in apposition to it and is read in the accusative as an object with it. "So We removed between them" so We separated them and severed the connection that was between them. "And their partners will say, 'You did not worship Us'" is a metaphor for the innocence of what they

Surat Yunus 10:29

So sufficient is God as a witness between us and you, if we were heedless of your worship.

Tafsir al-Jalalayn

29 - **And sufficient is God as a witness between us and you, if lightened, meaning if we were heedless of your worship**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what the polytheists' partners of gods and idols will say to them on the Day of Resurrection, when the polytheists will say to them: We used to worship you, **God is sufficient as a witness between us and you**, meaning that it will say: God is sufficient for us as a witness between us and you, O polytheists, for He knows that we do not know what you are saying, **Indeed, we were unaware of your worship**, meaning: We were only unaware of your worship of us instead of God, not perceiving it nor knowing it, as:

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: **Indeed, we were unaware of your worship**, he said: Everything that is worshipped other than God.

Al-Muthanna told me, he said, Ishaq told me, he said, Ibn Abi Ja'far told us, on the authority of Warqa', 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, he said, Mujahid said: **Indeed, we were unaware of your worship**, he said: Everything that was worshipped other than God says that.

Tafsir al-Qurtubi

The Almighty says: **Then sufficient is God as a witness between us and you**. Witness is the object, meaning God is sufficient as a witness, or distinction, meaning He is sufficient as a witness between us and you if we have commanded you to do this or were pleased with it from you. **If we were** meaning we were **unaware of your worship** except that we were unaware, neither hearing nor seeing nor understanding, because we were inanimate and had no soul within us.

Tafsir Ibn Kathir

God the Almighty says: **And the Day We shall gather them** meaning all the people of the earth, from jinn and humans, righteous and wicked, as He says: **And We**

shall gather them and not leave out a single one of them "Then We shall say to those who associated others with God" the verse meaning, you and they, stick to a specific place where they are distinguished from the position of the believers, as He the Almighty says: "And separate yourselves today, O criminals" and His saying: "And on the Day the Hour arises, on that Day they will be dispersed **and in the other verse** On that Day they will be split apart" meaning they will become split apart, and this will happen when the Lord, Blessed and Exalted be He, comes to decide the judgment, and for this reason it was said that it is a blank space in the original, the believers intercede with God the Almighty to come to decide the judgment and relieve us from this position of ours, and in the other hadith "We will be on a mound above the people on the Day of Resurrection **and God the Almighty said in this noble verse, informing about what He will command the polytheists and their idols to do on the Day of Resurrection** You and your partners, so We will remove from them" the verse that they denied their worship and disavowed them And His statement in this verse, informing about the statement of the partners in what they disputed with their worshippers about when they claimed to worship them: **Then sufficient is God as a witness between us and you**, meaning that we were not aware of it nor did we know about it, but you were worshipping us without our knowing about you, and God is a witness between us and you that we did not call you to our worship, nor did we command you to do so, nor were we pleased with that from you.

This is a great rebuke to the polytheists who worshipped other than God, who neither hears nor sees nor can do anything for them. He did not command them to do so, nor was He pleased with it nor wanted it. Rather, He disavowed them at a time when they were most in need of Him, and they abandoned the worship of the Ever-Living, the Self-Sustaining, the All-Hearing, the All-Seeing, the All-Knowing. He sent His messengers and revealed His books, commanding that He be worshipped alone, with no partner for Him, and forbidding the worship of anything other than Him, as God Almighty said: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.' But among them were those whom God guided, and among them were those upon whom error was due." And God Almighty said: **And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me.'** And He said: **And ask those whom We sent before you of our messengers, 'Did We appoint other than the Most Merciful deities to be worshipped?'** And the polytheists are of many types and categories. God mentioned them in His book, and He explained their conditions and statements, and He responded to them in what they are in the most complete response. God Almighty said: **There every soul will be tested for what it has put forth**. On the Day of Judgment, every soul will be tested and will know what good and evil it has done in the past, as God Almighty says: **On the Day when secrets will be exposed**. And God Almighty says: **On that Day man will be informed of what he has sent forth and what he has left behind**. And God Almighty says: "And We will bring forth for him on the Day of Resurrection a book which he will find wide

Surat Yunus 10:29

So sufficient is God as a witness between us and you, if we were heedless of your worship.

open. Read your book. Sufficient is yourself today as a reckoner against you." Some of them read: **There every soul will be tested for what it has sent forth.** Some of them interpreted it as reading, and some of them interpreted it to mean following what it has sent forth of good and evil, and some of them interpreted it as the hadith: "Let every nation follow what it used to worship. So those who used to worship the sun will follow the sun, and those who used to worship the moon will follow the moon, and those who used to worship tyrants will follow the tyrants." And His statement: **And they will be returned to God, their true Master**, meaning that all matters will be returned to God, the Just Judge, so He will decide them and admit the people of Paradise into Paradise, and the people of Hell into Hell. **And what they used to invent will be lost from them**, meaning what they used to worship other than God, as an invention against Him, will be lost from the polytheists.

Fath al-Qadir

29- "Then sufficient is God as a witness between us and you **if we were commanded to worship Him or were pleased with that from you** if we were, of your worship, unaware, if" is the lightened form of the heavy one, and the lam is the distinguishing factor between it and the negative, and the one who said this statement is the worshipped ones. They said: to those of the polytheists who worshipped them: "Indeed, we were, of your worship of us, unaware", and what is meant by heedlessness here is: not being pleased with what the polytheists did in worshipping them, and in this is evidence that these worshipped ones are not the devils because they are pleased with what the polytheists did in worshipping them, and it is possible that they are devils, and this denial from them is interpreted as them not forcing them to worship them nor compelling them to do so.

Tafsir al-Baghawi

29- "God is sufficient as a witness between us and you, if we were unaware of your worship of Him." That is, we were only unaware of your worship of Him. We did not hear, see, or understand.

Tafsir al-Baidawi

29. "God is sufficient as a witness between us and you." He knows the essence of the situation. "Indeed, we were unaware of your worship. Indeed" is the lightened form of the heavy form, and the lam is the distinguishing feature.

Surat Yunus 10:30

There every soul will be tested for what it has put forth, and they will be returned to God, their true Master, and what they used to invent will be lost to them.

Tafsir al-Jalalayn

30 - *There* that is, that day **they will be tested** from the test, and in a reading with two ta's {recite} from the recitation **every soul will have what it put forth** presented from the work **and they will be returned to God, their true Master** the fixed and permanent **and what they used to invent** of partners against Him will be lost) hidden **from them**.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: There is a difference of opinion regarding the reading of His statement: **There every soul will be tested**, [so some of them read it] with the letter ba', meaning: at that time every soul will be tested for what good or evil it has done.

Among those who read and interpreted it in this way was Mujahid.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **There every soul will be tested for what it put forth**, he said: it will be tested.

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.

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.

A group of people from Kufa and some people from Hijaz read it as: **Every soul will recite what it has put forth**, with a ta'.

Readers of this also differed in their interpretation of it.

Some of them said: Its meaning and interpretation is: There, every soul will be followed for what it did in this world on that Day.

A similar report was narrated from the Prophet, may God bless him and grant him peace, from a source and chain of transmission other than Murtadha, that he said: Every people will be represented on the Day of Resurrection by what they used to worship besides God, and they will follow them until they are led to the Fire. He said: Then the Messenger of God, may God bless him and grant him peace, recited this verse: **There every soul will be made to account for what it put forth**.

Some of them said: Rather, its meaning is: He recites the book of his good deeds and bad deeds, meaning

he reads, as God Almighty said: **And We will bring forth for him on the Day of Resurrection a book which he will find spread out** (al-Isra' 17:13).

Others said: *recite* means *see*.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **(There every soul will be recounted what it put forth)**, he said: what it did, **(will be recounted)** it will see it.

Abu Ja'far said: The correct thing to say about this is that they are two well-known readings, each of which was recited by the imams of the recitations, and they are close in meaning. That is because whoever follows up in the Hereafter what he did in the worldly life, he will be attacked by it at its source, and there he will be informed of what he did in the worldly life of good or bad. And whoever reports what he did in the worldly life of his deeds in the Hereafter, he will only be informed after his destination to where he was placed by what he did in the worldly life of his deeds. So in both cases he is following up on what he did in the worldly life of his deeds, and he will be tested. So whichever of them the reciter recites, as we have described, he is correct in that.

As for his statement: **And they will be returned to God, their true Master**, he is saying: And these polytheists will return on that day to God, who is their Lord and their Master, the Truth, without doubt, without what they claimed that they had as masters of gods and rivals. **And what they used to invent will be lost to them**, he says: And what they used to invent of slander and lies against God will be nullified from them, by their claiming that their idols are partners to God, and that they bring them closer to Him, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And they will be returned to God, their true Master, and what they used to invent will be lost to them**, he said: What they used to call upon with Him of rivals and gods, what they used to invent of gods, and that is because they made them rivals and gods with God, a fabrication and a lie.

Tafsir al-Qurtubi

The Almighty said: *There* is in the accusative case as an adverb. *Tablawu* means at that time. Tabalu means taste. Al-Kalbi said: Learn. Mujahid: Test. **Every soul shall have what it has sent forth** meaning the reward for what it has done and presented. It was also said: Tasallam, meaning it hands over what it owes of rights to its owners without its choosing. Hamzah and Al-Kisa'i read tatlu, meaning every soul reads its book that was written for it. It was also said: Tatlu follows, meaning every soul follows what it has sent forth in this world, as Al-Suddi said. And from this is the saying of the poet:

The suspicious follows the suspicious, just as you have seen a wolf following a wolf.

God the Almighty said: **And they will be returned to God, their true Master** in the accusative case as a

Surat Yunus 10:30

There every soul will be tested for what it has put forth, and they will be returned to God, their true Master, and what they used to invent will be lost to them.

substitute or description. It is permissible to put **the truth** in the accusative case in three ways. The meaning would be: And they will be returned truly, then the definite article was brought. It is permissible to put **their true Master** not what they worship besides Him. The third way is to be praise, i.e. I mean the truth. It is permissible to raise the truth, and the meaning would be their true Master - as a subject and predicate, and a break from what came before - not what they associate with Him. And He described Himself, glory be to Him, with the truth because the truth is from Him, just as He described Himself with justice because justice is from Him, i.e. all justice and truth are from before Him. Ibn Abbas said: Their true Master means the one who rewards them with the truth. **And lost from them** means invalidated. **What they used to invent** invents in the nominative case and it means the source, i.e. their invention. If it is said: How did He say **And they will be returned to God, their true Master** when He informed us that the disbelievers have no Master? It is said: He is not their Master in victory and assistance, but He is their Master in provision and the abundance of blessings.

Tafsir Ibn Kathir

God the Almighty says: **And the Day We shall gather them** meaning all the people of the earth, from jinn and humans, righteous and wicked, as He says: **And We shall gather them and not leave out a single one of them** "Then We shall say to those who associated others with God" the verse meaning, you and they, stick to a specific place where they are distinguished from the position of the believers, as He the Almighty says: "And separate yourselves today, O criminals" and His saying: "And on the Day the Hour arises, on that Day they will be dispersed **and in the other verse** On that Day they will be split apart" meaning they will become split apart, and this will happen when the Lord, Blessed and Exalted be He, comes to decide the judgment, and for this reason it was said that it is a blank space in the original, the believers intercede with God the Almighty to come to decide the judgment and relieve us from this position of ours, and in the other hadith "We will be on a mound above the people on the Day of Resurrection **and God the Almighty said in this noble verse, informing about what He will command the polytheists and their idols to do on the Day of Resurrection** You and your partners, so We will remove from them" the verse that they denied their worship and disavowed them And His statement in this verse, informing about the statement of the partners in what they disputed with their worshippers about when they claimed to worship them: **Then sufficient is God as a witness between us and you**, meaning that we were not aware of it nor did we know about it, but you were worshipping us without our knowing about you, and God is a witness between us and you that we did not call you to our worship, nor did we command you to do so, nor were we pleased with that from you.

This is a great rebuke to the polytheists who

worshipped other than God, who neither hears nor sees nor can do anything for them. He did not command them to do so, nor was He pleased with it nor wanted it. Rather, He disavowed them at a time when they were most in need of Him, and they abandoned the worship of the Ever-Living, the Self-Sustaining, the All-Hearing, the All-Seeing, the All-Knowing. He sent His messengers and revealed His books, commanding that He be worshipped alone, with no partner for Him, and forbidding the worship of anything other than Him, as God Almighty said: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.' But among them were those whom God guided, and among them were those upon whom error was due." And God Almighty said: **And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me.'** And He said: **And ask those whom We sent before you of Our messengers, 'Did We appoint other than the Most Merciful deities to be worshipped?'** And the polytheists are of many types and categories. God mentioned them in His book, and He explained their conditions and statements, and He responded to them in what they are in the most complete response. God Almighty said: **There every soul will be tested for what it has put forth.** On the Day of Judgment, every soul will be tested and will know what good and evil it has done in the past, as God Almighty says: **On the Day when secrets will be exposed.** And God Almighty says: **On that Day man will be informed of what he has sent forth and what he has left behind.** And God Almighty says: "And We will bring forth for him on the Day of Resurrection a book which he will find wide open. Read your book. Sufficient is yourself today as a reckoner against you." Some of them read: **There every soul will be tested for what it has sent forth.** Some of them interpreted it as reading, and some of them interpreted it to mean following what it has sent forth of good and evil, and some of them interpreted it as the hadith: "Let every nation follow what it used to worship. So those who used to worship the sun will follow the sun, and those who used to worship the moon will follow the moon, and those who used to worship tyrants will follow the tyrants." And His statement: **And they will be returned to God, their true Master**, meaning that all matters will be returned to God, the Just Judge, so He will decide them and admit the people of Paradise into Paradise, and the people of Hell into Hell. **And what they used to invent will be lost from them**, meaning what they used to worship other than God, as an invention against Him, will be lost from the polytheists.

Fath al-Qadir

30- "There every soul will be tested for what it has put forth" meaning in that place and in that situation, or at that time, using the metaphor of the name of time for place, every soul will taste and experience the reward for what it has put forth of deeds. The meaning of "tablu" is to taste and experience, and it was said to learn, and it was said to follow, and this is according to

the reading of those who read yatalu with the superscript double, attributing the action to every soul. As for the reading of those who read nablaw with the nun, the meaning is: that God tests every soul and examines it, and what it has put forth is a substitute for every soul. The meaning is: that He treats it as one who tests it and inspects its conditions. His statement: **And they will be returned to God, their true Master** is in apposition to **Our refuge**. The pronoun in *returned* refers to those who associated others with God, meaning they will be returned to His reward and what He has prepared for them of punishment. Their Master is their Lord, and **the Truth** is an attribute of Him, meaning the Truthful in Lordship, unlike the false deities they took. **The Truth** is read in the accusative case as an expression of praise, like their saying: **Praise be to God, the People of Praise**. "And what they used to invent has vanished from them," meaning what they used to invent, that the deities that He truly deserves to be worshipped, to intercede for them with God and bring them closer to Him, has been lost and invalidated. The result is that these polytheists return to the Truth in that situation, acknowledge it, and admit it, and acknowledge the invalidity of what they used to worship and make a god, but when that does not benefit them.

Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **And the vegetation of the earth mingled with it**, he said: It mixed and grew with the water every color of **what people eat**, such as wheat and barley, and all the grains of the earth, legumes and fruits, and what the cattle and beasts eat of grass and pastures. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **And it was adorned**, he said: It was made to grow and look good. And regarding his statement: **As if it had never prospered yesterday**, he said: As if it had never lived, as if it had never enjoyed life. Ibn Jarir narrated on the authority of Ubayy ibn Ka'b, Ibn Abbas and Marwan ibn Al-Hakam that they used to recite after his statement: **And its people thought that they had power over it**, "And God would not have destroyed it except for the sins of its people." Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Abu Salamah ibn Abd Al-Rahman that he used to recite: **And We did not destroy it except for the sins of its people**, "Thus do We detail the verses." Ibn al-Mundhir and Abu al-Shaykh narrated on the authority of Abu Majlaz who said: It was written in Surah Yunus up to this verse: **Until, when the earth takes on its adornment up to they reflect**, and if the son of Adam had two valleys of wealth, he would wish for a third valley, and nothing satisfies the soul of the son of Adam except dust, and God accepts the repentance of whoever repents, so it was erased. Abu Nu'aym and al-Damiati narrated in his Mu'jam on the authority of al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas regarding his statement: "And God invites to the abode of peace," meaning: He invites to the work of Paradise. And God is peace, and Paradise is His abode. Abd al-Razzaq, Ibn Jarir, Ibn Abi Hatim, and Abu al-Shaykh narrated something similar on the authority of Qatadah. Ibn Abi Hatim narrated on the authority of Abu al-'Aliyah regarding his statement: **And guides whom He wills**, he said: He guides them to

the way out from doubts, tribulations, and misguidance. Ahmad, Ibn Jarir, Ibn Abi Hatim, Abu Al-Shaykh, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi in Al-Sha'b narrated on the authority of Abu Al-Darda' who said: The Messenger of God (blessings and peace of God be upon him) said: "There is no day whose sun rises but that there are two angels on either side of it calling out a call that all of God's creation hears, except for the two heavy burdens: 'O mankind, come to your Lord.' That which is little and sufficient is better than that which is much and distracts. And there is no day whose sun sets but that there are two angels on either side of it calling out a call that all of God's creation hears, except for the two heavy burdens: 'O God, give to the one who spends a replacement, and give to the one who withholds destruction.' 'By the night when it covers, and by the day when it appears,' until His saying: 'for hardship.'" Ibn Jarir, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Sa'id bin Abi Hilal that he heard Abu Ja'far Muhammad bin Ali recite: "And God invites to the abode of peace and guides whom He wills to a straight path." He said: Jabir told me that the Messenger of God (may God bless him and grant him peace) came out to us one day and said: "I saw in a dream that Gabriel was at my head and Michael was at my feet, one of them saying to the other: Give him an example. He said: Listen, your ear hears, and understand, your heart understands. Your example and that of your nation is like that of a king who took a house, then built a house in it, then held a banquet in it, then sent a messenger inviting the people to his food. Some of them responded to the messenger and some of them left. So God is the king, the abode is Islam, the house is Paradise, and you, O Muhammad, are the messenger. Whoever responds to you enters Islam, and whoever enters Islam enters Paradise, and whoever enters Paradise eats from it." The meaning of this has been narrated through various chains of transmission. Ahmad narrated in Az-Zuhd, Ibn Jarir, Ibn Abi Hatim, and Qatada narrated on the authority of God, the Almighty, regarding His statement, "And God invites to the abode of peace," that he said: It was mentioned to us that it is written in the Torah: O seeker of good, come, and O seeker of evil, fear Him. Abu Al-Shaykh narrated on the authority of Al-Hasan that when he recited, "And God invites to the abode of peace," he would say: At Your service, our Lord, and at Your pleasure. Ahmad, Muslim, At-Tirmidhi, Ibn Majah, Ibn Khuzaymah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, and others narrated on the authority of Suhaib that the Messenger of God, may God bless him and grant him peace, recited this verse, **For those who do good is the best and more**, that he said: "When the people of Paradise enter Paradise and the people of Hell enter Hell, a caller will call out: O people of Paradise, you have an appointment with God that He wants to fulfill for you. They will say: What is it? Did He not make our scales heavy, make our faces white, admit us to Paradise, and remove us from Hell? He said: Then the veil will be lifted for them and they will look at Him, and by God, God has not given them anything more beloved to them than looking at Him, nor anything more soothing to their eyes." Ibn Jarir, Ibn Abi Hatim, Ad-Daraqutni in Al-Ru'yah and Ibn Mardawayh narrated on the authority of Abu Musa on the authority of the

There every soul will be tested for what it has put forth, and they will be returned to God, their true Master, and what they used to invent will be lost to them.

Messenger of God (peace and blessings of God be upon him): "On the Day of Resurrection, God will send a caller who will call out in a voice that the first and the last of them will hear: 'God has promised you the best and more.' The best is Paradise, and the more is looking at the face of the Most Gracious." Ibn Jarir, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Ka'b ibn Ujrah on the authority of the Prophet (peace and blessings of God be upon him) regarding his statement: "For those who have done good is the best and more." He said: The more is looking at the face of the Most Gracious. These people, Ad-Daraqutni and Ibn Abi Hatim narrated on the authority of Abu ibn Ka'b that he asked the Messenger of God (peace and blessings of God be upon him) about his statement: **For those who have done good is the best and more.** He said: Those who have done good are the people of monotheism, the best is Paradise, and the more is looking at the face of God. Ibn Mardawayh narrated on the authority of Ibn Umar with a similar chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Abu Al-Shaykh, Ad-Daraqutni, Ibn Mardawayh, Al-Khatib and Ibn Al-Najjar narrated on the authority of Anas with a similar chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Abu Al-Shaykh narrated on the authority of Abu Hurayrah with a similar chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Ibn Abi Shaybah, Ibn Jarir, Ibn Khuzaymah, Ibn Al-Mundhir, Abu Al-Shaykh, Al-Daraqutni, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Abu Bakr Al-Siddiq regarding the verse, he said: The best is Paradise, and the extra is looking at the face of God. Ibn Mardawayh narrated on the authority of Al-Harith, on the authority of Ali bin Abi Talib, on the same authority regarding the verse. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Abu Al-Shaykh, Al-Daraqutni, and Al-Bayhaqi narrated on the authority of Hudhayfah regarding the verse, he said: The extra is looking at the face of God. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, Al-Daraqutni, and Al-Bayhaqi narrated on the authority of Abu Musa something similar. Ibn Mardawayh and Al-Bayhaqi narrated in Al-Asma' wa Al-Sifat, on the authority of Ikrimah, on the authority of Ibn Abbas something similar. Ibn Abi Hatim and Al-Lalaka'i narrated on the authority of Ibn Mas'ud something similar. Sa'id bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, and Al-Bayhaqi narrated on the authority of Ali, he said: The extra is a room made of a single pearl with four doors, its rooms and doors made of a single pearl. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **And more,** he said: It is like his statement: **And with Us is more,** meaning He rewards them for their deeds and increases them from His bounty. He said: **Whoever brings a good deed will have ten times the like thereof.** Narrations have been narrated on the authority of the Tabi'in and those after them regarding the interpretation of the increase, most of which are that it means looking at the face of God, the Most High. This interpretation has been established from the statement of the Messenger of God, may God bless him and grant him peace. At that

time, there was no speech left for the speaker, nor any attention paid to the arguments that occurred between the followers of the madhhab who do not know what they can benefit from from the pure Sunnah. If they knew that, they would refrain from much of their nonsense, and God is the source of help. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And let not darkness overwhelm their faces,** he said: **Darkness shall not cover them,** he said: The blackness of the faces. Abu al-Shaykh narrated on the authority of Ata' regarding the verse, he said: Darkness is the blackness of the face. Ibn Abi Hatim narrated on the authority of Mujahid regarding the verse, he said: Disgrace.

Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Suhaib on the authority of the Prophet, may God bless him and grant him peace, **And neither darkness nor humiliation shall cover their faces,** he said: after they look at Him, the Almighty. Abu Al-Shaykh narrated on the authority of Al-Suddi regarding His statement, **And those who have earned evil deeds,** he said: those who have committed major sins. **The recompense of an evil deed is like it,** he said: the Fire. **As if their faces had been covered with pieces of a dark night,** the pieces: the blackness. The verse in Al-Baqarah abrogated it. **Yes, whoever has earned evil,** the verse. Ibn Jarir narrated on the authority of Ibn Abbas regarding His statement, **And humiliation shall cover them,** he said: humiliation and hardship shall cover them. Ibn Abi Hatim and Abu Al-Shaykh narrated on his authority regarding His statement, **They will have no protector from God,** he said: no protector. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding His statement, **And the Day We shall gather them,** he said: the gathering is death. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Zayd regarding His statement, **Then We shall separate them,** he said: We shall separate them. Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid who said: The deities that they used to worship besides God will be set up, and He will say: Are these the ones you used to worship besides God? They will say: Yes, these are the ones we used to worship. The deities will say to them: By God, we did not hear, see, understand, or know that you used to worship us. They will say: Yes, by God, we used to worship you. The deities will say to them: God is sufficient as a witness between us and you, if we were unaware of your worship. Ibn Mardawayh narrated on the authority of Ibn Mas'ud who said: The Messenger of God (peace and blessings of God be upon him) said: What they used to worship besides God will be presented to them on the Day of Resurrection, and they will follow them until they are driven to the Fire. Then the Messenger of God (peace and blessings of God be upon him) recited: **There every soul will be made to see what it has put before.** Abu Al-Shaykh narrated on the authority of Al-Suddi: **There it will be made to see** means it will be followed. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the

authority of Mujahid who said: **It will be tested** means it will be tried. Ibn Jarir and Abu Al-Sheikh narrated on the authority of Ibn Zayd, *Tablu* meaning: it will see **every soul will see what it has put forth** what it has done **and what they used to invent will be lost to them** what they used to call upon of rivals with Him. Abu Al-Sheikh narrated on the authority of Al-Suddi regarding his statement, **and they will be returned to God, their true Master** he said: it was abrogated by his statement, **God is the Master of those who believe, and the disbelievers will have no Master.**

Tafsir al-Baghawi

30-God the Almighty said: "There you will be tested", meaning: you will be tested. It was said: its meaning is: you will learn and stand on it. Hamza, Al-Kisa'i and Ya'qub read: "It will be recited" with two ta's, meaning: it will read, "every soul", its record. It was said: its meaning is that every soul will follow "what it has put forward", what it has presented of good or evil. It was said: its meaning is that it will see, "and they will be returned to God, **to His judgment, so He is the only one who judges them**, their true Master", who takes charge of and owns their affairs. If it is said: Did He not say: "And that the disbelievers will have no Master" **Muhammad 11**? It was said: Master there means the helper, and here it means: the owner, "and lost from them, **was removed from them and invalidated**, what they used to invent", in this world of denial.

Tafsir al-Baidawi

30. "There" in that place. "Every soul will be tested for what it has put forward" It will test what it has put forward of deeds and will see its benefit and harm. Hamza and Al-Kisa'i read "recite" from recitation, meaning it will read the mention of what it has put forward, or from recitation, meaning it will follow its deeds and lead it to Paradise or to Hell. *Nabli* was read with the letter "nūn **and the accusative of kull and the substitution of ma**" from it, and the meaning is that we will test it, meaning we will do to it the action of the one who tests its state and knows its happiness and misery by knowing what it has put forward of deeds. It is possible that it is intended to ascribe to it the affliction, meaning the torment, to every disobedient soul because of what it has put forward of evil, so "ma" is accusative by removing the preposition. "And they were returned to God" to His reward for them for what they have put forward. "Their Master, the Truth" is their Lord and the One who takes care of their affairs in reality, not what they have taken as a master. "The Truth" was read in the accusative as a praise or an emphatic source. "And he went astray from them" and was lost. About them. **They did not invent** that their gods intercede for them, or they did not claim that they were gods.

Surat Yunus 10:31

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 Him?"

Surat Yunus 10:31

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 Him?**

Tafsir al-Jalalayn

31 - Say to them **Who provides for you from the sky with rain and the earth with plants or who owns hearing** meaning hearing, that is, He created it **and sight? And who brings the living out of the dead and brings the dead out of the living? And who manages the affair** among the creation **they will say** He is *God*. So say) to them **Then will you not fear God** so you will believe?

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these polytheists who associate idols with God, **Who provides for you from the sky**, the rain and the drops, and causes its sun to rise for you, and covers its night, and brings forth its brightness, and from the earth, your sustenance and nourishment that it produces for you, and the fruits of its trees, **Who has control over the hearing and the sight**, meaning: Or who is it that has control over your hearing and your sight with which you hear: that He increases their strength or takes them away from you, making you deaf, and your sight with which you see: that He illuminates them for you and gives them light, or takes away their light, making you blind and unable to see, **And who brings forth the living from the dead**, meaning: And who brings forth the living thing from the dead, **And brings forth the dead from the living**, meaning: And brings forth the dead thing from the living.

We have mentioned the differences of opinion among the people of interpretation, and the correct statement in our view regarding that, with the evidence indicating its correctness, in Surat Al Imran, which makes it unnecessary to repeat it in this place.

And who manages the affair? And say to them: Who manages the affair of the heavens and the earth and what is in them, and your affair and the affair of creation? "They will say: God." He, the Most High, says: They will answer you by saying: The One who does all of that is God. "Then say: Do you not fear God?" He says: Do you not fear God's punishment for your polytheism and your claiming a Lord other than this description, and your worshipping with Him

someone who does not provide for you anything, nor does he possess for you any harm or benefit, nor does he do any action?

Tafsir al-Qurtubi

The purpose of this speech is to respond to the polytheists and establish the proof against them. Whoever among them acknowledges it, the proof is clear to them, and whoever does not acknowledge it, it is established against him that these heavens and earth must have a Creator, and no rational person would dispute this. This is close to the level of necessity. **From the sky** meaning by the rain. **And the earth** by the plants. **Who owns hearing and sight** meaning who made them and created them for you. **And who brings forth the living from the dead** meaning the plant from the earth, and man from the sperm, and the ear of corn from the grain, and the bird from the egg, and the believer from the disbeliever. **And who manages the affair** meaning determines and decrees it. **They will say, 'God'** because they believed that the Creator is God, or they will say, 'God' if they think and are fair. **Then say** to them, O Muhammad, **Do you not fear God?** meaning do you not fear His punishment and vengeance in this world and the Hereafter.

Tafsir Ibn Kathir

God Almighty argues with the polytheists by their recognition of His Oneness and Lordship over the Oneness of His Divinity, so He Almighty says: "Say: Who provides for you from the sky and the earth?" That is, who is it that sends down rainwater from the sky and splits the earth by His power and will, and brings forth from it **grain, grapes, herbage, olives, palm trees, gardens thick with trees, fruits, and pastures**. Is there a god with God? Then God will say: **Is it he who provides for you if He were to withhold His provision?** And His statement: **Is he who has control over hearing and sight?** That is, who gave you this power of hearing and the power of sight, and if He had willed, He could have taken them away and taken them away from you, as God Almighty says: "Say: He is the One who created you and made for you hearing and sight." And he said: "Say, Have you considered: if God takes away your hearing and your sight" (al-Baqarah 2:17) and His saying: **And who brings the living out of the dead and brings the dead out of the living** (al-Baqarah 2:17) meaning by His great power and His comprehensive bounty. The disagreement over that has been mentioned before and that the verse is general for all of that. And His saying: **And who directs the affair** (al-Baqarah 2:17) meaning who has the kingdom of everything in His hand and He protects and is not protected from, and He is the disposing ruler whose rule cannot be overturned, and He is not questioned about what He does, while they are questioned. "He is asked by whoever is in the heavens and the earth.

Every day He is in a matter" (al-Baqarah 2:17) so the entire kingdom, the upper and the lower, and what is in them of angels, humans, and jinn are poor before Him, His slaves, and submissive to Him. **They will say, 'God'** (al-Baqarah 2:17) meaning while they know that and acknowledge it.

"Say: 'Will you not then fear God'" meaning, will you not fear Him, lest you worship other than Him with your opinions and ignorance? And His statement: **That is God, your Lord, the Truth** the verse means that this one whom you acknowledged as the Doer of all of that is your Lord and your true God who deserves to be singled out for worship. **What is there after the truth except error?** meaning, every worshipped other than Him is false; there is no god but He, the One, with no partner. **Then how are you turned away?** meaning, how are you turned away from worshipping Him to worshipping other than Him, while you know that He is the Lord who created everything and is in control of everything? And His statement: **Thus has the word of your Lord come into effect upon those who are wicked** the verse means, just as these polytheists disbelieved and continued in their polytheism and worship of other than Him with God, even though they acknowledge that He is the Creator who alone is in control of the kingdom, who sent His messengers with His oneness, for this reason the word of God came into effect upon them that they are wretched among the inhabitants of the Fire, as He said: **They said, 'Yes, but the word of punishment has come into effect upon the disbelievers.'**

Fath al-Qadir

When He explained the scandals of the polytheists, He followed them by presenting conclusive arguments about the conditions of sustenance, the senses, death, life, beginning, return, guidance and right guidance. The Almighty built the argument on questioning and delegating the answer to those responsible so that it would be more effective in compelling the argument and more effective in the souls. He said: 31- *Say* O Muhammad to the polytheists as an argument for the truth of monotheism and the invalidity of what they are upon of polytheism **Who provides for you from the sky and the earth** from the sky with rain, and from the earth with plants and minerals. If they acknowledge, the desired will be achieved. If they do not acknowledge, then they must acknowledge that it is God who created them. **Who owns the hearing and the sight** or is it the disconnected? In this there is a transition from one question to another. He specifically mentioned hearing and sight because of what they contain of amazing craftsmanship and great dazzling power: that is, who can own them and make them in this amazing quality and strange creation so that they can benefit from them with this great benefit, and obtain from them benefits that do not fall under He confined the confinement, then moved to a third argument, and said: **And who brings forth the living from the dead** the human being from the sperm, the bird from the egg, the plant from the seed, or the believer from the disbeliever **and brings forth the dead from the living** meaning the sperm from the human being or the disbeliever from the believer, and what is meant by this question is who gives life and causes death. Then

he moved to a fourth argument, and said: **And who manages the affair** meaning who determines it and decides it, and this is from the connection of the general to the specific because he has made general what came before and other than it **Then they will say, 'God'** meaning their statement in response to these questions will be that the doer of these matters is God Almighty if they are fair and act according to what is required by sound thought and intellect, and the elevation of the noble name as the predicate of a deleted subject or a subject whose predicate is deleted, meaning God does that, then God Almighty commanded him after they answered with this answer to say to them **Do you not fear God?** The question is for denial, and the *fa* is for connecting to something understood: meaning you know that, so will you not fear God and do what this knowledge requires of Fear God who does these actions.

Tafsir al-Baghawi

31- The Almighty said: "Say: Who provides for you from the sky and the earth?" That is, from the sky with rain, and from the earth with plants? **Or who has control over hearing and sight?** That is, who gives you hearing and sight? **And who brings forth the living from the dead and brings forth the dead from the living?** He brings forth the living from the sperm and the sperm from the living. **And who manages the affair?** That is, He decides the affair. "They will say: God." He is the One who does these things. "So say: Will you not fear Him?" Do you not fear His punishment for your polytheism? It was said: Will you not fear polytheism despite this admission?

Tafsir al-Baidawi

31. "Say: Who provides for you from the heaven and the earth?" That is, both of them, for provisions are obtained by heavenly causes and earthly materials, or *from* each one of them is an expansion for you. And it was said *from* to clarify *from* by deleting the complement, that is, from the people of the heaven and the earth. **Who owns the hearing and the sight?** Or who is able to create them and make them equal, or who protects them from the plagues despite their abundance and the speed with which they are affected by the slightest thing. **And who brings the living out of the dead and brings the dead out of the living** And who gives life and causes death, or who creates the animal from the sperm from it. **And who manages the affair** And who is in charge of managing the affairs of the world, and this is a generalization after a specification. "Then they will say: God" since they are unable to be stubborn and obstinate in that due to its extreme clarity. "Say: Do you not then fear" yourselves from His punishment by associating with Him that which He does not share in any of that.

Surat Yunus 10:32

So that is God, your Lord, the Truth. So what is there after the Truth except error? So how are you averted?

Surat Yunus 10:32

So that is God, your Lord, the Truth. So what is there after the Truth except error? So how are you averted?

Tafsir al-Jalalayn

32 - *That* is the doer of these things **God, your Lord, the Truth** the established **So what is there after the truth except error** a question of confirmation, meaning there is nothing after it but it, so whoever errs in the truth, which is the worship of God, falls into error **So how** how **are you turned away** from faith when the proof has been established

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His creation: O people, this is the one who does these actions, provides for you from the sky and the earth, owns hearing and sight, brings forth the living from the dead and the dead from the living, and manages the matter, **God is your Lord, the Truth**, there is no doubt about that, **So what is there after the Truth except misguidance?** He says: What is there other than the Truth except misguidance, which is deviation from the right path? He says: If the Truth is this, then your claiming someone other than Him as a god and Lord is misguidance and deviation from the Truth, there is no doubt about that, **So how are you turned away?** He says: So which direction do you turn away from guidance and the Truth, and do you follow other than them, while you acknowledge that what you are turning away from is the Truth?

Tafsir al-Qurtubi

The Almighty's saying: "That is God, your Lord, the Truth. So what is there after the truth except error?" There are eight issues in it:

First: The Almighty's saying: **That is God, your true Lord** meaning, this One who does these things is your true Lord, not what you associate with Him. **What comes after the truth** is related, meaning, what comes after worshipping the true God, God, is misguidance, because the beginning of it is **That is God, your true Lord** and the end of it is **What comes after the truth except misguidance?** This is in faith and disbelief, not in deeds. Some of them said: Disbelief is covering up the truth, and everything other than the truth follows this path, so what is forbidden is misguidance and what is permissible is guidance, because God is the One who permits and forbids. The first is correct, because before it is **Say, 'Who provides for you from the heaven and the earth?'** then He said: **That is God, your true Lord** meaning, this is the One who provided

for you, and all of this is His doing. **Your true Lord** meaning, the One to whom divinity is due and who deserves worship, and if that is the case, then associating others with Him is misguidance and not right.

Second: Our scholars said: This verse ruled that there is no third position between truth and falsehood in this issue, which is the monotheism of God Almighty, and the same is the case in its counterparts, which are the fundamental issues in which the truth is one party, because the discussion in them is only about the enumeration of the existence of an entity and how it is, and that is in contrast to the issues of branches in which God Almighty said: **For each of you We prescribed a law and a method** (al-Ma'idah 5:48), and his saying, peace be upon him:

What is lawful is clear and what is unlawful is clear, and between them are matters of similarity. Discussion of branches is only about rulings that arise from the existence of an established entity in which there is no difference, but rather the difference is in the rulings related to it.

Third: It was proven on the authority of Aisha, may God be pleased with her, that when the Prophet, may God bless him and grant him peace, stood up to pray in the middle of the night, he would say:

O God, to You is all praise is the hadith. And in it is "You are the Truth, Your promise is the Truth, Your word is the Truth, and meeting You is the Truth, Paradise is the Truth, Hell is the Truth, the Hour is the Truth, the Prophets are the Truth, and Muhammad is the Truth" is the hadith. So his saying: You are the Truth means the Necessary Existent, and its origin is from the truth of something, meaning it is established and necessary. This description of God the Most High is true, since His existence for Himself was not preceded by nonexistence, nor is nonexistence attached to it. And what is other than Him of which this name is said is preceded by nonexistence, and it is permissible for it to be attached to nonexistence, and its existence is from its Creator, not from itself. And considering this meaning, the most truthful word spoken by the poet was the word of Labid:

Everything except God is false

This is indicated by the Almighty's saying: "Everything will perish except His Face. To Him belongs all judgement, and to Him you will be returned." (al-Qasas 28:88)

Fourth: Contrasting truth with misguidance is known linguistically and in Islamic law, as in this verse. Similarly, contrasting truth with falsehood is known linguistically and in Islamic law. God the Almighty said: **That is because God is the Truth, and that which they invoke besides Him is falsehood** (Luqman 31:30). Misguidance in reality is departing from the truth. It is taken from the word **to go astray**, which means deviating from its path. Ibn Arafah said: Misguidance among the Arabs means taking a path other than the intended path. It is said: **He went astray from the path**

or **he lost something** if he lost it. In Islamic law, it is specifically used to refer to deviating from the right path in belief, not in actions. One of the strange things about it is that it refers to a lack of knowledge of the Truth, glory be to Him, if one encounters it out of heedlessness and its absence is not accompanied by ignorance or doubt. This is what the ignorant interpreted as meaning the words of God the Almighty: **And He found you astray and guided you** (al-Duha 93:7), meaning heedless, in one of the interpretations, as confirmed by the words of God the Almighty: **You did not know what the Book was, nor what faith was** (al-Shura 42:52).

Fifth: Abdullah bin Al-Hakam and Ashab narrated from Malik regarding the words of God the Almighty: **What is there after the truth except error?** He said: Playing chess and dice is from error. Yunus narrated from Ibn Wahb: He was asked about a man who plays with his wife in his house with fourteen, so Malik said: I do not like it! It is not the way of the believers, God the Almighty says: **What is there after the truth except error.** Yunus narrated from Ashab that he was asked - meaning Malik - about playing chess, so he said: There is no good in it, it is nothing and it is from falsehood, and all playing is from falsehood, and it is appropriate for a person of reason to be prevented from falsehood by his beard and gray hair. Al-Zuhri said when he was asked about chess: It is from falsehood and I do not like it.

Sixth: Scholars differed on the permissibility of playing chess and other games if it is not for the purpose of gambling. The conclusion of the Maliki school of thought and the majority of jurists regarding chess is that whoever does not gamble and plays with his family in his house, hidden, once a month or a year, without anyone seeing him or knowing about him, is excused, not forbidden to him or disliked for him. If he does it and becomes famous for it, his integrity and fairness are lost and his testimony is rejected. As for al-Shafi'i, the testimony of a player of dice and chess is not dropped according to the school of thought of his companions, if he is fair to all his companions and does not show foolishness, suspicion or major sins, unless he plays it for gambling. If he plays it for gambling and is known for doing so, his integrity and foolishness are lost because he consumes money unjustly. Abu Hanifa said: It is disliked to play chess, dice, fourteen, and all forms of entertainment. If no major sins are shown by the player and his virtues outweigh his faults, his testimony is accepted according to them. Ibn al-Arabi said: The Shafi'i is said: Chess is different from dice because it requires the effort of understanding and the use of intellect. And dice is a risky gamble in which one does not know what will come out of it, like casting lots with arrows.

Seventh - Our scholars said that dice are pieces filled with boxwood and elephant bone, and so is chess, as it is its brother, nourished by its milk. And dice is what is known as falsehood and is known as kaab and was also known in the pre-Islamic era as arn and was also known as nardshir. And in Sahih Muslim, on the authority of Sulayman ibn Buraydah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, he said:

Whoever plays backgammon is as if he has dipped his hand in the flesh and blood of a pig. Our scholars said: The meaning of this is that he is as if he has dipped his hand in the flesh of a pig, preparing it to eat it. This action with regard to a pig is forbidden and is not permissible, as is explained by the words of the Prophet, may God bless him and grant him peace:

Whoever plays with dice has disobeyed God and His Messenger. Narrated by Malik and others on the authority of Abu Musa al-Ash'ari, and it is an authentic hadith. It forbids playing with dice as a whole, as does chess. He did not make any exceptions for any time or situation, and he stated that whoever does that is disobeying God and His Messenger. However, it is possible that what is meant by playing with dice that is forbidden is gambling, as it was narrated from the Tabi'een that playing chess was permitted for non-gambling purposes. And interpreting this in general terms, whether gambling or not, is more appropriate and more cautious, God willing. Abu Abdullah al-Hulaimi said in his book Minhaaj ad-Din: Among the hadiths that have been narrated about chess is a hadith in which it is narrated, as it is narrated about dice, that the Messenger of God, may God bless him and grant him peace, said:

Whoever plays chess has disobeyed God and His Messenger. It was narrated on the authority of Ali **may God be pleased with him** that he passed by a gathering of Banu Tamim while they were playing chess. He stopped at them and said: By God, you were not created for this! By God, were it not a Sunnah, I would have struck your faces with it. It was also narrated on the authority of Abu Bakr **may God be pleased with him** that he passed by some people playing chess and said: What are these statues to which you are devoted? It is better for one of you to touch a burning coal until it is extinguished than to touch it. Ibn Umar was asked about chess and he said: It is worse than dice. Abu Musa al-Ash'ari said: No one plays chess except a sinner. Abu Ja'far was asked about chess and he said: Leave this Zoroastrianism alone. In a long hadith on the authority of the Prophet (peace and blessings of God be upon him):

"Whoever plays dice, chess, nuts, and cubes, God hates him. Whoever sits with someone who plays dice and chess to watch them, all his good deeds will be erased from him and he will be among those whom God hates." All these narrations indicate that playing with them without gambling is forbidden, and God knows best. We have mentioned in Al-Ma'idah the explanation of its prohibition and that it is like wine in its prohibition due to its association with it, and God knows best. Ibn al-Arabi said in his Qabas: Al-Shafi'i permitted it, and some of them went so far as to say: It is recommended, to the point that they used it in schools, so if a student was tired from reading, he would play with it in the mosque. They attributed to some of the Companions and Followers that they played with it, and that never happened! By God, no pious hand touched it. They say: It sharpens the mind, but what is seen belies them. No man with gold has ever delved into it. I heard Imam Abu Al-Fadl Ata' Al-Maqdisi say in Al-Masjid Al-Aqsa in a debate: It teaches war. Al-Tartushi said to him: Rather, it spoils the planning of war, because the purpose of war is the

Surat Yunus 10:32

So that is God, your Lord, the Truth. So what is there after the Truth except error? So how are you averted?

king and his assassination. In chess, you say: Shah, beware: the king, get out of my way, and the audience laughed. And sometimes Malik was strict about it and forbade it and said about it: **What is there after the truth except misguidance?** And sometimes he belittled the little and the easier of it, and the first statement is more correct, and God knows best. If someone says: It was narrated on the authority of Omar bin Al-Khattab, may God be pleased with him, that he was asked about chess, so he said: What is chess? So it was said to him: A woman had a son who was a king and he was wounded in a war without his companions, so she said: How can this be? Show him to me in person, so he made chess for her, and when she saw it, she was amused by it. And they described chess to Omar, may God be pleased with him, so he said: There is nothing wrong with what is a tool of war. It was said to him: There is no proof in this because he did not say there is nothing wrong with chess, but rather he said there is nothing wrong with what is a tool of war. He said this because it seemed to him that playing chess was something that helped him to know the causes of war. When he was told that this was a blame that would diminish his knowledge, he said: There is nothing wrong with what was a tool of war. If it is as you say, then there is nothing wrong with it. Likewise, the companions who narrated that he did not forbid it are understood from him that he thought that it was not something to be used for amusement, but rather it was intended to lead to knowledge of fighting and speculation in it, or that the attributed report did not reach them. Al-Hulaimi said: If the report is authentic, then there is no proof for anyone with it, but rather the proof in it is for everyone.

Eighth - Ibn Wahb mentioned in his chain of transmission that Abdullah bin Omar passed by some boys playing with a *kajja*, which is a hole in which there are pebbles that they play with. He said: Ibn Omar blocked it and forbade them from it. Al-Harawi mentioned in the chapter **Kaf with Jeem** in the hadith of Ibn Abbas: In everything there is gambling, even in children playing with a *kajja*. Ibn al-A'rabi said: It is when a boy takes a rag and spins it around as if it were a ball, then they gamble with it. And *kaj* means playing with a *kajja*.

God Almighty says: **How then are you diverted?** That is, how do you divert your minds to worship that which neither provides sustenance, life, nor death?

Tafsir Ibn Kathir

God Almighty argues with the polytheists by their recognition of His Oneness and Lordship over the Oneness of His Divinity, so He Almighty says: "Say: Who provides for you from the sky and the earth?" That is, who is it that sends down rainwater from the sky and splits the earth by His power and will, and brings forth from it **grain, grapes, herbage, olives, palm trees, gardens thick with trees, fruits, and pastures**. Is there a god with God? Then God will say: **Is it he who**

provides for you if He were to withhold His provision? And His statement: **Is he who has control over hearing and sight?** That is, who gave you this power of hearing and the power of sight, and if He had willed, He could have taken them away and taken them away from you, as God Almighty says: "Say: He is the One who created you and made for you hearing and sight." And he said: "Say, Have you considered: if God takes away your hearing and your sight" (al-Baqarah 2:17) and His saying: **And who brings the living out of the dead and brings the dead out of the living** (al-Baqarah 2:17) meaning by His great power and His comprehensive bounty. The disagreement over that has been mentioned before and that the verse is general for all of that. And His saying: **And who directs the affair** (al-Baqarah 2:17) meaning who has the kingdom of everything in His hand and He protects and is not protected from, and He is the disposing ruler whose rule cannot be overturned, and He is not questioned about what He does, while they are questioned. "He is asked by whoever is in the heavens and the earth. Every day He is in a matter" (al-Baqarah 2:17) so the entire kingdom, the upper and the lower, and what is in them of angels, humans, and jinn are poor before Him, His slaves, and submissive to Him. **They will say, 'God'** (al-Baqarah 2:17) meaning while they know that and acknowledge it.

"Say: 'Will you not then fear God'" meaning, will you not fear Him, lest you worship other than Him with your opinions and ignorance? And His statement: **That is God, your Lord, the Truth** the verse means that this one whom you acknowledged as the Doer of all of that is your Lord and your true God who deserves to be singled out for worship. **What is there after the truth except error?** meaning, every worshipped other than Him is false; there is no god but He, the One, with no partner. **Then how are you turned away?** meaning, how are you turned away from worshipping Him to worshipping other than Him, while you know that He is the Lord who created everything and is in control of everything? And His statement: **Thus has the word of your Lord come into effect upon those who are wicked** the verse means, just as these polytheists disbelieved and continued in their polytheism and worship of other than Him with God, even though they acknowledge that He is the Creator who alone is in control of the kingdom, who sent His messengers with His oneness, for this reason the word of God came into effect upon them that they are wretched among the inhabitants of the Fire, as He said: **They said, 'Yes, but the word of punishment has come into effect upon the disbelievers.'**

Fath al-Qadir

32- **That is God, your Lord, the Truth.** That is, that is, the One who does these actions is your Lord, who is described as the Truth, not what you have made partners with Him. The question in His statement, **What is there after the Truth except error?** is for rebuke and rebuke if *what* is an interrogative, not if it is negative as the speech implies. The meaning is: What is there after the Truth except error? If the proof of the

Lordship of the Lord, glory be to Him, is true by their acknowledgement, then anything other than Him is false, because the Necessary Being must be one in His Essence and Attributes. **Then how do you turn away?** That is, how do you permit deviation from the apparent Truth and fall into error, since there is no intermediary between them? Whoever transgresses one of them falls into the other. The question is for denial, exclusion, and astonishment.

Tafsir al-Baghawi

32- **That is God, your Lord**, the one who does these things is your Lord, "the truth. So what is there after the truth except error? So how are you turned away?" That is: So where are you turned away from worshipping Him while you acknowledge Him?

Tafsir al-Baidawi

32. **That is God, your true Lord**. That is, the One who is in charge of these matters and is deserving of worship is your Lord, whose Lordship is established because He is the One who created you, gave you life, provided for you, and managed your affairs. **What is there after the truth except error?** A question of denial, that is, there is nothing after the truth except error. Whoever transgresses the truth, which is the worship of God Almighty, falls into error. **How are you then turned away?** from the truth to error.

Surat Yunus 10:33

Thus has the word of your Lord come into effect upon those who defiantly disobeyed - that they will not believe.

Surat Yunus 10:33

Thus has the word of your Lord come into effect upon those who defiantly disobeyed - that they will not believe.

Tafsir al-Jalalayn

33 - *Likewise* as these people were turned away from faith **the word of your Lord has come into effect upon those who are wicked** who disbelieved, and it is {I will surely fill Hell} the verse, or it is **that they do not believe**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Just as these polytheists were turned away from the truth to misguidance, **Thus has the word of your Lord come into effect**, meaning: His judgment and decree were incumbent upon them in the past from His knowledge, **upon those who disobeyed**, so they departed from the obedience of their Lord to His disobedience and disbelieved in Him, **that they do not believe**, meaning: they do not believe in the Oneness of God or in the prophethood of His Prophet, may God bless him and grant him peace.

Tafsir al-Qurtubi

The Almighty said: **Thus has the word of your Lord come into effect** meaning His judgment, decree, and previous knowledge. **Upon those who disobey** meaning they disbelieved and lied. **That they will not believe** meaning they will not believe. This is the most complete evidence of Qadariyah. Nafi' and Ibn 'Amir read here and at the end of it **Thus has the word of your Lord come into effect** and in Surah Ghafir in the plural in all three. The rest read it in the singular and *that* is in the accusative case, meaning that they or because they. Al-Zajaj said: It is permissible for it to be in the nominative case as a substitute for words. Al-Farra' said: It is permissible for it to be in the kasra as a new sentence.

Tafsir Ibn Kathir

God Almighty argues with the polytheists by their recognition of His Oneness and Lordship over the Oneness of His Divinity, so He Almighty says: "Say: Who provides for you from the sky and the earth?" That is, who is it that sends down rainwater from the sky and splits the earth by His power and will, and brings forth from it **grain, grapes, herbage, olives, palm**

trees, gardens thick with trees, fruits, and pastures. Is there a god with God? Then God will say: **Is it he who provides for you if He were to withhold His provision?** And His statement: **Is he who has control over hearing and sight?** That is, who gave you this power of hearing and the power of sight, and if He had willed, He could have taken them away and taken them away from you, as God Almighty says: "Say: He is the One who created you and made for you hearing and sight." And he said: "Say, Have you considered: if God takes away your hearing and your sight" (al-Baqarah 2:17) and His saying: **And who brings the living out of the dead and brings the dead out of the living** (al-Baqarah 2:17) meaning by His great power and His comprehensive bounty. The disagreement over that has been mentioned before and that the verse is general for all of that. And His saying: **And who directs the affair** (al-Baqarah 2:17) meaning who has the kingdom of everything in His hand and He protects and is not protected from, and He is the disposing ruler whose rule cannot be overturned, and He is not questioned about what He does, while they are questioned. "He is asked by whoever is in the heavens and the earth. Every day He is in a matter" (al-Baqarah 2:17) so the entire kingdom, the upper and the lower, and what is in them of angels, humans, and jinn are poor before Him, His slaves, and submissive to Him. **They will say, 'God'** (al-Baqarah 2:17) meaning while they know that and acknowledge it.

"Say: 'Will you not then fear God'" meaning, will you not fear Him, lest you worship other than Him with your opinions and ignorance? And His statement: **That is God, your Lord, the Truth** the verse means that this one whom you acknowledged as the Doer of all of that is your Lord and your true God who deserves to be singled out for worship. **What is there after the truth except error?** meaning, every worshipped other than Him is false; there is no god but He, the One, with no partner. **Then how are you turned away?** meaning, how are you turned away from worshipping Him to worshipping other than Him, while you know that He is the Lord who created everything and is in control of everything? And His statement: **Thus has the word of your Lord come into effect upon those who are wicked** the verse means, just as these polytheists disbelieved and continued in their polytheism and worship of other than Him with God, even though they acknowledge that He is the Creator who alone is in control of the kingdom, who sent His messengers with His oneness, for this reason the word of God came into effect upon them that they are wretched among the inhabitants of the Fire, as He said: **They said, 'Yes, but the word of punishment has come into effect upon the disbelievers.'**

Fath al-Qadir

33- **Thus has the word of your Lord come into effect upon those who defiantly disbelieve, that they will not believe.** That is, just as the truth came into effect and was established after misguidance, or just as it came into effect that they were turned away from the truth, so has the word of your Lord come into effect: that is,

His judgment and decree upon those who defiantly disbelieved: that is, they departed from the truth to falsehood and rebelled in their disbelief out of stubbornness and obstinacy. The phrase **that they will not believe** is a substitute for the word. Al-Zajjaj said: That is, this word came into effect upon them, which is their disbelief. It is permissible for the phrase to be an explanation of what preceded it by estimating the lam: that is, because they will not believe. Al-Farra' said: It is permissible for them to not believe, with the kasra, as a resumption. Nafi' and Ibn 'Amir read **for the words of my Lord** in the plural. The rest read it in the singular.

Tafsir al-Baghawi

33- *Likewise*. Al-Kalbi said: Thus, **has come to pass**, it is obligatory, **the word of your Lord**, His previous judgment, **upon those who are wicked**, they disbelieved, **that they will not believe**, Abu Ja'far, Nafi', and Ibn 'Amir read the words of your Lord in the plural here in two places, and in Al-Mu'min, and the others in the singular.

Tafsir al-Baidawi

33. **Thus has the word of your Lord come true** meaning just as the Lordship came true for God, or that the truth is followed by misguidance, or that they are turned away from the truth, so has the word of God and His judgment come true. Nafi' and Ibn 'Amir read the words here and at the end of the surah and in Ghafir **upon those who are wicked** who rebelled in their disbelief and went beyond the limits of reform. **that they do not believe** instead of the word, or an explanation of its truthfulness and what is meant by it is the promise of punishment.

Surat Yunus 10:34

Say: Is there among your partners one who initiates creation and then repeats it? Say: God initiates creation and then repeats it, so how are you deluded?

Surat Yunus 10:34

Say: Is there among your partners one who initiates creation and then repeats it? Say: God initiates creation and then repeats it, so how are you deluded?

Tafsir al-Jalalayn

34 - (Say: Is there among your partners one who initiates creation and then repeats it? Say: God initiates creation and then repeats it. So how are you deluded?) You are turned away from worshipping Him while the evidence is established.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad, **Is there among your partners, meaning among the gods and idols, one who initiates creation and then repeats it**, meaning: who creates something from nothing, so He creates it from the beginning, **then repeats it**, meaning: then He annihilates it after creating it, then He restores it to its form before He annihilated it, for they are not able to claim that for them. And in that is the conclusive proof and clear evidence that in their claim that they are lords, and they are partners to God in worship, they are liars and slanderers. So say to them then, O Muhammad: God initiates creation and creates it from nothing, and brings it into being from nothing, then He annihilates it if He wills, then He restores it if He wills to its form before annihilation. **How then are you deluded**, meaning: So in what direction do you turn away from the intended path and the path of guidance and guidance? - Like:

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Hasan: **How are you being turned away?** He said: How are you being turned away?

We have explained the differences of opinion among those who differ in their interpretation of His statement: **How are you deluded?** The correct statement in this regard, according to us, is based on evidence in Surat Al-An'am.

Tafsir al-Qurtubi

The Almighty said: "Say: Is there among your partners" meaning your gods and objects of worship **one who initiates creation and then repeats it** meaning, say to them, O Muhammad, that as a way of rebuke and confirmation. If they answer you, then fine, otherwise "Say: God initiates creation and then repeats it" and no

one else does that. **Then how are you deluded?** meaning, how do you turn and turn away from the truth to falsehood?

Tafsir Ibn Kathir

This is a refutation of their claim regarding what they associated with God other than Him, and the idols and rivals they worshipped. "Say: Is there among your partners one who initiates creation and then repeats it?" That is, who initiated the creation of these heavens and the earth, then creates what is in them of creatures, and separates the bodies of the heavens and the earth and replaces them with the annihilation of what is in them, then repeats the creation with a new creation? "Say: God" He is the One who does this and is independent in it alone, with no partner. **Then how are you deluded?** That is, how are you diverted from the path of guidance to falsehood? "Say: Is among your partners one who guides to the truth? Say: God guides to the truth." That is, you know that your partners are not able to guide the lost, and only the confused and the misguided guides and turns hearts from error to the right path. God, there is no god but Him. **Is he who guides to the truth more worthy to be followed, or he who guides not unless he is guided?** That is, should the servant follow the one who guides to the truth and sees after blindness, or the one who does not? He does not guide to anything unless he guides his blindness and his muteness, as the Almighty said, informing us about Abraham, that he said: **O my father, why do you worship that which does not hear and does not see and does not avail you at all?** And he said to his al-Nas 114: **Do you worship that which you carve? And God created you and what you do.** And other verses. And His statement: **Then what is the matter with you? How do you judge?** That is, what is the matter with you that your minds have gone astray? How do you make God equal to His creation and equate this with that and worship this and that? Why did you not single out the Lord, the Majestic and Glorious, the Owner, the Ruler, the Guide from misguidance, with worship alone and sincerely call to Him and turn to Him? Then the Almighty explained that they do not follow any proof or evidence in this religion of theirs, but rather it is a conjecture from them, that is, an illusion and imagination, and that does not avail them at all. **Indeed, God is Knowing of what they do.** This is a threat to them and a severe warning, because the Almighty informed us that He will reward them for that with the most complete reward.

Fath al-Qadir

His saying: 34- "Say: Is there among your partners one who initiates creation and then repeats it?" The Almighty mentioned in this a fifth argument against the polytheists, the command of His Prophet, may God bless him and grant him peace, to say it to them, and even though they do not acknowledge the Resurrection, but since it was an apparent and clear command, and He established evidence for it in this

Surah in a manner that cannot be rejected by anyone who is fair and does not deny it, he was like a Muslim to them who has no denial or rejection in him. Then the Almighty commanded him to say to them: "Say: God initiates creation and then repeats it, so how are you deluded?" That is, He is the One who does that and no one else. This statement that the Prophet, may God bless him and grant him peace, said about the command of God Almighty to him is on behalf of the polytheists in the answer, either by way of prompting them and informing them of how to answer and guiding them to what to say, or because this meaning has reached a level of clarity that does not require the admission of the opponent and knowledge of what he has, or because the polytheists do not speak what is correct in This answer is to avoid being forced to accept the argument or being recorded as stubborn and obstinate if they deviate from the truth. The meaning of **How are you turned away?** is: How are you turned away from the truth and turned away from it to something else.

Tafsir al-Baghawi

34- "Say: Is there among your partners", your idols **one who initiates creation**, who creates creation without an origin or example, **then repeats it**, then revives it after death in its original form, if they answer you, otherwise say you: **God initiates creation then repeats it, so how are you deluded?** That is: are you diverted from the intended path.

Tafsir al-Baidawi

34. "Say: Is there among your partners one who initiates creation and then repeats it?" He made the repetition like the beginning in its obligation because its proof is clear, even if they did not assist in it. Therefore, the Messenger, may God bless him and grant him peace, was ordered to take their place in the answer, so he said: "Say: God initiates creation and then repeats it." Because their obstinacy does not allow them to acknowledge it. **How then are you turned away?** You are diverted from the intended path.

Surat Yunus 10:35

Say, "Is there among your partners any who guides to the truth?" Say, "God guides to the truth. Is he who guides to the truth more worthy to be followed, or he who guides not unless he is guided? Then what is the matter with you? How do you judge?"

Surat Yunus 10:35

Say, **Is there among your partners any who guides to the truth?** Say, "God guides to the truth. Is he who guides to the truth more worthy to be followed, or he who guides not unless he is guided? Then what is the matter with you? How do you judge?"

Tafsir al-Jalalayn

35 - (Say: Is there among your partners any who guides to the truth?) by establishing arguments and creating guidance (Say: God guides to the truth. Is he who guides to the truth?) which is God **more worthy of being followed or he who does not guide?** is guided **unless he is guided** more worthy of being followed, a question of confirmation and rebuke, meaning the first is more worthy **So what is the matter with you? How do you judge?** this corrupt judgment of following what it is not right to follow

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad, to these polytheists, **Is there among your partners**, those whom you call upon besides God, and that is their gods and idols, **anyone who guides to the truth**, meaning: who guides a lost person from his misguidance to the right path, and directs a deviant from guidance to the clear straight path? For they are not able to claim that their gods and idols guide a lost person or direct a deviant person. This is because if they claimed that of them, then observation would belie them, and its inability to do so would be demonstrated by testing with observation. If they say: *No*, and acknowledge that, then say to him: God guides the one who has gone astray from guidance to the truth. **Is he who guides**, O people, one who has gone astray to the truth, and deviated from the right path to the right path, **more worthy of being followed**, to what he calls to, **or he who does not guide unless he is guided?**

There are different readings of this.

The majority of the people of Medina read it as: **Amman la yahdi who does not guide**, with the ha' pronounced as a sukoon and the dal pronounced as a shaddah. They combined two sukoon letters, and it seems that what prompted them to do that was that they had directed the root of the word to be: Amman la yahtadi **who does not guide**, and they found it in the script of the Qur'an in a different way than what they read, and that the ta' was deleted because it was assimilated into the dal, so they kept the ha' pronounced as a sukoon on its original form, and they

stressed the dal in order to assimilate the ta' into it, so the ha' and the dal were both sukoon. They did the same in His statement: **And We said to them, 'Do not transgress on the Sabbath'** (An-Nisa': 154), and in His statement: **They will argue** (Ya-Sin 36:49).

Some of the readers of Mecca, Syria and Basra read it as *yahidi* with the opening of the ha' and the emphasis on the dal, and they followed what the people of Medina followed in the word, except that they transferred the vowel of the ta' from *yahidi* to the silent ha', so they moved it with its vowel, and they assimilated the ta' into the dal and stressed it.

Some of the Kufan reciters read it as: (*yahdi*), with the opening of the ya', the kasra of the ha', and the shaddah of the dal, in the same way that the reciters of the people of Medina intended, except that he broke the ha' because of the kasra of the dal in (*yahtadi*), because the fatha followed by a kasra in one letter was too heavy.

And after that, most of the Kufians recited: **Am man la yahdi or am man la yahdi** with a sukoon on the ha' and a light dal. They said: The Arabs say: *hadayt* meaning *ahdayt* **I was guided**. They said: So the meaning of his saying: **Am man la yahdi** is: **Am man la yahtidd**: unless he is guided.

Abu Ja'far said: The most correct reading of this is the reading of the one who reads: **Am man la yahdi** with the ha' open and the dal doubled, because of what we have described as the reason for the one who reads it in this way, and that its correctness is not negated by someone with knowledge of the speech of the Arabs, and among them are those who deny it other than it. And the speech is most deserving of being read in the most eloquent of the languages in which it was revealed, the speech of God.

So the interpretation of the statement is: Is he who guides to the truth more worthy of being followed, or he who is not guided to anything unless he is guided?

Some interpreters claimed that the meaning of this is: Or someone who is not able to move from his place unless he is moved.

Mujahid used to say in his interpretation of this:

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: **Is he who guides to the truth more worthy to be followed, or he who does not guide unless he is guided?** He said: The idols. God guides from them and other than them whomever He wills to whatever He wills.

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: **Or is he who does not guide unless he is guided?** He said, he said: The idol.

And His saying: **What is the matter with you? How do you judge?** Do you not know that the one who guides

to the truth is more deserving of being followed than the one who is not guided to anything, unless someone else guides him to it? So you abandon following and worshipping the one who is not guided to anything, and follow the one who guides you in the darkness of the land and the sea, and devote worship to Him alone, singling Him out for it, without associating any of your gods and idols with Him?

Tafsir al-Qurtubi

The Almighty says: "Say: Is there among your partners any who guides to the truth?" It is said: **He guided him to the path and to the path** have the same meaning, and it has been mentioned before. That is, is there among your partners any who guides to the religion of Islam? If they say no and there is no alternative to it, then say to them: **God guides to the truth**. Then say to them, rebuking and reassuring them: **Is he who guides?** That is, guides. **to the truth?** And He is God, the Most High. **More deserving to be followed than he who guides not unless he is guided**. He means the idols that do not guide anyone, and do not walk unless they are carried, and do not move from their place unless they are moved. The poet said:

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

It was said: What is meant are the leaders and the misguiders who do not guide themselves to guidance unless they are guided.

And he guides to six readings:

First: The people of Medina, except Warsh, read yahdi with a fatha on the ya', a sukoon on the ha', and a shaddah on the dal. They combined two sukoon letters in their reading, as they did in His statement, **La 'addu Do not add** and in His statement, **Yakhasamoon They will deduct** (Ya-Sin 36:49). An-Nahhas said: No one can pronounce combining two sukoon letters. Muhammad ibn Yazid said: Whoever seeks something like this must move a light movement to a kasra, and Sibawayh calls this stealing a movement.

Second: Abu Amr and Qalun read in a narration between the opening and the sukoon, according to his doctrine of concealment and embezzlement.

Third: Ibn Amir, Ibn Kathir, Warsh and Ibn Muhaisin read yahdi with the opening of the ya and ha and the shaddah of the dal. An-Nahhas said: This reading is clear in Arabic, and the original in it is yahtadi, the ta was assimilated into the dal and its vowel was changed to the ha.

Fourth: Hafs, Yaqub, and Al-A'mash read on the authority of Abu Bakr like the reading of Ibn Kathir, except that they broke the ha'. They said: Because if the Jazm is forced to move it, it is moved to the kasra. Abu Hatim said: It is the language of the lower Mudar.

Fifth: Abu Bakr read on the authority of Asim *yahudi* with a kasra on the ya' and the ha' and a shaddah on the dal, all of that is because the kasra follows the kasra as mentioned previously in Surat Al-Baqarah in *yakhtafi* (al-Baqarah 2:20). It was said: It is the

language of those who read *nasta'in* and **lan tamsana al-nar** (Al Imran 3:24) and the like. Sibawayh does not permit *yahudi* but permits *tahdi* and *nahdi* and *ihdi* and he said: Because the kasra on the ya' is heavy.

Sixth: Hamzah, Al-Kisa'i, Khalaf, Yahya bin Watthab, and Al-A'mash read *yahudi* with a fatha on the ya', a sukoon on the ha', and a soft dal, from **hada yahudi**. An-Nahhas said: This reading has two faces in Arabic, even though it is far-fetched. One of the two faces is that Al-Kisa'i and Al-Farra' said: *yahudi* means *yahtadi*. Abu Al-Abbas said: This is not known, but the meaning is **amman la yahudi ghayruhu**, the speech is complete. Then he said: **Except that he is guided**, he resumed from the beginning, meaning, but he needs to be guided, so it is a discontinuous exception, just as you say: **So-and-so does not hear others except that he hears**, ... hear. Abu Ishaq said: **So what is the matter with you?** is a complete statement, and the meaning is: So what do you have to do with worshipping idols? Then it was said to them: **How do you judge** meaning for yourselves and decide with this blatant falsehood, worshipping gods who do not benefit themselves in anything except that something is done to them, and God does what He wills, so you abandon His worship, so the place of how is the subject of you judge.

Tafsir Ibn Kathir

This is a refutation of their claim regarding what they associated with God other than Him, and the idols and rivals they worshipped. "Say: Is there among your partners one who initiates creation and then repeats it?" That is, who initiated the creation of these heavens and the earth, then creates what is in them of creatures, and separates the bodies of the heavens and the earth and replaces them with the annihilation of what is in them, then repeats the creation with a new creation? "Say: God" He is the One who does this and is independent in it alone, with no partner. **Then how are you deluded?** That is, how are you diverted from the path of guidance to falsehood? "Say: Is among your partners one who guides to the truth? Say: God guides to the truth." That is, you know that your partners are not able to guide the lost, and only the confused and the misguided guides and turns hearts from error to the right path. God, there is no god but Him. **Is he who guides to the truth more worthy to be followed, or he who guides not unless he is guided?** That is, should the servant follow the one who guides to the truth and sees after blindness, or the one who does not? He does not guide to anything unless he guides his blindness and his muteness, as the Almighty said, informing us about Abraham, that he said: **O my father, why do you worship that which does not hear and does not see and does not avail you at all?** And he said to his al-Nas 114: **Do you worship that which you carve? And God created you and what you do**. And other verses. And His statement: **Then what is the matter with you? How do you judge?** That is, what is the matter with you that your minds have gone astray? How do you make God equal to His creation and equate this with that and worship this and that? Why did you not single out the Lord, the Majestic and Glorious, the Owner, the Ruler, the Guide from

Surat Yunus 10:35

Say, "Is there among your partners any who guides to the truth?" Say, "God guides to the truth. Is he who guides to the truth more worthy to be followed, or he who guides not unless he is guided? Then what is the matter with you? How do you judge?"

misguidance, with worship alone and sincerely call to Him and turn to Him? Then the Almighty explained that they do not follow any proof or evidence in this religion of theirs, but rather it is a conjecture from them, that is, an illusion and imagination, and that does not avail them at all. **Indeed, God is Knowing of what they do.** This is a threat to them and a severe warning, because the Almighty informed us that He will reward them for that with the most complete reward.

Fath al-Qadir

Then God the Almighty commanded him to present a sixth argument to them, so He said: 35- "Say: Is there among your partners any who guides to the truth?" The question here is like the previous questions, and the evidence of guidance after the evidence of creation occurred frequently in the Qur'an, such as His saying: **He who created me, and He guides me** and His saying: **He who gave to each thing its form and then guided** and His saying: **He who created and proportioned * And He who measured and guided** and the verb of guidance comes transitive with lam and ila, and they have the same meaning. This was narrated from Al-Zajjaj. The meaning is: Say to them, O Muhammad, is there among your partners any who guides to the religion of Islam and calls people to the truth? If they say no, then say to them: God guides to the truth and no one else, and the evidence for that is what preceded from the evidence indicating that He, glory be to Him, is the exclusive right to this, and God, glory be to Him, guides His servants to the truth through what He has established for them of signs in creation, and His sending of messengers and His revelation of books, and His creation of what the servants can use to reach that from minds, understandings, hearing and sight, and the question in His statement: **Is he who guides to the truth more worthy to be followed, or he who guides not unless he is guided?** is for confirmation and to make the argument binding.

The reciters differed in **la yahdi no guidance**. The people of Medina read except Nafi' yahdi with a fatha on the ya', a sukoon on the ha', and a shaddah on the dal, and they combined two sukoon letters in their reading. An-Nahhas said: No one can pronounce combining two sukoon letters. Muhammad ibn Yazid said: Whoever seeks such a thing must move a light vowel to a kasra, and Sibawayh calls this stealing. Abu Amr and Qalun read in one narration between the fatha and the sukoon. Ibn Amir, Ibn Kathir, Warsh and Ibn Muhaisin read with a fatha on the ya' and the ha' and a shaddah on the dal. An-Nahhas said: This reading is clear in Arabic, and the original in it is yahtadi *guided*, the ta' was assimilated into the dal and its movement was changed to the ha'. Hafs, Ya'qub and Al-A'mash read like Ibn Kathir except that they broke the ha'. They said that because the breaking is the original when two sukoon letters meet. Abu Bakr, on the authority of Asim, confirmed *yahdi* with a kasra on the ya' and the ha' and a shaddah on the dal, and this is for imitation. Hamzah, Al-Kisa'i, Khalaf and

Yahya bin Waththab read *yahdi* with a fatha on the ya', a sukoon on the ha' and a soft dal from hada yahdi. An-Nahhas said: This reading has two aspects in Arabic, although they are far-fetched: The first is that Al-Kisa'i and Al-Farra' said: **In yahdi means is guided.** The second is that Abu Al-Abbas said: The meaning is **or he who is not guided except by him**, then the speech was completed and he said after that: **except that he is guided**, meaning but he needs to be guided, so it is a discontinuous exception as you say **so-and-so does not hear except that he hears**, meaning but he needs to hear. The meaning according to the previous readings is: Is the one who guides people to the truth, and He is God, the Most High, more deserving of being followed and emulated, or is the one who is not guided himself except by someone else guiding him, let alone guiding someone else? The exception in this case is an exception devoid of the most general conditions. His saying: **What is the matter with you? How do you judge?** This is an expression of astonishment at their condition with two successive questions: meaning, what is the matter with you? How do you judge by taking these people as partners for God? Both questions are for rebuke and rebuke, and *how* is in the accusative case with **you judge**.

Tafsir al-Baghawi

35- "Say: Is there among your partners any who guides to the truth?" If they say: No - and they must do so - "Say: God guides to the truth." That is, to the truth.

Is he who guides to the truth more worthy to be followed than he who does not guide? Hamzah and Al-Kisa'i read: with a silent Ha' and a light Dal, and the others read: with a stressed Dal, then Abu Ja'far and Qalun read: with a silent Ha', and Abu Amr with a rum of the Ha' between the Fatha and the Sukun, and Hafs read: with a Fatha of the Ya' and a Kasra of the Ha', and Abu Bakr with a Kasra of both, and the rest with a Fatha of both, and its meaning is: is guided - in all of them - so whoever lightens the Dal, he said: it is said: I guided him, so he was guided, and whoever stressed the Dal assimilated the Ta' into the Dal, then Abu Amr wanted according to his doctrine in preferring to lighten, and whoever sukun the Ha' left it as it was as he did in 'l'tadawwa and Yakhsamoon, and whoever opened the Ha' moved the Fatha of the assimilated Ta' to the Ha', and whoever broke the Ha' because of the meeting of two Sukoons, the Jazm speaker moves it to the Kasra, and whoever breaks the Ya' with the Ha' follows the Kasra with the Kasra.

God Almighty says: **Unless he is guided.** The meaning of the verse: Is God, who guides to the truth, more deserving of being followed, or an idol that is not guided unless it is guided?

If it is said: How did he say: **Unless he is guided**, when it is inconceivable that an idol can be guided or be

guided?

It was said: The meaning of guidance for idols is movement, meaning that they do not move from one place to another unless they are carried and transported, which shows the inability of idols.

Another answer is: The mention of guidance is metaphorical, because when the polytheists took idols as gods and placed them in the position of someone who hears and understands, they expressed them in the same way as someone who knows and understands, and they were described with the attribute of someone who understands.

What is the matter with you? How do you judge? How do you judge when you claim that God has a partner?

Tafsir al-Baidawi

35. "Say: Is there among your partners any who guides to the truth?" By establishing the arguments and sending the messengers, peace and blessings be upon them, and success in looking and contemplating, and guidance, as it is transitive with *to* because it includes the meaning of ending, is transitive with *lam* to indicate that the end is the goal of guidance and that it was not directed towards it by accident, and therefore what is attributed to God Almighty is transitive with it. "Say: God guides to the truth. Is he who guides to the truth more worthy to be followed, or he who guides not unless he is guided?" Or he who is not guided unless he is guided, from their saying: he is guided by himself if he is guided, or he does not guide others unless God guides him, and this is the case of the nobles of their partners such as the angels, the Messiah, and Ezra, and Ibn Kathir and Warsh read on the authority of Nafi' and Ibn Amir *guides* with the opening of the ha and the emphasis on the dal. Yaqub and Hafis with kasra and shaddah. The original is *yahtadi*, so it was assimilated and the ha' was opened with the movement of the ta' or it was broken due to the meeting of two quiescent letters. Abu Bakr narrated *yahdi* by following the ya' with the ha'. Abu Amr read it with the simple idgham and did not care about the meeting of two quiescent letters because the assimilated is like the moving letter. And from Anafi' with the narration of Qalun, similarly, and it was read **except that yahdi** for emphasis. **So what is the matter with you, how do you judge?** with what the explicit mind requires to be false.

Surat Yunus 10:36

And most of them follow nothing but conjecture. Indeed, conjecture avails nothing against the truth. Indeed, God is Knowing of what they do.

Surat Yunus 10:36

And most of them follow nothing but conjecture. Indeed, conjecture avails nothing against the truth. Indeed, God is Knowing of what they do.

Tafsir al-Jalalayn

36 - **And most of them follow nothing** in worshipping idols **except conjecture** in which they imitated their fathers **Indeed, conjecture is of no avail against the truth** in what is required of it is knowledge **Indeed, God is Knowing of what they do** so He will reward them for it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And most of these polytheists follow nothing but conjecture, meaning: except what they have no knowledge of its truth and correctness, rather they are in doubt and suspicion about it, **Indeed, conjecture is of no avail against the truth**, meaning: Doubt is of no avail against certainty, and does not take its place in anything, nor is it of benefit when certainty is needed, **Indeed, God is Knowing of what they do**, God Almighty says: God is All-Knowing of what these polytheists do, of following conjecture and denying the certain truth, and He is watching them, as their conjecture is of no avail against God.

Tafsir al-Qurtubi

The Almighty says: **And most of them follow nothing but conjecture** meaning the leaders among them, meaning they follow nothing but guesswork and conjecture that they are gods and that they intercede, and they have no proof with them. As for their followers, they follow them out of imitation. **Indeed, conjecture avails nothing against the truth** meaning against the punishment of God, for the truth is God. It was said that the truth here is certainty, meaning conjecture is not like certainty. And in this verse is evidence that conjecture is not sufficient in matters of belief. **Indeed, God is Knowing of what they do** of disbelief and denial, it was presented in the form of a threat.

Tafsir Ibn Kathir

This is a refutation of their claim regarding what they associated with God other than Him, and the idols and rivals they worshipped. "Say: Is there among your partners one who initiates creation and then repeats

it?" That is, who initiated the creation of these heavens and the earth, then creates what is in them of creatures, and separates the bodies of the heavens and the earth and replaces them with the annihilation of what is in them, then repeats the creation with a new creation? "Say: God" He is the One who does this and is independent in it alone, with no partner. **Then how are you deluded?** That is, how are you diverted from the path of guidance to falsehood? "Say: Is among your partners one who guides to the truth? Say: God guides to the truth." That is, you know that your partners are not able to guide the lost, and only the confused and the misguided guides and turns hearts from error to the right path. God, there is no god but Him. **Is he who guides to the truth more worthy to be followed, or he who guides not unless he is guided?** That is, should the servant follow the one who guides to the truth and sees after blindness, or the one who does not? He does not guide to anything unless he guides his blindness and his muteness, as the Almighty said, informing us about Abraham, that he said: **O my father, why do you worship that which does not hear and does not see and does not avail you at all?** And he said to his al-Nas 114: **Do you worship that which you carve? And God created you and what you do.** And other verses. And His statement: **Then what is the matter with you? How do you judge?** That is, what is the matter with you that your minds have gone astray? How do you make God equal to His creation and equate this with that and worship this and that? Why did you not single out the Lord, the Majestic and Glorious, the Owner, the Ruler, the Guide from misguidance, with worship alone and sincerely call to Him and turn to Him? Then the Almighty explained that they do not follow any proof or evidence in this religion of theirs, but rather it is a conjecture from them, that is, an illusion and imagination, and that does not avail them at all. **Indeed, God is Knowing of what they do.** This is a threat to them and a severe warning, because the Almighty informed us that He will reward them for that with the most complete reward.

Fath al-Qadir

Then the Almighty explained what these people are upon in their religion, and on what they built it, and with what they followed this false religion, which is polytheism, so He said: 36- "And most of them follow nothing but conjecture. Indeed, conjecture is of no avail against the truth at all." This is an introductory statement that is not included in the previous commands. The meaning is: What these polytheists follow in their association with God and their making rivals for Him is nothing but conjecture, guesswork, and intuition. This was not based on insight, rather it was the conjecture of those who thought among their predecessors that these deities bring them closer to God and that they intercede for them. This conjecture of theirs was not based on any foundation at all, rather it was merely a confused imagination and false intuition. Perhaps the indefiniteness of conjecture here is for the sake of belittling: that is, except a weak conjecture that is not based on what other conjectures

are based on. It was said that what is meant by the verse is that most of them follow nothing in their belief in God and their acknowledgment of Him except conjecture. The first is more appropriate. Then God Almighty informed us that mere suspicion does not replace the truth at all, because the matter of religion is built on knowledge, and through it the truth is made clear from falsehood, and suspicion does not take the place of knowledge, nor is the truth attained through it, nor does it replace the truth in anything. It is permissible for something to be in the accusative case as a source or as a direct object, and from the truth is a state of it, and the sentence is resumed to explain the matter of suspicion and its invalidity, **Indeed, God is Knowing of what they do** of ugly actions that are not based on proof.

Tafsir al-Baghawi

36- The Almighty said: **And most of them follow nothing but conjecture**, some of them say that the idols are gods, and that they will intercede for them in the Hereafter, based on their conjecture, which was not mentioned in any book or messenger. By *most*, He meant all those who say that, **Indeed, conjecture does not avail against the truth at all**, meaning: it does not ward off any of God's punishment from them. It was said: it does not take the place of knowledge, **Indeed, God is Knowing of what they do**.

Tafsir al-Baidawi

36. **And most of them follow nothing** in what they believe **except conjecture** based on empty imaginations and corrupt analogies such as analogizing the unseen to the seen and the Creator to the created with the slightest imaginary participation, and what is meant by *most* is everyone or those of them who belong to discrimination and consideration and are not satisfied with mere imitation. **Indeed, conjecture does not avail against the truth** of knowledge and true belief. **At all** of enrichment, and it is possible for it to be the object and **of the truth** a state of it, and in it is evidence that acquiring knowledge in the principles is obligatory and that being satisfied with imitation and conjecture is not permissible. **Indeed, God is Knowing of what they do** is a warning against their following conjecture and their turning away from proof.

Surat Yunus 10:37

And this Qur'an could not have been produced by other than God, but it is a confirmation of what was before it and a detailed explanation of the Scripture - about which there is no doubt - from the Lord of the worlds.

Surat Yunus 10:37

And this Qur'an could not have been produced by other than God, but it is a confirmation of what was before it and a detailed explanation of the Scripture - about which there is no doubt - from the Lord of the worlds.

Tafsir al-Jalalayn

37 - **And this Qur'an could not have been invented** i.e. invented **by other than God** other than Him *but* it was sent down **as confirmation of what was before it** of the books **and a detailed explanation of the Book** clarifying what God wrote of rulings and other things **there is no doubt no doubt about it from the Lord of the worlds** related to confirmation or to sent down the deleted word and it was read with the confirmation and detail raised with the estimation of he

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: This Qur'an should not be invented by anyone other than God. He says: It should not be invented by anyone other than God. This is similar to His statement: **And it is not for a prophet to take spoils of war** (Al Imran 3:161), meaning: It is not for a prophet to be taken spoils of war by his companions.

This is report from God, the Most High, that this Qur'an is from Him, and that He sent it down to His servant Muhammad, and a refutation from Him of the polytheists who said: **It is poetry and divination**, and who said: **Muhammad only learns it from Yahnes the Roman**.

He, the Most High, says to them: This Qur'an could not have been invented by anyone other than God, because no one among creation is capable of doing that. **But it is a confirmation of what was before it**, God Almighty says: But it is from God. He sent it down confirming what was before it, meaning: what came before it of the books that were sent down to God's prophets, such as the Torah, the Gospel, and other books of God that He sent down to His prophets. **And a detailed explanation of the Book**, meaning: And a clarification of the Book that God wrote for the nation of Muhammad, may God bless him and his family and grant them peace, and His obligations that He imposed upon them in the past from His knowledge. **There is no doubt about it**, meaning: There is no doubt about it that it is a confirmation of what was before it of the Book and a detailed explanation of the Book, from the Lord of the Worlds, not a fabrication from anyone other than Him nor an invention.

Tafsir al-Qurtubi

The Almighty said: **And this Qur'an could not have been invented by other than God**. "An **with** Yaftara" is a source, and the meaning is: And this Qur'an could not have been invented, as you say: So-and-so loves to ride, meaning he loves to ride, as Al-Kisa'i said. Al-Farra' said: The meaning is: And this Qur'an should not have been invented, as in His saying: "And it is not for a prophet to take spoils" (Al Imran 3:161), "And it is not for the believers to go forth all together" (al-Tawbah 9:122). It was said: "An **has the meaning of** Lam", meaning: And this Qur'an could not have been invented. It was also said: It has the meaning of "No", meaning it is not invented. It was also said: The meaning is: It was not possible for anyone to come with the like of this Qur'an from other than God and then attribute it to God Almighty for its miraculousness, description, meanings, and composition. "But a confirmation of what was before it" Al-Kisa'i, Al-Farra', and Muhammad ibn Sa'dan said: The meaning is: But it was a confirmation, and they allow the nominative case to mean: But it is a confirmation. "Which was before it" meaning from the Torah, the Gospel, and other books, for they had been given glad tidings of it, so it came to confirm it in that glad tidings, and in the call to monotheism and belief in the Resurrection. It was said: The meaning is but the confirmation of the Prophet who was before the Qur'an, which is Muhammad, peace and blessings of God be upon him, because they saw him before they heard the Qur'an from him. And the explanation is in the accusative and nominative cases in the two ways mentioned in confirmation. And the explanation is clarification, meaning it clarifies what is in the previous books of God. And the book is the generic name. And it was said: What he meant by the explanation of the book is what is explained in the Qur'an of rulings. "There is no doubt in it" the ha' refers back to the Qur'an, meaning there is no doubt in it, that is, in its revelation from God Almighty.

Tafsir Ibn Kathir

This is a statement of the miracle of the Qur'an and that humans cannot produce anything like it, nor ten surahs, nor a surah like it, because with its eloquence, rhetoric, brevity, sweetness, and its inclusion of precious meanings that are beneficial in this world and the hereafter, it can only be from God, who is not like anything in His essence, attributes, actions, or sayings. His speech is not like the speech of created beings, and for this reason the Most High said: **And this Qur'an could not have been invented by anyone other than God**, meaning something like this Qur'an could only be from God, and it is not like the speech of humans. **But it is a confirmation of what was before it**, meaning of the previous books, and a guardian over it and a clarification of what occurred in them of distortion, interpretation, and change. And His statement: **And**

the explanation of the Book, there is no doubt about it, from the Lord of the worlds, meaning and the explanation of the rulings, the lawful and the unlawful, a clear and sufficient explanation, truly, without doubt, from God, the Lord of the worlds, as mentioned previously in the hadith of Al-Harith Al-A'war from Ali bin Abi Talib, in which there is report of what came before you and report of what will come after you, and a distinction between you, meaning report of what The past and what will come, and the ruling between people with the law that God loves and is pleased with. And His statement: **Or do they say, 'He has invented it?' Say, 'Then bring a surah like it and call upon whomever you can besides God, if you should be truthful.'** That is, if you claim, invent, and doubt that this is from God and say falsely and falsely that this is from Muhammad, then Muhammad is a human being like you and he came, as you claim, with this Qur'an, so bring a surah like it, that is, of the same kind as this Qur'an, and seek help in that from whoever you are able to, from humans and jinn.

This is the third level of challenge, for the Almighty challenged them and called upon them, if they were truthful in their claim that it was from Muhammad, to oppose him with something similar to what he brought alone and to seek help from whomever they wished. He informed them that they were not able to do that and had no way to do so, so 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, even if they were to each other assistants.'** Then He shortened the matter with them to ten surahs from it, so He said in the beginning of Surah Hud 11: **Or do they say, 'He has invented it?' Say, 'Then bring ten surahs like it, invented, and call upon whomever you can besides God, if you should be truthful.'** Then He descended to a surah, so He said in this surah: **Or do they say, 'He has invented it?' Say, 'Then bring a surah like it and call upon whomever you can besides God, if you should be truthful.'** And likewise in Surah Al-Baqarah, which is Medinan, He challenged them with a surah from it and informed them that they would never be able to do that, so He said: **But if you do not - and you will never be able to - then fear the Fire.** The verse. Eloquence was among their characteristics, as were their poetry and their hanging poems. This is the end of this matter, but there came to them from God what no one could bear, and for this reason those who believed among them believed in what they knew of the eloquence of this speech and its sweetness, richness, elegance, benefit and brilliance, so they were the most knowledgeable of people about it, the most understanding of it, the most following it and the most obedient to it, just as the magicians knew, due to their knowledge of the arts of magic, that what Moses, peace be upon him, did could only come from a supporter, guide, and messenger from God, and that this is not possible for a human being except with the permission of God. Likewise, Jesus, peace be upon him, was sent in a time of medical scholars and the treatment of the sick, so he healed the blind and the lepers and brought the dead back to life with the permission of God, and there is no treatment or medicine in such a thing, so those who knew among them knew that he was the servant of God and His Messenger.

That is why it was reported in Sahih that the Messenger of God, may God bless him and grant him peace, said: "There is no prophet among the prophets except that he was given signs that people believed in the like of them. What I was given was a revelation that God revealed to me, so I hope that I will have the largest following among them." And His statement: **Rather, they denied that of which they did not encompass knowledge, and its interpretation had not yet come to them,** means, rather these people denied the Qur'an and did not understand it or know it, **and its interpretation had not yet come to them,** meaning, they did not obtain what was in it of guidance and the true religion until they denied it out of ignorance and foolishness. **Thus did those before them deny,** meaning, of the previous nations, **So see how was the end of the wrongdoers,** meaning, see how We destroyed them for denying Our messengers out of injustice, arrogance, disbelief, stubbornness, and ignorance. So beware, you who deny, lest what befell them befall you. And His statement: **And among them are those who believe in it** the verse, meaning, among those to whom you have been sent, O Muhammad, are those who believe in this Qur'an and follow you and benefit from what you have been sent with. **And among them are those who do not believe in it** rather they die upon that and are resurrected upon it. **And your Lord is most knowing of the corrupters** meaning, He is most knowing of who deserves guidance, so He guides him? And who deserves misguidance, so He misguides him. He is the Just One who does not wrong, rather He gives each one what he deserves, blessed and exalted be He, sanctified and pure. There is no god but Him.

Fath al-Qadir

His statement: 37- "And this Qur'an could not have been invented by anyone other than God." When He, the Most High, finished with the proofs and arguments of monotheism, He began to establish the matter of prophethood: that is, it is not correct and not right that this Qur'an, which includes clear arguments and evident proofs, could have been invented by people other than God. Rather, it is from God, the Almighty, the Majestic. How can it be correct that it could have been invented, when the people who were the most eloquent of the Arabs in speech and the most precise of them in mind were unable to produce a surah from it? "But **this Qur'an was** a confirmation of what was before it" of the books revealed to the prophets, and this confirmation itself is an independent miracle, because its stories agree with what is in the previous books, even though the Prophet, may God bless him and grant him peace, did not see that, nor did he learn it, nor did he ask about it, nor did he contact anyone who had knowledge of that. The accusative of confirmation is as a predicate of the implied "was **after** but," and it is possible that its accusative is as a cause for an omitted verb: that is, but God revealed it as a confirmation of what was before it. Al-Farra' said: The meaning of the verse, **And this Qur'an should not be fabricated** is like His statement, **And it is not for a prophet to take spoils** and **And it is not for the believers to go forth all together.** It was said that *an* has the meaning of *lamm*: meaning, this Qur'an should not be fabricated. It was also said that it has the meaning of *la*:

Surat Yunus 10:37

And this Qur'an could not have been produced by other than God, but it is a confirmation of what was before it and a detailed explanation of the Scripture - about which there is no doubt - from the Lord of the worlds.

meaning, it should not be fabricated. Al-Kisa'i and Al-Farra' said: The meaning in His statement, **but it is a confirmation** is **but it was a confirmation**, and the nominative case is permissible according to them, meaning, **but it is a confirmation**. It was also said that the meaning is: **But the Qur'an is a confirmation of what was before it** of the books: meaning, they were given glad tidings of it before its revelation, so it came confirming it. It was also said that the meaning is: **But it is a confirmation of the Prophet who was before the Qur'an**, who is Muhammad, may God bless him and grant him peace, because they saw him before they heard the Qur'an from him. His statement, **and the details of the Book** is in apposition to His statement, **but it is a confirmation of what was before it**, so the nominative and accusative cases come in the two ways mentioned in confirmation. The comparative: clarification, meaning, it clarifies what is in the previous books of God, and the Book is for the genus. It was said that what is meant is what is explained in the Qur'an of rulings, so what is meant by the Book is the Qur'an. His saying: **There is no doubt about it** The pronoun refers back to the Qur'an, and it is included in the ruling of the correction as a third predicate. It is possible that this sentence is in the accusative case as a state of the Book, and it is possible that the sentence is a resumption with no position, and **from the Lord of the Worlds** is a fourth predicate: that is, being from the Lord of the Worlds. It is possible that it is a state of the Book, or from the pronoun of the Qur'an in His saying: **There is no doubt about it** that is, being from the Lord of the Worlds. It is possible that it is related to confirmation and detail, and the sentence **There is no doubt about it** is exposed.

Tafsir al-Baghawi

37- The Almighty said: **And this Qur'an could not have been invented by anyone other than God**. Al-Farra' said: Its meaning is: And it is not appropriate for such a Qur'an to have been invented by anyone other than God, like the Almighty's saying: **And it is not for a prophet to take spoils of war** (Al Imran 3:161).

It was said: *An* means *lam*, meaning: This Qur'an could not have been invented by anyone other than God.

His saying: **But the confirmation of what was before it**, meaning: what was before the Qur'an from the Torah and the Gospel.

It was said: It is a confirmation of what is before the Qur'an of the Resurrection and the Resurrection, and **the details of the Book**, clarifying what is in the Book of what is permissible and forbidden, the obligations and rulings, **there is no doubt about it from the Lord of the worlds**.

Tafsir al-Baidawi

37. "And this Qur'an could not have been invented by anyone other than God" an invention by creation. "But it is a confirmation of what was before it" in accordance with what preceded it from the divine books whose truthfulness is attested and it is not a lie, how is it that it is a miracle without them, a standard for them, a witness to their authenticity, and its being in the accusative case as report would have been estimated or a cause for an omitted verb, the estimate of which is: but God sent it down as confirmation of what. And it was read in the nominative case on the estimate of but it is confirmation. "And the details of the Book" and the details of what was confirmed and established from the beliefs and laws. "There is no doubt in it" is free from doubt and it is a third piece of report ofcluded in the rule of correction, and it is permissible for it to be a state of the Book, as it is an object in meaning and for it to be a resumption. "From the Lord of the Worlds **is another piece of report, the estimate of which is from the Lord of the Worlds or related to confirmation or detail, and** There is no doubt in it **is an objection or the verb that is the cause and with them, and it is permissible for it to be a state of the Book or of the pronoun in in it**", and the context of the verse after the prohibition of following Supposition to clarify what must be followed and prove it.

Surat Yunus 10:38

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.**

Tafsir al-Jalalayn

38 - *Orr* rather **they say, He invented it** Muhammad invented it. **Say, Then bring a surah like it** in eloquence and rhetoric in the manner of fabrication, for you are eloquent Arabs like me. **And call** for assistance against it **whoever you can besides God** that is, other than Him **if you should be truthful** in that it is a fabrication, but you were not able to do that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Or do these polytheists say: Muhammad invented this Qur'an from himself, so he fabricated it and made it up? Say, O Muhammad, to them: If it is as you say, that I invented it and made it up, then you are like me among the Arabs, and my tongue is like your tongue, and my speech is like your speech, so bring a surah like this Qur'an.

The letter *ha* in his saying **like it** is a metaphor for the Qur'an.

Some of the grammarians of Basra used to say: The meaning of this is: Say, **Bring a surah like his surah.** Then *surah* was dropped, and **the example** was added to what was added to **the surah**, just as it was said: **And ask the town** (Yusuf 12:82), meaning: And ask the people of the town.

Some of them denied this statement of his, and claimed that its meaning was: Then bring a Qur'an like this Qur'an.

Abu Ja'far said: The correct statement in this regard, in my opinion, is that **the surah** is a surah from the Qur'an, and it is the Qur'an, even if it is not the entire Qur'an. So it was said to them: **Then bring a surah like it**, and it was not said: **like it**, because the metaphor was conveyed according to the meaning - I mean the meaning of **the surah** - not according to its wording, because if it had been conveyed according to its wording, it would have been said: **Then bring a surah like it.**

"And call upon whomever you can besides God," meaning: And call upon, O polytheists, whomever you are able to call upon from among your allies and partners to produce a surah like it, **besides God**, meaning: from other than God. So agree upon that and strive hard, for you will never be able to produce a surah like it.

And His saying: **If you are truthful**, means: If you are truthful that Muhammad invented it, then bring a surah like it from all those who will help you to produce it. If

you do not do that, then there is no doubt that you are lying in your claim that Muhammad invented it, because Muhammad would be nothing more than a human being like you. So if all of creation are unable to produce a surah like it, then one of them is even more unable to produce all of it.

Tafsir al-Qurtubi

The Almighty said: **Or do they say, 'He has invented it?'** Am here is in the place of the interrogative alif because it is connected to what precedes it. It was said: It is the disconnected Am that is estimated to mean *but* and the hamza, like the Almighty's saying: "Alif, Lam, Meem. The revelation of the Book, about which there is no doubt, is from the Lord of the worlds. Or do they say, 'He has invented it?'" (al-Sajdah 32:1-3) meaning, rather, do they say, 'He has invented it?' Abu Ubaidah said: Am has the meaning of waw, and its metaphor is: And they say, 'He has invented it'. It was said: The meem is a connection, and the meaning is: Do they say, 'He has invented it?' That is, Muhammad invented the Qur'an on his own, so it is an interrogative meaning a rebuke. **Say, 'Bring a surah like it'** The meaning of the statement is an argument, for the first verse indicated that the Qur'an is from God, because it confirms the books that came before it and agrees with them without Muhammad, peace be upon him, learning from anyone. This verse obligates them to bring a surah like it if it was invented. The miracle of the Qur'an was mentioned in the introduction to the book, and praise be to God.

Tafsir Ibn Kathir

This is a statement of the miracle of the Qur'an and that humans cannot produce anything like it, nor ten surahs, nor a surah like it, because with its eloquence, rhetoric, brevity, sweetness, and its inclusion of precious meanings that are beneficial in this world and the hereafter, it can only be from God, who is not like anything in His essence, attributes, actions, or sayings. His speech is not like the speech of created beings, and for this reason the Most High said: **And this Qur'an could not have been invented by anyone other than God**, meaning something like this Qur'an could only be from God, and it is not like the speech of humans. **But it is a confirmation of what was before it**, meaning of the previous books, and a guardian over it and a clarification of what occurred in them of distortion, interpretation, and change. And His statement: **And the explanation of the Book, there is no doubt about it, from the Lord of the worlds**, meaning and the explanation of the rulings, the lawful and the unlawful, a clear and sufficient explanation, truly, without doubt, from God, the Lord of the worlds, as mentioned previously in the hadith of Al-Harith Al-A'war from Ali bin Abi Talib, in which there is report of what came before you and report of what will come after you, and a distinction between you, meaning report of what The past and what will come, and the ruling between people with the law that God loves and is pleased with. And His statement: **Or do they say, 'He has invented**

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."

it?' Say, 'Then bring a surah like it and call upon whomever you can besides God, if you should be truthful.' That is, if you claim, invent, and doubt that this is from God and say falsely and falsely that this is from Muhammad, then Muhammad is a human being like you and he came, as you claim, with this Qur'an, so bring a surah like it, that is, of the same kind as this Qur'an, and seek help in that from whoever you are able to, from humans and jinn.

This is the third level of challenge, for the Almighty challenged them and called upon them, if they were truthful in their claim that it was from Muhammad, to oppose him with something similar to what he brought alone and to seek help from whomever they wished. He informed them that they were not able to do that and had no way to do so, so 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, even if they were to each other assistants.'** Then He shortened the matter with them to ten surahs from it, so He said in the beginning of Surah Hud 11: **Or do they say, 'He has invented it?' Say, 'Then bring ten surahs like it, invented, and call upon whomever you can besides God, if you should be truthful.'** Then He descended to a surah, so He said in this surah: **Or do they say, 'He has invented it?' Say, 'Then bring a surah like it and call upon whomever you can besides God, if you should be truthful.'** And likewise in Surah Al-Baqarah, which is Medinan, He challenged them with a surah from it and informed them that they would never be able to do that, so He said: **But if you do not - and you will never be able to - then fear the Fire.** The verse. Eloquence was among their characteristics, as were their poetry and their hanging poems. This is the end of this matter, but there came to them from God what no one could bear, and for this reason those who believed among them believed in what they knew of the eloquence of this speech and its sweetness, richness, elegance, benefit and brilliance, so they were the most knowledgeable of people about it, the most understanding of it, the most following it and the most obedient to it, just as the magicians knew, due to their knowledge of the arts of magic, that what Moses, peace be upon him, did could only come from a supporter, guide, and messenger from God, and that this is not possible for a human being except with the permission of God. Likewise, Jesus, peace be upon him, was sent in a time of medical scholars and the treatment of the sick, so he healed the blind and the lepers and brought the dead back to life with the permission of God, and there is no treatment or medicine in such a thing, so those who knew among them knew that he was the servant of God and His Messenger.

That is why it was reported in Sahih that the Messenger of God, may God bless him and grant him peace, said: "There is no prophet among the prophets except that he was given signs that people believed in the like of them. What I was given was a revelation that God revealed to me, so I hope that I will have the largest following among them." And His statement: **Rather, they denied that of which they did not**

encompass knowledge, and its interpretation had not yet come to them, means, rather these people denied the Qur'an and did not understand it or know it, **and its interpretation had not yet come to them,** meaning, they did not obtain what was in it of guidance and the true religion until they denied it out of ignorance and foolishness. **Thus did those before them deny,** meaning, of the previous nations, **So see how was the end of the wrongdoers,** meaning, see how We destroyed them for denying Our messengers out of injustice, arrogance, disbelief, stubbornness, and ignorance. So beware, you who deny, lest what befell them befall you. And His statement: **And among them are those who believe in it** the verse, meaning, among those to whom you have been sent, O Muhammad, are those who believe in this Qur'an and follow you and benefit from what you have been sent with. **And among them are those who do not believe in it** rather they die upon that and are resurrected upon it. **And your Lord is most knowing of the corrupters** meaning, He is most knowing of who deserves guidance, so He guides him? And who deserves misguidance, so He misguides him. He is the Just One who does not wrong, rather He gives each one what he deserves, blessed and exalted be He, sanctified and pure. There is no god but Him.

Fath al-Qadir

His statement: 38- **Or do they say he invented it?** The question is to deny them while confirming the proof, and *Am* is the disconnected letter that means *rather* and the hamza: meaning, rather, do they say he invented it and fabricated it? Abu Ubaidah said: *Am* means *and*: meaning, and they say he invented it, and it was said that the *mim* is redundant, and the meaning is: Do they say he invented it, and the question is for rebuke and rebuke. Then God, the Exalted, commanded him to challenge them until their inability is revealed and their weakness is clear, so He said: **Say, then bring a surah like it** meaning, if the matter is as you claim, that Muhammad invented it, then bring, on the basis of fabrication, a surah like it in eloquence and quality of craftsmanship, for you are like him in knowledge of the Arabic language, eloquence of tongues and eloquence of speech. **And call** with your supporters and helpers **whoever you are able** to call upon and seek help from among the Arab tribes, and from your gods whom you make partners with God. His saying: **other than God** is related to **call upon**: that is, call upon someone other than God from among His creation **if you are truthful** in your claim that this Qur'an is fabricated.

Glory be to God the Almighty, how strong, clear and evident this argument is to the minds! When they attributed the slander to one of them in humanity and Arabic, He said to them: This which you have attributed to me, and I am one of you, you have no choice but to produce a surah similar to one of His surahs, and seek help from whomever you wish from the people of this Arabic language despite their large number and the diversity of their dwellings, or from others from the sons of Adam, or from the jinn, or from

the idols. If you do this after this and that, then you are truthful in what you have attributed to me and attached to me. But when they heard this fair speech and the extreme condescension, they did not come up with a word nor did they utter a single word. Rather, they refrained from answering and clung to the tails of cold stubbornness and obstinacy devoid of argument, and that is something that no falsifier is unable to do.

Tafsir al-Baghawi

38- **Or do they say**, Abu Ubaidah said: *Or* means *and*, meaning: and they say, **He invented it**, Muhammad invented the Qur'an on his own, "Say: Then bring a surah like it," the Qur'an is likened to **And call upon whomever you can**, of those you worship, **besides God**, to help you in that, **if you should be truthful**, that Muhammad invented it. Then he said:

Tafsir al-Baidawi

38. **Or do they say?** Rather, do they say, **He invented it** Muhammad, may God bless him and grant him peace, and the meaning of the hamza in it is for denial. **Say, then bring a surah like it** in eloquence, beauty of composition, and strength of meaning in the way of fabrication, for you are like me in Arabic and eloquence and more practiced in composition and expression. **And call upon whomever you can** and despite that, seek help from whomever you are able to seek help from. **Other than God** other than God Almighty, for He alone is capable of that. **If you should be truthful** that he invented it.

Surat Yunus 10:39

Rather, they denied that of which they had no knowledge, and its interpretation had not yet come to them. Thus did those before them deny. So see how was the end of the wrongdoers.

Surat Yunus 10:39

Rather, they denied that of which they had no knowledge, and its interpretation had not yet come to them. Thus did those before them deny. So see how was the end of the wrongdoers.

Tafsir al-Jalalayn

39 - God Almighty said **Rather, they denied that of which they had no knowledge** meaning the Qur'an and did not ponder it **and when** its interpretation did not come to them) the consequence of what is in it of threat *Thus* the denial **those before them denied** their messengers **So see how was the end of the wrongdoers** by denying the messengers, meaning the end of their matter of destruction, so thus do We destroy these people

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: What is wrong with these polytheists, O Muhammad, is that they deny you, but they deny what they do not comprehend the knowledge of, which God has revealed to you in this Qur'an, of their threat for their disbelief in their Lord, **and its interpretation has not yet come to them**, meaning: and after explaining what that threat that God threatened them with in this Qur'an will lead to, **thus did those before them deny**, God Almighty says: Just as these polytheists, O Muhammad, denied God's threat, so did the nations that came before them deny God's threat to them for their denial of their messengers and their disbelief in their Lord, **Then see how was the end of the wrongdoers**, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: So see, O Muhammad, how was the end of the disbelief of those who disbelieved in God. Did We not destroy some of them with the earthquake, some of them with the sinking, and some of them with the drowning? He says: The end of those who deny you and reject My signs from among your disbelievers is like the end of those before them from among the disbelievers of the nations, if they do not repent from their disbelief and hasten to repent.

Tafsir al-Qurtubi

God the Almighty said: **Rather, they denied that of which they had no knowledge**. That is, they denied the Qur'an while they were ignorant of its meanings and interpretation, and they must know that by asking, so this indicates that the interpretation must be looked into. And His statement: **And its interpretation has not yet come to them** means, and the true consequence of the denial of the punishment that will descend upon

them has not yet come to them. Or they denied what is in the Qur'an of the mention of resurrection, Paradise, and Hell, and its interpretation has not come to them, meaning the true nature of what they were promised in the Book, as Ad-Dahhak said. And it was said to Al-Husayn ibn Al-Fadl: Do you find in the Qur'an **Whoever is ignorant of a thing opposes it?** He said yes, in two places: **Rather, they denied that of which they had no knowledge**. And His statement: **And when they are not guided by it, they will say, 'This is an ancient falsehood.'** (al-Ahqaf 46:11). **Thus did those before them deny** means the nations that had passed away, meaning that was their way. And the kaf is in the accusative case. **Then see how was the end of the wrongdoers**, meaning that they were subjected to destruction and torment.

Tafsir Ibn Kathir

This is a statement of the miracle of the Qur'an and that humans cannot produce anything like it, nor ten surahs, nor a surah like it, because with its eloquence, rhetoric, brevity, sweetness, and its inclusion of precious meanings that are beneficial in this world and the hereafter, it can only be from God, who is not like anything in His essence, attributes, actions, or sayings. His speech is not like the speech of created beings, and for this reason the Most High said: **And this Qur'an could not have been invented by anyone other than God**, meaning something like this Qur'an could only be from God, and it is not like the speech of humans. **But it is a confirmation of what was before it**, meaning of the previous books, and a guardian over it and a clarification of what occurred in them of distortion, interpretation, and change. And His statement: **And the explanation of the Book, there is no doubt about it, from the Lord of the worlds**, meaning and the explanation of the rulings, the lawful and the unlawful, a clear and sufficient explanation, truly, without doubt, from God, the Lord of the worlds, as mentioned previously in the hadith of Al-Harith Al-A'war from Ali bin Abi Talib, in which there is report of what came before you and report of what will come after you, and a distinction between you, meaning report of what The past and what will come, and the ruling between people with the law that God loves and is pleased with. And His statement: **Or do they say, 'He has invented it?'** Say, **'Then bring a surah like it and call upon whomever you can besides God, if you should be truthful.'** That is, if you claim, invent, and doubt that this is from God and say falsely and falsely that this is from Muhammad, then Muhammad is a human being like you and he came, as you claim, with this Qur'an, so bring a surah like it, that is, of the same kind as this Qur'an, and seek help in that from whoever you are able to, from humans and jinn.

This is the third level of challenge, for the Almighty challenged them and called upon them, if they were truthful in their claim that it was from Muhammad, to oppose him with something similar to what he brought alone and to seek help from whomever they wished.

He informed them that they were not able to do that and had no way to do so, so 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, even if they were to each other assistants.'** Then He shortened the matter with them to ten surahs from it, so He said in the beginning of Surah Hud 11: **Or do they say, 'He has invented it?'** Say, **'Then bring ten surahs like it, invented, and call upon whomever you can besides God, if you should be truthful.'** Then He descended to a surah, so He said in this surah: **Or do they say, 'He has invented it?'** Say, **'Then bring a surah like it and call upon whomever you can besides God, if you should be truthful.'** And likewise in Surah Al-Baqarah, which is Medinan, He challenged them with a surah from it and informed them that they would never be able to do that, so He said: **But if you do not - and you will never be able to - then fear the Fire.** The verse. Eloquence was among their characteristics, as were their poetry and their hanging poems. This is the end of this matter, but there came to them from God what no one could bear, and for this reason those who believed among them believed in what they knew of the eloquence of this speech and its sweetness, richness, elegance, benefit and brilliance, so they were the most knowledgeable of people about it, the most understanding of it, the most following it and the most obedient to it, just as the magicians knew, due to their knowledge of the arts of magic, that what Moses, peace be upon him, did could only come from a supporter, guide, and messenger from God, and that this is not possible for a human being except with the permission of God. Likewise, Jesus, peace be upon him, was sent in a time of medical scholars and the treatment of the sick, so he healed the blind and the lepers and brought the dead back to life with the permission of God, and there is no treatment or medicine in such a thing, so those who knew among them knew that he was the servant of God and His Messenger.

That is why it was reported in Sahih that the Messenger of God, may God bless him and grant him peace, said: "There is no prophet among the prophets except that he was given signs that people believed in the like of them. What I was given was a revelation that God revealed to me, so I hope that I will have the largest following among them." And His statement: **Rather, they denied that of which they did not encompass knowledge, and its interpretation had not yet come to them,** means, rather these people denied the Qur'an and did not understand it or know it, **and its interpretation had not yet come to them,** meaning, they did not obtain what was in it of guidance and the true religion until they denied it out of ignorance and foolishness. **Thus did those before them deny,** meaning, of the previous nations, **So see how was the end of the wrongdoers,** meaning, see how We destroyed them for denying Our messengers out of injustice, arrogance, disbelief, stubbornness, and ignorance. So beware, you who deny, lest what befall them befall you. And His statement: **And among them are those who believe in it** the verse, meaning, among those to whom you have been sent, O Muhammad, are those who believe in this Qur'an and follow you and benefit from what you have been sent with. **And among them are those who do not believe in it** rather

they die upon that and are resurrected upon it. **And your Lord is most knowing of the corrupters** meaning, He is most knowing of who deserves guidance, so He guides him? And who deserves misguidance, so He misguides him. He is the Just One who does not wrong, rather He gives each one what he deserves, blessed and exalted be He, sanctified and pure. There is no god but Him.

Fath al-Qadir

That is why the Almighty said after this great challenge 39- **Rather, they denied that which they did not encompass in knowledge.** So, ignore the first statement, and move on to explaining that they hastened to deny the Qur'an before they pondered it and understood its meanings and what it contained. This is what was done by those who were stubborn in their imitation and did not care about what was brought by those who called to the truth and held fast to the tails of fairness. Rather, they rejected it simply because it did not agree with their desires, nor did it come in accordance with their claim before they knew its meaning and understood its foundation, as you see it clearly and learn it by heart. The result is that whoever denied the clear proof and clear evidence before he encompassed its knowledge, he did not hold fast to anything in this denial except for being ignorant of what he denied and not knowing it. So, with this denial, he was calling out his own ignorance in the loudest voice, and recording his inability to comprehend the proofs in the most eloquent recording. There is nothing against the proof or against the one who brought it in his denial:

What the ignorant person can do to his enemies is what the ignorant person can do to himself.

His statement: **And its interpretation has not yet come to them** is conjoined with **they have not encompassed its knowledge,** meaning, rather, they denied what they have not encompassed its knowledge and what its interpretation has not come to them. Or this sentence is in the accusative case as a state: meaning, they denied it while they did not understand the interpretation of what they denied nor did their minds reach it. Meaning: That their denial occurred before they had encompassed its knowledge, and before they knew what it would lead to in terms of the truth of what it contained of the narration of the past report of the previous messengers and the previous nations, and of the narrations of what would happen of the future matters that he had informed about before they happened, or before they understood it with true understanding and their minds could comprehend it, for if they had contemplated it completely, they would have understood it as they should have, and they would have known what it contained of matters that most eloquently indicate that it is the word of God. Based on this, the meaning of its interpretation is what it would lead to for those who contemplate it of the graceful meanings and elegant subtleties, and the word of expectation is more apparent in the first meaning. **Thus did those before them deny,** meaning like that denial, the denial of those before them from the nations when the messengers came to them with the proofs and evidence of God, for they denied it

Surat Yunus 10:39

Rather, they denied that of which they had no knowledge, and its interpretation had not yet come to them. Thus did those before them deny. So see how was the end of the wrongdoers.

before they had encompassed its knowledge, and before its interpretation came to them. **Then see how was the end of the wrongdoers**, from the previous nations of the evil end of the sinking and transformation and similar punishments that befell them as the Qur'an narrated. About them, and it was included in the books of God revealed to them.

Tafsir al-Baghawi

39- **Rather, they denied that of which they had no knowledge**, meaning: the Qur'an. They denied it without having knowledge of it, **and its interpretation had not yet come to them**, meaning: the consequence of what God promised in the Qur'an, that their affair would end in punishment. He means: that they did not know what the consequence of their affair would end in. **Thus did those before them deny**, meaning: just as these disbelievers denied the Qur'an, so did those before them from the disbelievers of the past nations deny. **Then see how was the end of the wrongdoers**, the final matter of the polytheists was destruction.

Tafsir al-Baidawi

39. **Rather, they denied** Rather, they hastened to deny. **What they did not encompass in knowledge** of the Qur'an when they first heard it before they pondered its verses and encompassed knowledge about it, or what they were ignorant of and did not encompass in knowledge of the mention of resurrection and recompense and all that would change their religion. **And when its interpretation had not yet come to them** and they had not yet understood its interpretation and their minds had not yet reached its meanings, or the interpretation of what is in it of report of the unseen had not yet come to them until it became clear to them whether it was true or false, and the meaning is that the Qur'an is miraculous in terms of wording and meaning, then they were surprised by its denial before they pondered its arrangement and examined its meaning and the meaning of expectation in that its miraculous nature had become clear to them in the Hereafter when the challenge was repeated to them, so they increased their strength in opposing it, but it diminished before it, or when they witnessed the occurrence of what he had informed of in accordance with his informing repeatedly, so they did not stop denying it out of rebellion and stubbornness. "Likewise Those before them denied their prophets. So see how was the end of the wrongdoers. It is a threat to them with the same punishment as those before them.

Surat Yunus 10:40

And among them are those who believe in it and among them are those who do not believe in it. And your Lord is most knowing of the corrupters.

Tafsir al-Jalalayn

40 - **And among them** meaning the people of Mecca **are those who believe in him** because God knows that about them **and among them are those who do not believe in him** ever **and your Lord is most knowing of the corrupters** a threat to them

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And among your people, O Muhammad, from Quraysh, is there anyone who will believe in it, meaning: those who will believe in the Qur'an and acknowledge that it is from God, **And among them is he who will not believe in it** ever, meaning: and among them is he who will not believe in it and will never acknowledge it, **And your Lord is most knowing of the corrupters**, meaning: God is most knowing of those among them who deny it, who will never believe in it, of everyone, nothing is hidden from Him, and He is behind His punishment. As for those among them whom I have decreed to believe in it, then I will accept their repentance.

Tafsir al-Qurtubi

The Almighty said: **And among them are those who believe in it**. It was said: What is meant are the people of Mecca, meaning that among them are those who believe in it in the future, even if they have denied it for a long time, because of His previous knowledge of them that they are among the fortunate. *Man* is raised by the subject and the predicate is in the genitive case. And so on. **And among them are those who do not believe in it**. The meaning is that among them are those who persist in their disbelief until they die, like Abu Talib and Abu Lahab and the like. It was said: What is meant are the People of the Book. It was said: It is general for all disbelievers, and this is correct. It was said: The pronoun in *bihi* refers to Muhammad, may God bless him and grant him peace, so God Almighty informed that He only delayed the punishment because among them are those who will believe. **And your Lord is most knowing of the corrupters**, meaning those who persist in their disbelief, and this is a threat to them.

Tafsir Ibn Kathir

This is a statement of the miracle of the Qur'an and that humans cannot produce anything like it, nor ten surahs, nor a surah like it, because with its eloquence,

rhetoric, brevity, sweetness, and its inclusion of precious meanings that are beneficial in this world and the hereafter, it can only be from God, who is not like anything in His essence, attributes, actions, or sayings. His speech is not like the speech of created beings, and for this reason the Most High said: **And this Qur'an could not have been invented by anyone other than God**, meaning something like this Qur'an could only be from God, and it is not like the speech of humans. **But it is a confirmation of what was before it**, meaning of the previous books, and a guardian over it and a clarification of what occurred in them of distortion, interpretation, and change. And His statement: **And the explanation of the Book, there is no doubt about it, from the Lord of the worlds**, meaning and the explanation of the rulings, the lawful and the unlawful, a clear and sufficient explanation, truly, without doubt, from God, the Lord of the worlds, as mentioned previously in the hadith of Al-Harith Al-A'war from Ali bin Abi Talib, in which there is report of what came before you and report of what will come after you, and a distinction between you, meaning report of what The past and what will come, and the ruling between people with the law that God loves and is pleased with. And His statement: **Or do they say, 'He has invented it?' Say, 'Then bring a surah like it and call upon whomever you can besides God, if you should be truthful.'** That is, if you claim, invent, and doubt that this is from God and say falsely and falsely that this is from Muhammad, then Muhammad is a human being like you and he came, as you claim, with this Qur'an, so bring a surah like it, that is, of the same kind as this Qur'an, and seek help in that from whoever you are able to, from humans and jinn.

This is the third level of challenge, for the Almighty challenged them and called upon them, if they were truthful in their claim that it was from Muhammad, to oppose him with something similar to what he brought alone and to seek help from whomever they wished. He informed them that they were not able to do that and had no way to do so, so 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, even if they were to each other assistants.'** Then He shortened the matter with them to ten surahs from it, so He said in the beginning of Surah Hud 11: **Or do they say, 'He has invented it?' Say, 'Then bring ten surahs like it, invented, and call upon whomever you can besides God, if you should be truthful.'** Then He descended to a surah, so He said in this surah: **Or do they say, 'He has invented it?' Say, 'Then bring a surah like it and call upon whomever you can besides God, if you should be truthful.'** And likewise in Surah Al-Baqarah, which is Medinan, He challenged them with a surah from it and informed them that they would never be able to do that, so He said: **But if you do not - and you will never be able to - then fear the Fire.** The verse. Eloquence was among their characteristics, as were their poetry and their hanging poems. This is the end of this matter, but there came to them from God what no one could bear, and for this reason those who believed among them believed in what they knew of the eloquence of this speech and its sweetness, richness, elegance, benefit and brilliance, so they were the most knowledgeable of people about it, the most understanding of it, the most following it and the

Surat Yunus 10:40

And among them are those who believe in it and among them are those who do not believe in it.
And your Lord is most knowing of the corrupters.

most obedient to it, just as the magicians knew, due to their knowledge of the arts of magic, that what Moses, peace be upon him, did could only come from a supporter, guide, and messenger from God, and that this is not possible for a human being except with the permission of God. Likewise, Jesus, peace be upon him, was sent in a time of medical scholars and the treatment of the sick, so he healed the blind and the lepers and brought the dead back to life with the permission of God, and there is no treatment or medicine in such a thing, so those who knew among them knew that he was the servant of God and His Messenger.

That is why it was reported in Sahih that the Messenger of God, may God bless him and grant him peace, said: "There is no prophet among the prophets except that he was given signs that people believed in the like of them. What I was given was a revelation that God revealed to me, so I hope that I will have the largest following among them." And His statement: **Rather, they denied that of which they did not encompass knowledge, and its interpretation had not yet come to them**, means, rather these people denied the Qur'an and did not understand it or know it, **and its interpretation had not yet come to them**, meaning, they did not obtain what was in it of guidance and the true religion until they denied it out of ignorance and foolishness. **Thus did those before them deny**, meaning, of the previous nations, **So see how was the end of the wrongdoers**, meaning, see how We destroyed them for denying Our messengers out of injustice, arrogance, disbelief, stubbornness, and ignorance. So beware, you who deny, lest what befell them befall you. And His statement: **And among them are those who believe in it** the verse, meaning, among those to whom you have been sent, O Muhammad, are those who believe in this Qur'an and follow you and benefit from what you have been sent with. **And among them are those who do not believe in it** rather they die upon that and are resurrected upon it. **And your Lord is most knowing of the corrupters** meaning, He is most knowing of who deserves guidance, so He guides him? And who deserves misguidance, so He misguides him. He is the Just One who does not wrong, rather He gives each one what he deserves, blessed and exalted be He, sanctified and pure. There is no god but Him.

Fath al-Qadir

His statement: 40- **And among them is he who believes in it** meaning, among those who denied the Qur'an is he who believes in it in himself and knows that it is true and right, but he denied it out of stubbornness and obstinacy. It was said that what is meant is: And among them is he who believes in it in the future even if he denied it at the present time. The relative pronoun is the subject, and its predicate is **among them is he who does not believe in it** and does not believe it in himself, but rather denied it out of ignorance as was previously explained, or does not believe in it in the future, but rather remains in his denial and insistence. It was said that the pronoun in

both places refers to the Prophet, may God bless him and grant him peace. It was said that this division is specific to the people of Mecca, and it was said that it is general for all the disbelievers. **And your Lord is most knowing of the corrupters** so He will punish them for their deeds, and what is meant by them is: the stubborn and persistent ones, or both groups, and they are those who believe in it in themselves and deny it outwardly, and those who deny it out of ignorance, or those who believe in it in the future, and those who do not believe in it.

Tafsir al-Baghawi

40- **And among them are those who believe in it**, meaning: among your people are those who believe in the Qur'an, **and among them are those who do not believe in it**, due to God's prior knowledge of them, **and your Lord is most knowing of the corrupters**, those who do not believe.

Tafsir al-Baidawi

40. **And among them** and among the deniers. **Some believe in it** those who believe in it in themselves and know that it is true but are stubborn, or those who will believe in it and repent from disbelief. **And among them is some who do not believe in it** in themselves due to their extreme stupidity and lack of contemplation, or in what will come, but rather die in disbelief, **and your Lord is most knowing of the corrupters** those who are stubborn or persistent.

Surat Yunus 10:41

And if they deny you, then say, "To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do."

Tafsir al-Jalalayn

41 - **And if they deny you, then say** to them **To me is my work and to you is your work** meaning each one will be rewarded for his work **You are innocent of what I do and I am innocent of what you do** and this was abrogated by the verse of the sword.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The Almighty says to His Prophet Muhammad, may God bless him and his family and grant them peace: If these polytheists, O Muhammad, belie you and reject what you have brought them from your Lord, then say to them: O people, to me is my religion and my deeds, and to you is your religion and your deeds. Your deeds will not harm me, nor will my deeds harm you. Rather, every worker will be rewarded according to his deeds. **You are innocent of what I do**, you will not be held accountable for his crime, **and I am innocent of what you do**, I will not be held accountable for your crime. This is as the Almighty said: **Say, 'O disbelievers, I do not worship what you worship, nor will you worship what I worship.'** (al-Kafirun 109:1-3).

It was said: This verse was abrogated, abrogated by jihad and the command to fight.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And if they deny you, then say, 'For me is my work, and for you is your work,'** the verse, he said: He ordered him to do this, then abrogated it and ordered him to fight them.

Tafsir al-Qurtubi

The Almighty said: **And if they deny you, then say, 'To me is my work.'** The subject is raised, and the meaning is: To me is the reward for my work in conveying, warning, and obeying God the Almighty. **And to you is your work**, meaning its reward from polytheism. **You are innocent of what I do, and I am innocent of what you do**, similarly, meaning no one will be held accountable for the sin of another. This verse was abrogated by the verse of the sword, according to Mujahid, Al-Kalbi, Muqatil, and Ibn Zayd.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God bless him

and grant him peace, and if these polytheists deny you, then disavow them and their work, **Then say, 'My work is for me, and your work is for you,'** like God Almighty says: **Say, 'O disbelievers, I do not worship what you worship,'** to the end of it, and Abraham, the friend of God, and his followers said to their polytheist people, **Indeed, we are innocent of you and of what you worship besides God**, the verse, and His saying: **And among them are those who listen to you**, meaning they hear your beautiful speech, the great Qur'an, and the authentic, eloquent hadiths that are beneficial to the hearts, religions, and bodies, and in this there is great sufficiency, but that is not up to you or to them, for you are not able to make the deaf hear, and so you are not able to guide these people unless God wills, **And among them are those who look at you**, meaning they look at you and what God has given you of deliberation, good manners, and great character, and the apparent evidence of your prophethood for those with insight and understanding. These people look as others do, and they do not receive any guidance as others do. Rather, the believers look at you with reverence, and these infidels look at you with contempt. **And when they see you, they only take you in ridicule.**

Then the Almighty informed that He does not wrong anyone in the least, even if He has guided those whom He has guided, given them insight from blindness, opened blind eyes, deaf ears, and covered hearts, and led others astray from faith. He is the Ruler who disposes of His kingdom as He wills, and He is not questioned about what He does, while they are questioned due to His knowledge, wisdom, and justice. For this reason, the Almighty said: **Indeed, God does not wrong people at all, but people wrong themselves.** And in the hadith on the authority of Abu Dharr on the authority of the Prophet, may God bless him and grant him peace, in what he narrates on the authority of his Lord, the Almighty and Majestic: "O My servants, I have forbidden injustice for Myself and made it forbidden amongst you, so do not wrong one another - until He said at the end of it - O My servants, it is only your deeds that I count for you and then recompense you for. So whoever finds good, let him praise God, and whoever finds otherwise, let him blame no one but himself." Narrated by Muslim in full.

Fath al-Qadir

Then God the Almighty commanded His Messenger, may God bless him and grant him peace, to say to them if they persisted in denying Him and continued to do so: 41- **For me is my work and for you is your work** meaning, for me is the reward for my work and for you is the reward for your work, for I have conveyed to you what I was commanded to convey, and there is nothing else upon me. Then He confirmed this by saying: **You are innocent of what I do, and I am innocent of what you do** meaning, you will not be held accountable for my work, and I will not be held accountable for your work. It has been said that this was abrogated by the verse of the sword, as a group of commentators have stated.

Ibn Abi Hatim and Abu Sheikh narrated on the authority of Ibn Abbas regarding his statement: **Thus has the word of your Lord come true**, he said: The

Surat Yunus 10:41

And if they deny you, then say, "To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do."

word of your Lord has preceded. Abu Sheikh narrated on the authority of Ad-Dahhak, he said: It has spoken the truth. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Sheikh narrated on the authority of Mujahid regarding his statement: **Or is there one who guides not except that he is guided?** he said: The idols. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding his statement: **And if they deny you, then tell me my work**, the verse, he said: He ordered him to do this then abrogated it and ordered him to fight them.

Tafsir al-Baghawi

41- **And if they deny you** O Muhammad, **then say**, 'To me is my work' and its reward, **and to you is your work** and its reward, **You are innocent of what I do and I am innocent of what you do**, this is like the Almighty's saying: **To us are our works and to you are your works** *Al-Qasas-55*, **To you is your religion and to me is mine** *Al-Kafirun-6*.

Al-Kalbi and Muqatil said: This verse was abrogated by the verse on jihad.

Then he said that success lies in believing in Him and not in anyone else:

Tafsir al-Baidawi

41. **And if they deny you** and if they persist in denying you after the proof has been made binding. **Then say**, '**For me is my work and for you is your work**' then disavow them, for you have been excused, and the meaning is for me is the reward for my work and for you is the reward for your work, whether it is true or false. **You are innocent of what I do and I am innocent of what you do** You will not be held accountable for my work and I will not be held accountable for your work, and because it contains the illusion of turning away from them and letting them go, it was said that it was abrogated by the verse of the sword.

Surat Yunus 10:42

And among them are those who listen to you. Can you make the deaf hear, even though they do not understand?

Tafsir al-Jalalayn

42 - **And among them are those who listen to you** if you recite the Qur'an **Then can you make the deaf hear** He likened them to them in not benefiting from what is recited to them **even though they** with the deafness **do not understand** they ponder

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And among these polytheists are those who listen to your saying, **Can you make the deaf hear, even if they do not understand?** He says: Can you create hearing for them, even if they do not have hearing by which they understand, or am I?

This is only an announcement from God to His servants that success in believing in Him is in His hand, not in anyone else's. He says to His Prophet Muhammad, may God bless him and grant him peace: Just as you cannot hear, O Muhammad, one from whom I have deprived hearing, so too you cannot understand My commands and prohibitions from a heart from which I have deprived the understanding of that, because I have sealed it so that it does not believe.

Tafsir al-Qurtubi

The Almighty says: **And among them are those who listen to you** meaning with their outward appearances, and their hearts do not comprehend anything of what he says of the truth and recites from the Qur'an. For this reason, He said: **Then can you make the deaf hear even if they do not understand?** meaning you do not hear, so its outward appearance is a question but its meaning is negation, and He made them like the deaf because of the seal on their hearts and the imprint on them, meaning you are not able to guide those whom God has made deaf from hearing guidance.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God bless him and grant him peace, and if these polytheists deny you, then disavow them and their work, **Then say, 'My work is for me, and your work is for you,'** like God Almighty says: **Say, 'O disbelievers, I do not worship what you worship,'** to the end of it, and Abraham, the friend of God, and his followers said to their polytheist people,

Indeed, we are innocent of you and of what you worship besides God, the verse, and His saying: **And among them are those who listen to you,** meaning they hear your beautiful speech, the great Qur'an, and the authentic, eloquent hadiths that are beneficial to the hearts, religions, and bodies, and in this there is great sufficiency, but that is not up to you or to them, for you are not able to make the deaf hear, and so you are not able to guide these people unless God wills, **And among them are those who look at you,** meaning they look at you and what God has given you of deliberation, good manners, and great character, and the apparent evidence of your prophethood for those with insight and understanding. These people look as others do, and they do not receive any guidance as others do. Rather, the believers look at you with reverence, and these infidels look at you with contempt. **And when they see you, they only take you in ridicule.**

Then the Almighty informed that He does not wrong anyone in the least, even if He has guided those whom He has guided, given them insight from blindness, opened blind eyes, deaf ears, and covered hearts, and led others astray from faith. He is the Ruler who disposes of His kingdom as He wills, and He is not questioned about what He does, while they are questioned due to His knowledge, wisdom, and justice. For this reason, the Almighty said: **Indeed, God does not wrong people at all, but people wrong themselves.** And in the hadith on the authority of Abu Dharr on the authority of the Prophet, may God bless him and grant him peace, in what he narrates on the authority of his Lord, the Almighty and Majestic: "O My servants, I have forbidden injustice for Myself and made it forbidden amongst you, so do not wrong one another - until He said at the end of it - O My servants, it is only your deeds that I count for you and then recompense you for. So whoever finds good, let him praise God, and whoever finds otherwise, let him blame no one but himself." Narrated by Muslim in full.

Fath al-Qadir

His statement: 42- **And among them are those who listen** etc. God the Almighty explained in this that among those disbelievers there are those whose state of aversion and enmity has reached this level, which is that they listen to the Prophet, may God bless him and grant him peace, when he recites the Qur'an and teaches the laws outwardly, but they do not listen in reality because the effect of listening does not occur, which is the occurrence of acceptance and action in what they hear. For this reason He said: **Then can you make the deaf hear?** meaning that even if these people listen outwardly, they are deaf, and deafness prevents them from hearing, so how can you hope for that from them when the obstacle exists, which is deafness? How then if it is added to that that they do not understand, for whoever is deaf and not rational does not understand anything and does not hear what is said to him. The pronoun in **they listen** is pluralized based on the meaning of *from*, and He made it singular in **and among them is he who looks** based on its wording. It was said that the joke is: the number of listeners is greater than the number of viewers, because listening does not depend on what viewing depends on, such as the fighter, the absence of an

Surat Yunus 10:42

And among them are those who listen to you. Can you make the deaf hear, even though they do not understand?

obstacle, the separation of the ray, and the light corresponding to the light of sight.

Tafsir al-Baghawi

42-He said: **And among them are those who listen to you** with their external hearing, but it does not benefit them. **Can you make the deaf hear?** He means: the hearing of the heart, **even though they do not understand.**

Tafsir al-Baidawi

42. **And among them are those who listen to you** if you read the Qur'an and learned the laws, but they do not accept, like the deaf who does not hear at all. **So can you make the deaf hear?** You are able to make them hear. **Even if they do not understand** even if their deafness is joined to their lack of understanding. And in it is a warning that the reality of listening to speech is understanding the intended meaning of it, and therefore it is not described to animals, and it is not achieved except by using the sound mind in contemplating it, and their minds, since they are incapable of opposing illusion and following familiarity, and due to imitation, it is difficult to make them understand the ruling and subtle meanings, so they did not benefit from narrating the words to them other than what animals benefit from from the speech of the cawing.

Surat Yunus 10:43

And among them are those who look at you. Can you guide the blind even though they do not see?

Tafsir al-Jalalayn

43 - (And among them are those who look at you. Can you guide the blind even though they do not see?) He likened them to them in their lack of guidance, but rather greater {For it is not the eyes that are blind, but blind are the hearts which are within the breasts.}

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And among these polytheists, the polytheists of your people, there are those who look to you, O Muhammad, and see your signs and proofs of your prophethood, but God has taken away success from them so they are not guided, and you are not able to guide them, just as you are not able to give sight to the blind by which they can be guided, **Can you guide the blind even if they do not see?** He says: So, O Muhammad, can you give these people who look to you and your proofs and proofs, but they are not granted sight to believe in you, even if they were blind, by which they can be guided and see? Just as you are not able to do that, nor is anyone else able to do it, and no one else is able to do it, so too you are not able to show them the path of guidance, you or anyone else, because that is in my hand and to me.

This is from God Almighty, as a consolation to His Prophet, may God bless him and grant him peace, for a group of his people who disbelieved in him and turned away from him and denied him, and as a consolation for him for them, and an order to remove his hope of their repentance to faith in God.

Tafsir al-Qurtubi

And the same meaning is in: "And among them are those who look at you. Can you guide the blind even though they do not see?" God the Almighty informed us that no one believes except through His guidance and success. This and what is similar to it was a response to the Qadarites' statement, as mentioned earlier in more than one place. He said: They listen in the sense of *who* and *looks* in the wording, and what is meant is to console the Prophet, peace and blessings of God be upon him, that is, just as you cannot make someone who has been deprived of hearing hear, nor can you create for the blind sight by which he can be guided, so too you cannot guide these people to faith, and God has decreed that they will not believe. The meaning of **looks at you** is that he keeps looking at you, as He said: **They look at you, their eyes rolling like one who is in a faint from death** (al-Ahzab 33:19). It was said that it was revealed about the mockers, and God knows best.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God bless him and grant him peace, and if these polytheists deny you, then disavow them and their work, **Then say, 'My work is for me, and your work is for you,'** like God Almighty says: **Say, 'O disbelievers, I do not worship what you worship,'** to the end of it, and Abraham, the friend of God, and his followers said to their polytheist people, **Indeed, we are innocent of you and of what you worship besides God,** the verse, and His saying: **And among them are those who listen to you,** meaning they hear your beautiful speech, the great Qur'an, and the authentic, eloquent hadiths that are beneficial to the hearts, religions, and bodies, and in this there is great sufficiency, but that is not up to you or to them, for you are not able to make the deaf hear, and so you are not able to guide these people unless God wills, **And among them are those who look at you,** meaning they look at you and what God has given you of deliberation, good manners, and great character, and the apparent evidence of your prophethood for those with insight and understanding. These people look as others do, and they do not receive any guidance as others do. Rather, the believers look at you with reverence, and these infidels look at you with contempt. **And when they see you, they only take you in ridicule.**

Then the Almighty informed that He does not wrong anyone in the least, even if He has guided those whom He has guided, given them insight from blindness, opened blind eyes, deaf ears, and covered hearts, and led others astray from faith. He is the Ruler who disposes of His kingdom as He wills, and He is not questioned about what He does, while they are questioned due to His knowledge, wisdom, and justice. For this reason, the Almighty said: **Indeed, God does not wrong people at all, but people wrong themselves.** And in the hadith on the authority of Abu Dharr on the authority of the Prophet, may God bless him and grant him peace, in what he narrates on the authority of his Lord, the Almighty and Majestic: "O My servants, I have forbidden injustice for Myself and made it forbidden amongst you, so do not wrong one another - until He said at the end of it - O My servants, it is only your deeds that I count for you and then recompense you for. So whoever finds good, let him praise God, and whoever finds otherwise, let him blame no one but himself." Narrated by Muslim in full.

Fath al-Qadir

And the estimation in his saying: 43- **And among them are those who listen** "And among them are those who look **and among them are people who listen, and among them are some who look, and the two hamzas in** Do you listen Do you guide" are for denial and the fa in both places is for conjunction with an estimated as if it was said: Do they listen to you so you hear them? Do they look at you so you guide them? And the discussion of "And among them are those who look at you so can you guide the blind even if they do not see **is like the discussion of** And among them are those who listen" etc., because blindness is an obstacle so how can one hope for sight from its owner? And the

Surat Yunus 10:43

And among them are those who look at you. Can you guide the blind even though they do not see?

loss of sight is joined to the loss of insight, because the blind person who has insight in his heart may have a correct intuition with which he understands in some cases an understanding that takes the place of sight, and likewise the deaf person who is intelligent may intuit an intuition that benefits him some benefit, unlike the one who has both blindness of sight and insight, for it is difficult for him to perceive. Likewise, whoever has both deafness and loss of reason has had the door of guidance closed to him. The answer to *if* in both places is omitted and what precedes them indicates them. The purpose of these words is to console the Messenger of God, may God bless him and grant him peace, because if a doctor sees a patient who does not accept treatment at all, he turns away from him and rests from being preoccupied with him.

Tafsir al-Baghawi

43- "And among them are those who look at you, **with their apparent sight**, can you guide the blind, **meaning the blindness of the heart**, even if they do not see?" This is a consolation from God Almighty to His Prophet, may God bless him and grant him peace. He says: You are not able to make hear one whose hearing you have taken away, nor to guide one whose sight you have taken away, nor to grant success to faith one whom you have judged not to believe.

Tafsir al-Baidawi

43. "And among them are those who look at you" They see the evidence of your prophethood but they do not believe you. "Then can you guide the blind?" You are able to guide them. "Even if they do not see." And if the lack of sight is joined to the lack of insight, then the intended meaning of sight is consideration and insight, and the mainstay of that is insight. Therefore, the blind person who has insight senses and is aware of what the seeing fool does not perceive. And the verse is like an explanation for the command to disavow and turn away from them.

Surat Yunus 10:44

Indeed, God does not wrong the people at all, but it is the people who wrong themselves.

Tafsir al-Jalalayn

44 - **Indeed, God does not wrong people at all, but it is people who wrong themselves.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: God does not do to His creation what they do not deserve from Him. He does not punish them except for their disobedience to Him, and He does not torment them except for their disbelief in Him. **But the people**, meaning: But the people are the ones who wrong themselves, by committing what causes them to incur God's wrath and anger.

Rather, this is an announcement from God Almighty to His Prophet Muhammad, may God bless him and grant him peace, and to those who believe in him, that He did not strip those about whom He, may His praise be glorified, informed us that they would not believe from the beginning, of their faith without any previous crime on their part, and an announcement that He only stripped them of it because they deserved it to be stripped away, due to sins they had committed, so the word of their Lord came true upon them, and a seal was placed on their hearts.

Tafsir al-Qurtubi

When he mentioned the people of misery, he mentioned that he did not wrong them, and that the decree of misery upon them and the deprivation of the heart's hearing and sight is not injustice from him, because he disposed of his kingdom as he wished, and he is just in all his actions. **But people wrong themselves** by disbelief, disobedience, and disobeying the command of their Creator. Hamzah and Al-Kisa'i read *but* with a *waw*, they prefer to emphasize it, and if they delete the *waw*, they prefer to lighten it. He argued for that and said: Because if it is without a *waw*, it resembles *bal*, so they lightened it so that what comes after it is like after *bal*. And if they use a *waw*, it differs from *bal*, so they stress it and put it in the accusative case, because if a *lam* and a *kaf* are added to it, it becomes one letter. And he recited:

But I love her for the dean

So he used the letter *lam* because it is *in*.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God bless him and grant him peace, and if these polytheists deny you, then disavow them and their work, **Then say, 'My work is for me, and your work is for you,'** like God Almighty says: **Say, 'O disbelievers, I do not worship what you worship,'** to the end of it, and Abraham, the friend of God, and his followers said to their polytheist people, **Indeed, we are innocent of you and of what you worship besides God**, the verse, and His saying: **And among them are those who listen to you**, meaning they hear your beautiful speech, the great Qur'an, and the authentic, eloquent hadiths that are beneficial to the hearts, religions, and bodies, and in this there is great sufficiency, but that is not up to you or to them, for you are not able to make the deaf hear, and so you are not able to guide these people unless God wills, **And among them are those who look at you**, meaning they look at you and what God has given you of deliberation, good manners, and great character, and the apparent evidence of your prophethood for those with insight and understanding. These people look as others do, and they do not receive any guidance as others do. Rather, the believers look at you with reverence, and these infidels look at you with contempt. **And when they see you, they only take you in ridicule.**

Then the Almighty informed that He does not wrong anyone in the least, even if He has guided those whom He has guided, given them insight from blindness, opened blind eyes, deaf ears, and covered hearts, and led others astray from faith. He is the Ruler who disposes of His kingdom as He wills, and He is not questioned about what He does, while they are questioned due to His knowledge, wisdom, and justice. For this reason, the Almighty said: **Indeed, God does not wrong people at all, but people wrong themselves.** And in the hadith on the authority of Abu Dharr on the authority of the Prophet, may God bless him and grant him peace, in what he narrates on the authority of his Lord, the Almighty and Majestic: "O My servants, I have forbidden injustice for Myself and made it forbidden amongst you, so do not wrong one another - until He said at the end of it - O My servants, it is only your deeds that I count for you and then recompense you for. So whoever finds good, let him praise God, and whoever finds otherwise, let him blame no one but himself." Narrated by Muslim in full.

Fath al-Qadir

His saying: 44- **Indeed, God does not wrong people at all, but people wrong themselves.** This was mentioned after what came before about not being guided by hearing and sight to show that this was not due to a deficiency in what God created for them of hearing, reason, sight and insight, but rather due to what became in their natures of fanaticism and stubbornness towards the truth, arguing with falsehood, and insisting on disbelief. They are the ones who wronged themselves by that, and God did not wrong them at all, but created them and made for them from the feelings what they perceive with the most complete perception, and installed in them from the senses what they reach with what they want, and provided for their worldly interests for them, and left

Surat Yunus 10:44

Indeed, God does not wrong the people at all, but it is the people who wrong themselves.

them with their religious interests, so Baraqish reaps upon herself. Hamzah and Al-Kisa'i read **but people** with a lightened nun and raising people, and the rest read it with a heavy emphasis and placing people in the accusative. An-Nahhas said: A group of grammarians, including Al-Farra', claimed that when the Arabs say *but* with a waw, they stress the nun, and if they delete the waw, they lighten it. It was said: The point of placing the apparent in place of the implicit is to increase specificity and confirmation, and to present the object before the verb to indicate restriction, or simply for the sake of interest while taking into account the comma.

Tafsir al-Baghawi

44- **God does not wrong people at all**, because He is generous and just in all His actions, **but people wrong themselves**, through disbelief and disobedience.

Tafsir al-Baidawi

44. **God does not wrong people at all** by taking away their senses and minds. **But people wrong themselves** by corrupting them and missing out on their benefits. This is evidence that the servant has an earning and that he is not completely deprived of choice as the determinists claimed. It is possible that it is a threat to them in the sense that what will befall them on the Day of Resurrection of torment is justice from God, with which He does not wrong them, but they wronged themselves by committing its causes. Abu Amr and Al-Kisa'i read **the people** with a light pronunciation and raising.

Surat Yunus 10:45

And on the Day He will gather them together, it will be as if they had not remained [in the world] except for an hour of a day. They will recognize one another. Those who denied the meeting with God and were not [rightly] guided will have lost.

Tafsir al-Jalalayn

45 - **And on the Day He will gather them together, it will be as if that is, as if they had not remained** in this world or in the graves **except for an hour of a day** because of the horror of what they saw. The simile clause is a state of the pronoun **they would recognize one another** they would recognize one another when they are resurrected, then recognition will cease due to the severity of the circumstances. The clause is an implied state or is related to the circumstance **those who denied the meeting with God have certainly lost** in the resurrection **and were not guided**.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And on the Day when We will gather these polytheists and assemble them in the place of reckoning, it will be as if they had only remained for an hour of a day, recognizing one another, then recognition was cut off and that hour passed. God says: **Those who denied the meeting with God have certainly lost, and they were not guided.** Those who denied God's reward and punishment have been deprived of their share of goodness and have perished. **And they were not guided.** He says: And they were not successful in attaining the right path because of what they did in denying the meeting with God, because that earned them what they could not bear of God's punishment.

Tafsir al-Qurtubi

The Almighty said: **And on the Day He will gather them as if they had not remained** meaning as if they had not remained in their graves. **Except for an hour of the day** meaning about an hour, meaning that they considered the length of their stay in the graves short due to the horror of what they would see of the resurrection, as evidenced by their saying: **We remained a day or part of a day** (al-Kahf 18:19). It was said: The length of their stay in this world was shortened due to the horror of what they would face, not the length of their time in the grave. Ibn Abbas said: They saw that the length of their lives in comparison to eternity was like an hour. **They will recognize one another** is in the accusative case as a state of the ha' and mim in **He will gather them**. It is permissible for it to be disconnected, as if he said, **They will recognize one another**. Al-Kalbi said: They will know each other as they knew each other in this world when they emerge from their graves. This acquaintance is an acquaintance of reproach and

disgrace. Some of them will say to each other: You led me astray, seduced me, and led me to disbelief. It is not an acquaintance of compassion, mercy, and sympathy. Then the acquaintance will be cut off when they witness the horrors of the Day of Resurrection, as God says: **And no intimate friend will ask another intimate friend** (al-Ma'arij 70:10). It was said: The acquaintance of reproach will remain, and this is correct, because God the Almighty says: **And if you could but see when the wrongdoers are made to stand** - to His saying - **And We have put shackles on the necks of those who disbelieved** (Saba': 33) and His saying: **Whenever a nation enters, it curses its sister** (al-A'raf 7:38) and His saying: **Our Lord, indeed we obeyed our masters and our dignitaries** (al-Ahzab 33:67) and the verse. As for his statement: **And no intimate friend will ask about his intimate friend**, and his statement: **So when the Trumpet is blown, there will be no kinship between them** (al-Mu'minin 23:101), its meaning is that he will not ask him a question of mercy and compassion, and God knows best. It was said: The Day of Resurrection is the place of resurrection. It was also said: The meaning of **they will know each other** is **they will ask each other how long you stayed**, as He said: **And they will turn to each other, asking each other** (al-Saffat 37:27). This is good. Ad-Dahhak said: That is the acquaintance and compassion of the believers, and there will be no compassion for the disbelievers, as He said: **they will have no kinship between them**. The first is more apparent, and God knows best.

The Almighty said: **Those who deny the meeting with God have certainly lost out**. That is, the presentation to God. Then it was said: It is possible that this is information from God, the Almighty, after He indicated the resurrection and revival, that is, they lost the reward of Paradise. And it was said: They lost out in the state of meeting God, because loss is only in that state in which there is no hope of forgiveness and no repentance is of any benefit. An-Nahhas said: It is possible that the meaning is that they get to know each other, they say this. **And they were not guided**, meaning in the knowledge of God.

Tafsir Ibn Kathir

God Almighty says, reminding people of the coming of the Hour and their gathering from their graves to the places of al-Qiyamah 75: **And the Day He will gather them** *verse*. And as He said: **On the Day they see what they are promised, it will be as if they had not remained except an hour of a day**. And as He said: **On the Day they see it, it will be as if they had not remained except an afternoon or a morning thereof**. And the Most High said: "On the Day the Trumpet is blown and We gather the criminals that Day blue-eyed, whispering to one another, 'You remained only ten.' We know best what they say when the best of them in conduct says, 'You remained only a day.'" And the Most High said: **And on the Day the Hour will appear, the criminals will swear that they had not remained except an hour**. And the two verses, and all of this is evidence of the brevity of worldly life in the Hereafter, as He said: "He will say, 'How many years have you

Surat Yunus 10:45

And on the Day He will gather them together, it will be as if they had not remained [in the world] except for an hour of a day. They will recognize one another. Those who denied the meeting with God and were not [rightly] guided will have lost.

remained on the earth?' They will say, 'We remained a day or part of a day. So ask the counters.' He will say, 'You remained only a little, if you only knew.'" And His saying: **They will recognize one another**, meaning that children will recognize fathers and relatives as they were in this world, but each will be preoccupied with himself. **So when the Trumpet is blown, there will be no kinship between them**. And the Most High said: **And no intimate friend will ask an intimate friend**. And the two verses, and His saying: **He has certainly lost**.

Those who denied the meeting with God and were not guided. As God Almighty said: **Woe, that Day, to the deniers**. Because they will lose themselves and their families on the Day of Resurrection. Is that not the clear loss? There is no greater loss than the loss of someone who is separated from his loved ones on the Day of Regret and Remorse.

Fath al-Qadir

His saying: 45- **And the Day We gather them** The circumstance is in the accusative case with an implied pronoun: that is, remember the Day We gather them **as if they had not remained** that is, as if they had not remained, and the sentence is in the accusative case as a state: that is, similar to the one who did not remain **except for an hour of the day** that is, a short time of it, and what is meant by remaining is remaining in this world, and it was said in the graves, they considered the long period of time insignificant either because they wasted their lives in this world, so they made its existence like nothingness, or they considered it short due to astonishment and confusion, or due to the length of their standing in the place of assembly, or due to the severity of the torment they are in, they forgot the pleasures of this world as if it had not existed, and similar to this is their saying: **We remained a day or part of a day** and the sentence **they get to know each other** is in the accusative case as a state, or it is a new sentence. Meaning: They will know each other as if they had only parted a little, when they emerge from the graves. Then the acquaintances between them will cease due to the amazing matters that are before them, which astound the minds and the understandings. It was said: This acquaintance is an acquaintance of rebuke and reprimand, some of them say to each other: You led me astray and led me astray, not an acquaintance of compassion and mercy, as God Almighty said: **And no intimate friend will ask an intimate friend** and His statement: **So when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another** so it is gathered that what is meant by acquaintance is an acquaintance of rebuke, and this is based on His statement: **And if you could but see when the wrongdoers are made to stand before their Lord, referring to each other's statement** and He gathered the different verses in such a way and others by saying that the situations on the Day of Resurrection are different, as there may be in some situations what will not be in others **Those who denied the meeting with God have certainly lost, and they were not guided** this

is a recording from God Almighty upon them of the loss, and the sentence is in the accusative case as a state, and what is meant by meeting with God on the Day of Resurrection is at the reckoning and recompense, and He denied that they are of the same kind as the guided ones due to their ignorance and not seeking what would save them and benefit them.

Tafsir al-Baghawi

45- The Almighty said: **And the Day He will gather them together**, Hafs read it with a ya', and the others with a noon, **as if they had not remained except for an hour of the day**, Ad-Dahhak said: As if they had not remained in this world except for an hour of the day. Ibn Abbas said: As if they had not remained in their graves except for the amount of an hour of the day, **They will recognize one another**, they will recognize one another when they are raised from the graves as they knew each other in this world, then the recognition will be cut off when they witness the horrors of the Day of Resurrection. In some of the narrations: That a person will recognize on the Day of Resurrection who is beside him and will not speak to him out of awe and fear.

Those who deny the meeting with God and are not guided have certainly lost. What is meant by loss is the loss of the soul, and there is nothing greater than that.

Tafsir al-Baidawi

45. **And the Day He will gather them as if they had not remained except an hour of the day**. They will find short the length of their stay in this world or in the graves because of the horror of what they will see. The simile is in the position of a state, meaning He will gather them likened to those who had not remained except an hour, or an attribute of the day and the pronoun is omitted, its meaning is: as if they had not remained before it or the source is omitted, meaning: a gathering as if they had not remained before. **They will recognize one another** They will recognize one another as if they had not parted except for a little while, and this is the first time they were spread out, then recognition will cease due to the severity of the matter for them, and it is another estimated state, or an explanation of His saying: **As if they had not remained** or the object of the circumstance and the estimate is they will recognize one another on the Day He will gather them. **Indeed, those who denied the meeting with God have lost** is a resumption of the testimony to their loss and the astonishment at it, and it is possible that it is a state of the pronoun in they will recognize one another to mean the saying. **And they were not guided** for the ways of using what they were granted from They helped in acquiring knowledge, but they acquired ignorance that led them to ruin and eternal torment.

Surat Yunus 10:46

And if We should show you some of what We promise them or We should take you in death, to Us is their return. Then God is Witness over what they do.

Surat Yunus 10:46

And if We should show you some of what We promise them or We should take you in death, to Us is their return. Then God is Witness over what they do.

Tafsir al-Jalalayn

46 - **And either** in it there is an assimilation of the conditional nun of inna into the additional ma **We show you some of what We promise them** with of torment in your lifetime and the answer to the condition is omitted, meaning that is **or We cause you to die** before their torment **then to Us is their return, then God is Witness** Seeing **of what they do** of their denial and disbelief, so He torments them with the most severe torment.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And if We show you, O Muhammad, during your lifetime some of the punishment that We promise these polytheists of your people, **or We cause you to die**, before We show you that in them, **then to Us is their return**, meaning: Their fate in every case is to Us, and their turning back, **then God is Witness over what they do**, meaning: God Almighty says: Then I am a witness over their actions that they used to do in this world, and I am All-Knowing of them, nothing of them is hidden from Me, and I will reward them for them when they return to Me and return, the reward they deserve, as:

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 if We show you some of what We promise them**, of the torment during your lifetime, **or We take you in death**, before, **then to Us is their return**.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

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.

Tafsir al-Qurtubi

The Almighty said: **And if We show you** is a condition. **Some of what We promise them** meaning of showing your religion during your life. The commentators said: The part that We promised them was killing those who were killed and taking captive those who were taken captive at Badr. **Or We cause you to die** is in apposition to **We show you** meaning We cause you to

die before that. **Then to Us is their return** is the answer to *either*. What is meant is that if We do not take revenge on them soon, We will take revenge on them later. **Then God is Witness** meaning a witness who does not need a witness. **Of what they do** of fighting you and denying you. If it was said: **Then God is Witness** meaning there, it would be permissible.

Tafsir Ibn Kathir

God the Almighty says, addressing His Messenger, may God bless him and grant him peace: **And if We show you some of what We promise them**, meaning We take revenge on them during your lifetime so that your eyes may be comforted by them, **or We cause you to die, then to Us is their return**, meaning their destiny and their final destination, and God is Witness to their actions after you. At-Tabarani said: Abdullah bin Ahmad told us, Uqbah bin Makram told us, Abu Bakr al-Hanafi told us, Dawud bin al-Jarud told us, on the authority of Abu al-Salil, on the authority of Hudhayfah bin Asid, on the authority of the Prophet, may God bless him and grant him peace, who said: **My nation was presented to me last night in this room, its beginning and its end**. A man said: O Messenger of God, were those who were created presented to you, so how about those who were not created? He said: **They were made for me in clay, so that I could recognize one of them as one of you is his companion**. It was narrated by Muhammad bin Uthman bin Abi Shaybah, on the authority of Uqbah bin Makram, on the authority of Yunus bin Bakir, on the authority of Ziyad bin al-Mundhir, on the authority of Abu al-Tufayl, on the authority of Hudhayfah bin Asid, with a similar wording. And His statement: **And for every nation is a messenger, so when their messenger comes, Mujahid** said: meaning on the Day of Resurrection, **it will be judged between them in justice**, the verse, like the statement of God Almighty: **And the earth will shine with the light of its Lord**, the verse, so every nation will be presented to God in the presence of its messenger and the book of its deeds, good and evil, will be placed as a witness against them and their guardian angels will also be witnesses, nation after nation. And this noble nation, even though it was the last of the nations in creation, will be the first of the nations on the Day of Resurrection to be judged between them and judged for them, as came in the two Sahihs on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **We are the last, the foremost on the Day of Resurrection, the judge will judge for them before the creation**. So his nation only won the race because of the honor of its messenger, may God bless him and grant him peace, forever until the Day of Judgment.

Fath al-Qadir

His saying: 46- **And if We show you some of what We promise them** Its original form is **if We show you** and *ma* is added to emphasize the meaning of the condition, and the nun of emphasis was added, and

the meaning is if We show you some of what We promised them of manifesting your religion in your lifetime by killing them and taking them captive, and the answer to the condition is omitted, and the estimate is then you see it, or that's it, and the phrase **or We cause you to die** is conjoined with what preceded it, and the meaning is: Or We do not show you that in your lifetime, but We cause you to die before that **then to Us is their return** so at that time We will punish them in the Hereafter and show you their punishment in it, and the answer to **or We cause you to die** is also omitted, and the estimate is: Or We cause you to die before the showing, then We show you that in the Hereafter, and it was said: The answer to **or We cause you to die** is His saying: **then to Us is their return** to indicate what is meant by the Prophet, may God bless him and grant him peace, showing them their punishment in the Hereafter, and it was said: The shift to the future tense in both places To evoke the image, the original is **We showed you** or **We caused you to die**. This is questionable, because his (peace and blessings of God be upon him) showing some of the punishment that God promised the polytheists had not yet occurred, such as death. The meaning of this verse is: If We do not take revenge on them soon, We will take revenge on them later. God, the Exalted, showed him their killing, their capture, their humiliation, the loss of their glory, and the breaking of their pride by what He inflicted on them on the Day of Badr and the subsequent battles. Praise be to God. His statement, **Then God is Witness over what they do**, came with *then* indicating distance, even though God, the Exalted, is Witness over what they do in both worlds, to indicate that what is meant by these actions is the punishment that results from them, or what is obtained from the speech of the limbs as testimony against them on the Day of Resurrection. So He made that equivalent to God's testimony against them, as mentioned by Al-Naysaburi.

requirement and therefore He arranged it according to the return with then", or the result of His testimony over their actions on the Day of Resurrection.

Tafsir al-Baghawi

46- The Almighty said: **And if We show you, O Muhammad, some of what We promise them**, during your lifetime of torment, **or cause you to die**, it was said, their torment, **then to Us is their return**, in the Hereafter, **then God is Witness over what they do**, so He will reward them for it. *Then* means *and*, meaning: And God is Witness. Mujahid said: So the part that I showed them was their demise at Badr, and all other types of torment after their death.

Tafsir al-Baidawi

46. **And either We show you** make you see **some of what We promise them** of the punishment during your lifetime as I saw it on the day of Badr. **Or We cause you to die** before We show you. **Then to Us is their return** and We will show him in the Hereafter. This is the answer to **We cause you to die** and the answer to **We show you** is omitted like **then that is it**. "Then God is Witness over what they do **is a metaphor for mentioning the testimony and He meant its result and**

Surat Yunus 10:47

And for every nation there is a messenger. So when their messenger comes, the matter will be judged between them in justice, and they will not be wronged.

Surat Yunus 10:47

And for every nation there is a messenger. So when their messenger comes, the matter will be judged between them in justice, and they will not be wronged.

Tafsir al-Jalalayn

47 - **And for every nation** of the nations (is a messenger. So when their messenger comes) to them and they deny him **it will be judged between them with justice** with fairness, so they will be punished and the messenger and those who believed him will be saved **and they will not be wronged** by being punished without a crime. So that is how We will deal with these people.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And for every nation that came before you, O people, there is a messenger whom I sent to them, just as I sent Muhammad to you, calling those whom I sent to them to the religion of God and His obedience, **So when their messenger comes**, meaning: in the Hereafter, just as:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: "And for every nation there is a messenger. So when their messenger comes," he said: On the Day of Resurrection.

And His statement: **It will be judged between them with justice**, meaning: It will be judged between them with fairness, **and they will not be wronged**, in the recompense for their deeds at all, but the doer of good will be rewarded for his goodness. And the wrongdoer among the people of faith, God will either punish him or forgive him. And the disbeliever, he will remain in the Fire forever. So that is God's judgment between them with justice, and that is undoubtedly justice, not injustice.

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: **It was judged between them with justice**, he said: with fairness.

Tafsir al-Qurtubi

And for every nation is a messenger, so when their messenger comes, the matter will be judged between them with justice. The meaning is: For every nation is a messenger who is a witness over them, so when their messenger comes on the Day of Resurrection, the matter will be judged between them, like: **How will**

it be then, when We bring from every nation a witness?

(al-Nisa 4:41). Ibn Abbas said: The disbelievers will deny tomorrow that the messengers have come to them, so the messenger will be brought and say: I have conveyed the message to you, and then the punishment will be decreed against them. The evidence for this is the statement of: **And the Messenger will be a witness over you.** (al-Baqarah 2:143). It is possible that the meaning is that they will not be punished in this world until a messenger is sent to them, so whoever believes will succeed and be saved, and whoever does not believe will perish and be punished. The evidence for this is the statement of God the Almighty: **And We never punish until We have sent a messenger.** (al-Isra' 17:15). Justice means fairness. **And they will not be wronged** meaning they will not be punished without sin and they will not be held accountable without proof.

Tafsir Ibn Kathir

God the Almighty says, addressing His Messenger, may God bless him and grant him peace: **And if We show you some of what We promise them**, meaning We take revenge on them during your lifetime so that your eyes may be comforted by them, **or We cause you to die, then to Us is their return**, meaning their destiny and their final destination, and God is Witness to their actions after you. At-Tabarani said: Abdullah bin Ahmad told us, Uqbah bin Makram told us, Abu Bakr al-Hanafi told us, Dawud bin al-Jarud told us, on the authority of Abu al-Salil, on the authority of Hudhayfah bin Asid, on the authority of the Prophet, may God bless him and grant him peace, who said: **My nation was presented to me last night in this room, its beginning and its end.** A man said: O Messenger of God, were those who were created presented to you, so how about those who were not created? He said: **They were made for me in clay, so that I could recognize one of them as one of you is his companion.** It was narrated by Muhammad bin Uthman bin Abi Shaybah, on the authority of Uqbah bin Makram, on the authority of Yunus bin Bakir, on the authority of Ziyad bin al-Mundhir, on the authority of Abu al-Tufayl, on the authority of Hudhayfah bin Asid, with a similar wording. And His statement: **And for every nation is a messenger, so when their messenger comes**, Mujahid said: meaning on the Day of Resurrection, **it will be judged between them in justice**, the verse, like the statement of God Almighty: **And the earth will shine with the light of its Lord**, the verse, so every nation will be presented to God in the presence of its messenger and the book of its deeds, good and evil, will be placed as a witness against them and their guardian angels will also be witnesses, nation after nation. And this noble nation, even though it was the last of the nations in creation, will be the first of the nations on the Day of Resurrection to be judged between them and judged for them, as came in the two Sahihs on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **We are the last, the foremost on the Day of Resurrection, the judge will judge for**

them before the creation. So his nation only won the race because of the honor of its messenger, may God bless him and grant him peace, forever until the Day of Judgment.

disbelievers, as He said: **And the prophets and the witnesses will be brought, and it will be decided between them.**

Fath al-Qadir

47- **And for every nation** of the past nations at a certain time **is a messenger** whom God sends to them, and he explains to them what God has legislated for them of rulings according to what the interest requires. **So when their messenger comes** to them and conveys to them what God has sent him with and they all deny him, **it will be judged between them** that is, between the nation and its messenger **with justice** that is, fairness, so the messenger is saved and those who denied him are destroyed, as God Almighty said: **And We never punish until We have sent a messenger** and it is permissible for the pronoun in **between them** to mean the nation, assuming that some of them denied him and others believed him, so the deniers are destroyed and those who believe are saved **and they will not be wronged** in that judgment, so they will not be punished without sin, nor will they be held accountable without an argument. From this is God Almighty's saying: **And the prophets and the witnesses will be brought, and it will be judged between them** and His saying: **How then, when We bring from every nation a witness?** What is meant by exaggeration in showing justice and fairness among the servants.

Tafsir al-Baghawi

47- The Almighty said: "And for every nation is a messenger. So when their messenger comes," and they deny him, **it will be judged between them with justice**, meaning they will be tormented in this world and destroyed with torment, meaning: before the Messenger comes, there will be no reward or punishment. Mujahid and Muqatil said: So when their Messenger who was sent to them comes on the Day of Resurrection, it will be judged between him and them with justice, **and they will not be wronged**, they will not be tormented without sin, nor will they be held accountable without proof, nor will their good deeds be diminished nor will their bad deeds be increased.

Tafsir al-Baidawi

47. **And for every nation** of the past nations. **A messenger** is sent to them to call them to the truth. **So when their messenger comes** with clear proofs and they deny him. **Then the matter will be decided between them** between the messenger and those who deny him. **With justice**. So the messenger will be removed and the deniers will be destroyed. **And they will not be wronged**. It was said that its meaning is that for every nation on the Day of Resurrection there will be a messenger to whom they are attributed. So when their messenger comes, the situation will be established to testify against them regarding disbelief and belief, then the matter will be decided between them by saving the believers and punishing the

Surat Yunus 10:48

And they say, "When will this promise come to pass, if you should be truthful?"

Surat Yunus 10:48

And they say, **When will this promise come to pass, if you should be truthful?**

Tafsir al-Jalalayn

48 - **And they say, When will this promise come to pass?** of punishment **if you are truthful** in it?

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And these polytheists from your people say, O Muhammad, **When will this promise come to us**, which you promise us will come to us from God, and that is the establishment of the Hour, **if you are truthful**, you and those who follow you, in what you promise us of that.

Tafsir al-Qurtubi

The infidels of Mecca, due to their extreme denial and hastening of the punishment, mean when will be the punishment or when will be the resurrection that Muhammad promises us. It was said: It is general for every nation that denied its Messenger.

Tafsir Ibn Kathir

God Almighty says, informing about the disbelief of these polytheists in their hastening of the punishment and their asking about its time before it is appointed, which is of no benefit to them, as He says: **Those who do not believe in it hasten it, but those who believe are fearful of it and know that it is the truth**, meaning that it will inevitably happen and will occur, even if they do not know its exact time. For this reason, God Almighty guided His Messenger, may God bless him and grant him peace, to answer them, saying: **Say, 'I do not control for myself any harm or benefit,'** the verse, meaning that I do not say anything except what He has taught me, and I am not able to do anything that He has kept to Himself unless God informs me of it, for I am His servant and Messenger to you, and I have informed you of the coming of the Hour and that it will happen, but He has not informed me of its time, but **for every nation there is a term**, meaning for every century there is a specified period of life, so when their term has expired, **they will not delay it an hour, nor will they advance it**, as He says: **And God will not delay a soul when its term has come**, the verse. Then He informed that God's punishment will come to them suddenly, saying: **Say, 'Have you considered, if God wills, then He wills.** Has His punishment come upon you by night

or by day? That is, by night or by day. **What are the criminals hastening for? Then, when it comes, will you believe in it now, while you used to hasten it?** That is, when the punishment comes to them, they will say, **Our Lord, we have seen and heard.** The verse. And God Almighty said: "But when they saw Our punishment, they said, 'We believe in God alone and disbelieve in that which we used to associate with Him.' But their belief did not benefit them when they saw Our punishment. This is the way of God which has already been with His servants. And there the disbelievers lost out." **Then it will be said to those who did wrong, 'Taste the punishment of eternity.'** That is, on the Day of Resurrection, this will be said to them as a rebuke and a rebuke, like His statement: "The Day they are summoned to the fire of Hell. It will be summoned. This is the fire which you used to deny. Is this magic, or do you not see? Enter it, so be patient or do not be patient. It is all the same to you. You will only be recompensed for what you used to do."

Fath al-Qadir

Then the Almighty mentioned another doubt of the doubts of the infidels, and that is that whenever the Prophet, may God bless him and grant him peace, threatened them with the descent of punishment, they would 48- **say, 'When will this promise be?'** The question from them is for denial and exclusion and to cast aspersions on the prophethood **if you are truthful**, addressing them to the Prophet, may God bless him and grant him peace, and to the believers, and the answer to the condition is omitted and is indicated by what preceded it, and it is possible that what is meant by those who say this statement is all the nations who did not submit to their messengers whom God sent to them.

Tafsir al-Baghawi

48- **And they say**, meaning: the polytheists say: **When will this promise** that you promise us, O Muhammad, of torment come to pass. And it was said: the Day of Resurrection, **if you are truthful**, you, O Muhammad, and your followers.

Tafsir al-Baidawi

48. **And they say, 'When will this promise come to pass?'** dismissing it and mocking it, **if you are truthful.** This is an address from them to the Prophet, may God bless him and grant him peace, and to the believers.

delayed.

Surat Yunus 10:49

Say, "I do not possess for myself any harm or benefit except what God wills. For every nation there is a term. When their term comes, they will not delay it an hour, nor will they advance it."

Tafsir al-Jalalayn

49 - (Say: I do not possess for myself any harm) to repel **nor any benefit** to bring **except what God wills** that is, He enables me to do, so how can I possess the ability to bring punishment upon you? **For every nation is a term** a known period of time for their destruction **when their term comes, they will not delay** delay it **an hour, nor will they advance** it advance it)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: *Say, O Muhammad, to those who hasten you to fulfill God's threat, who say to you: When will the promise you are making us come to us if you are truthful? I have no control over myself, O people, meaning: I have no power to harm or benefit myself in this world or in religion, except what God wills, that is, that I have control over it, so I bring it to myself with His permission. God Almighty says to His Prophet, may God bless him and grant him peace: Say to them: Since I am not able to do that except with His permission, then I am unable and incapable of attaining knowledge of the unseen and knowing the coming of the Hour, except with His will and permission for me to do so. For every nation there is a term, meaning: for every people there is a time for the expiration of their term and their appointed time. So when the time for the expiration of their term and the end of their lives comes, they will not delay, from it, an hour, so they are given respite and postponed, nor will they advance, before that, because God has decreed that it will not advance before the time that He has decreed and ordained.*

Tafsir al-Qurtubi

God the Almighty said: "Say: I do not possess for myself any harm or benefit." When they hastened the Prophet (peace and blessings of God be upon him) with the punishment, God said to him: Say to them, O Muhammad, I do not possess any harm or benefit for myself, meaning that is not for me or for anyone else. **Except what God wills** that I possess and have power over, so how can I possess what you have hastened? Do not hasten. **For every nation there is a term** meaning their destruction and punishment have a known time in His knowledge, glory be to Him. **When their term comes** meaning the time of the expiration of their term. **They will not delay an hour nor will they advance it** meaning they cannot delay an hour while remaining in this world nor advance it so that they are

Tafsir Ibn Kathir

God Almighty says, informing about the disbelief of these polytheists in their hastening of the punishment and their asking about its time before it is appointed, which is of no benefit to them, as He says: **Those who do not believe in it hasten it, but those who believe are fearful of it and know that it is the truth**, meaning that it will inevitably happen and will occur, even if they do not know its exact time. For this reason, God Almighty guided His Messenger, may God bless him and grant him peace, to answer them, saying: **Say, 'I do not control for myself any harm or benefit,'** the verse, meaning that I do not say anything except what He has taught me, and I am not able to do anything that He has kept to Himself unless God informs me of it, for I am His servant and Messenger to you, and I have informed you of the coming of the Hour and that it will happen, but He has not informed me of its time, but **for every nation there is a term**, meaning for every century there is a specified period of life, so when their term has expired, **they will not delay it an hour, nor will they advance it**, as He says: **And God will not delay a soul when its term has come**, the verse. Then He informed that God's punishment will come to them suddenly, saying: **Say, 'Have you considered, if God wills, then He wills.** Has His punishment come upon you by night or by day? That is, by night or by day. **What are the criminals hastening for? Then, when it comes, will you believe in it now, while you used to hasten it?** That is, when the punishment comes to them, they will say, **Our Lord, we have seen and heard.** The verse. And God Almighty said: "But when they saw Our punishment, they said, 'We believe in God alone and disbelieve in that which we used to associate with Him.' But their belief did not benefit them when they saw Our punishment. This is the way of God which has already been with His servants. And there the disbelievers lost out." **Then it will be said to those who did wrong, 'Taste the punishment of eternity.'** That is, on the Day of Resurrection, this will be said to them as a rebuke and a rebuke, like His statement: "The Day they are summoned to the fire of Hell. It will be summoned. This is the fire which you used to deny. Is this magic, or do you not see? Enter it, so be patient or do not be patient. It is all the same to you. You will only be recompensed for what you used to do."

Fath al-Qadir

Then God Almighty commanded His Messenger to answer them with what would settle the matter of doubt and put an end to the obstinacy, so He said: 49- **Say, 'I do not possess for myself any harm or benefit.'** That is, I am not able to bring any benefit to myself or ward off any harm from myself, so how can I possess that for someone else? He mentioned harm first because the context is to show the inability to attend the promise that they hastened and excluded, and the exception in His saying: **except what God wills** is disconnected as the imams of interpretation have mentioned: That is, but what God wills of that happened, so how can I possess any harm or benefit

Surat Yunus 10:49

Say, "I do not possess for myself any harm or benefit except what God wills. For every nation there is a term. When their term comes, they will not delay it an hour, nor will they advance it."

for myself. This is the greatest sermon and the most eloquent warning for those whose habit and habit has become to call upon the Messenger of God, may God bless him and grant him peace, and seek his help when calamities befall them that no one but God Almighty can avert. Likewise, for those who ask the Messenger, may God bless him and grant him peace, for that which no one but God Almighty can obtain, for this is the station of the Lord of the Worlds who created the prophets and the righteous and all of creation and provided for them and gave them life and caused them to die. So how can one ask a prophet from the prophets or an angel from the angels or a righteous person from the righteous for that which he is incapable of and unable to do, and leave the request to the Lord of Lords who is capable of everything, the Creator, the Provider, the Giver, the Withholder? This verse is enough as a lesson for you, for this is the master of the children of Adam and the Seal of the Messengers, whom God commands to say to His servants: I do not possess for myself any harm or benefit, so how can He possess it for others, and how can someone whose rank is lower than his rank and status does not reach his status for himself, let alone possess it for others? How strange is it that people devote themselves to the graves of the dead who have become under layers of earth, and ask them for needs that only God, the Almighty, is able to fulfill? How can they not be aware of the polytheism they have fallen into, and not be aware of what has happened to them in terms of contradiction to the meaning of **There is no god but God** and the significance of **Say, He is God, the One**? What is more amazing than this is that the people of knowledge are aware of what these people are doing and do not denounce them or prevent them from returning to the first ignorance, but rather to what is worse than it, for those people acknowledge that God Almighty is the Creator, the Provider, the Giver of Life, the Giver of Death, the Harmful and the Beneficial, but they only make their idols intercessors for them with God and bring them closer to Him, while these people give them the ability to harm and benefit, and sometimes call them to be independent, and sometimes with the Majestic, and God is sufficient for you from the evil of hearing it, and God is the supporter of His religion and the purifier of His law from the filth of polytheism and the defilements of disbelief. Satan, may God disgrace him, has resorted to this pretext to what pleases his eye and cools his heart from the disbelief of many of this blessed nation, **while they think that they are doing well**. "Indeed we belong to God and to Him we shall return." Then the Almighty made clear that every group has a limited limit that they will not exceed, so there is no reason to hasten the punishment, saying: **For every nation is a term**. So when that time comes, He will fulfill His promise and reward each one according to what he deserves. The meaning is that every nation between whom and their Messenger, or between each other, has a specific term and a specific time in which what God Almighty wants for them will happen to them when it comes. **When their term comes**, that is, that specific time, and the pronoun refers to every nation, **they will not delay** from that specific term **an hour**, that is, a short time,

nor will they advance it. The phrase **they will not advance** is conjoined with the phrase **they will not delay**. Similar to it is the Almighty's saying: **No nation can precede its term, nor can they delay it**. The discussion of this verse mentioned here has already been presented in the interpretation of the verse at the beginning of Al-A'raf, so we will not repeat it.

Ibn Abi Hatim and Abu Sheikh narrated on the authority of Al-Hasan regarding his statement: **They recognize one another**, he said: A man recognizes his companion next to him, but he cannot speak to him. Ibn Jarir, Ibn Abi Hatim, and Abu Sheikh narrated on the authority of Mujahid regarding his statement: **And if We show you the verse, he said: the evil of the torment in your life, or We cause you to die before to Us is their return**. And regarding his statement: **And for every nation is a messenger, so when their messenger comes**, he said: the Day of Resurrection.

Tafsir al-Baghawi

49- Say, 'I do not possess for myself,' I do not have the power to do anything for myself, **neither harm nor benefit**, meaning: to repel harm nor bring benefit, **except what God wills**, that I possess, **for every nation there is a term**, a set period, **when their term comes**, the time of the end of their lives, **they will not remain behind an hour nor will they precede it**, meaning: they will not remain behind nor advance.

Tafsir al-Baidawi

49. "Say, 'I do not possess for myself any harm or benefit.' So how can I possess any power over you and hasten to bring punishment upon you? Except what God wills.' But whatever God wills of that will happen. 'For every nation there is a term set for their destruction.' When their term comes, they will not delay it an hour, nor will they advance it.' They will not delay it or advance it, so do not hasten it, for your time will come and your promise will be fulfilled.

from God Almighty?

Surat Yunus 10:50

Say, "Have you considered: if His punishment should come upon you at night or during the day, what is it that the criminals are impatient for?"

Tafsir al-Jalalayn

50 - (Say: Have you considered) tell me **if His punishment comes to you** meaning God **at night** or **during the day**, **what** meaning anything **the criminals** the polytheists **are hastening it** meaning the punishment, in it the apparent is placed in place of the implicit and the interrogative sentence is the answer to a condition: like your saying if I come to you what will you give me, and what is meant by it is intimidation, meaning how great is what they are hastening it for.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Say, O Muhammad, to these polytheists from your al-Nas 114: Have you considered if the punishment of God comes to you at night, meaning: at night and during the day, and the Hour comes and the Day of Judgment occurs, would you be able to repel that from yourselves? God Almighty says: What makes the punishment hasten to come down, the criminals who disbelieved in God, and they are the ones who are the only ones who will be immersed in His sea, and then they will not be able to repel it from themselves?

Tafsir al-Qurtubi

The Almighty's saying: "Say: Have you considered: if His punishment should come upon you at night or during the day?" are two circumstances, and it is an answer to their saying: **When is this promise?** and a dispelling of their opinions in hastening the punishment, meaning if the punishment comes upon you, what benefit will it bring you, and faith will not benefit you then. **What are the criminals hastening from it?** is a question that means intimidation and glorification, meaning how great is what they are hastening for, as it is said to someone who seeks something whose consequences he finds unpleasant: What are you bringing upon yourself! The pronoun in **from it** is said to refer to the punishment, and it is said to refer to God, the Most High. An-Nahhas said: If you make the *ha* in **from it** refer to the punishment, then you have two interpretations for *what*. One of them is that *what* is in the nominative case as the subject, and *that* means *which*, and it is the predicate of *what* and the pronoun is omitted. Another estimation is that *what* is one name in the nominative case as a subject, and the predicate is in the sentence. Al-Zajaj said: If you make the *ha* in **from it** refer to the name of God Almighty, you make *what* and *that* one thing, and it is in the accusative case of Al-Bukhari's **he hastens**, and the meaning is: what thing do the criminals hasten

Tafsir Ibn Kathir

God Almighty says, informing about the disbelief of these polytheists in their hastening of the punishment and their asking about its time before it is appointed, which is of no benefit to them, as He says: **Those who do not believe in it hasten it, but those who believe are fearful of it and know that it is the truth**, meaning that it will inevitably happen and will occur, even if they do not know its exact time. For this reason, God Almighty guided His Messenger, may God bless him and grant him peace, to answer them, saying: **Say, 'I do not control for myself any harm or benefit,'** the verse, meaning that I do not say anything except what He has taught me, and I am not able to do anything that He has kept to Himself unless God informs me of it, for I am His servant and Messenger to you, and I have informed you of the coming of the Hour and that it will happen, but He has not informed me of its time, but **for every nation there is a term**, meaning for every century there is a specified period of life, so when their term has expired, **they will not delay it an hour, nor will they advance it**, as He says: **And God will not delay a soul when its term has come**, the verse. Then He informed that God's punishment will come to them suddenly, saying: **Say, 'Have you considered, if God wills, then He wills.** Has His punishment come upon you by night or by day? That is, by night or by day. **What are the criminals hastening for? Then, when it comes, will you believe in it now, while you used to hasten it?** That is, when the punishment comes to them, they will say, **Our Lord, we have seen and heard.** The verse. And God Almighty said: "But when they saw Our punishment, they said, 'We believe in God alone and disbelieve in that which we used to associate with Him.' But their belief did not benefit them when they saw Our punishment. This is the way of God which has already been with His servants. And there the disbelievers lost out." **Then it will be said to those who did wrong, 'Taste the punishment of eternity.'** That is, on the Day of Resurrection, this will be said to them as a rebuke and a rebuke, like His statement: "The Day they are summoned to the fire of Hell. It will be summoned. This is the fire which you used to deny. Is this magic, or do you not see? Enter it, so be patient or do not be patient. It is all the same to you. You will only be recompensed for what you used to do."

Fath al-Qadir

His statement: 50- "Say: Have you considered, if His punishment comes to you?" This is from Him, the Most High, a falsification of the opinion of the disbelievers in hastening the punishment after the first falsification: that is, tell me, if the punishment of God comes to you **at night**, that is, the time of night, and what is meant by it is the time in which they spend the night and sleep and neglect to be cautious, and night in the sense of spending the night is a verbal noun like peace in the sense of submission, and it is accusative in the circumstance, and likewise during the day: that is, the time of being busy seeking a livelihood and earning, and the pronoun in it refers to the punishment, and it

Surat Yunus 10:50

Say, "Have you considered: if His punishment should come upon you at night or during the day, what is it that the criminals are impatient for?"

was said: it refers to God, and the question in **what are the criminals hastening from** is for denial that includes prohibition as in His statement: **The command of God has come, so do not hasten it** and the reason for denouncing them in their hastening is that the punishment is abhorrent and hearts are repelled by it and natures reject it, so what is the reason for their hastening it? The sentence beginning with the question is the answer to the condition by deleting the *fa*. It was said that the answer is omitted, and the meaning is: Regret your haste, or recognize your mistake in it. It was said that the answer is his statement: **A sin when it occurs**. The sentence **What are the criminals hastening from it?** is an objection, and the meaning is: If His punishment comes to you, you will believe in it after it occurs when faith will not benefit you. The first is more appropriate. He said that the criminals are hastening from it and did not say that they are hastening from it to indicate what necessitates abandoning haste, which is the crime, because it is the right of the criminal to fear the punishment because of his crime, so how can he hasten it? Just as it is said to someone who finds something unpleasant when he asks for it: What are you bringing upon yourself? Al-Nahhas narrated from Al-Zajjaj that if the pronoun in **from it** refers to the punishment, then you have two interpretations in *what*: One of them is that *what* is in the nominative case as a subject, and *that* means *which*, which is the predicate of *what*, and the pronoun is omitted. Another interpretation: that *what* is a single noun in the nominative case as the subject, and the predicate is what comes after it. If the pronoun in **from it** is made to refer back to God Almighty, then *what* is a single thing in the accusative case as **is hastening**, and the meaning is: what thing are the criminals hastening from: that is, from God Almighty.

time of sleeping and being occupied with sleeping. 'Or during the day', when you were occupied with seeking your livelihood. 'What do the criminals hasten from it?' That is, what kind of punishment do they hasten? All of it is abhorrent and does not suit hastening. It is related to 'have you considered' because it means tell me. The criminals were put in the place of the pronoun to indicate that they, due to their deprivation, should be terrified by the coming of the punishment, not hasten it. The answer to the condition is omitted, which is regret hastening, or recognize its error. It is permissible for the answer to be 'what', like your saying, 'If I come to you, what will you give me?' and the sentence is related to 'have you considered' or to His saying:

Tafsir al-Baghawi

50- The Almighty said: "Say: Have you considered: if His punishment should come upon you by night or by day, what is it that the criminals are hastening for?" That is, what is it that the polytheists are hastening for from God? It was said: What is it that the criminals are hastening for of the punishment, and they have fallen into it. The true meaning is that they were hastening for the punishment, saying: **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment**. (al-Anfal 8:32). So God the Almighty says: **What is it that they are hastening for?** That is, what do the criminals know about what they are hastening for and asking for, like a man who says to another after he has done something ugly: What have you done to yourself?

Tafsir al-Baidawi

50. "Say, 'Have you considered, if His punishment comes to you,' which you are hastening. 'By night', a

Surat Yunus 10:51

Then, when it comes to pass, will you believe in it now, while you used to hasten it?

Tafsir al-Jalalayn

51 - **Then when it comes to pass** befalls you **you will believe in it** meaning God or the punishment when it descends, and the hamza is to deny the delay, so it will not be accepted from you and it will be said to you *now* you will believe **while you were hastening it** in mockery

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **When the punishment of God befalls you, O polytheists, will you believe in it?** He says: You believed in it in a state in which belief would not benefit you, and it was said to you at that time: Now you believe in it, while before now you were hastening it and denying its descent? So taste now what you used to deny.

The meaning of his saying: *then* in this place: there, and this *then* here is not the one that comes with the meaning of conjunction.

Tafsir al-Qurtubi

The Almighty said: **Then when it comes, will you believe in it now?** There is an omission in the speech, and the meaning is: Do you feel secure that the punishment will not descend upon you and then it will be said to you when it comes: Now have you believed in it? It was said: It is from the words of the angels mocking them. It was said: It is from the words of God Almighty, and the interrogative alif was added to then, and the meaning is: confirmation and rebuke, and to indicate that the meaning of the second sentence comes after the first. It was said: That then here means: then with the opening of the tha, so it is an adverb, and the meaning is: is there, and this is the doctrine of al-Tabari, and then it does not have the meaning of interrogation. Now it was said: Its origin is a verb built like haan, and the alif and lam to transform it into a noun. Al-Khalil: It was built for the meeting of two quiescent letters, and the alif and lam are for the covenant and the indication of the time, and it is the limit of two times. **And you were hastening it** meaning the punishment.

Tafsir Ibn Kathir

God Almighty says, informing about the disbelief of these polytheists in their hastening of the punishment and their asking about its time before it is appointed, which is of no benefit to them, as He says: **Those who**

do not believe in it hasten it, but those who believe are fearful of it and know that it is the truth, meaning that it will inevitably happen and will occur, even if they do not know its exact time. For this reason, God Almighty guided His Messenger, may God bless him and grant him peace, to answer them, saying: **Say, 'I do not control for myself any harm or benefit,'** the verse, meaning that I do not say anything except what He has taught me, and I am not able to do anything that He has kept to Himself unless God informs me of it, for I am His servant and Messenger to you, and I have informed you of the coming of the Hour and that it will happen, but He has not informed me of its time, but **for every nation there is a term**, meaning for every century there is a specified period of life, so when their term has expired, **they will not delay it an hour, nor will they advance it**, as He says: **And God will not delay a soul when its term has come**, the verse. Then He informed that God's punishment will come to them suddenly, saying: **Say, 'Have you considered, if God wills, then He wills.** Has His punishment come upon you by night or by day? That is, by night or by day. **What are the criminals hastening for? Then, when it comes, will you believe in it now, while you used to hasten it?** That is, when the punishment comes to them, they will say, **Our Lord, we have seen and heard.** The verse. And God Almighty said: "But when they saw Our punishment, they said, 'We believe in God alone and disbelieve in that which we used to associate with Him.' But their belief did not benefit them when they saw Our punishment. This is the way of God which has already been with His servants. And there the disbelievers lost out." **Then it will be said to those who did wrong, 'Taste the punishment of eternity.'** That is, on the Day of Resurrection, this will be said to them as a rebuke and a rebuke, like His statement: "The Day they are summoned to the fire of Hell. It will be summoned. This is the fire which you used to deny. Is this magic, or do you not see? Enter it, so be patient or do not be patient. It is all the same to you. You will only be recompensed for what you used to do."

Fath al-Qadir

And the interrogative hamza in 51- **Ath-thumma ma ma-ha-tham-tum-bih** is used on *thumma* as it is used on *waw* and *fa*, and it is to deny their faith when faith is of no benefit, and that is after the punishment descends, and it includes the meaning of terrifying them and the horror of what they did at the wrong time while they left it at the right time when benefit and protection are obtained, and this sentence is included under the commanded statement, and the word *thumma* was used for delay indicating the exclusion, and *idha* was used with the addition of *ma* for emphasis indicating the realization of the occurrence of faith from them at the wrong time so that in that there is an increase in their ignorance. The meaning is: The most distant thing from the punishment of God to befall you, and His wrath and vengeance to descend upon you, is that you believed when this faith does not benefit you at all, nor does it protect you from harm, and it was said: This sentence is not included under the commanded statement, and that it is from the words of the angels mocking them and belittling them. The first is more appropriate. It was said: **Then here** is with the opening of the *thaa* so it is circumstantial with

Surat Yunus 10:51

Then, when it comes to pass, will you believe in it now, while you used to hasten it?

the meaning of *there*. The first is more appropriate. His statement: **Now, while you were hastening it**, it was said: It is a resumption with the estimation of the statement not included under the statement that God commanded His Messenger, may God bless him and grant him peace, to say to them: that is, it was said to them when they believed after the punishment occurred: Now you have believed in it, while you were hastening it: that is, the punishment, as a denial from you and a mockery, because their hastening was in the form of a denial and a mockery, and the purpose of his command, may God bless him and grant him peace, to say this statement to them is to rebuke them, mock them, and belittle them. The phrase **and you were hastening it** is in the accusative case as a state, and *now* was read by deleting the hamza after the *lam* and placing its vowel on the *lam*.

Tafsir al-Baghawi

51- **Then when it occurs**, it was said: its meaning is there? And then, and it is not a conjunction, **when it occurs** the punishment descends, **you believed in it**, meaning in God at the time of despair. And it was said: you believed in it, meaning you believed in the punishment at the time of its descent, *now*, there is an implication in it, meaning: it is said to you: now do you believe when the punishment occurs? **and you were hastening it**, denying and mocking.

Tafsir al-Baidawi

51. **Then when it comes to pass, will you believe in it?** meaning that if His punishment comes to you, will you believe in it after it has happened when belief will not benefit you? What is the reason for the objection and the question letter entering *then* to deny the delay? *Now* is intended for the people, meaning it was said to them if they believed after the punishment had happened, will you believe in it now? And from Nafi': *Now* by deleting the hamza and placing its vowel on the lam. **And you were hastening it** as a denial and mockery.

Surat Yunus 10:52

Then it will be said to those who did wrong, "Taste the punishment of eternity. Are you being recompensed except for what you used to earn?"

Tafsir al-Jalalayn

52 - (Then it will be said to those who did wrong, **Taste the punishment of eternity**. That is, the punishment in which you will remain. (Are you being recompensed except for what you used to earn?))

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **Then it will be said to those who did wrong**, meaning themselves, by their disbelief in God, **Taste the punishment of eternity**, meaning they will taste God's punishment that is eternal for you forever, which will never end or disappear. **Are you being recompensed except for what you used to earn?** He says: It will be said to them: So look, are you being recompensed, meaning: are you being rewarded, **except for what you used to earn?** He says: except for what you used to do in your life before your death of disobedience to God?

Tafsir al-Qurtubi

God Almighty says: **Then it will be said to those who did wrong**, meaning the keepers of Hell will say to them, **Taste the eternal punishment**, meaning that which will never end. **Are you recompensed except for what you used to earn?** meaning the recompense for your disbelief.

Tafsir Ibn Kathir

God Almighty says, informing about the disbelief of these polytheists in their hastening of the punishment and their asking about its time before it is appointed, which is of no benefit to them, as He says: **Those who do not believe in it hasten it, but those who believe are fearful of it and know that it is the truth**, meaning that it will inevitably happen and will occur, even if they do not know its exact time. For this reason, God Almighty guided His Messenger, may God bless him and grant him peace, to answer them, saying: **Say, 'I do not control for myself any harm or benefit,'** the verse, meaning that I do not say anything except what He has taught me, and I am not able to do anything that He has kept to Himself unless God informs me of it, for I am His servant and Messenger to you, and I have informed you of the coming of the Hour and that it will happen, but He has not informed me of its time, but **for every nation there is a term**, meaning for every century there is a specified period of life, so when their term has expired, **they will not delay it an hour, nor will they**

advance it, as He says: **And God will not delay a soul when its term has come**, the verse. Then He informed that God's punishment will come to them suddenly, saying: **Say, 'Have you considered, if God wills, then He wills.** Has His punishment come upon you by night or by day? That is, by night or by day. **What are the criminals hastening for? Then, when it comes, will you believe in it now, while you used to hasten it?** That is, when the punishment comes to them, they will say, **Our Lord, we have seen and heard.** The verse. And God Almighty said: "But when they saw Our punishment, they said, 'We believe in God alone and disbelieve in that which we used to associate with Him.' But their belief did not benefit them when they saw Our punishment. This is the way of God which has already been with His servants. And there the disbelievers lost out." **Then it will be said to those who did wrong, 'Taste the punishment of eternity.'** That is, on the Day of Resurrection, this will be said to them as a rebuke and a rebuke, like His statement: "The Day they are summoned to the fire of Hell. It will be summoned. This is the fire which you used to deny. Is this magic, or do you not see? Enter it, so be patient or do not be patient. It is all the same to you. You will only be recompensed for what you used to do."

Fath al-Qadir

His saying: 52- **Then it will be said to those who did wrong, 'Taste the punishment of eternity'** is connected to the implied verb, it was said: now, and what is meant by it is: rebuke and reprimand for them: that is, it was said to those who wronged themselves by disbelief and lack of faith: that what you are seeking is pure harm, devoid of benefit in every way, and a wise person does not seek that. And it is said to them by way of humiliation: Taste the punishment of eternity: that is, the everlasting punishment that does not cease, and the one who said to them this statement and the one before it was said: they are the angels who are the guardians of Hell, and it is not far-fetched that the one who said that was the prophets in particular, or the believers in general **Are you recompensed except for what you used to earn** in life of disbelief and sins, and the question is for confirmation, and it is as if this statement was said to them about their cry for help from the punishment and the arrival of the vengeance.

Tafsir al-Baghawi

52- **Then it will be said to those who did wrong**, who associated partners with God, "Taste the punishment of eternity. Are you being recompensed except for what you used to earn," in this world.

Tafsir al-Baidawi

52. **Then it will be said to those who did wrong**, in apposition to the implied *said*. "Taste the eternal torment," which is painful forever. "Are you recompensed except for what you used to earn?" of disbelief and sins.

Surat Yunus 10:52

Then it will be said to those who did wrong, "Taste the punishment of eternity. Are you being recompensed except for what you used to earn?"

Surat Yunus 10:53

And they ask you, is it true? Say, **Yes, by my Lord, it is the truth, and you will not cause failure.**

Tafsir al-Jalalayn

53 - **And they ask you** they inquire of you **is it true** that is, what you promised us of punishment and resurrection (say: Yes) yes **and my Lord, it is the truth, and you will not escape** by averting the punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: These polytheists from your people ask you, O Muhammad, and they say to you: Is what you say true, and what you promise us of God's punishment in the Hereafter as a recompense for what we used to commit of disobedience to God in this world? Say to them, O Muhammad: **Yes, by my Lord, it is the truth**, there is no doubt about it, and you cannot escape God if He wants that for you, by fleeing or refusing, rather you are in His grip, authority and kingdom, if He wants to do that to you, so fear God in yourselves.

Tafsir al-Qurtubi

The Almighty said: **And they ask you** meaning they ask you, O Muhammad, about the punishment and the coming of the Hour. **More deserving** is the subject. *He* as-Suddi replaces the predicate, and this is the opinion of Sibawayh. It is possible that *He* is the subject, and **more deserving** is its predicate. "Say: Yes" is a word of confirmation, affirmation, and confirmation meaning yes. **And my Lord** is an oath. **Indeed, it is the truth** is its answer, meaning it will happen without doubt. **And you will not escape** meaning you will not escape His punishment and recompense.

Tafsir Ibn Kathir

God Almighty says: And they ask you, **Is it true?** meaning the Resurrection and the Resurrection from the graves after the bodies have become dust. "Say, 'Yes, by my Lord, it is the truth. And you cannot escape.'" meaning that your becoming dust is not a stumbling block for God to restore you as He began you from nothingness. **His command, when He intends a thing, is only that He says to it, 'Be,' and it is.** This verse has no parallel in the Qur'an except for two other verses in which God Almighty commands His Messenger to swear by it against those who deny the Resurrection in Surat Saba': **And those who disbelieve say, 'The Hour will not come to us.'** Say, **'Yes, by my Lord, it will surely come to you.'** And in al-Taghabun 64: "Those who disbelieve claim that they will not be resurrected. Say, 'Yes, by my Lord, you will surely be

resurrected. Then you will surely be informed of what you did.' And that is easy for God." Then God Almighty informs that when the Resurrection comes, the disbeliever will wish that he could ransom himself from God's punishment by filling the earth with gold. **And they will conceal their regret when they see the punishment, and it will be judged between them with justice**, meaning with truth, **and they will not be wronged.**

Fath al-Qadir

Then God the Almighty narrated about them after these comprehensive statements and the answers to their false statements: that they asked you another time about the realization of the punishment, so He said: 53- **And they ask you whether it is true** meaning they ask you about the direction of their mockery and denial that is more true than what you threaten us with of punishment in the immediate and the future, and this question from them is pure ignorance, and darknesses one above the other, as it was mentioned about them with the answer to it, so their action in this repetition is the action of one who does not understand what he says or what is said to him, and it was said: What is meant by this inquiry from them is about the truth of the Qur'an, and the elevation of truth as a predicate that is presented, and the subject is the pronoun that comes after it, and the presentation of the predicate is for emphasis, or it is a subject, and the pronoun is raised by it and it takes the place of the predicate, and the sentence is in the accusative case with they ask you, and it was read as the truth is it, because the lam is for the genus, so it is as if it was said: Is it the truth and not falsehood. His saying: "Say: Yes, by my Lord, it is the truth." God, the Exalted, commanded His Messenger, may God bless him and grant him peace, to say this statement to them in response to their question that was intended to mock: that is, say to them, O Muhammad, without paying attention to what they intended of mockery: **Yes, by my Lord, it is the truth.** That is, yes, by my Lord, what He promised you of punishment is the truth, established and will inevitably happen. This answer is confirmed in several ways: First: the oath with the entry of the letter specific to the oath in the place of yes, second: the entry of the emphatic *in*, third: the lam in **the truth**, fourth: the nominal nature of the sentence, and this indicates that they had reached the limit in their denial and rebellion, beyond which there is no limit, then He threatened them with the most severe threat, and terrified them with the greatest terror, so He said: **And you will not escape**, that is, you will not escape the punishment by fleeing and by trickery that does not benefit, and by stubbornness that does not ward off anything from God's decree. This sentence is either conjoined with the sentence in response to the oath, or it is a new sentence to show that they are not free from God's punishment in any way.

Tafsir al-Baghawi

53- **And they ask you**, meaning: they inquire of you, O Muhammad, **is it true**, meaning what you promise us of torment and the coming of the Hour, "say: Yes, by my

Surat Yunus 10:53

And they ask you, is it true? Say, "Yes, by my Lord, it is the truth, and you will not cause failure."

Lord," meaning: yes, by my Lord, **it is the truth**, there is no doubt about it, **and you will not escape**, meaning: you will not escape the torment, because whoever is unable to do something has missed it.

Tafsir al-Baidawi

53. **And they ask you** and **Is it true** is what you say of the promise or the claim of prophethood true, do you say it seriously or falsely, are you joking about it? Huyayy ibn Akhtab said it when he came to Mecca, and it is more apparent that the question in it is on its origin because of his saying: **And they ask you** and it was said that it is for denial and this is supported by the reading **the truth is** because it is an allusion to it being false, and **more true** is the subject and the pronoun is raised by it and it is used as the predicate or the predicate of a nonexistent thing and the sentence is in the accusative position **they ask you**. "Say: Yes, by my Lord, it is the truth" that the punishment is going to happen or what you claimed is established. It was said that both pronouns refer to the Qur'an, and *Yes* means *Yes* and it is one of the requirements of the oath and therefore it is connected with its *waw* in confirmation and it is said **Yes, by God** and it is said *Yes* alone. **And you will not escape** by escaping the punishment.

Surat Yunus 10:54

And if every soul that has wronged had all that is on the earth, it would ransom itself with it. And they will conceal their regret when they see the punishment, and it will be judged between them with justice, and they will not be wronged.

Tafsir al-Jalalayn

54 - **And if every soul that has wronged** disbelieved **had all that is on the earth** all of the wealth **it would ransom it** from the punishment on the Day of Resurrection **and they concealed their regret** for abandoning faith **when they saw the punishment** their leaders concealed it from the weak whom they led astray for fear of reproach **and it will be judged between them** among the creation **with justice** with fairness **and they will not be wronged** at all.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And if every soul that disbelieved in God, and (*wronged*) - in this place, worshipped other than the One Who deserves to be worshipped and abandoned the obedience of the One Whom it is obligated to obey, **had everything on earth**, whether little or much, **it would ransom itself with it**, meaning it would ransom itself with all of that from the punishment of God when it witnessed it. And His statement: **And they concealed their regret when they saw the punishment**, meaning: And the leaders of these polytheists concealed their regret from their lowly and base ones, when they saw that the punishment of God had encompassed them, and they were certain that it would befall them, **and it will be judged between them with justice**, meaning: And God judged on that day between the followers and the leaders among them with justice, **and they will not be wronged**, meaning that He does not punish any of them except for his crime, and He does not take him for the sin of anyone, and He does not punish anyone except for those who were excused to Him in this world and warned and supported with arguments.

Tafsir al-Qurtubi

The Almighty said: **And if every soul that has wronged** that is, associated partners with God and disbelieved, **had whatever is on the earth** that is, a kingdom. **It would ransom itself with it** that is, from the punishment of God, meaning it would not be accepted from it, as He said: **Indeed, those who disbelieve and die while they are disbelievers - never will the earth full of gold be accepted from one of them, even if he were to ransom himself with it** (Al Imran 3:91). And it has been mentioned before.

God the Almighty said: **And they concealed their regret** meaning they hid it, meaning their leaders, meaning

they concealed their regret from their followers. **When they saw the punishment** This was before the burning in the fire, so when they fell into the fire, the fire distracted them from pretending, as evidenced by their saying: **Our Lord, our misery has overcome us** (al-Mu'minun 23:106). So it is clear that they do not hide what is in them. It was said: they concealed it, and the word is from opposites, and it is indicated by the fact that the Hereafter is not a place of sternness and patience. It was said: they found the pain of regret in their hearts, because regret cannot be revealed. Katheer said:

So I felt remorse when the caller called for the cold beauty of Ghadir

Al-Mubarrad mentioned a third aspect: that their faces showed signs of regret, which are wrinkles on the forehead, and the singular is sirar. Regret is sorrow for the occurrence of something or the loss of something, and its origin is adherence, and from it comes the companion because he adheres to gatherings. So-and-so is regretful and remorseful. Sadm is the obsession with something. To regret and regret something means to be concerned about it. Al-Jawhari said: Sadm **with a fat-ha** is regret and sadness, and sadm with kasra means to be concerned and sad, and a regretful man is sadm, and two regretful ones are two sadmans, and it was said: it is following. And he has no worries or sadm except that. It was said: Regret is the reverse of dung, and dung is adherence, and from it comes someone who is addicted to alcohol. Damn is what accumulates in the house and clumps in urine and dung, it was named thus for its adherence. Damnah: the hatred that adheres to the chest, and the plural is daman. Their hearts were damant with kasra, it is said: I harbored a grudge against so-and-so, meaning I held a grudge. **And it was judged between them with justice** meaning between the leaders and the lower ones with fairness. **And they will not be wronged**.

Tafsir Ibn Kathir

God Almighty says: And they ask you, **Is it true?** meaning the Resurrection and the Resurrection from the graves after the bodies have become dust. "Say, 'Yes, by my Lord, it is the truth. And you cannot escape.'" meaning that your becoming dust is not a stumbling block for God to restore you as He began you from nothingness. **His command, when He intends a thing, is only that He says to it, 'Be,' and it is.** This verse has no parallel in the Qur'an except for two other verses in which God Almighty commands His Messenger to swear by it against those who deny the Resurrection in Surat Saba': **And those who disbelieve say, 'The Hour will not come to us.'** Say, 'Yes, by my Lord, it will surely come to you.' And in al-Taghabun 64: "Those who disbelieve claim that they will not be resurrected. Say, 'Yes, by my Lord, you will surely be resurrected. Then you will surely be informed of what you did.' And that is easy for God." Then God Almighty informs that when the Resurrection comes, the disbeliever will wish that he could ransom himself from God's punishment by filling the earth with gold. **And they will conceal their regret when they see the**

Surat Yunus 10:54

And if every soul that has wronged had all that is on the earth, it would ransom itself with it. And they will conceal their regret when they see the punishment, and it will be judged between them with justice, and they will not be wronged.

punishment, and it will be judged between them with justice, meaning with truth, **and they will not be wronged.**

Fath al-Qadir

Then he increased the emphasis, saying: 54- **And if every soul that has wronged itself had all that is in the earth, it would ransom itself with it.** That is, if every soul that has wronged itself by disbelieving in God and not believing in Him had all that is in the earth of everything that it contains of precious wealth and superior treasures, it would ransom itself with it: that is, it would make it a ransom for itself from the punishment. Similar to this is the statement of God Almighty: **Indeed, those who disbelieve and die while they are disbelievers - never will the earth full of gold be accepted from one of them, even if he were to ransom himself with it.** And this has been mentioned previously. His statement: **And they concealed their regret when they saw the punishment.** The pronoun refers to the disbelievers with whom the context of the speech is directed, and it was said: it refers to the souls indicated by every soul. The meaning of *concealed* is *hid*: that is, they did not show remorse, but rather concealed it because of what they had witnessed in that place, which had robbed their minds and taken away their patience. It is possible that while they were in that state, there remained in them a vein that inclined them to the fanaticism that they had in this world, so they concealed their remorse so that the believers would not gloat over them. It was said that the leaders concealed it among themselves without their followers, fearing their rebuke of them because they were the ones who led them astray and prevented them from Islam. This happened when they saw the punishment. As for after entering it, they were the ones who said, **'Our Lord, our misery has overcome us.'** It was said that the meaning of *concealed* is *shown*. It was said that they found the pain of regret in their hearts, because remorse cannot be shown. This is the saying of Kathir:

So I felt remorse when the caller called for the cold beauty of the city of Adra

Al-Mubarrad mentioned two aspects of this: The first: that the signs of regret appeared on their faces, which is brokenness, the singular of which is *sirar*, and the plural of which is *asarir*, and the second: what was mentioned previously, and it was said that the meaning of **they concealed the regret** is that they made it sincere, because concealing it is making it sincere, and *when* in his saying: **when they saw the punishment** is an adverb meaning when, accusative with **they concealed**, or a conditional particle whose answer is omitted because what preceded it indicates it, **and it was judged between them with justice**, meaning God judged between the believers and the disbelievers, or between the leaders and the followers, or between the oppressors among the disbelievers and the oppressed, and it was said: the meaning of the judgement between them: inflicting punishment upon

them, and justice is fairness, and the phrase **and they are not wronged** is in the accusative case as a state: meaning God will not wrong them in what He did to them of the punishment that befell them, for it is because of what they earned.

Tafsir al-Baghawi

54- **And if every soul that has wronged**, that is, associated others with God, **had all that is on the earth, it would offer it for ransom**, on the Day of Resurrection. Ransom here means offering what will save one from the punishment. **And they concealed their regret**, Abu Ubaidah said: Its meaning is: They showed their regret, because that is not a day for patience and doing good. It was said: Its meaning is they concealed, that is, the leaders concealed their regret from the weak, for fear of their blame and their expression, **when they saw the punishment and it was judged between them with justice**, their punishment was finished, **and they were not wronged**.

Tafsir al-Baidawi

54. "And if every soul that has wronged had all that is in the earth of its treasures and wealth, it would have ransomed itself with it, and would have made it a ransom for itself from the punishment, from their saying, 'He ransomed him,' meaning, 'He ransomed him.' And they kept their regret secret when they saw the punishment, because they were astonished by what they saw of what they had not anticipated of the horror and terror of the matter, so they were not able to speak. And it was said, 'They kept their regret secret,' they made it clear because concealing it is making it clear, or because it is said that something is secret to its special person in that it is hidden and withheld. And it was said that they made it clear, from their saying, 'He kept something secret and made it apparent,' and it will be judged between them with justice, and they will not be wronged.' This is not a repetition, because the first is a judgement between the prophets and those who denied them, and the second is the punishment of the polytheists for polytheism, or the government between the oppressors and the oppressed, and the pronoun only includes them because of the indication of injustice towards them.

Surat Yunus 10:55

Unquestionably, to God belongs whatever is in the heavens and the earth. Unquestionably, the promise of God is truth, but most of them do not know.

Tafsir al-Jalalayn

55 - (Indeed, to God belongs whatever is in the heavens and the earth. Indeed, the promise of God) of resurrection and recompense **is true** is established **but most of them** that is, the people **do not know** that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Verily, everything in the heavens and everything on the earth belongs to God, and no one else has anything in it. He says: On that Day, this disbeliever will have nothing that he owns to ransom himself with from the punishment of his Lord, but all things belong to the One to Whom belongs His punishment. If he had the things that are on the earth, and ransomed himself with them, they would not be accepted from him in exchange for his punishment, and the punishment would be averted from him with them. So how is it that he has nothing to ransom himself with from it, and the punishment of God has come true upon him? God Almighty says: Verily, the promise of God is true, meaning that His punishment that He threatened these polytheists with for their disbelief is true, so they do not have to rush it, for it will undoubtedly happen to them. **But most of them do not know**, He says: But most of these polytheists do not know the truth of that happening to them, so they are deniers because of their ignorance of it.

Tafsir al-Qurtubi

Is there not a word of warning to the listener that is added at the beginning of the speech, that is, pay attention to what I am saying to you: "Indeed, to God belongs whatever is in the heavens and the earth. Unquestionably, the promise of God is truth." **To Him belongs the dominion of the heavens and the earth.** There is no obstacle that prevents Him from fulfilling what He promised. **But most of them do not know.** That.

Tafsir Ibn Kathir

God Almighty informs us that He is the Owner of the heavens and the earth, that His promise is true and will inevitably come to pass, that He gives life and causes death, and to Him is their return, and that He is able to do that and is All-Knowing of the bodies that have been scattered and torn apart in all parts of the earth, seas, and deserts.

Fath al-Qadir

And the sentence 55 - **Indeed, to God belongs whatever is in the heavens and the earth** is intended to establish the perfection of His power, because He who owns whatever is in the heavens and the earth disposes of it as He wishes, and He has overcome the irrational because they are the majority of creation. It was said: When the Almighty mentioned the ransom of the infidels with what is on the earth if they had that, He made clear that all things belong to God, and they have nothing with which they can ransom themselves. It was said: When He swore by the truth of what the Prophet, may God bless him and grant him peace, brought, He wanted to accompany that with clear proof that everything in the world, with its different types, belongs to Him and He disposes of it as He wishes. In beginning the sentence with the letter of warning, there is a warning to the heedless and an awakening to the absent-minded. Then He confirmed what came before by saying: **Indeed, the promise of God is true**, meaning it will inevitably happen. It is general and includes what they hastened of punishment in a primary way. And beginning the sentence with the letter of warning, as we said in the one before it, with the indication of the realization of the content of the two sentences, **But most of the people**, meaning the infidels, **do not know**, what is good for them so they act upon it, and what is bad for them so they avoid it.

Tafsir al-Baghawi

55- "Indeed, to God belongs whatever is in the heavens and the earth. Indeed, the promise of God is true, but most of them do not know."

Tafsir al-Baidawi

55. **Indeed, to God belongs whatever is in the heavens and the earth.** A confirmation of His Almighty power to reward and punish. **Indeed, the promise of God is true.** What He promised of reward and punishment will happen and will not be broken. **But most of them do not know.** Because they do not know, due to the deficiency of their minds, except the outward appearance of worldly life.

Surat Yunus 10:56

It is He who gives life and causes death, and to Him you will be returned.

Surat Yunus 10:56

It is He who gives life and causes death, and to Him you will be returned.

Tafsir al-Jalalayn

56 - **He gives life and causes death, and to Him you will be returned** in the Hereafter, and He will reward you for your deeds.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja`far said: God Almighty says: God is the Giver of life and death. It is not difficult for Him to do what He wanted to do of reviving these polytheists if He wanted to revive them after their death, nor to kill them if He wanted that. They will return to Him after their death, and they will witness what they denied of God's threat and punishment.

Tafsir al-Qurtubi

God Almighty says: **It is He who gives life and causes death, and to Him you will be returned.**

Between the meaning, and it has been presented.

Tafsir Ibn Kathir

God Almighty informs us that He is the Owner of the heavens and the earth, that His promise is true and will inevitably come to pass, that He gives life and causes death, and to Him is their return, and that He is able to do that and is All-Knowing of the bodies that have been scattered and torn apart in all parts of the earth, seas, and deserts.

Fath al-Qadir

56- **He gives life and causes death** He gives life and takes it away **and to Him you will be returned** in the Hereafter. He rewards each person according to what he deserves, and He bestows favors upon whomever He wills of His servants.

Tafsir al-Baghawi

56-**It is He who gives life and causes death, and to Him you will be returned.**

Tafsir al-Baidawi

56. **He gives life and causes death** in this world, so He has power over them in the Hereafter, because the One who is powerful in and of Himself does not lose His power, and matter that is capable of life and death in and of itself has them forever. **And to Him you will be returned** by death or resurrection.

of the battalion in the crowded place

Surat Yunus 10:57

O mankind, there has come to you instruction from your Lord and healing for what is in the hearts and guidance and mercy for the believers.

Tafsir al-Jalalayn

57 - **O mankind** meaning the people of Mecca **there has come to you instruction from your Lord** a book that contains what is for you and what is against you, which is the Qur'an **and a cure** a medicine **for what is in the hearts** of corrupt beliefs and doubts **and guidance** from misguidance **and mercy for the believers** in it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His creation: **O mankind, there has come to you instruction from your Lord**, meaning: a reminder that reminds you of God's punishment and frightens you with His threat, **from your Lord**, meaning: from your Lord. Muhammad, may God bless him and grant him peace, did not invent it, nor did anyone fabricate it, so that you would say: We are not certain that it is not true. Rather, He, may His praise be glorified, means by that the Qur'an, which is the instruction from God.

And His statement: **And a cure for what is in the breasts**, meaning: And a medicine for what is in the breasts of ignorance, with which God cures the ignorance of the ignorant, so He cures their illness, and guides with it whoever He wills to guide from His creation, **And guidance**, meaning: It is a clarification of what is lawful and unlawful from God, and evidence of His obedience and disobedience, **And mercy**, with which He has mercy on whomever He wills from His creation, so He saves him from misguidance to guidance, and rescues him from destruction and ruin. And God, the Blessed and Exalted, made it a mercy for those who believe in Him, not for those who disbelieve in Him, because whoever disbelieves in Him is blind to it, and in the Hereafter his reward for disbelief in Him is eternity in the Blaze.

Tafsir al-Qurtubi

The Almighty says: **O mankind** meaning Quraysh. **There has come to you instruction** meaning admonition. **From your Lord** meaning the Qur'an, which contains admonitions and wisdom. **And healing for what is in the hearts** meaning doubt, hypocrisy, disagreement and discord. **And guidance** meaning right direction for those who follow it. **And mercy** meaning blessing, **for the believers** He singled them out because they are the ones who benefit from faith, and all are attributes of the Qur'an, and the conjunction is to emphasize the praise. The poet said:

To the venerable king, the son of the hero, and the lion

Tafsir Ibn Kathir

The Almighty says, thanking His creation for what He sent down from the Great Qur'an to His noble Messenger: **O mankind, there has come to you instruction from your Lord** meaning a deterrent from indecencies **and a healing for what is in the breasts** meaning from doubts and suspicions, which is the removal of what is in them of filth and impurity, and guidance and mercy, meaning that guidance and mercy from God the Almighty are obtained through it, and that is only for those who believe in it and believe in what is in it, like His Almighty saying: **And We send down from the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss** and His saying: **Say, 'It is for those who believe, guidance and healing'** and the verse, and His Almighty saying: **Say, 'In the bounty of God and in His mercy, so in that let them rejoice'** meaning in what came to them from God of guidance and the religion of truth, so let them rejoice, for it is the most appropriate thing for them to rejoice in. **It is better than what they accumulate** meaning from the debris of this world and what is in it of the perishable and inevitably fading flower, as Ibn Abi Hatim said in his interpretation of this. The verse, and he mentioned with his chain of transmission on the authority of Baqiyah bin Al-Walid on the authority of Safwan bin Amr, I heard Aifa bin Abdul Kila'i say: When the tax of Iraq was presented to Umar, may God be pleased with him, Umar and his freedman went out and Umar began to count the camels and they were more than that, so Umar began to say, **Praise be to God Almighty**, and his freedman said, **By God, this is from the grace and mercy of God**. So Umar said, "You have lied, this is not what God Almighty says: 'Say, "By the grace of God and by His mercy,"' the verse, and this is what they agree upon. Al-Hafiz Abu Al-Qasim Al-Tabarani has transmitted it, so he narrated it on the authority of Abu Zur'ah Al-Dimashqi on the authority of Haywah bin Shuraih on the authority of Baqiyah, and he mentioned it.

Fath al-Qadir

His saying: 57- **O mankind, there has come to you instruction from your Lord** meaning that the Qur'an contains what is admonished by whoever reads it and knows its meaning. Admonition in origin is: reminding of consequences, whether by encouragement or intimidation, and the preacher is like a doctor who forbids the patient from what harms him, and the **from your Lord** in **from your Lord** is related to the verb, which is **came to you**, so it is introductory, or related to something omitted, so it is partial **and a cure for what is in the breasts** of doubts that befall some of the doubters because of the existence of what is benefited from it of true beliefs, and its inclusion of the falsification of false beliefs, and guidance: guidance for whoever follows the Qur'an and thinks about it and contemplates its meanings to the path that leads to Paradise, and mercy: is what is found in the Noble Book of matters by which God shows mercy to His

Surat Yunus 10:57

O mankind, there has come to you instruction from your Lord and healing for what is in the hearts and guidance and mercy for the believers.

servants, so whoever wants that seeks it until he attains it, so the Noble Qur'an includes these matters.

Tafsir al-Baghawi

57- The Almighty said: **O mankind, there has come to you instruction**, a reminder, **from your Lord and a healing for what is in the breasts**, meaning: a cure for ignorance, for what is in the breasts. Meaning: a healing for the blindness of the hearts, and the chest is the place of the heart, and it is the most precious place in a person because it is close to the heart, **and guidance**, from misguidance, **and mercy for the believers**, and mercy is a blessing upon the needy, because if a king gave something to a king it would not be said that he showed him mercy, even though it was a blessing because he did not put it in the hands of the needy.

Tafsir al-Baidawi

57. **O mankind, there has come to you instruction from your Lord and a healing for what is in the hearts and guidance and mercy for the believers.** That is, there has come to you a book that contains practical wisdom that reveals the good and bad aspects of deeds, encouraging good and deterring bad, and theoretical wisdom that is a healing for the doubts and bad beliefs in the hearts and guidance to the truth and certainty and mercy for the believers, as it was revealed to them and they were saved by it from the darkness of misguidance to the light of faith, and their seats from the levels of Hell were exchanged for ascents from the levels of Paradise. The indefinite article in it is for glorification.

Surat Yunus 10:58

Say, "In the grace of God and in His mercy - in that let them rejoice. That is better than what they accumulate."

Tafsir al-Jalalayn

58 - (Say: By the grace of God) Islam **and by His mercy** the Qur'an **so in that** the grace and mercy (let them rejoice. It is better than what they accumulate) of the world with the letter ya and the letter ta.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad, to those who deny you and what was revealed to you from your Lord, **By the grace of God**, O people, with which He favored you, which is Islam, so He made it clear to you and called you to it, **and by His mercy**, with which He had mercy on you, so He sent it down to you, so He taught you what you did not know of His Book, and made you aware of the landmarks of your religion, which is the Qur'an, "So in that let them rejoice. It is better than what they accumulate," meaning: The Islam to which He called them, and the Qur'an that He sent down to them, are better than what they accumulate of the debris of this world, its money and its treasures.

A group of interpreters said something similar to what we said.

Who said that?

Ali bin Al-Hasan Al-Azdi told me, he said, Abu Muawiyah told us, on the authority of Al-Hajjaj, on the authority of Atiyah, on the authority of Abu Saeed Al-Khudri, regarding his statement: **Say, 'In the bounty of God and in His mercy - in that let them rejoice,'** he said: **In the bounty of God**, the Qur'an, **and in His mercy**, that He made you among His people.

Yahya bin Talha Al-Yarboui told me, he said, Fadil told us, on the authority of Mansour, on the authority of Hilal bin Yasaf: **Say, 'In the bounty of God and in His mercy - in that let them rejoice.'** He said: In Islam, which guided you, and in the Qur'an, which taught you.

Abu Hisham Al-Rafa'i told us, he said, Ibn Yaman told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Hilal bin Yasaf: **Say, 'By the grace of God and by His mercy,'** he said: By Islam and the Qur'an, "So in that let them rejoice. It is better than what they accumulate," of gold and silver.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Hilal bin Yasaf, regarding his statement: **Say, 'By the grace of God and by His mercy,'** he said: **The grace of God** is Islam, and **His mercy** is the Qur'an.

Ali bin Sahl told me, he said, Zaid told us, he said, Sufyan told us, on the authority of Mansour, on the authority of Hilal bin Yasaf, regarding his statement: **Say, 'By the grace of God and by His mercy,'** he said: Islam and the Qur'an.

Al-Muthanna told me, he said, Abu Naim and Qubaysah told us, they said, Sufyan told us, on the authority of Mansur, on the authority of Hilal bin Yasaf, the same.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansour, on the authority of Hilal, the same.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **Say, 'In the bounty of God and in His mercy - in that let them rejoice.'** As for His bounty, it is Islam, and as for His mercy, it is the Qur'an.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Hasan: "Say: By the grace of God and by His mercy," he said: His grace is Islam, and His mercy is the Qur'an.

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: **Say, 'By the grace of God and by His mercy,'** he said: the Qur'an.

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 by His mercy**, he said: the Qur'an.

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, regarding his statement: **It is better than what they accumulate**, he said: Money and other things.

Ali bin Dawud told us, Abu Saleh told us, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: "Say: By the grace of God and by His mercy," meaning: His grace is Islam, and His mercy is the Qur'an.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Hilal: **Say, 'In the bounty of God and in His mercy - in that let them rejoice.'** He said: In the Book of God and in Islam, **that is better than what they accumulate**.

Others said: Rather, **the virtue** is the Qur'an, and **mercy** is Islam.

Who said that?

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, his saying: "Say: By the grace of God and His mercy - in that let them rejoice. It is better than what they accumulate," he said: **By the grace of God**, the Qur'an, **and by His mercy**, when He made them among the people of the Qur'an.

Al-Muthanna told me, he said, Ishaq told us, he said, Ja'far bin 'Awn told us, he said, Hisham bin Sa'd told us, on the authority of Zayd bin Aslam, he said: **The**

Surat Yunus 10:58

Say, "In the grace of God and in His mercy - in that let them rejoice. That is better than what they accumulate."

grace of God is the Qur'an, and **His mercy** is Islam.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **Say, 'By the grace of God and by His mercy,'** he said: **By the grace of God**, the Qur'an, and **by His mercy**, Islam.

Yunus told me that Ibn Wahb told us that Ibn Zayd said about His statement: "Say: By the grace of God and by His mercy - in that let them rejoice," he said: My father used to say: His grace is the Qur'an, and His mercy is Islam.

There is a difference in the reading of his saying: **So let them rejoice in that**.

So the majority of the reciters of the regions read it: **So let them rejoice** with the letter *ya* "It is better than what they accumulate" with the letter *ya* also, according to the interpretation that we have interpreted, that it is report about the people of polytheism with God. He says: So let these polytheists rejoice with Islam and the Qur'an to which he called them, not with the money that they accumulate, for Islam and the Qur'an are better than the money that they accumulate. And likewise:

It was narrated on the authority of Abdul Wahhab bin Ata', on the authority of Harun, on the authority of Abu Al-Tayyah: "So let them rejoice in that. It is better than what they accumulate," meaning the infidels.

It was narrated on the authority of Abi bin Kaab regarding this matter:

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Aslam Al-Manqari, on the authority of Abdullah bin Abdul Rahman bin Abza, on the authority of Abi bin Ka'b: that he used to recite: "So in that let you rejoice. It is better than what you accumulate," with the letter *ta*'.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Al-Ajlal, on the authority of Abdullah bin Abdul Rahman bin Abza, on the authority of Abi bin Kaab, the same.

And likewise, Al-Hasan Al-Basri used to say: However, what was mentioned about him was that he used to read his statement: **It is better than what they collect**, with the letter *ya*, the first as a direct address, and the second as a report about the absent.

Abu Jaafar Al-Qari, as mentioned about him, used to read it similarly to Abu's reading, with both the letter *ta*' and the letter *'ta*'.

Abu Ja'far said: The correct reading in this regard is what the regions read, which is to read both letters together with a *ya*': **So let them rejoice, it is better than what they accumulate**, for two meanings:

One of them: the consensus of the argument from the recitation on it.

The second: It is correct in Arabic, as the Arabs hardly

ever command the addressee with the letter lam and the letter *ta*, but rather they command him and say: **Do and do not do**.

And then, I do not know of any of the Arabs who does not reject the command of the one addressed by the lam, and sees that it is a language that is not desired, except for al-Farra', who used to claim that the lam in the imperative is the structure for which it was created, whether you confront it or not, except that the Arabs deleted the lam from the verb of the one being confronted, due to the frequency of the command in their speech, especially as they deleted the *ta*' from the verb. He said: And you know that the jussive and the nasib only occur with the verb that begins with the *ya*', the *ta*', the nun, and the alif, so when the *ta*' was deleted, the lam was lost, and the alif was introduced in your saying: (*idrib*) and (*ifrah*), because the *fa*' is silent, so it was not right to start over with a silent letter, so they introduced a light alif with which to start, as he said: (*idrakū*) (al-A'raf 7:38) and (*ataqaltum*) (al-Tawbah 9:38).

This is what Al-Farraa' relied on, not for him. That is because if the Arabs had deleted the lam in the word *muwajih* and left it out, then no one else, when he speaks their language, has the right to include in it what is not from it, as long as he speaks in their language. If he did that, he would be outside their language. And the Book of God that He revealed to Muhammad is in their language, so no one has the right to recite it except in the most eloquent of their speech, even if some of that is known from the language of some of them, so how about what is not known from the language of a tribe or a tribe from it? It is only a claim that cannot be proven with evidence or validity.

Tafsir al-Qurtubi

God the Almighty said: "Say: By the grace of God and His mercy." Abu Saeed Al-Khudri and Ibn Abbas, may God be pleased with them, said: God's grace is the Qur'an, and His mercy is Islam. And it was also narrated from them: God's grace is the Qur'an, and His mercy is that He made you among its people. And from Al-Hasan, Ad-Dahhak, Mujahid, and Qatadah: God's grace is faith, and His mercy is the Qur'an, the opposite of the first statement. And it was said: other than this. **So in that let them rejoice** refers to the grace and mercy, and the Arabs use this for the singular, dual, and plural.

It was narrated on the authority of the Prophet, may God bless him and grant him peace, that he recited **So rejoice in that** with the letter *ta*, and this is the reading of Yazid ibn al-Qa'qa', Ya'qub, and others. In the hadith:

To take your ranks. Joy is a delight in the heart by realizing the beloved. Joy has been condemned in places, such as His saying: "Do not rejoice. Indeed, God does not love those who rejoice" (al-Qasas 28:76)

and His saying: **Indeed, it is a boastful joy** (Hud 11:10). But it is absolute. So if joy is restricted, it is not condemned, because of His saying: **Rejoicing in what God has given them of His bounty** (Al Imran 3:170). Here, the Most High said: **So in that let them rejoice** meaning in the Qur'an and Islam, so let them rejoice, so it is restricted. Harun said: And in the letter of Abi, **So in that, rejoice**. An-Nahhas said: The way of the command is to be with the lam so that it is accompanied by a decisive letter, just as there is a letter with the prohibition, except that they delete from the command to the addressee, sufficing with addressing him, and they may bring it according to the original, from it **So in that, let them rejoice**. "It is better than what they accumulate" meaning in this world. The general reading is with the letter *ya* in both verbs. It was narrated on the authority of Ibn Amir that he read *fa-li-fa-rahu* with the letter *ya* and *ya-jma'u* with the letter *ta*, addressing the disbelievers. It was narrated on the authority of Al-Hasan that he read with the letter *ta* in the first, and *ya-jma'u* with the letter *ya* in the opposite way. Abaan narrated on the authority of Anas that the Prophet, may God bless him and grant him peace, said:

Whoever God guides to Islam and teaches him the Qur'an, then complains of poverty, God will write poverty between his eyes until the Day he meets Him. Then he recited: "Say: 'In the bounty of God and in His mercy - in that let them rejoice. It is better than what they accumulate.'"

Tafsir Ibn Kathir

The Almighty says, thanking His creation for what He sent down from the Great Qur'an to His noble Messenger: **O mankind, there has come to you instruction from your Lord meaning a deterrent from indecencies and a healing for what is in the breasts** meaning from doubts and suspicions, which is the removal of what is in them of filth and impurity, and guidance and mercy, meaning that guidance and mercy from God the Almighty are obtained through it, and that is only for those who believe in it and believe in what is in it, like His Almighty saying: **And We send down from the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss** and His saying: **Say, 'It is for those who believe, guidance and healing'** and the verse, and His Almighty saying: **Say, 'In the bounty of God and in His mercy, so in that let them rejoice'** meaning in what came to them from God of guidance and the religion of truth, so let them rejoice, for it is the most appropriate thing for them to rejoice in. **It is better than what they accumulate** meaning from the debris of this world and what is in it of the perishable and inevitably fading flower, as Ibn Abi Hatim said in his interpretation of this. The verse, and he mentioned with his chain of transmission on the authority of Baqiyah bin Al-Walid on the authority of Safwan bin Amr, I heard Aifa bin Abdul Kila'i say: When the tax of Iraq was presented to Umar, may God be pleased with him, Umar and his freedman went out and Umar began to count the camels and they were more than that, so Umar began to say, **Praise be to God Almighty,**

and his freedman said, **By God, this is from the grace and mercy of God**. So Umar said, "You have lied, this is not what God Almighty says: 'Say, "By the grace of God and by His mercy,"' the verse, and this is what they agree upon. Al-Hafiz Abu Al-Qasim Al-Tabarani has transmitted it, so he narrated it on the authority of Abu Zur'ah Al-Dimashqi on the authority of Haywah bin Shuraih on the authority of Baqiyah, and he mentioned it.

Fath al-Qadir

Then the Messenger of God, may God bless him and grant him peace, ordered and made the address to him after his address to the people in general, so he said: 58- "Say: By the grace of God and by His mercy, so in that let them rejoice." What is meant by the grace of God, the Most High, is His favor upon His servants in the hereafter and the hereafter in a manner that cannot be encompassed by limitation, and mercy: His mercy to them. It was narrated from Ibn Abbas that he said: The grace of God is the Qur'an, and His mercy is Islam. It was narrated from Al-Hasan, Ad-Dahhak, Mujahid, and Qatadah that the grace of God is faith, and His mercy is the Qur'an. The first: to carry the grace and mercy in general, and what is in the Qur'an of them is included in that primarily, and the original statement is: Say: By the grace of God and by His mercy, so let them rejoice, then this verb was deleted because the second is indicated in His statement: **So in that let them rejoice** on it. It was said: The *fa* in this deleted verb is included in the answer to an implied condition as if it was said: If they rejoice in something, then let them specify the grace and mercy of God with the rejoicing. The repetition of the letter *ba* in *bi-rahmathu* indicates that each of the bounty and mercy is an independent cause of joy. Joy is the pleasure in the heart due to realizing what is desired. God, the Exalted, has condemned joy in several instances, such as His statement: "Do not rejoice. Indeed, God does not love those who rejoice." He has permitted it in His statement: **Rejoicing in what God has given them of His bounty**, and as in this verse. It is also possible for the letter *ba* in *bi-rahmathu* to be related to His statement: **It has come to you**, and the meaning is: A sermon has come to you with the bounty of God and His mercy, so with that: meaning, with its coming, let them rejoice. Yazid ibn al-Qa'qa' and Ya'qub read *fa-l-fa-r-hu* with the superscript, while the majority read it with the subscript. The pronoun in **huwa khayr** refers to what is mentioned of the bounty and mercy, or to the coming in the second way, or to the demonstrative pronoun in His statement: *fa-l-dhalik* and the meaning is: This is better for them than what they collect of the debris of this world. It has been read with the superscript *ta* in *ya-jma'un* in accordance with the reading with it in *wa-la-tafrahu*. It has been decided in Arabic that the imperative lam is deleted with addressing, except in a few languages where this reading came, and the majority read with the lower *thaa'* in *yajma'un* as they read in *falayfrah*. It was narrated on the authority of Ibn Amir that he read with the upper *thaa'* in *yajma'un* and the lower *thaa'* in *falayfrah*.

Al-Tabarani and Abu Al-Shaykh narrated on the authority of Abu Al-Ahwas who said: A man came to

Surat Yunus 10:58

Say, "In the grace of God and in His mercy - in that let them rejoice. That is better than what they accumulate."

Abdullah bin Masoud and said: My brother is complaining of stomach pain, so he prescribed wine for him. He said: Glory be to God! God has not placed a cure for any impurity. Rather, the cure is in the Qur'an and honey. They are a cure for what is in the chests and a cure for people. Abu Al-Shaykh narrated on the authority of Al-Hasan who said: God made the Qur'an a cure for what is in the chests, but He did not make it a cure for your diseases. Ibn Al-Mundhir and Ibn Mardawayh narrated on the authority of Abu Saeed Al-Khudri who said: A man came to the Prophet (peace and blessings of God be upon him) and said: I am complaining of my chest. He said: Recite the Qur'an, God says: It is a cure for what is in the chests. Al-Bayhaqi narrated in Shu'ab Al-Iman on the authority of Wathilah bin Al-Asqa' that a man complained to the Prophet (peace and blessings of God be upon him) about a sore throat. He said: You should recite the Qur'an and honey, for the Qur'an is a cure for what is in the chests, and honey is a cure for every disease. Abu Dawud, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Abu that he said: The Messenger of God (peace and blessings of God be upon him) taught me the recitation with the letter ta', meaning the upper ta'. Something similar to this has been narrated through other chains of transmission. Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Anas that he said: The Messenger of God (peace and blessings of God be upon him) said: "Say: 'By the grace of God and by His mercy,'" He said: **By the grace of God the Qur'an, and by His mercy that He made you among its people.** At-Tabarani narrated in Al-Awsat on the authority of Al-Bara' something similar to his statement. Sa'id bin Mansour, Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, and Al-Bayhaqi in Al-Shu'ab narrated something similar on the authority of Abu Sa'id Al-Khudri. Sa'id bin Mansour, Ibn Al-Mundhir, and Al-Bayhaqi narrated on the authority of Ibn Abbas regarding the verse: **By the Book of God and by Islam.** Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated on his authority: **His grace is Islam, and his mercy is the Qur'an.** Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi also narrated on his authority: **By the grace of God the Qur'an, and by His mercy that He made them among its people.** Similar narrations have been narrated on the authority of a group of the Tabi'un. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas that it is better than what they collect of money, crops, and livestock.

His adornment in the heart.

Khalid bin Maadan said: God's grace is Islam, and His mercy is the Sunnah.

It was said: God's grace is faith, and His mercy is Paradise.

So let them rejoice in that, meaning: let the believers rejoice that God has made them among His people. **It is better than what they accumulate**, meaning: what the disbelievers accumulate of money. It was said: both are reports about the disbelievers.

Abu Ja'far and Ibn `Amir read: *Falihrihu* with a ya', and *Tajammuun* with a ta', and Ya'qub read both of them with a ta', different from it, addressing the believers.

Tafsir al-Baidawi

58. "Say: By the grace of God and by His mercy" by sending down the Qur'an, and the *ba* is related to a verb that is explained by His saying: **So let them rejoice in that**. The demonstrative pronoun is like a pronoun, its meaning is by the grace of God and by His mercy, so let them take care or let them rejoice, so let them rejoice in that. The benefit of that repetition is to emphasize and clarify after the generality and to require that grace and mercy be specific to joy or to a verb indicated by **It has come to you**. That is an indication of its source, meaning, by its coming, let them rejoice, and the *fa* has the meaning of a condition, as if it was said: If they rejoice in something in them, then let them rejoice, or to connect with what preceded it, and to indicate that the coming of the book that combines these attributes requires joy and its repetition is for emphasis, like His saying:

And if you perish, then be sad

On the authority of Yaqub **let them rejoice** with the ta' according to the rejected original, and it has been narrated with a chain of transmission traceable to the Prophet, and it is supported by the fact that he read **let them rejoice**. **It is better than what they collect** of the debris of this world, for it is close to disappearing, and it is the pronoun for that. Ibn Amir read **let them rejoice** with the ta' meaning, in that let the believers rejoice, for it is better than what you collect, O you who are being addressed.

Tafsir al-Baghawi

58- The Almighty said: "Say: By the grace of God and His mercy." Mujahid and Qatada said: The grace of God is faith, and His mercy is the Qur'an.

Abu Saeed Al-Khudri said: God's grace and mercy is that He made us among its people.

Ibn Omar said: God's grace is Islam, and His mercy is

Surat Yunus 10:59

Say, **Have you considered what God has sent down to you of provision, then you have made of it lawful and unlawful?** Say, Has God permitted you, or do you invent lies about God?"

Tafsir al-Jalalayn

59 - (Say: Have you considered) tell me **what God has sent down** created **for you of provision, then you have made of it unlawful and lawful** such as the bahīrah, the sā'ibah, and the dead animal (Say: Has God permitted you) in that by making it lawful and unlawful? *Or* rather **do you invent a lie against God** you lie by attributing that to Him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet, may God bless him and grant him peace: *Say*, O Muhammad, to these polytheists, **Have you considered**, O people, **what God has sent down for you of provision**, meaning: what God created for you of provision and gave it to you, and that is what you eat of food, **and you made of it unlawful and lawful**, meaning: you made some of it lawful for yourselves, and made some of it unlawful for them, and that is like their unlawfulness of what they used to unlawful of their crops which they used to make for their idols, as God described them when He said: **And they assigned to God a share of what He created of crops and livestock, and said, 'This is for God,' according to their claim, and this is for our partners.** (Al-An'am: 136)

Among the livestock were those which they forbade by means of excessive slaughtering, letting it go, and the like, as we have presented previously in this book.

God says to His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad, **Has God permitted you to forbid what you have forbidden, or do you invent falsehoods against God?** That is, do you say falsehood and lie?

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, he said: The people of ignorance used to forbid things that God had permitted, such as clothing and other things. This is what God said: **Say, 'Have you considered what God has sent down to you of provision, but you made some of it lawful and some unlawful?'** This is what God revealed: **Say, 'Who has forbidden the adornment of God which He has produced for His servants?'** (al-A'raf 7:32).

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: **Say, 'Have you considered what God has sent down to you of provision, then you made...'** to his statement: **Or do you invent lies about God?** He said: They are the people of polytheism.

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, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, regarding his statement: **And you made of it lawful and unlawful**, he said: The crops and livestock. Ibn Jurayj said, Mujahid said: The lakes and the seeb.

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: **And you made of it what is forbidden and what is permissible**, he said: In the Bahirah and the Sa'ibah.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Say, 'Have you considered what God has sent down to you of provision, and you have made of it lawful and unlawful?'** The Verse, he says: Every provision that I have not forbidden, you have forbidden to yourselves of your women, your wealth, and your children. Has God given you permission to do what you have forbidden of that, or do you invent lies about God?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Say, 'Have you considered what God has sent down to you of provision, and you have made of it lawful and unlawful?'** So he recited until he reached: **Or do you invent lies about God?** And he recited: **And they say, 'What is in the bellies of these livestock is exclusively for our males and forbidden to our wives'** (Al-An'am 6:139), and he recited: **And they say, 'These are livestock and tillage that are forbidden.'** Until he reached: **They do not mention the name of God over them** (Al-An'am 6:138). So he said: This is His statement, He made provision for them, and they made of it lawful and unlawful, and they forbade some of it and made some of it lawful. And he recited: "Eight pairs of sheep, two of them, and two of the goats. Say: 'Is it the two males He has forbidden, or the two females, or what the wombs of the two females contain?'" That is, these two are forbidden to those who say, and are permissible to those who say, **Inform me with knowledge, if you should be truthful, or were you witnesses when God enjoined this upon you?** to the end of the verses, (al-An'am 6:142-144).

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman narrated to us, who said: I heard Ad-Dahhak say regarding His statement: "Say: Have you considered what God has sent down to you of provision, but you have made of it lawful and unlawful?" He is the one about whom God said: **And they have assigned to God a share of what He has created of crops and livestock** until His statement: **Evil is that which they judge** (Al-An'am: 136).

Surat Yunus 10:59

Say, "Have you considered what God has sent down to you of provision, then you have made of it lawful and unlawful? Say, "Has God permitted you, or do you invent lies about God?"

Tafsir al-Qurtubi

God Almighty says: "Say: Have you considered what God has sent down to you of provision, and you have made some of it lawful and some unlawful?"

There are two issues:

First: The Almighty said: **Say, Have you considered?** He is addressing the infidels of Mecca. **What God has sent down to you of provision** is in the accusative case with **Have you considered?** Al-Zajjaj said: It is in the accusative case with *Anzala*. And *Anzala* means created, as He said: **And He sent down for you from the livestock eight mates** (al-Zumar 39:6). **And He sent down iron, wherein is great force** (al-Hadid 57:25). It is permissible to express creation as *Inzala*, because what is on earth of provision is what comes down from the sky as rain. **Then you made of it lawful and unlawful** Mujahid said: It is what they ruled by prohibiting the bahirah, the sā'ibah, the wasīlah, and the Hām. Ad-Dahhak said: It is the statement of God the Almighty: **And they assigned to God a share of what He created of crops and livestock** (al-An'am 6:136). **Say, 'Has God permitted you?'** That is, to permit and prohibit. **Or against God?** "Umm" means rather. **You fabricate** is their saying that God commanded us to do it.

Second: He used this verse as evidence to deny analogy, and this is far-fetched, because analogy is the evidence of God Almighty, so the permissibility and prohibition are from God Almighty when there is evidence that God Almighty has established for the ruling. If he disagrees with the fact that analogy is the evidence of God Almighty, then he is departing from this purpose and returning to something else.

Tafsir Ibn Kathir

Ibn Abbas, Mujahid, Ad-Dahhak, Qatadah, Abdur-Rahman bin Zaid bin Aslam and others said: It was revealed as a denunciation of the polytheists regarding what they permitted and prohibited of the Baha'ir, Sawa'ib and Wasa'il, like the Almighty's saying: "And they assigned to God a share of what He created of crops and livestock" (Al-An'am 14:10). Imam Ahmad said: Muhammad bin Ja'far told us, Shu'bah told us on the authority of Abu Ishaq, I heard Abu Al-Ahwas, who is Awf bin Malik bin Nadlah, narrating on the authority of his father who said: I came to the Messenger of God, may God bless him and grant him peace, and I was in a shabby state. He said: "Do you have any money?" I said: "Yes." He said: "From what money?" He said: "From all money, from camels, slaves, horses and sheep." He said: "If God gives you money, let it be seen on you." He said: "Do your camels give birth with their ears intact, and you go to a razor and cut off their ears and say: **This is a Baha'ir**, and tear their skins and say: **This is a Sram** and forbid them to yourself and your family? He said: Yes. He said: **Then what God has given you is permissible for you**. God is stronger than your helper, and Moses, God is stronger than

your helper." And he mentioned the rest of the hadith.

Then he narrated it on the authority of Sufyan ibn Uyaynah on the authority of Abu al-Zahra' Amr ibn Amr on the authority of his uncle Abu al-Ahwas, and on the authority of Bahz ibn Asad on the authority of Hammad ibn Salamah on the authority of Abdul Malik ibn Umair on the authority of Abu al-Ahwas with it. This is a good hadith with a strong chain of transmission. God the Almighty has denounced those who forbade what God has permitted or permitted what He has forbidden merely on the basis of opinions and whims that have no basis or evidence for them. Then He threatened them for that on the Day of Resurrection, saying: **And what do those who invent lies about God think on the Day of Resurrection?** That is, what do they think He will do to them on the Day of Resurrection? And His statement: **Indeed, God is full of bounty to mankind**, Ibn Jarir said: In His not hastening their punishment in this world **I said** and it is possible that what is meant is that He is full of bounty to mankind in what He has permitted for them from what He has created of benefits in this world and He has not forbidden them except what is harmful to them in their world or religion. **But most of them are not grateful**, rather they forbid what God has bestowed upon them, and they make things difficult for themselves, making some permissible and some... Forbidden. This is what the polytheists have fallen into in what they have legislated for themselves, and the People of the Book have fallen into in what they have innovated in their religion.

Ibn Abi Hatim said in his interpretation of this verse: My father told us, Ahmad ibn Abi al-Hawari told us, Rabah told us, Abdullah ibn Sulayman told us, Musa ibn al-Sabah told us, regarding the words of God Almighty: **Indeed, God is full of bounty to mankind**, he said: When the Day of Resurrection comes, the people of God Almighty's guardianship will be brought and they will stand before God Almighty in three categories. He said: A man from the first category will be brought and He will say: My servant, what did you do? He will say: O Lord, You created Paradise, its trees, its fruits, its rivers, its hours, its delights, and what You have prepared for the people of Your obedience therein. So I stayed up all night and thirsted all day out of longing for it. He said: God the Almighty will say: My servant, you only worked this Paradise for Paradise, so enter it. And out of My favor to you, I have freed you from the Fire. And out of My favor to you, I am admitting you to My Paradise. So he and those with him will enter Paradise. He said: Then a man from the second category will be brought and My servant will say: Why did you work this? He will say: O Lord, You created a Fire and created its shackles, its blazing heat, its poisonous winds, and what You have prepared for Your enemies and those who disobey You in it. So I stayed up all night and was thirsty during the day out of fear of it. So My servant will say: I only did that out of fear of My Fire. So I have freed you from the Fire. And out of My favor to you, I am admitting you to My Paradise. So he and those with him will enter Paradise. Then a man from the third category will be brought and My servant will say: Why did you work this? He will say:

O Lord, out of love for You and longing for You, and by Your might, I stayed up all night and was thirsty during the day out of longing for You and love for You. Then the Blessed and Exalted says: My servant, you only did this out of love for Me and longing for Me. Then the Lord, may He be glorified and exalted, appears to him and says: Here I am, so look at Me. Then He says: It is from My favor upon you that I free you from the Fire, allow you into My Paradise, have My angels visit you, and greet you with My own peace. Then he and those with him enter Paradise.

Fath al-Qadir

God Almighty indicated in His saying: 59- "Say: Have you considered what God has sent down" etc. to another way other than what was mentioned above in proving prophethood, and the report of that is that you rule by permitting some and forbidding others, if it is merely out of desire and whim then it is abandoned by the agreement of rational people, Muslims and non-Muslims, and if it is because of your belief that it is God's rule regarding you and in what He has provided for you then you do not know that except by a way that leads to God, and there is no way by which the lawful is distinguished from the unlawful except through the messengers whom God sent to His servants, and the meaning of have you considered: inform me and *what* is in the accusative case of have you considered which includes the meaning of inform me. It was said: What is in the nominative case as a subject and its predicate is **Has God permitted you?** and say in His statement: **Say Has God permitted you?** is a repetition for emphasis and the link is omitted, and the subject and predicate are in the accusative case as you have seen, and the meaning is: Tell me what God has sent down to you of sustenance and you have made some of it forbidden and some of it permissible, has God permitted you to make it permissible and forbidden **or do you invent lies about God?** And in both ways, so from it is forbidden for partiality, and the estimate is: so you have made some of it forbidden and made some of it permissible, and that is as they used to do with livestock according to what was previously narrated about them in the Noble Book, and the meaning of sending down sustenance is that the rain descends from above, and likewise the matter is decided in the sustenance of the servants in the sky according to what has been established in the Preserved Tablet from His mention, glory be to Him, of everything in it. It was narrated on the authority of Al-Zajaj that what is in the accusative case is an-Nazal, and an-Nazal means created, as he said: **And We sent down for you eight pairs of livestock and And We sent down iron, wherein is great force.** According to this statement and the first statement, his statement: "Say: Has God given you permission?" is a new sentence. It was said: It is permissible for the hamza in **Has God given you permission?** to be for denial, and the am is disconnected meaning: Rather, do you fabricate against God? The manifestation of the noble name and its presentation before the verb is to indicate the complete fabrication. In this noble verse there is what will deafen the ears of those who issue fatwas to the servants of God regarding His law, regarding what is permissible and what is forbidden, permissible and what is not, even though they are imitators who do not

understand the proofs of God, nor do they understand them nor know what they are, and the extent of their knowledge is the narration of the words of a speaker from this nation whom they imitated in their religion, and they made him an independent legislator. Whatever he acted upon from the Book and the Sunnah is what is acted upon by them, and whatever he did not reach or reached but did not understand it properly, or he understood it and erred in his ijtihad and preference, then it is considered abrogated according to them and its ruling is lifted from the servants, even though the one they imitated worships this law as they worship it and is ruled by its rulings as they are ruled by it, and he exerted his opinion and did what was required of him, and he won two rewards with the right and one reward with the wrong, but the matter is in their making his opinion in which he erred an independent law and an evidence to be acted upon, and they made a clear mistake in this. They made a grave mistake, because the permission granted to the mujtahid to use his own opinion is for him alone, and no one among the people of Islam whose words are respected says that it is permissible for others to act upon it by imitating and following his example. What the imitators have brought in order to establish this falsehood is from idle ignorance. O God, just as You have provided us with knowledge by which we can distinguish between truth and falsehood, provide us with fairness by which we can attain what is true with You, O Giver of goodness.

Tafsir al-Baghawi

59- *Say* O Muhammad to the infidels of Mecca, **Have you seen what God has sent down to you of provision?** He expressed creation by sending down, because what is on earth is good, and what was sent down from the sky of provision, of crops and udders, **and you made of it unlawful and lawful**, is what they made unlawful of crops and livestock such as the bahirah, the sa'ibah, the wasilah, and the Ham. Ad-Dahhak said: It is the saying of God the Most High: **And they have assigned to God a share of what He created of crops and livestock Al-An'am 6:136.** "Say: Has God permitted you," in this prohibition and permission, *or* rather, **do you invent a lie against God**, which is their saying: **And God has commanded us to do it.**

Tafsir al-Baidawi

59. "Say, 'Have you seen what God has sent down to you of provision?' He made provision a place because it is predestined in the sky and obtained through causes including it. What is in the accusative case with "sent down **or** have you seen" means tell me, and it indicates that what is meant by it is what is permissible. Therefore, He rebuked the partiality and said, "So you made of it forbidden and permissible." Like: "These are livestock and crops of stone. **[And when the Almighty said]** What is in the bellies of these livestock is exclusively for our males and forbidden to our wives. **Say**, Has God permitted you?" in the prohibition and permissibility, so you say that by His ruling. "Or do you

Surat Yunus 10:59

Say, "Have you considered what God has sent down to you of provision, then you have made of it lawful and unlawful? Say, "Has God permitted you, or do you invent lies about God?"

invent a lie against God? **in attributing that to Him? It is permissible for the detailed particle to be connected to** have you seen **and** say **is repeated for emphasis and for the question to be for denial, and** or" is disconnected and the meaning of the hamza in it is confirmation of their invention of God.

Surat Yunus 10:60

And what will those who invent falsehood against God think on the Day of Resurrection? Indeed, God is full of bounty to mankind, but most of them are not grateful.

Tafsir al-Jalalayn

60 - **And what do those who invent falsehood about God think** what do they think about Him **on the Day of Resurrection** do they think that He will not punish them? No. **Indeed, God is full of bounty to mankind** by granting them respite and bestowing favors upon them **but most of them are not grateful**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: What do these people who fabricate lies against God, adding to them the prohibition of what He did not prohibit for them of provisions and sustenance which God made for them as food, think that God will deal with them on the Day of Resurrection because of their lies and slander against Him? Do they think that He will pardon them and forgive them? No, rather He will burn them in a blazing fire wherein they will abide forever. **Indeed, God is full of bounty to mankind**, meaning that God is full of bounty to His creation, by not hastening to punish those who fabricated lies against Him in this world, and by giving them respite until it comes to Him on the Day of Resurrection. **But most of them are not grateful**, meaning that most people do not thank Him for His bounty to them with this and other blessings of His.

Tafsir al-Qurtubi

The Almighty said: **And what do those who invent lies about God think on the Day of Resurrection?** Day is an adverbial phrase, or a presumption, like **what do you think, Zayd?** The meaning is: Do they think that God will not hold them accountable for it? **Indeed, God is full of bounty to mankind.** That is, in delay and respite. It was said: He meant the people of Mecca when He placed them in a secure sanctuary. **But most of them**, meaning the disbelievers, **do not thank** God for His blessings or for delaying the punishment from them. It was said: They do not thank, they do not believe in the Oneness of God.

Tafsir Ibn Kathir

Ibn Abbas, Mujahid, Ad-Dahhak, Qatadah, Abdur-Rahman bin Zaid bin Aslam and others said: It was revealed as a denunciation of the polytheists regarding what they permitted and prohibited of the Baha'ir, Sawa'ib and Wasa'il, like the Almighty's saying: **And they assigned to God a share of what He created**

of crops and livestock (Al-An'am 14:10). Imam Ahmad said: Muhammad bin Ja'far told us, Shu'bah told us on the authority of Abu Ishaq, I heard Abu Al-Ahwas, who is Awf bin Malik bin Nadlah, narrating on the authority of his father who said: I came to the Messenger of God, may God bless him and grant him peace, and I was in a shabby state. He said: **Do you have any money?** I said: Yes. He said: **From what money?** He said: **From all money, from camels, slaves, horses and sheep.** He said: **If God gives you money, let it be seen on you.** He said: "Do your camels give birth with their ears intact, and you go to a razor and cut off their ears and say: "This is a Baha'ir," and tear their skins and say: "This is a Sram" and forbid them to yourself and your family? He said: "Yes." He said: "Then what God has given you is permissible for you." God is stronger than your helper, and Moses, God is stronger than your helper." And he mentioned the rest of the hadith.

Then he narrated it on the authority of Sufyan ibn Uyaynah on the authority of Abu al-Zahra' Amr ibn Amr on the authority of his uncle Abu al-Ahwas, and on the authority of Bahz ibn Asad on the authority of Hammad ibn Salamah on the authority of Abdul Malik ibn Umair on the authority of Abu al-Ahwas with it. This is a good hadith with a strong chain of transmission. God the Almighty has denounced those who forbade what God has permitted or permitted what He has forbidden merely on the basis of opinions and whims that have no basis or evidence for them. Then He threatened them for that on the Day of Resurrection, saying: **And what do those who invent lies about God think on the Day of Resurrection?** That is, what do they think He will do to them on the Day of Resurrection? And His statement: **Indeed, God is full of bounty to mankind**, Ibn Jarir said: In His not hastening their punishment in this world **I said** and it is possible that what is meant is that He is full of bounty to mankind in what He has permitted for them from what He has created of benefits in this world and He has not forbidden them except what is harmful to them in their world or religion. **But most of them are not grateful**, rather they forbid what God has bestowed upon them, and they make things difficult for themselves, making some permissible and some... Forbidden. This is what the polytheists have fallen into in what they have legislated for themselves, and the People of the Book have fallen into in what they have innovated in their religion.

Ibn Abi Hatim said in his interpretation of this verse: My father told us, Ahmad ibn Abi al-Hawari told us, Rabah told us, Abdullah ibn Sulayman told us, Musa ibn al-Sabah told us, regarding the words of God Almighty: **Indeed, God is full of bounty to mankind**, he said: When the Day of Resurrection comes, the people of God Almighty's guardianship will be brought and they will stand before God Almighty in three categories. He said: A man from the first category will be brought and He will say: My servant, what did you do? He will say: O Lord, You created Paradise, its trees, its fruits, its rivers, its hours, its delights, and what You have prepared for the people of Your obedience therein. So I stayed up all night and thirsted all day out of longing for it. He said: God the Almighty will say: My servant, you only worked this Paradise for Paradise, so enter it. And out of My favor to you, I have freed you from the Fire. And out of My favor to you, I am admitting you to My Paradise. So he and those with him will enter

Surat Yunus 10:60

And what will those who invent falsehood against God think on the Day of Resurrection? Indeed, God is full of bounty to mankind, but most of them are not grateful.

Paradise. He said: Then a man from the second category will be brought and My servant will say: Why did you work this? He will say: O Lord, You created a Fire and created its shackles, its blazing heat, its poisonous winds, and what You have prepared for Your enemies and those who disobey You in it. So I stayed up all night and was thirsty during the day out of fear of it. So My servant will say: I only did that out of fear of My Fire. So I have freed you from the Fire. And out of My favor to you, I am admitting you to My Paradise. So he and those with him will enter Paradise. Then a man from the third category will be brought and My servant will say: Why did you work this? He will say: O Lord, out of love for You and longing for You, and by Your might, I stayed up all night and was thirsty during the day out of longing for You and love for You. Then the Blessed and Exalted says: My servant, you only did this out of love for Me and longing for Me. Then the Lord, may He be glorified and exalted, appears to him and says: Here I am, so look at Me. Then He says: It is from My favor upon you that I free you from the Fire, allow you into My Paradise, have My angels visit you, and greet you with My own peace. Then he and those with him enter Paradise.

and it is indicated by the fact that it was read in the past tense because it is happening. And in the vagueness of the threat is a great threat. "Indeed, God is full of grace to mankind," as He bestowed upon them reason and guided them by sending messengers and revealing books. "But most of them are not grateful" for this blessing.

Fath al-Qadir

Then he said: 60- "And what do those who invent lies about God think about the Day of Resurrection?" That is, what do they think about this Day, and what will be done to them on it? This interrogative sentence that includes the greatness of the threat to them is not included in the statement that God ordered His Messenger, may God bless him and grant him peace, to say to them, but rather it is a beginning that is brought to explain what will befall them of God's punishment, and the Day of Resurrection is accusative by the assumption, and the lie is mentioned after the invention, although the invention can only be a lie for greater emphasis. And Isa bin Omar read and what he thought as a verb "Indeed, God is full of bounty to mankind **He bestows upon them various kinds of blessings in this world and the hereafter** but most of them do not thank **God for His blessings that reach them from Him, glory be to Him, at all times, and a funny story.**"

Tafsir al-Baghawi

60- And what will those who invent lies against God think on the Day of Resurrection? **Do they think that God will not hold them accountable for it or punish them for it?** Indeed, God is full of bounty to mankind, but most of them are not grateful."

Tafsir al-Baidawi

60. "And what do those who invent falsehood against God think? **What do they think?** On the Day of Resurrection?" Do they think that they will not be punished for it? It is in the accusative case of thinking,

Surat Yunus 10:61

And you are not engaged in any business, nor do you recite from it any part of the Qur'an, nor do you do any deed, but We are witnesses over you when you are engaged in it. And not an atom's weight is hidden from your Lord, on the earth or in the heaven, nor anything smaller than that or greater, but it is in a clear Book.

Tafsir al-Jalalayn

61 - **And you are not** O Muhammad **in any matter** a matter **nor do you recite from it** that is, from the matter or God **of the Qur'an** that He revealed to you **nor do you do** he addressed him and his nation **any deed but We are witnesses over you** watchers **when you are in it** that is, the deed **and not (is hidden** from your Lord even the weight) the weight of **an atom** the smallest ant **in the earth or in the heaven or anything smaller than that or larger but that it is in a clear book** clear, which is the Preserved Tablet.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And you are not**, O Muhammad, **in any affair**, meaning: in any action, **nor do you recite from it any Qur'an**, meaning: what you recite from the Book of God from the Qur'an, **nor do you do any deed**, meaning: and you do not do any good or evil from your life, O people, **except that We are witnesses over you**, meaning: except that We are witnesses to your actions and affairs, as you do them and take action in them.

In a similar manner to what we said about this, the statement was narrated on the authority of Ibn Abbas and a group.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **When you are pouring into it**, he said: When you are doing.

Others said: The meaning of this is that you spread lies in the Qur'an.

Who said that?

It was narrated on the authority of Al-Musayyab bin Sharik, on the authority of Abu Rawq, on the authority of Al-Dahhak: **When you spread lies in the Qur'an**, meaning: you spread lies in the Qur'an.

Others said that the meaning of this is: when you are overflowing with truth.

Who said 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: **When you are pouring forth therein**, in the truth, whatever it was.

... He said, Ishaq told us, Abdullah told us, on the authority of Warqa', 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, the same.

Abu Ja'far said: We chose the statement that we chose about it because the Most High informed us that His servants do not do a deed except that He witnesses it, then He connected that with His statement: **When you are pouring into it**, so it was known that His statement: **When you are pouring into it**, is only a report from Him about the time of the work of the workers, that it has a witness, not about the time of the Prophet's recitation of the Qur'an, because if that were a report about His witnessing the time of the people pouring into the Qur'an, then the reading with the letter ya' would be: **(When you are pouring into it)**, a report from Him about those who deny it.

If someone says: This is not report about the deniers, but rather it is an address to the Prophet, may God bless him and grant him peace, that he witnessed him when he recited the Qur'an.

If that were the case, the revelation would have been: **When you pour it out**, because the Prophet, may God bless him and grant him peace, is one, not a group, as He said: **And whatever you recite of the Qur'an**, so He singled him out in the address, but that is in his beginning his address to him, may God bless him and grant him peace, in the individual, then his returning to directing the address to the group, similar to his saying: **O Prophet, when you divorce women** (al-Talaq 65:1), and that is because in his saying: **When you divorce women**, there is clear evidence that he directed the address to the group of Muslims with the Prophet, may God bless him and grant him peace, with a group of people other than him, because he began his address, then directed the address to the group of people and the Prophet, may God bless him and grant him peace, was among them.

And the report that none of His servants does a deed except that He witnesses it, counts it and knows it, as He said: **And nothing is hidden from your Lord**, O Muhammad, the work of His creation, and the knowledge of anything does not escape Him, whether it is on earth or in heaven.

Its origin is from **(the man's absence from his family in his livestock)**, which means his absence from them in it. It is said from it: **(the man was absent from his family, he is absent and absent)**.

Two eloquent languages, each of which was read by a group of reciters, and whichever of them the reciter recites, he is correct, because their meanings are the same, and they are widespread in the language of the Arabs. However, I tend towards the damma in it, because it is more common among the famous reciters.

His saying: **From the weight of an atom**, means: from the weight of a small ant.

Surat Yunus 10:61

And you are not engaged in any business, nor do you recite from it any part of the Qur'an, nor do you do any deed, but We are witnesses over you when you are engaged in it. And not an atom's weight is hidden from your Lord, on the earth or in the heaven, nor anything smaller than that or greater, but it is in a clear Book.

It is said about the Arabs: **(Take this, for it is a mithqal lighter than that)**, meaning: lighter in weight.

The word *atom* is one: *dhar*, and *dhar* is the small ant.

Abu Ja'far said: This is report that nothing is hidden from Him, glory be to Him, the smallest of things, even if they are extremely light in weight, and their amounts and their extent, nor is the largest of them, even if they are great and heavy in weight, and their extent. God Almighty says to His creation: Let your work, O people, be in that which pleases your Lord, for We are witnesses to your deeds, nothing of them is hidden from Us, and We are their recorders and rewarders.

The readings differed in the reading of his saying: **nor smaller than that nor larger**.

The majority of readers read it with the opening of the *ra* of *asghar* and *akbar*, on the basis that its meaning is lowering, in apposition to *asghar* for *atoms*, and *akbar* for *asghar*; then their *ra* was opened, because they do not run.

Some of the Kufians read it as: **(nor smaller than that nor greater)**, in the nominative case, in apposition to the meaning of **(the weight)**, because its meaning is the nominative case. This is because if (*min*) were dropped from the speech, **(the weight)** would be raised, and the speech would then be: **(And nothing is hidden from your Lord, even the weight of an atom, nor smaller than the weight of an atom, nor greater)**, and this is similar to His statement: **Who is a creator other than God and other than God** (Fatir 35:3).

Abu Ja'far said: The more correct of the two readings in this regard is the reading of the one who reads with the fat-ha, in the manner of lowering and returning to the atom, because that is the reading of the people of the regions, and the common people of the reading are upon it, and it is more correct in Arabic in terms of its articulation, even though the other has a well-known aspect.

And His statement: **Except in a clear Book**, meaning: And all of that is only in a Book with God, *clear*, about the truth of God's report for whoever looks into it, that nothing was or will be except that God, may His praise be glorified, has counted it in it, and that nothing of His creation is hidden from God, wherever it may be, from His heavens and His earth.

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And it does not escape**, meaning: it does not disappear from Him.

Muhammad bin Amara told me, he said, Abdullah told us, he said, Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas: **And nothing is hidden from your Lord**, he said: What is absent from Him.

Tafsir al-Qurtubi

God the Almighty says: **And you are not engaged in any affair** Ma is for denial, meaning you are not engaged in any affair, meaning in worship or other than that, except that the Lord is aware of you. The affair is the matter, and the plural is affairs. Al-Akhfash said: The Arabs say Ma shana shana, meaning you did not do his work. **And you do not recite from it any Qur'an** Al-Farra' and Al-Zajaj said: The ha' in minhu refers to the affair, meaning that an affair occurs and the Qur'an is recited for it, so he knows how to rule it, or the Qur'an is revealed for it and it is recited.

Al-Tabari said: Minhu means from the Book of God the Almighty. **Of the Qur'an** is repeated for emphasis, like His saying: **Indeed, I am God** (al-Qasas 28:30). **And you do not do any work** is addressing the Prophet, may God bless him and grant him peace, and the nation. His saying: **And you are not engaged in any affair** is addressing him, and what is meant is him and his nation, and it may be addressing the Messenger, and what is meant is him and his followers. It was said that what is meant is the infidels of Quraysh. **Except that We were witnesses over you** meaning, we know it. Similar to it is **There is no secret conversation between three but that He is the fourth of them** (Al-Mujadilah: 7). As you indulge in it, meaning you engage in it, and the *ha* refers back to the action. It is said: So-and-so indulged in talk and action if he was immersed in it. Al-Ra'i said:

Then they poured out, after their repression, a jug of water from the valleys, when they were pasturing a field.

Ibn Abbas: You overflow in it, you do it. Al-Akhfash: You speak. Ibn Zayd: You engage in conversation. Ibn Kaysan: You spread the saying. Ad-Dahhak said: The ha' refers back to the Qur'an, meaning: When you spread lies in the Qur'an. **And your Lord does not hide from you**. Ibn Abbas said: It disappears. Abu Rawq said: It is distant. Ibn Kaysan said: It goes. Al-Kisa'i read ya'zub with a kasra on the zay wherever it occurs, and the rest read it with a damma, and they are two eloquent languages, like ya'rsh and ya'rsh. **From mithqal** is from a connection, meaning and your Lord does not hide from you the mithqal of a **dhartha**, meaning the weight of a dhartha, meaning a small red ant, and it was mentioned before in An-Nisa. **On the earth nor in the heaven nor smaller than that nor larger** is in apposition to the word mithqal, or if you wish, to dhartha. Ya'qub and Hamzah read it with a dhammah on the ra' in both of them in apposition to the position of mithqal because *from* is redundant for emphasis. Az-Zajaj said: It is permissible to raise the ra' in the beginning. And its predicate is **except in a clear book** meaning the Preserved Tablet with God's knowledge of it. Al-Jurjani said: *Except* has the meaning of the conjunction *and*, meaning it is in a clear book, like the

Almighty's saying: **Indeed, no messengers fear in My presence * Except for he who does wrong** (al-Naml 27:10-11) meaning and he who does wrong. And His saying: **So that mankind will have no argument against you, except for those who do wrong among them** (al-Baqarah 2:150) meaning and those who do wrong among them, so except has the meaning of the conjunction *and*, and He is implied after it, like His saying: **And say, 'Forgive us'** (al-Baqarah 2:58) meaning it is a forgiveness. And His saying: **And do not say, 'Three'** (An-Nisa': 171) meaning they are three. Similar to what we are discussing is: "And not a leaf falls but He knows it. And no grain is there in the darknesses of the earth and no moist or dry thing but that it is in a clear book" (al-An'am 6:59) and it is in a clear book.

Tafsir Ibn Kathir

The Almighty informs His Prophet, may God bless him and grant him peace, that He knows all his conditions and the conditions of his nation and all creation at every hour, moment and instant, and that nothing escapes His knowledge and sight, in the heavens or on the earth, nor anything smaller or larger than it, except in a clear book, as He says: "And with Him are the keys of the unseen, none knows them but He. And He knows what is on the land and the sea. Not a leaf falls but that He knows it. And there is no grain within the darknesses of the earth and no moist or dry thing but that it is in a clear book." So the Almighty informed that He knows the movement of trees and other inanimate objects, as well as the wandering animals, in His statement: **And there is no creature on earth or bird that flies with its wings except that they are communities like you 3:10.** And the Almighty said: **And there is no creature on earth but that upon God is its provision 3:10.** If this is His knowledge of the movements of these things, then how is His knowledge of the movements of those who are charged with worship, as the Almighty said: "And put your trust in the Almighty, the Merciful * Who sees you when you stand * And your turning over in Prostrators. That is why God Almighty said: "And you are not engaged in any affair, nor do you recite from it any Qur'an, nor do you do any deed, but We are witnesses over you when you are engaged in it." That is, when you undertake that thing, We are watching you, seeing you, and hearing you. That is why the Prophet, may God bless him and grant him peace, said when Gabriel asked him about ihsan, **That you worship God as if you see Him, and if you do not see Him, then He sees you.**

Fath al-Qadir

His saying: 61- **And what you are doing** is addressed to the Messenger of God, may God bless him and grant him peace, and *ma* is a negative particle. **The matter** means the matter in the sense of intention, and its root is the hamza, and its plural is *shu'un*. Al-Akhfash said: The Arabs say: **Ma shana shahu** meaning **what you did** "and what you recite from it of the Qur'an". Al-Farra' and Al-Zajaj said: The pronoun in "from it" refers to the matter, and the preposition and

noun are an attribute of a deleted source: meaning a recitation that occurred from him, since the recitation of the Qur'an is one of the greatest matters of the Prophet, may God bless him and grant him peace, and the meaning is: that he recites for the sake of the matter that the Qur'an occurred in order to know how it is ruled, or he recites the Qur'an that was revealed in that matter. Ibn Jarir al-Tabari said: The pronoun in *minhu* refers to the Book: that is, what is from the Book of God from the Qur'an, and he repeated it to magnify it like his saying: **Indeed, I am God.** The address in **and you do not do any work** is to the Messenger of God and the nation, and it was said that the address was to the infidels of Quraysh **except that We are witnesses over you** an exception emptied of the most general conditions for those addressed: that is, witnesses over you with His work from you, and the pronoun in *fihi* from his saying: **you are pouring into it** refers to the work, it is said: so-and-so poured into the talk and the work: if he rushed into it. Ad-Dahhak said: The pronoun in *fihi* refers to the Qur'an, and the meaning is: when you spread lies in the Qur'an. His saying: **And not an atom's weight is hidden from your Lord on earth or in heaven.** Al-Kisa'i read *ya'zib* with a kasra on the *zay*, and the rest read it with a damma, and they are two eloquent languages, and the meaning of *ya'zib* is: disappears, and it was said: is distant. Ibn Kaysan said: It goes, and these meanings are close, and the *min* in **min mithqal** is redundant for emphasis: that is, and nothing is hidden from your Lord, the weight of an atom: that is, a red ant. And He used the earth and the sky as an expression, although nothing is hidden from Him, glory be to Him, neither in them nor in what is outside of them, because people do not see anything other than them and what is in them of creation. And He mentioned the earth before the sky because it is the place of stability of the world, so they see what is in it of proximity. And the *waw* in **nor smaller than that nor larger** is for conjunction with the word *mithqal*, and they are in the accusative case because they are impossible, and it is possible that the conjunction is with *atom*, and it was said: Their in the accusative case is with *la* which negates the genus, and the *waw* is for resumption, and *min* is related to **what is hidden**, and the predicate of *la* is **except in a book**, and the meaning is: and there is nothing smaller than the weight of an atom nor larger than it except that it is in a clear book, so how can it be hidden from Him? Yaqub and Hamzah read with the nominative case of asghar and akbar, and the reason for that is that it is conjoined with the place of *mithqal*, and its place is the nominative case. A problem has been brought up regarding the explanation of the accusative and nominative cases in conjunction with the word *mithqal* and its place, or with the word *atom*, which is that the interpretation of the verse becomes: Nothing is hidden from Him on earth or in heaven except in a book, and it necessitates that that thing which is in the book be outside the knowledge of God, which is impossible. The response to this problem has been made by saying that created things are of two types: a type that God brought into existence from the beginning without an intermediary, such as the creation of the angels, the heavens, and the earth, and another type that He brought into existence through the first type of the events of the world of creation and corruption. There is no doubt that this second type is

Surat Yunus 10:61

And you are not engaged in any business, nor do you recite from it any part of the Qur'an, nor do you do any deed, but We are witnesses over you when you are engaged in it. And not an atom's weight is hidden from your Lord, on the earth or in the heaven, nor anything smaller than that or greater, but it is in a clear Book.

far from the level of the first type in the chain of causality, so what is meant by the verse is that nothing is far from the level of His existence, glory be to Him, on earth or in heaven except that it is in a clear book in which He established the image of that information, and the purpose is to respond to those who claim that He is not knowledgeable of the particulars. It has also been made clear that the exception is disjunctive: that is, but it is in a clear book. Abu Ali al-Jurjani mentioned that illa has the meaning of waw, and that the speech was completed when he said: **nor greater** then the beginning occurred with his saying: **except in a clear book** meaning it is also in a clear book. The Arabs may put illa in place of waw, and from this is the saying of God the Almighty: **Indeed, no messengers fear in My presence * Except for he who wrongs** meaning and he who wrongs, and his saying: **So that mankind will have no argument against you except for those who do wrong** meaning and those who do wrong, and it was estimated that it is after waw that came illa with its meaning as in his saying: **And say, 'Forgive me'** meaning it is a forgiveness, and similarly **And do not say three** "And not a leaf falls but that He knows it. And no grain is there in the darknesses of the earth and no moist or dry thing but is in a clear book." Al-Zajaj said: The nominative is for the beginning in the reading of those who read in the nominative, and its predicate is **except in a book** and the author of al-Kashshaf chose it, and he chose in the accusative reading that the majority read it that they are accusative with la to negate the genus, and the conjunction was problematic in a manner similar to what we have presented.

Tafsir al-Baghawi

61- The Almighty said: **And you are not.** O Muhammad, **in a matter**, a deed, and the plural is affairs, **and what you recite from it**, from God, **of the Qur'an**, revealed, and it was said: from it, meaning from the matter of the Qur'an, revealed about it, then He addressed him and his nation and said: **And you do not do any deed except that We are witnesses over you when you are involved in it**, meaning: you enter and engage in it, the ha' refers to the deed, and the addition: entering into the deed. Ibn al-Anbari said: you rush into it. It was said: you multiply in it.

Addition: Pay a lot.

"And nothing is hidden from your Lord", is absent from your Lord. Al-Kisa'i read "ya'zib" with a kasra on the zay, and the others read it with a damma, and these are two dialects. "From the weight of a dart", meaning: the weight of an atom, and "from" is a relative clause, and the dart is: the small red ant. "On the earth nor in the heaven nor smaller than that", meaning: from the dart, "nor greater" Hamza and Ya'qub read: with the ra' raised in both of them, in apposition to the position of the dart before the entry of "from", and the others read:

with the nasb, intending the kasra, in apposition to the dart in the kasra. "Except in a clear book", which is the Preserved Tablet.

Tafsir al-Baidawi

61. "And you are not in a matter **nor are you in an affair, and its origin is the hamza from the word shanata meaning its intention, and the pronoun in** and what you recite from it **is for him because the recitation of the Qur'an is most of the Messenger's concern, or because the reading is for a matter, so the estimate is for its sake and the object of** you recite from the Qur'an, **on the basis that from is partial or additional to emphasize the negation or for the Qur'an**", and its implication before the mention and then its clarification is to glorify it or for God. "And you do not do from the work" is a generalization of the address after specifying it to the one who is their leader, and for this reason it was mentioned where it specified what is in it is grandeur and mentioned where it was generalized to include the great and the insignificant. "Except that We are witnesses over you" watching over it. "When you overflow therein you plunge into it and rush. And what is hidden from your Lord" is not far from Him nor is it absent from His knowledge, and Al-Kisa'i read with a kasra on the zay here and in *Saba*. "From the weight of an atom" the weight of a small ant or dust. **In the earth nor in the heaven** meaning in existence nor possibility, for the common people do not know of anything possible other than them, neither in them nor related to them. The earth is presented first because the speech is about the state of its people and the purpose of it is to prove His comprehensive knowledge of it. **And neither smaller nor greater than that except in a clear book** is a statement in its own right confirming what came before it. *La* is a negative and *smaller* is its name and **in a book** is its predicate. Hamza and Ya'qub read the nominative case as the subject and predicate. Whoever conjoins the word **the weight of an atom** and makes the fat-ha instead of the kasra due to the impossibility of inflection or in its place with the preposition makes the exception disconnected. What is meant by the book is the Preserved Tablet.

Surat Yunus 10:62

Unquestionably, for the allies of God there is no fear concerning them, nor shall they grieve.

Tafsir al-Jalalayn

62 - **Indeed, the allies of God will have no fear, nor will they grieve** in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Except that the supporters of God will have no fear in the Hereafter from God's punishment, because God was pleased with them and made them safe from His punishment, nor will they grieve over what they missed of this world.

And *al-Awliya* is the plural of *wali*, which means supporter, and we have explained that with its evidence.

The interpreters differed about who deserves this name.

Some of them said: They are a people whom God remembers when they are seen, because of their good and humble characteristics.

Who said that?

Abu Kuraib and Ibn Wakee' told us, they said: Ibn Yaman told us, he said: Ibn Abi Laila told us, on the authority of Al-Hakam, on the authority of Muqsim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Behold, the allies of God have nothing to fear, nor shall they grieve**, he said: Those whom God is remembered for seeing.

Abu Kuraib and Abu Hisham told us, they said: Ibn Yaman told us, on the authority of Ash'ath ibn Ishaq, on the authority of Ja'far ibn Abi al-Mughira, on the authority of Sa'id ibn Jubayr, on the authority of the Prophet, may God bless him and grant him peace, the same.

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Al-Ala' bin Al-Musayyab, on the authority of Abu Al-Dhaha, the same.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Al-Ala' bin Al-Musayyab, on the authority of his father: **Behold, the friends of God have nothing to fear, nor shall they grieve**. He said: Those whom God is remembered for seeing.

... He said, Ibn Mahdi and Ubayd God told us, on the authority of Sufyan, on the authority of Al-Ala' bin Al-Musayyab, on the authority of Abu Al-Dhaha, who said: I heard him say about this verse: **Behold, for the allies of God there is no fear concerning them, nor shall they grieve**. He said: Among the people are keys,

when they see God, they are remembered for seeing them.

... He said, my father told us, on the authority of Misa'ar, on the authority of Sahl Abi al-Asad, on the authority of Sa'id ibn Jubayr, who said: "The Messenger of God, may God bless him and grant him peace, was asked about 'the friends of God,' and he said: 'Those who, when they are seen, remember God.'"

... He said, Zaid bin Habbab told us, on the authority of Sufyan, on the authority of Habib bin Abi Thabit, on the authority of Abi Wa'il, on the authority of Abdullah: **Behold, the friends of God have nothing to fear, nor shall they grieve**. He said: Those who, when they see, God is remembered for seeing them.

... He said, Abu Yazid al-Razi told us, on the authority of Yaqub, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, on the authority of the Prophet, may God bless him and grant him peace, who said: **They are those who, when they see God mentioned**.

Al-Qasim told us, Al-Hussein told us, Furat told us, on the authority of Abu Sa'd, on the authority of Sa'id bin Jubayr, who said: "The Prophet, may God bless him and grant him peace, was asked about 'the friends of God.' He said: They are those who, when they see God, are remembered."

... He said, Al-Husayn told us, Hisham told us, Al-Awam told us, on the authority of Abdullah bin Abi Al-Hudhayl, regarding his statement: **Unquestionably, for the allies of God there is no fear concerning them, nor shall they grieve**, the verse, he said: When the allies of God are seen, God is remembered.

Others said about this:

Abu Hisham Al-Rafa'i narrated, he said: Ibn Fadil narrated, he said: My father narrated, on the authority of 'Ammarah ibn Al-Qa'qa' Ad-Dhabi, on the authority of Abu Zur'ah ibn 'Amr ibn Jarir Al-Bajali, on the authority of Abu Hurairah, he said: "The Messenger of God, may God bless him and grant him peace, said: 'Among the servants of God are servants whom the prophets and martyrs envy!' It was said: 'Who are they, O Messenger of God? Perhaps we will love them!' He said: 'They are people who love one another for the sake of God, without wealth or lineage. Their faces are of light, upon pulpits of light. They do not fear when people fear, and they do not grieve except when people grieve.'" And he recited: **Behold, the friends of God have nothing to fear, nor will they grieve**.

Ibn Humayd narrated to us, he said, Jarir narrated to us, on the authority of Ammarah, on the authority of Abu Zur'ah, on the authority of Umar ibn al-Khattab, he said: "The Messenger of God, may God bless him and grant him peace, said: 'Among the servants of God are people who are neither prophets nor martyrs, but the prophets and martyrs will envy them on the Day of Resurrection because of their status with God!' They said: 'O Messenger of God, tell us who they are and what their deeds are?' For that is why we love them! He said: 'They are people who love one another for the sake of God, with the spirit of God, without any kinship ties between them or money that they exchange. By God, their faces are radiant, and they are upon light.

Unquestionably, for the allies of God there is no fear concerning them, nor shall they grieve.

They do not fear when people fear, and they do not grieve when people grieve.' And he recited this verse: 'Unquestionably, for the friends of God there is no fear concerning them, nor shall they grieve.'"

Bahr bin Nasr Al-Khawlani told us, Yahya bin Hassan told us, Abdul Hamid bin Bahram told us, Shahr bin Hawshab told us, on the authority of Abdul Rahman bin Ghanam, on the authority of Abu Malik Al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: "There will come from the depths of the people and the conflicts of the tribes, a people who have not maintained close kinship ties, but who loved one another for the sake of God and were united for the sake of God. God will place for them on the Day of Resurrection pulpits of light, and He will seat them on them. People will be terrified but they will not be terrified, and they will be the friends of God who will have no fear, nor will they grieve."

Abu Ja'far said: The correct thing to say about this is: **The wali** - I mean **the wali of God** - is the one who has the attribute that God described him with, and he is the one who believed and feared God, as God said: **Those who believed and were fearing God.**

Ibn Zayd used to say something similar to what we said about that.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Unquestionably, the allies of God have nothing to fear, nor shall they grieve**, who are they, O Lord? He said: **Those who believed and were fearing God**, my father said: Faith will not be accepted except through fearing God.

Tafsir al-Qurtubi

The Almighty said: **Behold, for the allies of God there is no fear concerning them** meaning in the Hereafter. **Nor shall they grieve** for the loss of this world. It was also said: **There is no fear concerning them, nor shall they grieve** meaning whoever God Almighty has taken care of, protected, and is pleased with, will not fear the Day of Resurrection nor grieve. God Almighty said: **Indeed, those for whom good has preceded from Us - those are removed from it** - meaning from Hell - **far away** - to His saying - **The greatest terror will not grieve them** (al-Anbiya 21:103). Saeed bin Jubair narrated:

"The Messenger of God, may God bless him and grant him peace, was asked: Who are the friends of God? He said: Those whom God is remembered by seeing." And "Umar ibn al-Khattab said regarding this verse: I heard the Messenger of God, may God bless him and grant him peace, say:

Among the servants of God are those who are neither prophets nor martyrs, and the prophets and martyrs will envy them on the Day of Resurrection because of their status with God. It was said: O Messenger of God, tell us who they are and what their deeds are, so that we may love them. He said: They are people who love one another for the sake of God, without any kinship

ties between them or money that they exchange. By God, their faces are radiant and they are on pulpits of light. They do not fear when people fear, nor do they grieve when people grieve. Then he recited: "Unquestionably, for the friends of God there is no fear concerning them, nor will they grieve." Ali ibn Abi Talib **may God be pleased with him** said: The friends of God are people with yellow faces from staying up late, blind eyes from tears, empty bellies from hunger, and dry lips from withering away. It was said: **They have no fear** for their offspring, because God is their Guardian. **Nor will they grieve** for their worldly life, because God will compensate them in their children and the Hereafter, because He is their Guardian and Master.

Tafsir Ibn Kathir

God Almighty tells us that His friends are those who believed and were pious, as their Lord explained, so everyone who was pious was a friend of God, **so there is no fear upon them**, meaning in what they will face of the terrors of the Hereafter, **nor will they grieve**, for what is behind them in this world. Abdullah bin Masoud, Ibn Abbas, and more than one of the early Muslims said that God's friends are those who, when they are seen, God is remembered. This was mentioned in a hadith with a chain of transmission traceable to the Prophet, as Al-Bazzar said: Ali bin Harb Al-Razi told us, Muhammad bin Saeed bin Sabeeq told us, Yaqub bin Abdullah Al-Ash'ari, who is Al-Qummi, told us, on the authority of Ja'far bin Abi Al-Mughira, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: A man said: O Messenger of God, who are God's friends? He said, **Those who, when they are seen, remember God.** Then Al-Bazzar said, **It was narrated on the authority of Saeed, without a chain of transmission.** Ibn Jarir said, "Abu Hisham Al-Rifai told us, Abu Fadil told us, Abu Amara bin Al-Qa'qa' told us, on the authority of Abu Zur'ah, on the authority of Amr bin Jarir Al-Bajali, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said, "Among the servants of God are servants whom the prophets and martyrs envy." It was said, **Who are they, O Messenger of God, so that we may love them?** He said: "They are people who love one another for the sake of God without wealth or lineage, their faces are light upon pulpits of light, they do not fear when people fear, nor do they grieve when people grieve." Then he recited: **Behold, for the friends of God there is no fear concerning them, nor shall they grieve.** Then Abu Dawud also narrated it from the hadith of Jarir, from Ammarah ibn al-Qa'qa', from Abu Zur'ah, from Amr ibn Jarir, from Umar ibn al-Khattab, may God be pleased with him, from the Prophet, may God bless him and grant him peace, in a similar manner. This is also a good chain of transmission, except that it is interrupted between Abu Zur'ah and Umar ibn al-Khattab, and God knows best. In the hadith of Imam Ahmad, from Abu al-Nadr, from Abd al-Hamid ibn Bahram, from Shahr ibn Hawshab, from Abd al-Rahman ibn Ghanim, from Abu Malik al-Ash'ari, he said: The Messenger of

God, may God bless him and grant him peace, said: "There will come from the midst of the people and the tribes, people who are not connected by close kinship ties, who love one another for the sake of God and are united for the sake of God. On the Day of Resurrection, God will place for them pulpits of light and seat them on them, people will be terrified but they will not be terrified. They are the friends of God, who have no fear, nor will they grieve." The hadith is lengthy.

Imam Ahmad said: Abd al-Razzaq told us, Sufyan told us, on the authority of al-A'mash, on the authority of Dhakwan Abu Salih, on the authority of a man, on the authority of Abu al-Darda', may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding His statement: **For them is good tidings in the life of this world and in the Hereafter**, he said: **A righteous vision that a Muslim sees or is seen for him**. Ibn Jarir said: Abu al-Sa'ib told me, Mu'awiyah told us, on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Ata' ibn Yasar, on the authority of a man from the people of Egypt, on the authority of Abu al-Darda', regarding His statement: **For them is good tidings in the life of this world and in the Hereafter**, he said: A man asked Abu al-Darda' about this verse, and he said: You have asked about something that I have not heard anyone ask about after a man asked about it, the Messenger of God, may God bless him and grant him peace, and he said: **It is a righteous vision that a Muslim sees or is seen for him, which is good tidings in the life of this world and its good tidings in the Hereafter are Paradise**. Then Ibn Jarir narrated it on the authority of Sufyan, on the authority of Ibn al-Munkadir, on the authority of Ata' ibn Yasar, on the authority of a man from the people of Egypt, that he asked Abu al-Darda' about this verse, and he mentioned something similar to what was mentioned above. Then Ibn Jarir said: Al-Muthanna told me, Hajjaj ibn Munhal told us, he told us: Hammad bin Zaid, on the authority of Asim bin Bahdal, on the authority of Abu Salih, said: I heard Abu Darda' being asked about this verse: **Those who believe and fear God, for them are good tidings**. He mentioned something similar to it. Imam Ahmad said: Affan told us, Aban told us, Yahya told us, on the authority of Abu Salamah, on the authority of Ubadah bin al-Samit, that he asked the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, what do you think of the statement of God, the Most High: **For them are good tidings in the life of this world and in the Hereafter?** He said: "You have asked me about something that no one from my nation has asked me about, or no one before you has said anything about it - that is the righteous vision that a man sees or that is seen for him." And Abu Dawud al-Tayalisi narrated it likewise on the authority of Imran al-Qattani on the authority of Yahya bin Abi Katheer, and al-Awza'i narrated it on the authority of Yahya bin Abi Katheer, and he mentioned it. And Ali bin al-Mubarak narrated it on the authority of Yahya on the authority of Abu Salamah, who said: Tell us on the authority of Ubadah bin al-Samit, who asked the Messenger of God, may God bless him and grant him peace, about this verse, and he mentioned it.

Ibn Jarir said: Abu Hamid al-Himsi told me, Yahya bin Saeed told us, Umar ibn Amr ibn Abd al-Ahmoosi told us, on the authority of Hamid ibn Abdullah al-Muzani,

who said: A man came to Ubadah ibn al-Samit and said: There is a verse in the Book of God that I should ask you about. God the Most High said: **For them is good tidings in the life of this world**. Ubadah said: No one has asked me about it before you. I asked the Prophet of God about it and he said something similar: "No one has asked me about it before you: the righteous vision that a believing servant sees in his sleep or that is seen for him." Then he narrated it from the hadith of Musa ibn Ubaydah on the authority of Ayoub ibn Khalid ibn Safwan on the authority of Ubadah ibn al-Samit that he said to the Messenger of God, may God bless him and grant him peace: **For them is good tidings in the life of this world and in the Hereafter**. We have learned about the good tidings of the Hereafter, Paradise, so what is the good tidings of this world? He said: "A righteous vision is seen by a servant or is seen for him. It is one of forty-four or seventy parts of prophecy." Imam Ahmad also said: Buhaiz told us, Hammad told us, Abu Imran told us, on the authority of Abdullah bin As-Samit, on the authority of Abu Dharr, that he said: O Messenger of God, a man does a deed and people praise him for it and commend him for it. The Messenger of God, may God bless him and grant him peace, said: **That is the immediate good report for the believer**. Narrated by Muslim. Ahmad also said: Hasan, meaning As-Ashib, told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abdur-Rahman bin Jubayr, on the authority of Abdullah bin Amr, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **They will have good report of this world and in the Hereafter**. He said: A righteous vision that a believer is given good report of is one of forty-nine parts of prophecy. So whoever sees that, let him tell of it. And whoever sees anything other than that, it is from Satan to make him sad. So let him spit to his left three times and say Allahu Akbar and not tell anyone about it. They did not narrate it. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told us, Diraj Abu al-Samh told him, on the authority of Abd al-Rahman ibn Jubayr, on the authority of Abdullah ibn Amr, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "They will have good tidings in this worldly life. A righteous vision that a believer is given good tidings of is one of forty-six parts of prophecy." Ibn Jarir also said: Muhammad ibn Abi Hatim al-Mu'addib told us, Ammar ibn Muhammad told us, al-A'mash told us, 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: **They will have good tidings in this worldly life and in the Hereafter**. He said: **In this world, a righteous vision that a servant sees or that is seen for him, and in the Hereafter, it is Paradise**. Then he narrated it on the authority of Abu Kurayb, on the authority of Abu Bakr ibn Ayyash, on the authority of Abu Hasin, on the authority of Abu Salih, on the authority of Abu Hurayrah, that he said: A good vision is good tidings from God, and it is one of the good tidings. This is how he narrated it from this chain of transmission, without a chain of transmission. He also said: Abu Kurayb told us, Abu Bakr told us, Hisham told us, on the authority of Ibn Sirin, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: God's prayers and peace be upon him: **A good vision is a**

Surat Yunus 10:62

Unquestionably, for the allies of God there is no fear concerning them, nor shall they grieve.

good omen that a Muslim sees or that is seen for him.

Ibn Jarir said: Ahmad bin Hammad al-Dulabi told me, Sufyan told us, on the authority of Ubayd God bin Abi Yazid, on the authority of his father, on the authority of Saba' bin Thabit, on the authority of Umm Kuraiz al-Ka'biyyah, I heard the Messenger of God, may God bless him and grant him peace, say: **Prophethood has gone, but the good tidings remain.** And thus it was narrated on the authority of Ibn Mas'ud, Abu Hurayrah, Ibn Abbas, Mujahid, Urwah bin al-Zubayr, Yahya bin Abi Katheer, Ibrahim al-Nakha'i, Ata' bin Abi Rabah, and others that they interpreted this as a good dream. It was said: What is meant by this is the good report of the angels to the believer when he is dying of Paradise and forgiveness, as God Almighty said: "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. We are your allies in worldly life and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request - an accommodation from a Forgiving, Merciful.'" And in the hadith of Al-Baraa', may God be pleased with him, that when death approaches the believer, angels with white faces and white clothes come to him and say, **Come out, O good soul, to a spirit of freshness and fragrance and a Lord who is not angry.** So it comes out of his mouth as a drop flows from the mouth of a water-skinner. As for their good report of the Hereafter, it is as God Almighty said: **The greatest terror will not grieve them, and the angels will meet them, [saying], 'This is your Day which you were promised.'** And God Almighty said: "The Day you see the believing men and believing women, their light proceeding before them and on their right, [saying], 'Your good tidings this Day are Gardens beneath which rivers flow, wherein you will abide eternally. That is what is the great attainment.'" And His statement: **There is no changing the words of God Almighty.** God" meaning this promise cannot be changed, broken or altered, but rather it is established, confirmed and inevitable. **That is the great success.**

Fath al-Qadir

Then when He, the Almighty, explained His encompassing of all things, and that this strengthened the hearts of the obedient and broke the hearts of the disobedient, He mentioned the state of the obedient, saying: 62- **Unquestionably, for the allies of God there will be no fear concerning them, nor will they grieve.** The word *friend* in the language means: the close one. What is meant by the allies of God are the sincere believers, as if they have drawn close to God, the Almighty, through their obedience to Him and avoidance of disobedience to Him.

Tafsir al-Baghawi

62- The Almighty said: **Indeed, the allies of God have nothing to fear, nor shall they grieve.** They differed as

to who deserves this name. Some of them said: They are those whom God the Almighty mentioned when He said:

Tafsir al-Baidawi

62. "Behold, the friends of God are those who obey Him and He honors them. They have no fear of any harm befalling them, nor will they grieve for the loss of what they hope for." The verse as a summary is explained by His saying:

Surat Yunus 10:63

Those who believed and were fearing God.

Tafsir al-Jalalayn

63 - They are **those who believed and feared** God by obeying His commands and prohibitions.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Those who believed in God and His Messenger and what he brought from God, and they feared God by performing His obligations and avoiding His sins.

His saying: **Those who believed**, is an attribute of the **friends**, and the meaning of the statement is: Indeed, the friends of God who believed and were righteous, there is no fear concerning them, nor shall they grieve.

If someone says: If the meaning of the speech is what you mentioned, is **those who believed** in the nominative case, or in the accusative case?

It was said: In the nominative case. And it was thus, even though it was an attribute of (**the saints**), because it came after the predicate of (**the saints**), and the Arabs do this especially with (*in*), if the attribute of the noun that it worked on came after the completion of its predicate, they raise it and say: (**Indeed your brother is standing, the elegant**), as God said: "Say: Indeed, my Lord casts the truth, Knower of the unseen" (Saba' 34:48), and as He said: "Indeed, that is the truth. The dispute of the people of the Fire" (Sad 38:64).

The Arab scholars differed on the reason why this was said thus, although they all agreed that what we have said is the correct speech of the Arabs. This is not one of the places to clarify the reasons why this was said thus.

Tafsir al-Qurtubi

This is the description of the friends of God Almighty, so: *who* is in the accusative case as a substitute for the name of *in* which is friends. Or if you like, on **I mean**. It was said: It is the beginning, and its predicate is: **For them is good tidings in the life of this world and in the Hereafter**, so it is cut off from what precedes it. That is, they avoid polytheism and sins.

Tafsir Ibn Kathir

God Almighty tells us that His friends are those who believed and were pious, as their Lord explained, so everyone who was pious was a friend of God, **so there is no fear upon them**, meaning in what they will face of the terrors of the Hereafter, **nor will they grieve**, for

what is behind them in this world. Abdullah bin Masoud, Ibn Abbas, and more than one of the early Muslims said that God's friends are those who, when they are seen, God is remembered. This was mentioned in a hadith with a chain of transmission traceable to the Prophet, as Al-Bazzar said: Ali bin Harb Al-Razi told us, Muhammad bin Saeed bin Sabeq told us, Yaqub bin Abdullah Al-Ash'ari, who is Al-Qummi, told us, on the authority of Ja'far bin Abi Al-Mughira, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: A man said: O Messenger of God, who are God's friends? He said, **Those who, when they are seen, remember God**. Then Al-Bazzar said, **It was narrated on the authority of Saeed, without a chain of transmission**. Ibn Jarir said, "Abu Hisham Al-Rifai told us, Abu Fadil told us, Abu Amara bin Al-Qa'qa' told us, on the authority of Abu Zur'ah, on the authority of Amr bin Jarir Al-Bajali, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said, "Among the servants of God are servants whom the prophets and martyrs envy." It was said, **Who are they, O Messenger of God, so that we may love them?** He said: "They are people who love one another for the sake of God without wealth or lineage, their faces are light upon pulpits of light, they do not fear when people fear, nor do they grieve when people grieve." Then he recited: **Behold, for the friends of God there is no fear concerning them, nor shall they grieve**. Then Abu Dawud also narrated it from the hadith of Jarir, from Ammarah ibn al-Qa'qa', from Abu Zur'ah, from Amr ibn Jarir, from Umar ibn al-Khattab, may God be pleased with him, from the Prophet, may God bless him and grant him peace, in a similar manner. This is also a good chain of transmission, except that it is interrupted between Abu Zur'ah and Umar ibn al-Khattab, and God knows best. In the hadith of Imam Ahmad, from Abu al-Nadr, from Abd al-Hamid ibn Bahram, from Shahr ibn Hawshab, from Abd al-Rahman ibn Ghanim, from Abu Malik al-Ash'ari, he said: The Messenger of God, may God bless him and grant him peace, said: "There will come from the midst of the people and the tribes, people who are not connected by close kinship ties, who love one another for the sake of God and are united for the sake of God. On the Day of Resurrection, God will place for them pulpits of light and seat them on them, people will be terrified but they will not be terrified. They are the friends of God, who have no fear, nor will they grieve." The hadith is lengthy.

Imam Ahmad said: Abd al-Razzaq told us, Sufyan told us, on the authority of al-A'mash, on the authority of Dhakwan Abu Salih, on the authority of a man, on the authority of Abu al-Darda', may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding His statement: **For them is good tidings in the life of this world and in the Hereafter**, he said: **A righteous vision that a Muslim sees or is seen for him**. Ibn Jarir said: Abu al-Sa'ib told me, Mu'awiyah told us, on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Ata' ibn Yasar, on the authority of a man from the people of Egypt, on the authority of Abu al-Darda', regarding His statement: **For them is good tidings in the life of this world and in the Hereafter**, he said: A man asked Abu al-Darda' about this verse, and he said: You have

asked about something that I have not heard anyone ask about after a man asked about it, the Messenger of God, may God bless him and grant him peace, and he said: **It is a righteous vision that a Muslim sees or is seen for him, which is good tidings in the life of this world and its good tidings in the Hereafter are Paradise.** Then Ibn Jarir narrated it on the authority of Sufyan, on the authority of Ibn al-Munkadir, on the authority of Ata' ibn Yasar, on the authority of a man from the people of Egypt, that he asked Abu al-Darda' about this verse, and he mentioned something similar to what was mentioned above. Then Ibn Jarir said: Al-Muthanna told me, Hajjaj ibn Munhal told us, he told us: Hammad bin Zaid, on the authority of Asim bin Bahdalal, on the authority of Abu Salih, said: I heard Abu Darda' being asked about this verse: **Those who believe and fear God, for them are good tidings.** He mentioned something similar to it. Imam Ahmad said: Affan told us, Aban told us, Yahya told us, on the authority of Abu Salamah, on the authority of Ubadah bin al-Samit, that he asked the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, what do you think of the statement of God, the Most High: **For them are good tidings in the life of this world and in the Hereafter?** He said: "You have asked me about something that no one from my nation has asked me about, or no one before you has said anything about it - that is the righteous vision that a man sees or that is seen for him." And Abu Dawud al-Tayalisi narrated it likewise on the authority of Imran al-Qattan on the authority of Yahya bin Abi Katheer, and al-Awza'i narrated it on the authority of Yahya bin Abi Katheer, and he mentioned it. And Ali bin al-Mubarak narrated it on the authority of Yahya on the authority of Abu Salamah, who said: Tell us on the authority of Ubadah bin al-Samit, who asked the Messenger of God, may God bless him and grant him peace, about this verse, and he mentioned it.

Ibn Jarir said: Abu Hamid al-Himsi told me, Yahya ibn Saeed told us, Umar ibn Amr ibn Abd al-Ahmoosi told us, on the authority of Hamid ibn Abdullah al-Muzani, who said: A man came to Ubadah ibn al-Samit and said: There is a verse in the Book of God that I should ask you about. God the Most High said: **For them is good tidings in the life of this world.** Ubadah said: No one has asked me about it before you. I asked the Prophet of God about it and he said something similar: "No one has asked me about it before you: the righteous vision that a believing servant sees in his sleep or that is seen for him." Then he narrated it from the hadith of Musa ibn Ubaydah on the authority of Ayoub ibn Khalid ibn Safwan on the authority of Ubadah ibn al-Samit that he said to the Messenger of God, may God bless him and grant him peace: **For them is good tidings in the life of this world and in the Hereafter.** We have learned about the good tidings of the Hereafter, Paradise, so what is the good tidings of this world? He said: "A righteous vision is seen by a servant or is seen for him. It is one of forty-four or seventy parts of prophecy." Imam Ahmad also said: Buhaiz told us, Hammad told us, Abu Imran told us, on the authority of Abdullah bin As-Samit, on the authority of Abu Dharr, that he said: O Messenger of God, a man does a deed and people praise him for it and

commend him for it. The Messenger of God, may God bless him and grant him peace, said: **That is the immediate good report for the believer.** Narrated by Muslim. Ahmad also said: Hasan, meaning As-Ashib, told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abdur-Rahman bin Jubayr, on the authority of Abdullah bin Amr, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **They will have good report of this world and in the Hereafter.** He said: A righteous vision that a believer is given good report of is one of forty-nine parts of prophecy. So whoever sees that, let him tell of it. And whoever sees anything other than that, it is from Satan to make him sad. So let him spit to his left three times and say Allahu Akbar and not tell anyone about it. They did not narrate it. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told us, Diraj Abu al-Samh told him, on the authority of Abd al-Rahman ibn Jubayr, on the authority of Abdullah ibn Amr, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "They will have good tidings in this worldly life. A righteous vision that a believer is given good tidings of is one of forty-six parts of prophecy." Ibn Jarir also said: Muhammad ibn Abi Hatim al-Mu'addib told us, Ammar ibn Muhammad told us, al-A'mash told us, 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: **They will have good tidings in this worldly life and in the Hereafter.** He said: **In this world, a righteous vision that a servant sees or that is seen for him, and in the Hereafter, it is Paradise.** Then he narrated it on the authority of Abu Kurayb, on the authority of Abu Bakr ibn Ayyash, on the authority of Abu Hasin, on the authority of Abu Salih, on the authority of Abu Hurayrah, that he said: A good vision is good tidings from God, and it is one of the good tidings. This is how he narrated it from this chain of transmission, without a chain of transmission. He also said: Abu Kurayb told us, Abu Bakr told us, Hisham told us, on the authority of Ibn Sirin, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: God's prayers and peace be upon him: **A good vision is a good omen that a Muslim sees or that is seen for him.**

Ibn Jarir said: Ahmad bin Hammad al-Dulabi told me, Sufyan told us, on the authority of Ubayd God bin Abi Yazid, on the authority of his father, on the authority of Saba' bin Thabit, on the authority of Umm Kuraiz al-Ka'biyyah, I heard the Messenger of God, may God bless him and grant him peace, say: **Prophethood has gone, but the good tidings remain.** And thus it was narrated on the authority of Ibn Mas'ud, Abu Hurayrah, Ibn Abbas, Mujahid, Urwah bin al-Zubayr, Yahya bin Abi Katheer, Ibrahim al-Nakha'i, Ata' bin Abi Rabah, and others that they interpreted this as a good dream. It was said: What is meant by this is the good report of the angels to the believer when he is dying of Paradise and forgiveness, as God Almighty said: "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. We are your allies in worldly life and in the Hereafter. And you will

have therein whatever your souls desire, and you will have therein whatever you request - an accommodation from a Forgiving, Merciful.” And in the hadith of Al-Baraa', may God be pleased with him, that when death approaches the believer, angels with white faces and white clothes come to him and say, **Come out, O good soul, to a spirit of freshness and fragrance and a Lord who is not angry.** So it comes out of his mouth as a drop flows from the mouth of a water-skinner. As for their good report of the Hereafter, it is as God Almighty said: **The greatest terror will not grieve them, and the angels will meet them, [saying], 'This is your Day which you were promised.'** And God Almighty said: “The Day you see the believing men and believing women, their light proceeding before them and on their right, [saying], ‘Your good tidings this Day are Gardens beneath which rivers flow, wherein you will abide eternally. That is what is the great attainment.’” And His statement: **There is no changing the words of God Almighty.** God” meaning this promise cannot be changed, broken or altered, but rather it is established, confirmed and inevitable. **That is the great success.**

Fath al-Qadir

And the Almighty has explained these guardians by saying: 63- **Those who believed and were fearing God** meaning they believe in what must be believed in, and fear what they must fear from the sins of God, the Almighty. What is meant by denying fear from them is that they never fear as others fear, because they have done what God has obligated upon them, and have stopped the sins that He has forbidden them from, so they are confident in themselves and have good thoughts about their Lord. Likewise, they do not grieve over missing out on a request, because they know that it is by the decree and destiny of God, so they submit to the decree and destiny, and they relieve their hearts of worry and sorrow, so their chests are open, their limbs are active, and their hearts are happy. The location of the relative pronoun is the accusative as a substitute for guardians, or the nominative as a predicate for a deleted subject, or it is a subject and its predicate is good report for them, so it is not connected to what precedes it, or the accusative is also for praise or because it is Description of the guardians.

Tafsir al-Baghawi

63- **Those who believed and were fearing God.** Some people said: They are those who love one another for the sake of God Almighty.

Ahmad ibn Abdullah al-Salihi told us, Abu al-Hasan Ali ibn Muhammad ibn Bishran told us, Ismail ibn Muhammad al-Saffar told us, Ahmad ibn Mansur al-Ramadi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Ibn Abi Husayn, on the authority of Shahr ibn Hawshab, on the authority of Abu Malik al-Ash'ari, may God be pleased with him, who said: I was with the Prophet, may God bless him and grant him peace, and he said: “God has servants who are neither prophets nor martyrs, whom the

prophets and martyrs envy for their closeness and their seat with God on the Day of Resurrection. He said: And in a corner of the people was a Bedouin, so he knelt on his knees and threw his hands up and said: Tell us, O Messenger of God, about them, who are they?” He said: I saw joy on the face of the Prophet, may God bless him and grant him peace, so he said: They are servants of God's servants from different countries and tribes, there is no kinship between them to maintain ties, nor worldly wealth to exchange, they love one another for the sake of God's spirit, God will make their faces light, and will make for them pulpits of pearls in front of the Most Merciful, people will be terrified but they will not be terrified, and people will be afraid but they will not be afraid.”

It was narrated by Abdullah bin Al-Mubarak on the authority of Abdul Hamid bin Bahram, who said: Shahr bin Hawshab told us, Abdul Rahman bin Ghanem told me on the authority of Abu Malik Al-Ash'ari, on the authority of the Prophet, may God bless him and grant him peace: “He was asked: Who are the friends of God? He said: Those who, when they are seen, remind God.”

It is narrated on the authority of the Prophet, may God bless him and grant him peace: “God Almighty said: ‘My friends are among My servants who remember Me and I remember them.’”

Tafsir al-Baidawi

63. **Those who believed and were fearing God.** It was said, **Those who believed and were fearing God**, as a statement of their taking charge of it.

Surat Yunus 10:64

For them is good tidings in the life of this world and in the Hereafter. There is no change in the words of God. That is what is the great attainment.

Surat Yunus 10:64

For them is good tidings in the life of this world and in the Hereafter. There is no change in the words of God. That is what is the great attainment.

Tafsir al-Jalalayn

64 - **For them is good tidings in the life of this world** It was interpreted in a hadith authenticated by Al-Hakim as a good vision that a man sees or that is seen for him **and in the Hereafter** Paradise and reward **There is no changing the words of God** There is no breaking of His promises *That* mentioned **is the great attainment**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Good tidings from God in this worldly life and in the Hereafter, for the friends of God who believed and were righteous.

Then the people of interpretation differed about the **good report** that God gave these people. What is it? And what is its description?

Some of them said: It is a righteous vision that a Muslim man sees or that is seen for him, and in the hereafter it is Paradise.

Who said that?

Muhammad ibn al-Muthanna told us, he said, Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Sulayman, on the authority of Dhakwan, on the authority of a sheikh, "on the authority of Abu al-Darda', he said: I asked the Messenger of God, may God bless him and grant him peace, about this verse: 'For them is good tidings in the life of this world and in the Hereafter.' The Prophet, may God bless him and grant him peace, said: 'A righteous dream that a believer sees or that is seen for him.'"

Al-Abbas bin Al-Walid told us, he said, my father told me, he said, Al-Awza'i told us, he said, Yahya bin Abi Katheer told us, he said, Abu Salamah bin Abd Al-Rahman told me, he said: "Ubadah bin As-Samit asked the Messenger of God, may God bless him and grant him peace, about this verse: 'Those who believe and fear God, for them are good tidings in the life of this world and in the Hereafter.' So the Messenger of God, may God bless him and grant him peace, said: You have asked me about something that no one before you has asked me about - or he said: other than you - he said: It is the righteous vision that a righteous man sees or is seen."

Al-Muthanna told us, he said, Abu Dawud told us, on the authority of someone who mentioned it, on the authority of Yahya bin Abi Katheer, on the authority of Abu Salamah bin Abd al-Rahman, "On the authority of

Ubadah bin al-Samit, he said: I asked the Messenger of God, may God bless him and grant him peace, about the statement of God Almighty: 'Those who believe and fear God - for them are good tidings in the life of this world and in the Hereafter', so the Messenger of God, may God bless him and grant him peace, said: It is a righteous vision that a Muslim sees or that is seen for him."

Abu Qilabah told us, he said, Muslim told us, he said, Aban told us, on the authority of Yahya bin Abi Katheer, on the authority of Abu Muslimah, on the authority of Ubadah, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Ibn Al-Muthanna and Abu Uthman bin Omar told us, they said, Ali bin Yahya told us, "On the authority of Abu Salamah, he said: I was informed that Ubadah bin Al-Samit asked the Messenger of God, may God bless him and grant him peace, about this verse: 'For them is good tidings in the life of this world and in the Hereafter.' He said: You asked me about something that no one before you asked me about. It is the good dream that a man sees or that is seen for him."

Abu al-Sa'ib told me, he said, Abu Mu'awiyah told us, on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Ata' ibn Yasar, on the authority of a man from the people of Egypt, on the authority of Abu al-Darda': **For them is good tidings in this worldly life and in the Hereafter.** He said: "A man asked Abu al-Darda' about this verse, and he said: You have asked me about something that I have not heard anyone ask about after a man asked about it the Messenger of God, may God bless him and grant him peace, and he said: It is a righteous vision that a Muslim man sees or that is seen for him, good tidings for him in this worldly life, and good tidings for him in the Hereafter are Paradise."

Sa'id ibn 'Umar al-Sakuni told me, he said, 'Uthman ibn Sa'id told us, on the authority of Sufyan, on the authority of Ibn al-Munkadhir, on the authority of 'Ata' ibn Yasar, on the authority of a man from Egypt who said: I asked Abu al-Darda' about this verse: **For them is good tidings in the life of this world and in the Hereafter.** He said: No one has asked me about it since I asked the Messenger of God, may God bless him and grant him peace, except you, except one man! I asked the Messenger of God, may God bless him and grant him peace, about it, and he said: No one has asked me about it that God revealed except you, except one man. It is the good dream that a Muslim sees or that is seen for him.

Amr bin Abdul Hamid told us, he said, Sufyan told us, on the authority of Ibn Al-Munkadir, he heard Ata bin Yasar telling, on the authority of a man from the people of Egypt: that he asked Abu Al-Darda' about: **They will have good tidings in this worldly life and in the Hereafter,** then he mentioned something similar to the hadith of Saeed bin Amr Al-Sakuni, on the authority of Uthman bin Saeed.

Abu Hamid al-Himsi Ahmad ibn al-Mughira narrated to us, he said: Yahya ibn Saeed narrated to us, he said:

Umar ibn Amr ibn Abd al-Ahmoosi narrated to us, on the authority of Hamid ibn Abdullah al-Muzani, he said: "A man came to Ubadah ibn al-Samit and said: There is a verse in the Book of God that I should ask you about, the statement of God: 'For them is good tidings in the life of this world and in the Hereafter'? Ubadah said: No one asked me about it before you. I asked the Messenger of God, may God bless him and grant him peace, about it and he said the same: No one asked me about it before you! The righteous vision is seen by the believing servant in a dream or it is seen for him."

Abu Kuraib told us, he said, Abu Bakr told us, he said, Hisham told us, on the authority of Ibn Sirin, on the authority of Abu Hurairah, he said: The Messenger of God, may God bless him and grant him peace, said: **A good dream is good report, which a Muslim sees or which is seen for him.**

... He said, Abu Bakr told us, on the authority of Abu Hasin, on the authority of Abu Salih, who said, Abu Hurairah said: The good vision is good report from God, and it is the good report.

Muhammad bin Hatim Al-Mu'addab told us, he said, Ammar bin Muhammad told us, he said, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: **They will have good tidings in this worldly life**, the righteous vision that the righteous servant sees or that is seen for him, and in the Hereafter it is Paradise.

Abu Kuraib told us, he said, Muhammad bin Yazid told us, he said, Rashdin bin Saad told us, on the authority of Amr bin Al-Harith, on the authority of Abu Al-Samh, on the authority of Abd Al-Rahman bin Jubair, on the authority of Abdullah bin Amr bin Al-Aas, on the authority of the Prophet, may God bless him and grant him peace, that he said: **They will have good tidings in this worldly life**. A good dream, which gives the servant good tidings, is one of forty-nine parts of prophecy.

Ibn Hamid told us, Yahya bin Wadh told us, Musa bin Ubaidah told us, on the authority of Ayoub bin Khalid bin Safwan, on the authority of Ubadah bin al-Samit that he said to the Messenger of God, may God bless him and grant him peace: **They will have good tidings in this world and in the Hereafter**. We have learned the good tidings of the Hereafter, but what is the good tidings of this world? He said: A righteous vision that a servant sees or that is seen for him, and it is one part of forty-four parts - or sixty parts - of prophecy.

Ali bin Sahl told us, Al-Walid bin Muslim told us, Abu Omar told us, Yahya bin Abi Katheer told us, on the authority of Abu Salamah, on the authority of Ubadah bin As-Samit: He asked the Messenger of God, may God bless him and grant him peace, about this verse: **For them is good tidings in the life of this world**, so he said: You have asked me about something that no one from my nation has asked me about before you! It is the righteous dream that a Muslim sees or that is seen for him, and in the Hereafter is Paradise.

Ahmad bin Hammad Al-Dulabi told me, he said, Sufyan told us, on the authority of Ubaid God bin Abi Yazid, on the authority of his father, on the authority of Saba' bin Thabit, "on the authority of Umm Kurz

Al-Ka'biyyah: I heard the Messenger of God, may God bless him and grant him peace, say: Prophethood has gone, but the good tidings remain."

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Uyaynah told us, on the authority of al-A'mash, on the authority of Dhakwan, on the authority of a man, on the authority of Abu al-Darda', on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **For them is good tidings in the life of this world**, he said: The righteous vision that a Muslim sees or that is seen for him, and in the Hereafter, Paradise.

Ibn Wakee' told us, he said, my father told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Ata' ibn Yasar, on the authority of a man who was in Egypt, he said: I asked Abu Darda' about this verse: **For them is good tidings in the life of this world and in the Hereafter**. Abu Darda' said: No one has asked me about it since I asked the Messenger of God, may God bless him and grant him peace, about it! The Prophet, may God bless him and grant him peace, said: No one has asked me about it before you. It is a good dream that a Muslim sees or that is seen for him, and in the Hereafter is Paradise.

... He said, Abu Bakr bin Ayyash told us, on the authority of Asim, on the authority of Abu Salih, "On the authority of Abu al-Darda', who said: I asked the Prophet, may God bless him and grant him peace, about his saying: 'For them is good tidings in this worldly life and in the Hereafter.' He said: No one asked me about it except you. It is a good dream that a Muslim sees or that is seen for him."

... He said, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Ata' bin Yasar, "On the authority of Abu Al-Darda' regarding his statement: 'For them is good tidings in the life of this world and in the Hereafter,' he said: I asked the Messenger of God, may God bless him and grant him peace, about it and he said: No one asked me about it before you. It is the righteous vision that a servant sees or that is seen for him, and in the Hereafter is Paradise."

... He said, Ibn Uyaynah told us, on the authority of Amr bin Dinar, on the authority of Abd al-Aziz ibn Rafi', on the authority of Abu Salih - Ibn Uyaynah said: Then I heard it from Abd al-Aziz, on the authority of Abu Salih al-Samman - on the authority of Ata' ibn Yasar, "on the authority of a man from the people of Egypt who said: I asked Abu al-Darda' about this verse: 'For them is good tidings in the life of this world'. He said: No one has asked me about it since I asked the Messenger of God, may God bless him and grant him peace, about it, and he said: No one has asked me about it since it was revealed to me except one man. It is the good dream that a man sees or that is seen for him."

... He said, Abdullah Bakr Al-Sahmi told us, on the authority of Hatim bin Abi Saghira, "On the authority of Amr bin Dinar: that he asked a man from the people of Egypt, a jurist, who came to them during one of those seasons, he said I said: Will you not tell me about the statement of God Almighty: 'For them is good tidings in the life of this world'? He said: I asked Abu Al-Darda'

Surat Yunus 10:64

For them is good tidings in the life of this world and in the Hereafter. There is no change in the words of God. That is what is the great attainment.

about it, and he informed me that he asked the Messenger of God, may God bless him and grant him peace, about it and he said: A good dream that a servant sees or that is seen for him."

... He said, my father told me, on the authority of Ali bin Mubarak, on the authority of Yahya bin Abi Katheer, on the authority of Abu Salamah bin Abd al-Rahman, "on the authority of Ubadah bin al-Samit, who said: I asked the Messenger of God, may God bless him and grant him peace, about the statement of God: 'For them is good tidings in the life of this world.' He said: It is a righteous vision that a servant sees or that is seen for him."

Al-Muthanna told us, he said, Muslim bin Ibrahim and Abu al-Walid al-Tayalisi told us, they said, Aban told us, he said, Yahya told us, on the authority of Abu Salamah, on the authority of Ubadah bin al-Samit, he said, I said: O Messenger of God, did God say: **For them is good tidings in the life of this world and in the Hereafter?** He said: You have asked Me about something that no one before you has asked Me about - or: no one from my nation - He said: The righteous dream that a righteous man sees or that is seen for him.

... He said, Al-Hajjaj bin Al-Munhal told us, he said, Hammad bin Zaid told us, on the authority of Asim bin Bahdalah, "On the authority of Abu Salih, he said: I heard Abu Al-Darda', and he was asked about "Those who believe and fear God - for them are good tidings in the life of this world." He said: No one asked me about it before you since I asked the Messenger of God, may God bless him and grant him peace, about it, and he said: No one asked me about it before you! It is the righteous vision that a servant sees or that is seen for 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 Ubayd God ibn Abi Yazid, on the authority of Nafi' ibn Jubayr, "on the authority of a man from the companions of the Prophet, may God bless him and grant him peace, regarding his statement: 'For them is good tidings in the life of this world,' he said: It is a good vision that a person sees or that is seen for him."

...And Ibn Jurayj said, on the authority of Amr ibn Dinar, on the authority of Abu al-Darda' - or Ibn Jurayj, on the authority of Muhammad ibn al-Munkadir, on the authority of Ata' ibn Yasar, "On the authority of Abu al-Darda', he said: I asked the Prophet, may God bless him and grant him peace, about it, and he said: It is the good dream."

...And Ibn Jurayj said, on the authority of Hisham bin Urwah, on the authority of his father, who said: It is a vision that a man sees.

Muhammad bin Abdul-A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Yahya bin Abi Katheer, he said: It is the good vision that a Muslim sees or that is seen for him.

Ibn Wakee' told us, he said, Abda told us, on the authority of Hisham bin Urwa, on the authority of his father: **They will have good tidings in this worldly life**, he said: It is the righteous vision that the righteous servant sees.

... He said, Ibn Fadil told us, on the authority of Laith, on the authority of Mujahid, who said: It is the righteous vision that a Muslim sees or that is seen for him.

... He said, Abda bin Sulayman told us, on the authority of Talha al-Qannad, on the authority of Ja'far bin Abi al-Mughira, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas: **For them is good tidings in the life of this world**. He said: It is the good vision that a Muslim servant sees for himself or for some of his brothers.

... He said, my father told us, on the authority of Al-A'mash, on the authority of Ibrahim, who said: They used to say: A vision is one of the good tidings.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Qays ibn Sa'd: A man asked the Prophet, may God bless him and grant him peace, about it, and he said: No one from my nation has asked me about it since it was revealed to me before you! He said: It is a good dream that a man sees for himself or that is seen for him.

... He said, Amr bin Awn told us, Hisham told us, on the authority of Al-A'war, on the authority of Ibrahim Al-Taimi: Ibn Masoud said: Prophethood has gone and the good tidings remain! It was said: What are the good tidings? He said: A good vision that a man sees or that is seen for him.

... He said, Abdullah told us, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **For them is good tidings in the life of this world**, it is his statement to his Prophet: **And give good tidings to the believers that they will have from God great bounty** (al-Ahzab 33:47).

He said: It is the immediate vision that the believer sees or that is seen for him.

... He said, Ishaq told us, Muhammad bin Harb told us, Ibn Lahi'ah told us, on the authority of Khalid bin Yazid, on the authority of Ata', regarding his statement: **For them is good tidings in the life of this world**, he said: It is a vision that a Muslim man is given in which he is given good tidings in his life.

Yunus told me, he said, Ibn Wahb told us, he said, Amr ibn al-Harith told me that Diraj Abu al-Samh told him, on the authority of Abd al-Rahman ibn Jubayr, on the authority of Abdullah ibn Amr, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **They will have good tidings in this worldly life**, the righteous vision that the believer is given good tidings of, is one of forty-six parts of prophecy.

Yunus told me, he said, Anas bin Ayyad told us, on the authority of Hisham, on the authority of his father,

regarding this verse: **For them is good tidings in the life of this world and in the Hereafter**, he said: It is a good vision that a man sees or that is seen for him.

Muhammad ibn Awf told us, Abu al-Mughira told us, Safwan told us, Hamid ibn Abdullah told us: "A man asked Ubadah ibn al-Samit about the statement of God: 'For them is good tidings in the life of this world and in the Hereafter.' Ubadah said: 'You have asked me about something that no one before you has asked me about, and I asked the Messenger of God, may God bless him and grant him peace, about what you asked me, and he said to me: 'You have asked me about something that no one from my nation has asked me about!' That is the righteous vision that a believer sees for himself or that is seen for him."

Others said: It is good report that the believer is given in this world at the time of death.

Who said that?

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Zuhri and Qatada: **For them is good tidings in the life of this world**, he said: It is good tidings at death in the life of this world.

Ibn Wakee' told us, he said, Ya'la told us, on the authority of Abu Bastam, on the authority of Ad-Dahhak: **They will have good tidings in the life of this world**, he said: He will know where he is before death.

Abu Ja'far said: The most correct interpretation of this is that God, the Most High, has informed us that His righteous friends will receive good tidings in this world. Among the good tidings in this worldly life is a righteous vision that a Muslim sees or that is seen for him, and among them is the good tidings of the angels to him when his soul departs with the mercy of God, as it was narrated from the Prophet, may God bless him and grant him peace: "The angels who attend him when his soul departs say to his soul: 'Come out to the mercy and pleasure of God.'"

Among them is God's good report to him, which He promised him in His Book and on the tongue of His Messenger, may God bless him and grant him peace, of the great reward, as He, the Most High, said: **And give good tidings to those who believe and do righteous deeds that they will have gardens beneath which rivers flow** (al-Baqarah 2:25).

All of these meanings are from God's good tidings to him in this worldly life. He gave him good tidings of them. God did not specify one meaning over another, for that is what He, the Most High, has made general: **For them is good tidings in this worldly life**, and as for the Hereafter, it is Paradise.

As for his saying: **There is no changing the words of God**, its meaning is that God does not break His promise, nor does He change what He said, but He fulfills His promises to His creation and accomplishes them for them. And:

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Ayoub, on the authority of Nafi' who said: Al-Hajjaj prolonged the sermon, so Ibn Umar

put his head on my lap. Al-Hajjaj said: Ibn al-Zubayr has changed the Book of God! Ibn Umar sat up and said: You cannot do that, nor can Ibn al-Zubayr! **There is no changing the words of God!** Al-Hajjaj said: You have been given knowledge if it benefits you! Ayoub said: When he turned to him in private, he was silent.

And His statement: **That is the great attainment**, God Almighty says: This is good report of this worldly life and in the Hereafter, **and it is the great attainment**, meaning achieving one's need and request and being saved from the Fire.

Tafsir al-Qurtubi

God Almighty said: **For them is good tidings in the life of this world**. "On the authority of Abu al-Darda', he said: I asked the Messenger of God, may God bless him and grant him peace, about it, and he said:

No one has asked me about it except you since it was revealed. It is the good vision that a Muslim sees or that is seen for him. Narrated by Al-Tirmidhi in his Jami'. Al-Zuhri, Ata' and Qatadah said: It is the good report that the angels give to the believer in this world at the time of death. On the authority of Muhammad ibn Ka'b al-Qurazi, he said: When the soul of a believing slave is filled with sorrow, the Angel of Death comes to him and says: Peace be upon you, O friend of God. God sends you peace. Then he recites this verse: "Those whom the angels take in death, [while] good, saying, 'Peace be upon you.'" (al-Nahl 16:32), as mentioned by Ibn Al-Mubarak. Qatadah and Ad-Dahhak said: It is that he knows where he is before he dies. Al-Hasan said: It is what God the Most High gives them good report of His Book of His Paradise and His generous reward, as He says: **Their Lord gives them good tidings of mercy from Him and approval** (al-Tawbah 9:21), and His saying: **And give good tidings to those who believe and do righteous deeds that they will have gardens** (al-Baqarah 2:25). And His saying: **And receive good tidings of the Paradise which you were promised** (Fussilat 41:16). 30] That is why he said: **There is no change in the words of God**, meaning there is no breach of His promises, because His promises are in His words. **And in the Hereafter**, it was said: in Paradise when they emerge from their graves. It was also said: when the soul emerges, it is given the good report of God's pleasure. Abu Ishaq al-Tha'labi said: I heard Abu Bakr Muhammad ibn Abdullah al-Jawzaqi say: I saw Abu Abdullah al-Hafiz in a dream riding a mule wearing a cloak and a turban, so I greeted him and said to him: Welcome, we will not cease to remember you and your good qualities, so he said: And we will not cease to remember you and your good qualities, God the Most High said: **For them is good tidings in the life of this world and in the Hereafter**, good praise, and he pointed with his hand. **There is no change in the words of God**, meaning there is no breach of His promise. It was also said: There is no change in His report, meaning He does not abrogate it with anything, and it will not be except as He said: **That is the great attainment**, meaning that which His friends attain, so it is the great attainment.

For them is good tidings in the life of this world and in the Hereafter. There is no change in the words of God. That is what is the great attainment.

Tafsir Ibn Kathir

God Almighty tells us that His friends are those who believed and were pious, as their Lord explained, so everyone who was pious was a friend of God, **so there is no fear upon them**, meaning in what they will face of the terrors of the Hereafter, **nor will they grieve**, for what is behind them in this world. Abdullah bin Masoud, Ibn Abbas, and more than one of the early Muslims said that God's friends are those who, when they are seen, God is remembered. This was mentioned in a hadith with a chain of transmission traceable to the Prophet, as Al-Bazzar said: Ali bin Hurb Al-Razi told us, Muhammad bin Saeed bin Sabeq told us, Ya'qub bin Abdullah Al-Ash'ari, who is Al-Qummi, told us, on the authority of Ja'far bin Abi Al-Mughira, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: A man said: O Messenger of God, who are God's friends? He said, **Those who, when they are seen, remember God**. Then Al-Bazzar said, **It was narrated on the authority of Saeed, without a chain of transmission**. Ibn Jarir said, "Abu Hisham Al-Rifai told us, Abu Fadil told us, Abu Amara bin Al-Qa'qa' told us, on the authority of Abu Zur'ah, on the authority of Amr bin Jarir Al-Bajali, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said, "Among the servants of God are servants whom the prophets and martyrs envy." It was said, **Who are they, O Messenger of God, so that we may love them?** He said: "They are people who love one another for the sake of God without wealth or lineage, their faces are light upon pulpits of light, they do not fear when people fear, nor do they grieve when people grieve." Then he recited: **Behold, for the friends of God there is no fear concerning them, nor shall they grieve**. Then Abu Dawud also narrated it from the hadith of Jarir, from Ammarah ibn al-Qa'qa', from Abu Zur'ah, from Amr ibn Jarir, from Umar ibn al-Khattab, may God be pleased with him, from the Prophet, may God bless him and grant him peace, in a similar manner. This is also a good chain of transmission, except that it is interrupted between Abu Zur'ah and Umar ibn al-Khattab, and God knows best. In the hadith of Imam Ahmad, from Abu al-Nadr, from Abd al-Hamid ibn Bahram, from Shahr ibn Hawshab, from Abd al-Rahman ibn Ghanim, from Abu Malik al-Ash'ari, he said: The Messenger of God, may God bless him and grant him peace, said: "There will come from the midst of the people and the tribes, people who are not connected by close kinship ties, who love one another for the sake of God and are united for the sake of God. On the Day of Resurrection, God will place for them pulpits of light and seat them on them, people will be terrified but they will not be terrified. They are the friends of God, who have no fear, nor will they grieve." The hadith is lengthy.

Imam Ahmad said: Abd al-Razzaq told us, Sufyan told us, on the authority of al-A'mash, on the authority of Dhakwan Abu Salih, on the authority of a man, on the authority of Abu al-Darda', may God be pleased with

him, on the authority of the Prophet, may God bless him and grant him peace, regarding His statement: **For them is good tidings in the life of this world and in the Hereafter**, he said: **A righteous vision that a Muslim sees or is seen for him**. Ibn Jarir said: Abu al-Sa'ib told me, Mu'awiyah told us, on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Ata' ibn Yasar, on the authority of a man from the people of Egypt, on the authority of Abu al-Darda', regarding His statement: **For them is good tidings in the life of this world and in the Hereafter**, he said: A man asked Abu al-Darda' about this verse, and he said: You have asked about something that I have not heard anyone ask about after a man asked about it, the Messenger of God, may God bless him and grant him peace, and he said: **It is a righteous vision that a Muslim sees or is seen for him, which is good tidings in the life of this world and its good tidings in the Hereafter are Paradise**. Then Ibn Jarir narrated it on the authority of Sufyan, on the authority of Ibn al-Munkadir, on the authority of Ata' ibn Yasar, on the authority of a man from the people of Egypt, that he asked Abu al-Darda' about this verse, and he mentioned something similar to what was mentioned above. Then Ibn Jarir said: Al-Muthanna told me, Hajjaj ibn Munhal told us, he told us: Hammad bin Zaid, on the authority of Asim bin Bahdalah, on the authority of Abu Salih, said: I heard Abu Darda' being asked about this verse: **Those who believe and fear God, for them are good tidings**. He mentioned something similar to it. Imam Ahmad said: Affan told us, Aban told us, Yahya told us, on the authority of Abu Salamah, on the authority of Ubadah bin al-Samit, that he asked the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, what do you think of the statement of God, the Most High: **For them are good tidings in the life of this world and in the Hereafter?** He said: "You have asked me about something that no one from my nation has asked me about, or no one before you has said anything about it - that is the righteous vision that a man sees or that is seen for him." And Abu Dawud al-Tayalisi narrated it likewise on the authority of Imran al-Qattan on the authority of Yahya bin Abi Katheer, and al-Awza'i narrated it on the authority of Yahya bin Abi Katheer, and he mentioned it. And Ali bin al-Mubarak narrated it on the authority of Yahya on the authority of Abu Salamah, who said: Tell us on the authority of Ubadah bin al-Samit, who asked the Messenger of God, may God bless him and grant him peace, about this verse, and he mentioned it.

Ibn Jarir said: Abu Hamid al-Himsi told me, Yahya ibn Saeed told us, Umar ibn Amr ibn Abd al-Ahmoosi told us, on the authority of Hamid ibn Abdullah al-Muzani, who said: A man came to Ubadah ibn al-Samit and said: There is a verse in the Book of God that I should ask you about. God the Most High said: **For them is good tidings in the life of this world**. Ubadah said: No one has asked me about it before you. I asked the Prophet of God about it and he said something similar: "No one has asked me about it before you: the righteous vision that a believing servant sees in his sleep or that is seen for him." Then he narrated it from the hadith of Musa ibn Ubaydah on the authority of

Atyoub ibn Khalid ibn Safwan on the authority of Ubadah ibn al-Samit that he said to the Messenger of God, may God bless him and grant him peace: **For them is good tidings in the life of this world and in the Hereafter.** We have learned about the good tidings of the Hereafter, Paradise, so what is the good tidings of this world? He said: "A righteous vision is seen by a servant or is seen for him. It is one of forty-four or seventy parts of prophecy." Imam Ahmad also said: Buhaiz told us, Hammad told us, Abu Imran told us, on the authority of Abdullah bin As-Samit, on the authority of Abu Dharr, that he said: O Messenger of God, a man does a deed and people praise him for it and commend him for it. The Messenger of God, may God bless him and grant him peace, said: **That is the immediate good report for the believer.** Narrated by Muslim. Ahmad also said: Hasan, meaning As-Ashib, told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abdur-Rahman bin Jubayr, on the authority of Abdullah bin Amr, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **They will have good report of this world and in the Hereafter.** He said: A righteous vision that a believer is given good report of is one of forty-nine parts of prophecy. So whoever sees that, let him tell of it. And whoever sees anything other than that, it is from Satan to make him sad. So let him spit to his left three times and say Allahu Akbar and not tell anyone about it. They did not narrate it. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told us, Diraj Abu al-Samh told him, on the authority of Abd al-Rahman ibn Jubayr, on the authority of Abdullah ibn Amr, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "They will have good tidings in this worldly life. A righteous vision that a believer is given good tidings of is one of forty-six parts of prophecy." Ibn Jarir also said: Muhammad ibn Abi Hatim al-Mu'addib told us, Ammar ibn Muhammad told us, al-A'mash told us, 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: **They will have good tidings in this worldly life and in the Hereafter.** He said: **In this world, a righteous vision that a servant sees or that is seen for him, and in the Hereafter, it is Paradise.** Then he narrated it on the authority of Abu Kurayb, on the authority of Abu Bakr ibn Ayyash, on the authority of Abu Hasin, on the authority of Abu Salih, on the authority of Abu Hurayrah, that he said: A good vision is good tidings from God, and it is one of the good tidings. This is how he narrated it from this chain of transmission, without a chain of transmission. He also said: Abu Kurayb told us, Abu Bakr told us, Hisham told us, on the authority of Ibn Sirin, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: God's prayers and peace be upon him: **A good vision is a good omen that a Muslim sees or that is seen for him.**

Ibn Jarir said: Ahmad bin Hammad al-Dulabi told me, Sufyan told us, on the authority of Ubayd God bin Abi Yazid, on the authority of his father, on the authority of Saba' bin Thabit, on the authority of Umm Kuraiz al-Ka'biyyah, I heard the Messenger of God, may God bless him and grant him peace, say: **Prophethood has gone, but the good tidings remain.** And thus it was narrated on the authority of Ibn Mas'ud, Abu Hurayrah,

Ibn Abbas, Mujahid, Urwah bin al-Zubayr, Yahya bin Abi Katheer, Ibrahim al-Nakha'i, Ata' bin Abi Rabah, and others that they interpreted this as a good dream. It was said: What is meant by this is the good report of the angels to the believer when he is dying of Paradise and forgiveness, as God Almighty said: "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. We are your allies in worldly life and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request - an accommodation from a Forgiving, Merciful.'" And in the hadith of Al-Baraa', may God be pleased with him, that when death approaches the believer, angels with white faces and white clothes come to him and say, **Come out, O good soul, to a spirit of freshness and fragrance and a Lord who is not angry.** So it comes out of his mouth as a drop flows from the mouth of a water-skinner. As for their good report of the Hereafter, it is as God Almighty said: **The greatest terror will not grieve them, and the angels will meet them, [saying], 'This is your Day which you were promised.'** And God Almighty said: "The Day you see the believing men and believing women, their light proceeding before them and on their right, [saying], 'Your good tidings this Day are Gardens beneath which rivers flow, wherein you will abide eternally. That is what is the great attainment.'" And His statement: **There is no changing the words of God Almighty.** God" meaning this promise cannot be changed, broken or altered, but rather it is established, confirmed and inevitable. **That is the great success.**

Fath al-Qadir

His statement: 64- **For them is good tidings in the life of this world and in the Hereafter** is an explanation of the meaning of them being the friends of God: that is, for them is good tidings from God as long as they are alive, through what He inspires to His prophets and reveals in His books, that the state of the believers with Him is their entry into Paradise and His pleasure with them, as many good tidings have occurred for the believers in the Noble Qur'an, as well as what they get from righteous visions, and what God bestows upon them from answering their prayers, and what they witness of good tidings for them when their appointed times are approached by the angels descending upon them saying to them: Do not fear and do not grieve, and receive good tidings of Paradise. As for good tidings in the Hereafter, the angels meet them, giving them good tidings of winning bliss and safety from punishment. The good report is a source intended to refer to the one who is given good report, and the two adverbs are in the accusative case as a state: that is, the state of their being in this world and the state of their being in the Hereafter. The meaning of **there is no change in the words of God** is no change in His sayings in general, so what He promised to His righteous servants is included in it primarily. The reference in His saying *that* to what was mentioned before it of them being given good report of the two good tidings in the two abodes **is the great attainment** whose value cannot be measured and nothing else is comparable to it. The two sentences: I mean **there is**

For them is good tidings in the life of this world and in the Hereafter. There is no change in the words of God. That is what is the great attainment.

no change in the words of God and that is the great attainment are an interjection at the end of the speech according to those who allow it, and their benefit is to confirm the one who is given good report and magnify its importance, or the first is an interjection and the second is a conclusion.

Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement, **Say, 'Have you seen what God has sent down for you of provision?'** He said: They are the polytheists who used to make lawful whatever they wished of livestock and crops and forbid whatever they wished. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **When you are spending therein**, He said: When you do. Al-Faryabi and Ibn Jarir narrated something similar on the authority of Mujahid. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement, **And nothing is hidden from your Lord**, He said: Not even the weight of an atom is hidden from Him, **nor is it smaller than that or greater, but is in a clear book**, He said: It is the book that is with God. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding his statement, **Unquestionably, the allies of God**, It was said: Who are they, O Lord? He said: They are those who believed and were fearing God. Abu Al-Shaykh narrated on the authority of Saeed Ibn Jubayr who said: They are those who, when they are seen, God is remembered. At-Tabarani, Abu Al-Shaykh, Ibn Mardawayh and Ad-Dhiya' in Al-Mukhtara narrated on the authority of Ibn Abbas, with both chains of transmission traceable to the Prophet and others, who said: They are those who, when they are seen, God is remembered because of their sight. Ibn Al-Mubarak, Al-Hakim At-Tirmidhi in Nawadir Al-Usul, Al-Bazzar, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated on his authority a similar chain of transmission traceable to the Prophet. Ibn Al-Mubarak, Ibn Abi Shaybah, Ibn Jarir, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Saeed bin Jubair with both chains of transmission traceable to the Prophet and others. Ahmad, Al-Hakim and At-Tirmidhi narrated on the authority of Amr bin Al-Jamuh that he heard the Prophet, may God bless him and grant him peace, say: "A servant does not attain the true meaning of true faith until he loves for the sake of God and hates for the sake of God. If he loves for the sake of God and hates for the sake of God, then he has earned loyalty from God. My friends and beloved ones among My creation are those who are remembered by My remembrance and I am remembered by their remembrance." Ahmad narrated on the authority of Abd al-Rahman ibn Ghanem that the Prophet, may God bless him and grant him peace, said: "The best of God's servants are those who, when they are seen, remind them of God. The worst of His servants are those who go about spreading gossip, separate loved ones, and seek to harm the innocent." Al-Hakim al-Tirmidhi narrated on the authority of Abdullah ibn Amr ibn al-Aas that the Messenger of God, may God bless him and grant him peace, said: **The best of you**

are those whose sight reminds you of God, whose speech increases your knowledge, and whose actions make you desire the Hereafter. Al-Hakim al-Tirmidhi narrated on the authority of Ibn Abbas, with a similar chain of transmission traceable to the Prophet.

Al-Hakim narrated and authenticated it on the authority of Ibn Umar, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "God has servants who are neither prophets nor martyrs, and the prophets and martyrs will envy them on the Day of Resurrection because of their closeness and their sitting with them. Then a Bedouin knelt down and said: O Messenger of God, describe them to us and make them lawful for us? He said: A people from the lowest ranks of mankind, from the disputes of the tribes, who lined up in line for the sake of God and loved one another for the sake of God. On the Day of Resurrection, God will place for them pulpits of light and seat them. People will fear, but they will not fear. They are the friends of God, who have no fear and will not grieve." Abu Dawud, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, Abu Nu'aym in Al-Hilya, and Al-Bayhaqi in Shu'ab Al-Iman narrated on the authority of Umar ibn Al-Khattab, who said: The Messenger of God, may God bless him and grant him peace, said, and he mentioned something similar. Ibn Kathir said: Its chain of transmission is good. Ibn Abi Al-Dunya, Ibn Jarir, Ibn Al-Mundhir, Abu Al-Shaykh, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Abu Hurayrah with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, something similar. Ahmad, Ibn Abi Al-Dunya, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Abu Malik Al-Ash'ari, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, similar to this. Ibn Mardawayh narrated on the authority of Abu Hurayrah, who said: "The Prophet, may God bless him and grant him peace, was asked about the statement of God: 'Indeed, the allies of God' **the verse**, and he said: 'Those who love one another for the sake of God.'" Ibn Mardawayh narrated on the authority of Jabir, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, similar to this. There are hadiths that have been narrated about the virtue of those who love one another for the sake of God, but they do not mention that they are the ones meant by the verse. Sa'id bin Mansur, Ibn Mardawayh, and Al-Bayhaqi narrated in Shu'ab Al-Iman on the authority of Ata bin Yasar, "On the authority of a man from Egypt, who said: I asked Abu Al-Darda' about the meaning of His statement: 'For them is good tidings in the life of this world.' He said: 'No one has asked me about it since I asked the Messenger of God, may God bless him and grant him peace.' He said: 'No one has asked me about it except you since the revelation was sent down to me: It is a righteous dream that a Muslim sees, or is seen for him, and it is good tidings for him in this life, and good tidings for him in the Hereafter are Paradise.'" And in its chain of transmission is this unknown man. Abu Dawud al-Tayalisi, Ahmad, al-Darimi, al-Tirmidhi, Ibn Majah, al-Hakim al-Tirmidhi, Ibn Jarir, Ibn al-Mundhir, al-Tabarani, Abu al-Shaykh, al-Hakim **who authenticated it**, Ibn Mardawayh, and

al-Bayhaqi narrated on the authority of Ubadah ibn al-Samit, who said: "I asked the Messenger of God, may God bless him and grant him peace, about the statement: 'For them is good tidings in the life of this world.' He said: 'It is a righteous vision that a believer sees or is seen for him.'" Ahmad, Ibn Jarir, Abu al-Shaykh, Ibn Mardawayh, and al-Bayhaqi narrated on the authority of Abdullah ibn Amr, on the authority of the Messenger of God, may God bless him and grant him peace, regarding the statement: 'For them is good tidings in the life of this world.' He said: 'A righteous vision that a believer is given good tidings of is one of forty-six parts of prophecy, so whoever sees that should tell about it.'" The hadith. Ibn Jarir, Abu al-Shaykh, and Ibn Mardawayh narrated on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, regarding the verse: **In this world, it is a righteous vision that a righteous servant sees or is seen for him, and in the Hereafter, Paradise.** Ibn Abi al-Dunya, Abu al-Shaykh, Ibn Mardawayh, and Ibn Mandah narrated on the authority of

Abu Ja'far narrated on the authority of Jabir that the Messenger of God, may God bless him and grant him peace, interpreted glad tidings in this worldly life as a beloved vision, and in the Hereafter as the glad tidings of the believer at death: God has forgiven you and the one who carried you to your grave. Ibn Mardawayh narrated on his authority a hadith similar to that of Jabir. Ibn Mardawayh narrated on the authority of Ibn Mas'ud a hadith similar to that of Jabir. Ibn Abi Shaybah and Ibn Jarir narrated on the authority of Ibn Abbas a similar hadith. There are authentic hadiths that indicate that a good vision is one of the glad tidings and that it is a part of prophethood, but they were not restricted to explaining this verse. It has been narrated that what is meant by glad tidings in the verse is His statement: **And give good tidings to the believers that they will have from God great bounty.** This was narrated by Ibn Jarir and Ibn al-Mundhir on the authority of Ali ibn Abi Talhah on the authority of Ibn Abbas. Ibn al-Mundhir narrated on his authority on the authority of Muqsim that it is His statement: **Indeed, those who say, 'Our Lord is God,' and then remain steadfast.** Ibn Jarir, Al-Hakim, and Al-Bayhaqi narrated on the authority of Nafi' who said: Al-Hajjaj delivered a sermon and said: Ibn Al-Zubayr has changed the Book of God. Ibn Umar said: You and Ibn Al-Zubayr cannot do that. The words of God cannot be changed.

Tafsir al-Baghawi

64- They will have good tidings in this worldly life and in the Hereafter. They differed about this good tidings: It was narrated on the authority of Ubadah ibn al-Samit, who said: "I asked the Messenger of God, may God bless him and grant him peace, about the Almighty's saying: 'They will have good tidings in this worldly life.' He said: It is a righteous vision that a Muslim sees or that is seen for him."

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman told us, Shuaib told us, on the authority of Al-Zuhri, Saeed bin

Al-Musayyab told me, that Abu Hurairah said: I heard the Messenger of God, may God bless him and grant him peace, say: **Nothing remains of prophecy except the good tidings.** They said: What are the good tidings? He said: The good dream.

It was said: Good report of this world is: good praise, and in the hereafter: Paradise.

Abdul Wahid bin Ahmad Al-Malhi told us, Abdul Razzaq bin Abi Shurayj told us, Abu Al-Qasim Al-Baghawi told us, Ali bin Al-Jaad told us, Shu'bah told us on the authority of Abu Imran Al-Joni who said: I heard Abdullah bin Al-Samit say: Abu Dharr said: O Messenger of God, what if a man works for himself and people love him? He said: That is the immediate good report for the believer. Muslim bin Al-Hajjaj narrated this hadith on the authority of Yahya bin Yahya on the authority of Hammad bin Zaid on the authority of Abu Imran, and he said: **And people praise him for it.**

Al-Zuhri and Qatada said: It is the descent of angels with good report from God Almighty at the time of death. God Almighty said: **The angels descend upon them, [saying], 'Do not fear and do not grieve, but receive good tidings of Paradise, which you were promised.'** (Fussilat 41:30).

Ata' said on the authority of Ibn Abbas: The good report of this world means: at death the angels come to them with the good report, and in the hereafter when the soul of the believer departs, it ascends to God, and he is given the good report of God's pleasure.

Al-Hasan said: It is what God gave the believers in His Book of His Paradise and His generous reward, such as His saying: **And give good tidings to those who believe and do righteous deeds** (al-Baqarah 2:25), **And give good tidings to the believers** (al-Ahzab 33:47), **And receive good tidings of Paradise** (Fussilat 41:30).

It was said: He gave them good report of this world through the Book and the Messenger that they are the friends of God, and he gave them good report of the graves and in their books of deeds of Paradise.

There is no changing the words of God, no altering His words, no breaking His promise. **That is the great attainment.**

Tafsir al-Baidawi

64- For them is good tidings in the life of this world which is what the righteous were given good tidings of in His Book and on the tongue of His Prophet, may God bless him and grant him peace, and what He shows them of righteous visions and what is revealed to them, and the good tidings of the angels at the time of death. **And in the Hereafter** with the angels receiving them as Muslims, giving good tidings of victory and honor, a statement of His taking charge of them, and the location of **those who believe** is the accusative or nominative for praise or for describing the saints or for the beginning and its predicate **for them is good tidings. There is no change in the words**

Surat Yunus 10:64

For them is good tidings in the life of this world and in the Hereafter. There is no change in the words of God. That is what is the great attainment.

of God meaning no change in His words and no breach of His promises. *That* is an indication of their being given good tidings in both abodes. **It is the great success** This sentence and the one before it are an interruption to realize what was given good tidings and magnify its importance, and it is not a condition for it to be followed by a speech that is connected to what came before it.

Surat Yunus 10:65

And let not their statement grieve you. Indeed, all honor belongs to God. He is the Hearing, the Knowing.

Tafsir al-Jalalayn

65 - **And let not their statement grieve you** to you that you are not a messenger and others *Indeed* the resumption **of glory** the power (is entirely God's. He is the Hearing) of the statement **the Knowing** of the action, so He will reward them and support you.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Do not let the saying of these polytheists about their Lord, what they say, and their associating idols and statues with Him grieve you, for all glory belongs to God. God Almighty says: For God is the One who is alone in the glory of this world and the Hereafter, He has no partner in it, and He is the One who will take revenge on these polytheists who say what they say of falsehood about Him, so no one will help you when He takes revenge on them, because nothing can help Him. **He is the All-Hearing, the All-Knowing**, meaning: He is the One who hears what they say of slander and lies about Him, and He is the One who knows what they conceal in their souls and what they declare, counting all of that against them, and He is watching them. The word *in* was broken in his statement: **Indeed, glory belongs to God entirely**, because that is report from God as a subject, and the word *speech* did not work on it, because the word *speech* meant the saying of the polytheists, and his statement: **Indeed, glory belongs to God entirely**, was not said by the polytheists, nor is it report about them that they said it.

Tafsir al-Qurtubi

The Almighty said: **And let not their statement grieve you** The speech is complete, meaning do not be grieved by their fabrications and their denial of you, then He began by saying: **Indeed, honor belongs to God** meaning complete power, comprehensive victory, and complete ability belong to God alone, for He is your supporter, helper, and protector. **All together** is an accusative of state, and this does not contradict His saying: **And to God belongs honor and to His Messenger and to the believers** (al-Munafiqun 63:8), for all honor belongs to God, and all honor belongs to God. God the Almighty said: **Glory be to your Lord, the Lord of Honor, above what they describe** (al-Saffat 37:180). **He is the All-Hearing, the All-Knowing** He hears their words and voices, and He knows their deeds and actions and all their movements.

Tafsir Ibn Kathir

God Almighty says to His Messenger, may God bless him and grant him peace: "And let not the words of these polytheists grieve you. Seek God's help against them and put your trust in Him, for all glory belongs to God, that is, all of it belongs to Him, to His Messenger, and to the believers. "He is the All-Hearing, the All-Knowing." That is, the All-Hearing of the words of His servants, the All-Knowing of their conditions. Then God Almighty informed us that He owns the heavens and the earth, and that the polytheists worship idols that do not possess anything, neither harm nor benefit, and they have no evidence for their worship of them. Rather, they only follow their conjectures, their guesses, their lies, and their slander. Then He informed us that He is the One who made the night for His servants to rest in, that is, to rest from their fatigue, their fatigue, and their movements. "And the day to see," that is, to illuminate their livelihood, their efforts, their travels, and their interests. "Indeed in that are signs for a people who listen," that is, they hear these arguments and evidence, so they consider them and infer the greatness of their Creator, their Destiner, and their course.

Fath al-Qadir

His saying: 65- "And let not their statement grieve you" is a prohibition to the Prophet, may God bless him and grant him peace, from being saddened by the words of the infidels, which include slandering him, belying him, and casting aspersions on his religion. The intention is to console him and give him good tidings. Then the Almighty resumed speaking to the Messenger of God, may God bless him and grant him peace, explaining what he mentioned of the prohibition to His Messenger, may God bless him and grant him peace, saying: "Indeed, all honor belongs to God" meaning that victory and subjugation belong to Him in His kingdom and authority, not to any of His servants. And if all of that belongs to Him, then how can they have power over you so that you are saddened by their false words when they do not possess any of the power? And it was read "grieves you **from** made him sad". It was read that glory is with the opening of the hamza, meaning because glory belongs to God. What is in this verse about making all glory to God Almighty does not contradict His Almighty saying: **And to God belongs glory and to His Messenger and to the believers**, because all glory is to God, it is all to God. From this His saying: **God has decreed, 'I will surely prevail, I and My messengers,'** "Indeed, We will support Our messengers."

Tafsir al-Baghawi

65- "And let not their statement grieve you," meaning: the statement of the polytheists. The speech was completed here, then he began, saying: "Indeed, honor belongs to God, **meaning victory and power belong to God** all together," He is your supporter, the supporter of your religion, and the one who will take revenge on them.

Surat Yunus 10:65

And let not their statement grieve you. Indeed, all honor belongs to God. He is the Hearing, the Knowing.

Saeed bin Al-Musayyab said: All glory belongs to God, meaning: God gives glory to whomever He wills, as He said in another verse: **And to God belongs glory, and to His Messenger, and to the believers** (al-Munafiqun 63:8), and the glory of the Messenger and the believers in God is all for God.

He is the All-Hearing, the All-Knowing.

Tafsir al-Baidawi

65. "And do not let their statement grieve you" their polytheism, their denial, and their threats. Nafi' read "grieves you **from** made him sad" and both have the same meaning. "Indeed, honor belongs to God entirely" a resumption with the meaning of explanation and the reading with the fat-ha indicates it as if it was said do not be saddened by their statement and do not care about them because victory belongs entirely to God and no one else possesses any of it so He subdues them and gives you victory over them. "He is the Hearing" of their statements. "The Knowing" of their intentions and rewards them for them.

mentioned before.

Surat Yunus 10:66

Unquestionably, to God belongs whoever is in the heavens and whoever is on the earth. And those they invoke besides God do not follow any partners. They follow nothing but assumption, and they are not but falsifying.

Tafsir al-Jalalayn

66 - **Unquestionably, to God belongs whoever is in the heavens and whoever is on the earth** servants, kings, and creation **and those who invoke worship other than God** other than Him follow idols *associates* with Him in truth, exalted be He above that *they* follow in that **nothing but assumption** that is, their assumption that they are gods who intercede for them **and they** (are only guessing) they lie about that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Verily, O Muhammad, God has all that is in the heavens and on the earth, a king and slaves. There is no owner of any of that except Him. He says: How can the idols and statues that these polytheists worship be a god that is worshipped, while they belong to God, and worship is only for the owner and not the owned, and for the Lord and not the worshipped?, **And those they invoke other than God do not follow partners**, God Almighty says: And what does he follow who invokes other than God - meaning: other than God and other than Him - partners? The meaning of the statement: What would follow someone who falsely says that God has partners in His authority and kingdom, while God is the only One who owns everything in the heavens and the earth? **They follow nothing but conjecture**, meaning: they follow nothing in their saying and their claim except conjecture, meaning: nothing but doubt and certainty. **They are only guessing**, meaning: they are only inventing falsehood based on conjecture and guesswork, without knowledge of what they are saying.

Tafsir al-Qurtubi

The Almighty says: **Indeed, to God belongs whoever is in the heavens and whoever is on the earth**. That is, He rules over them as He wills, and does with them whatever He wills, glory be to Him!

The Almighty said: **And those they invoke other than God do not follow partners**. "What" is for negation, meaning they do not follow partners in reality, but rather they think that they will intercede or benefit. It was said: *What* is an interrogative, meaning what do those they invoke other than God follow, criticizing their actions? Then he answered and said: **They follow nothing but assumption, and they do nothing but guess**. That is, they guess and lie, and this has been

Tafsir Ibn Kathir

God Almighty says to His Messenger, may God bless him and grant him peace: "And let not the words of these polytheists grieve you. Seek God's help against them and put your trust in Him, for all glory belongs to God, that is, all of it belongs to Him, to His Messenger, and to the believers. "He is the All-Hearing, the All-Knowing." That is, the All-Hearing of the words of His servants, the All-Knowing of their conditions. Then God Almighty informed us that He owns the heavens and the earth, and that the polytheists worship idols that do not possess anything, neither harm nor benefit, and they have no evidence for their worship of them. Rather, they only follow their conjectures, their guesses, their lies, and their slander. Then He informed us that He is the One who made the night for His servants to rest in, that is, to rest from their fatigue, their fatigue, and their movements. "And the day to see," that is, to illuminate their livelihood, their efforts, their travels, and their interests. "Indeed in that are signs for a people who listen, **that is, they hear these arguments and evidence, so they consider them and infer the greatness of their Creator, their Destiner, and their course**.

Fath al-Qadir

66- Indeed, to God belongs whoever is in the heavens and whoever is on the earth." Among them are these polytheists who were contemporary with the Prophet, may God bless him and grant him peace. If they were in his kingdom and he disposed of them as he wished, then how could they harm the Messenger of God, may God bless him and grant him peace, in a way that God did not permit, and the rational people prevailed over others because they were more noble. In the verse, there is a reproach to the servants of humans, angels and inanimate objects, because they worshipped the slave and abandoned the owner, and that is contrary to what reason requires, and for this reason he followed it with his saying: **And those who invoke besides God do not follow partners**. The meaning is that even if they called their deities partners to God, they are not partners to Him in reality, because that is impossible. **If there were within them gods other than God, they both would have been ruined**. "What is in and what follows" is a negative and partners is the object of follows, and based on this, the object of they invoke is omitted. The original is **and those who invoke besides God do not follow partners**, partners in reality: they are only names without names, so one of them was omitted because the mentioned indicates it. It is permissible for the mentioned to be the object of they invoke, and the object of follows was omitted because the mentioned indicates it. It is permissible for it to be an interrogative meaning what thing follows those who invoke besides God partners, and in this way partners is the object of they invoke, and the speech is outside the context of rebuking them and disparaging them. It is possible that *ma* is a relative pronoun conjoined with **man fi al-samawan whoever is in the heavens**: that is, to God belongs whoever is in the heavens and whoever is on the earth, and what those who call upon

Surat Yunus 10:66

Unquestionably, to God belongs whoever is in the heavens and whoever is on the earth. And those they invoke besides God do not follow any partners. They follow nothing but assumption, and they are not but falsifying.

other than God follow are partners. The meaning is that God is the owner of their deities because they are among those in the heavens and whoever is on the earth. Then the Almighty increased the emphasis on the response to them and the refutation of their statements, saying: **They follow nothing but conjecture**, that is, they do not follow certainty, they only follow conjecture, and conjecture is of no avail against the truth. **They only guess**, that is, they estimate that they are partners with a false estimate and pure lie. This verse was mentioned earlier in Al-An'am.

Tafsir al-Baghawi

66- "Indeed, to God belongs whoever is in the heavens and whoever is on the earth. And what follows those whom they invoke besides God as partners?" This is a question that means: And what follows those whom they invoke besides God as partners?

It was said: They do not follow the truth, because they repeat it on the assumption that they are partners and intercede for us, and it is not as they assume.

They follow nothing but conjecture, they think it will bring them closer to God Almighty, **and they do nothing but guess**, they lie.

Tafsir al-Baidawi

66. "Indeed, to God belongs whoever is in the heavens and whoever is on the earth" of the angels and two heavy things, and if these who are the most honorable of the possible are slaves, none of them are fit for divinity, then what is not rational from them is more deserving of not having a rival or partner for Him, so it is like the evidence for His statement: "And those whom they invoke besides God do not follow partners **meaning partners in reality, even if they call them partners, and it is possible that** partners **is the object of** they invoke **and the object of** follows **is omitted and indicated by** they follow nothing but conjecture **meaning they do not follow with certainty and only follow their conjecture that they are partners, and it is possible that** what **is an interrogative in the accusative case with** follows" or a relative in apposition to whom and **they invoke** is read with the second-person taa' and the meaning is: What follows those whom you invoke as partners from the angels and prophets, meaning that they do not follow except God and do not worship other than Him, so what is the matter with you that you do not follow them in it like His statement: "Those are the ones who They call upon God, seeking a means to their Lord. **It is an obligation after proof, and what follows is diverted from addressing them to clarify their support and the origin of their opinion.**" "They are only guessing." They lie in what they attribute to God, or they guess and estimate that they are partners, a false estimate.

Surat Yunus 10:67

It is He who made for you the night that you may rest therein and the day to see. Indeed in that are signs for a people who listen.

Tafsir al-Jalalayn

67 - **It is He who made for you the night that you may rest therein and the day to see** Attributing sight to Him is a metaphor because He sees in it **Indeed in that are signs** indications of His Oneness, the Most High **for a people who listen** listening to contemplate and learn admonition.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Your Lord, O people, who has made worship obligatory upon you, is the Lord who made the night for you and separated it from the day, so that you may rest in it from the fatigue and toil you were in during the day, and calm down in it from the movement and activity for livelihood, and the hardship you were in during the day, **and the day is seeing**, meaning: and He made the day seeing. So He added *sight to day*, and it is only seeing in it, and *day* is not among what is seen. But since its meaning was understood in the speech of the Arabs, He addressed them with what is in their language and speech, and that is as Jarir said:

You blamed us, O Umm Ghilan, in the night and you slept, and the night of the mounts is not asleep

So he added *sleep to night* and described it with it, and its meaning is the same, that neither he nor his camel was asleep in it.

God Almighty says: This is the one who does that. He is your Lord who created you and what you worship, not what does not benefit or harm or do anything.

And His statement: **Indeed in that are signs for a people who listen**, God Almighty says: Indeed in the difference in the state of night and day and the state of their people in them, there is evidence and proof that the One to whom worship is due, purely without partner, is the One who created the night and the day, and made them different by making this a resting place for creation, and this a livelihood for them, unlike the One who neither creates nor does anything, nor harms nor benefits.

He said: **For a people who listen**, because what is meant by it is: those who hear these arguments and think about them, so they consider them and learn a lesson. It does not mean: those who hear with their ears, then turn away from its lessons and sermons.

Tafsir al-Qurtubi

The Almighty said: **It is He who made the night for you that you may rest therein**. He made clear that it is obligatory to worship the One who is able to create the night and the day, not to worship the One who is not able to do anything. **That you may rest therein** meaning with your wives and children, so that fatigue and exhaustion may go away from you. And stillness means calmness from disturbance.

The Almighty said: **And the day is seeing** meaning shining so that you may be guided by it in your needs. The one who sees is the one who sees, and the day is seen in. He said: seeing is a metaphor and expansion based on the Arabs' custom in saying: a standing night, and a fasting day. Jarir said:

You blamed us, O Umm Ghilan, in the night, and you slept, while the night of the mounts was not asleep.

Qatrib said: It is said that the night became dark, meaning it became full of darkness, and the day became harmful and visible, meaning it became full of light and sight.

God Almighty says: **Indeed in that are signs** meaning signs and indications. **For a people who listen** meaning listening for consideration.

Tafsir Ibn Kathir

God Almighty says to His Messenger, may God bless him and grant him peace: "And let not the words of these polytheists grieve you. Seek God's help against them and put your trust in Him, for all glory belongs to God, that is, all of it belongs to Him, to His Messenger, and to the believers. "He is the All-Hearing, the All-Knowing." That is, the All-Hearing of the words of His servants, the All-Knowing of their conditions. Then God Almighty informed us that He owns the heavens and the earth, and that the polytheists worship idols that do not possess anything, neither harm nor benefit, and they have no evidence for their worship of them. Rather, they only follow their conjectures, their guesses, their lies, and their slander. Then He informed us that He is the One who made the night for His servants to rest in, that is, to rest from their fatigue, their fatigue, and their movements. "And the day to see," that is, to illuminate their livelihood, their efforts, their travels, and their interests. "Indeed in that are signs for a people who listen," that is, they hear these arguments and evidence, so they consider them and infer the greatness of their Creator, their Destiner, and their course.

Fath al-Qadir

Then the Almighty mentioned some of the effects of His power, along with gratitude to His servants for some of His blessings. He said: 67- **It is He who made for you the night that you may rest therein and the day giving sight**. That is, He made time for His servants divided into two parts: One of them is dark, which is the night, so that the servants may rest in it from movement and fatigue and rest themselves from toil

Surat Yunus 10:67

It is He who made for you the night that you may rest therein and the day to see. Indeed in that are signs for a people who listen.

and earning. The other is seeing, so that they may strive in it for what benefits them and provides for their livelihood, and obtain what they need in a bright, luminous time, in which neither great nor small things are hidden from them. The Almighty's making the day giving sight is a metaphor. The meaning is: that it is a sight for its owner, as they say: he fasts during the day. The reference in His saying: **Indeed in that** is to the mentioned making **are signs** many wondrous **for a people who listen** meaning they listen to what is recited to them of the verses of revelation that alert to the verses of creation, which God Almighty mentioned here and other than them which He did not mention. So when they hear that, they reflect and consider, and that is one of the greatest reasons for faith.

Tafsir al-Baghawi

67- "It is He who made for you the night that you may rest therein and the day to see," shining and seeing in it, as they say: a sleeping night and a pleasant life. Qatirib said: The Arabs say: the night became dark and the day became bright and seeing, meaning: it became full of darkness, light and sight. "Indeed in that are signs for a people who listen," hearing the consideration that it is something that only a knowledgeable and capable person can do.

Tafsir al-Baidawi

67. "It is He who made for you the night that you may rest therein and the day to see." He made clear His perfect power and the greatness of His blessings, which He is unique in, to guide them to His uniqueness in deserving worship. He only said "seeing **and did not say** so that you may see" in it, to differentiate between the abstract circumstance and the circumstance that is the cause. "Indeed in that are signs for a people who listen." A listening of contemplation and consideration.

Surat Yunus 10:68

They said, **God has taken a son**. Glory be to Him! He is the Self-sufficient. To Him belongs whatever is in the heavens and whatever is on the earth. Do you have any authority for this? Do you say about God what you do not know?

Tafsir al-Jalalayn

68 - **They said** meaning the Jews and Christians and those who claim that the angels are daughters of God **God has taken a son** God Almighty said to them **Glory be to Him** absolving Him from having a son **He is the Rich** from everyone, and only the one who needs a son seeks him **To Him belongs whatever is in the heavens and whatever is on the earth** as a kingdom, creation, and servants *//* you have **any authority** as proof for this that you say **Do you say about God what you do not know** a question of rebuke

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: These polytheists from your people said, O Muhammad: **God has taken a son**, and that is their saying: **(The angels are daughters of God)**. God says, clearing Himself of what they said and fabricated about Him: **(Glory be to God)**, clearing God of what they said and claimed against their Lord, **He is the Rich**, meaning: God is rich in relation to all of His creation, so He has no need for a son, because a son is only sought by those who seek Him, so that he may be a helper for them in their life, and a reminder for them after their death, and God is rich in all of that, so He has no need for a helper to assist him in his management, nor will He perish so that there would be a need for a successor after Him, **To Him belongs whatever is in the heavens and whatever is on the earth**, God Almighty says: To God belongs whatever is in the heavens and whatever is on the earth, and the angels are His servants and His kingdom, so how can a man's servant and his kingdom be a son? He says: Do you not understand, O people, the error of what you are saying? **You have an authority for this**. He says: What evidence do you have, O people, for what you say and claim that the angels are daughters of God? Which is the authority. Do you say about God a statement whose truth and correctness you do not know, and do you attribute to Him what it is not permissible to attribute to Him, out of ignorance of what you are saying, without an argument or proof?

Tafsir al-Qurtubi

The Almighty said: **They said**, 'God has taken a son' meaning the disbelievers. This has been mentioned before. **Glory be to Him** He has cleared Himself of having a wife, children, partners, and equals. **He is the Rich**; to Him belongs whatever is in the heavens and

whatever is on the earth Then He informed of His absolute richness, and that He owns whatever is in the heavens and the earth, as ownership, creation, and servant. **There is none in the heavens and the earth but comes to the Most Merciful as a servant** (Maryam 19:93). **You have no authority for this** meaning you have no proof for this. **Do you say about God that which you do not know?** of affirming that He has a son? A son requires similarity and resemblance, and God, the Most High, is not similar to anything nor does He resemble anything.

Tafsir Ibn Kathir

The Almighty says, denying those who claim that He has a son: **Glory be to Him! He is the Rich**. That is, He is sanctified from that. He is the Rich from everything other than Him, and everything is in need of Him. **To Him belongs whatever is in the heavens and whatever is on the earth**. That is, how can He have a son from what He created, and everything that belongs to Him is His servant? **You have no authority for this**. That is, you do not have evidence for what you say of lies and slander. **Do you say about God what you do not know?** A denial, a definite threat, and a severe intimidation, as the Almighty says: "And they say, 'The Most Gracious has taken a son.' You have certainly come up with a thing outrageous. The heavens almost burst from it, and the earth splits open, and the mountains collapse in devastation. That they attribute to the Most Gracious a son. It is not befitting for the Most Gracious to take a son. There is none in the heavens and the earth but comes to the Most Gracious as a servant. He has already enumerated them and counted them one by one. And all of them will come to Him on the Day of Resurrection alone." Then the Almighty threatens those who lie against Him and slander those who claim that He has a son, that they will not succeed in this world or in the Hereafter. As for this world, if He tempts them and gives them respite, He will give them enjoyment for a little while. **Then We will force them to a severe punishment**, as God Almighty said here: **Enjoyment in this world**, meaning a short period. **Then to Us is their return**, meaning the Day of Resurrection. **Then We will make them taste the severe punishment**, meaning the painful, agonizing one. **Because they used to disbelieve**, meaning because of their disbelief, fabrications, and lies against God in what they claimed of slander and falsehood.

Fath al-Qadir

His statement: 68- "They said, 'God has taken a son. Glory be to Him! He is the Rich.'" This is another type of the falsehoods of the polytheists that they used to speak, which is their claim that God, glory be to Him, has taken a son. So He, glory be to Him, is the Rich. So He, glory be to Him, is far removed from what they attributed to Him of this clear falsehood. He explained that He is rich in need of that and that a son is only sought for a need, and the absolutely rich has no need to have a son to fulfill it. And if the need is eliminated, the son is eliminated. Also, only the one who is on the verge of extinction needs a son to take his place, and the Eternal and Ancient One is not in need of that. The

Surat Yunus 10:68

They said, "God has taken a son." Glory be to Him! He is the Self-sufficient. To Him belongs whatever is in the heavens and whatever is on the earth. Do you have any authority for this? Do you say about God what you do not know?

interpretation of the verse has been presented in Surat Al-Baqarah. Then He went to great lengths to respond to them with what is like proof, so He said: **To Him belongs whatever is in the heavens and whatever is on the earth.** And if everything is His and in His kingdom, then it is not right for anything in them to be a son of His, due to the contradiction between kingdom, sonship, and fatherhood. Then he refuted their false claim and showed that it was without evidence, saying: **Indeed, you have some authority for this,** meaning that you have no argument or proof for this statement that has been completely distorted. *Min* in **min sultan** is redundant for emphasis, and the prepositional phrase in *bihdha* is either related to sultan because it means argument and proof, or related to **what you have** because it has a meaning of stability. Then he rebuked them for this statement that is devoid of evidence and is false according to rational people, saying: **Do you say about God that which you do not know?** It is understood from this that every statement that has no evidence for it is not from knowledge at all, but rather from pure ignorance.

Tafsir al-Baghawi

68- **They said**, meaning: the polytheists, **God has taken a son**, which is their saying that the angels are the daughters of God, **Glory be to Him! He is the Self-sufficient**, from His creation, **To Him belongs whatever is in the heavens and whatever is on the earth**, servants and kings, **Indeed, you have**, what you have, **of authority**, argument and proof, and *of* is a connection, **Do you say about God what you do not know?**

Tafsir al-Baidawi

68. **They said**, 'God has taken a son' meaning, He adopted him. **Glory be to Him** is to absolve Him from adoption, for it is not valid except from one who can imagine having a son. He was amazed at their foolish statement. **He is the Rich** is a reason for absolving Him, for taking a son is caused by need. **To Him belongs whatever is in the heavens and whatever is on the earth** is a confirmation of His richness. **Indeed, you have authority for this** is a negation of the opponent of what he established from the proof, exaggerating their ignorance and confirming the invalidity of their statement, and **with this** is related to *authority* or a description of it or to **with you** as if it was said: You have authority for this. **Do you say about God what you do not know?** is a rebuke and rebuke for their differences and ignorance. It is evidence that every statement without evidence is ignorance and that beliefs must have a decisive factor and that imitation in them is not permissible.

Surat Yunus 10:69

Say, **Indeed, those who invent falsehood against God will not succeed.**

Tafsir al-Jalalayn

69 - (Say: Those who invent falsehood against God) by attributing a son to Him **will not succeed** will not be happy.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say, O Muhammad, to them, **Indeed, those who invent falsehood about God**, by saying falsehood about Him and claiming a son for Him, **will not succeed**, meaning: they will not remain in this world.*

Tafsir al-Qurtubi

God Almighty says: "Say: 'Indeed, those who invent lies against God will not succeed,'" meaning they will not win and will not feel safe. And the speech is complete.

Tafsir Ibn Kathir

The Almighty says, denying those who claim that He has a son: **Glory be to Him! He is the Rich.** That is, He is sanctified from that. He is the Rich from everything other than Him, and everything is in need of Him. **To Him belongs whatever is in the heavens and whatever is on the earth.** That is, how can He have a son from what He created, and everything that belongs to Him is His servant? **You have no authority for this.** That is, you do not have evidence for what you say of lies and slander. **Do you say about God what you do not know?** A denial, a definite threat, and a severe intimidation, as the Almighty says: "And they say, 'The Most Gracious has taken a son.' You have certainly come up with a thing outrageous. The heavens almost burst from it, and the earth splits open, and the mountains collapse in devastation. That they attribute to the Most Gracious a son. It is not befitting for the Most Gracious to take a son. There is none in the heavens and the earth but comes to the Most Gracious as a servant. He has already enumerated them and counted them one by one. And all of them will come to Him on the Day of Resurrection alone." Then the Almighty threatens those who lie against Him and slander those who claim that He has a son, that they will not succeed in this world or in the Hereafter. As for this world, if He tempts them and gives them respite, He will give them enjoyment for a little while. **Then We will force them to a severe punishment**, as God Almighty said here: **Enjoyment in this world**, meaning a short period. **Then**

to Us is their return, meaning the Day of Resurrection. **Then We will make them taste the severe punishment**, meaning the painful, agonizing one. **Because they used to disbelieve**, meaning because of their disbelief, fabrications, and lies against God in what they claimed of slander and falsehood.

Fath al-Qadir

Then he ordered his Messenger, may God bless him and grant him peace, to say to them something that would indicate that what they said was a lie, and that whoever lies about God will not succeed. He said: 69- "Say: Those who invent lies about God will not succeed." That is, every slanderer has this nature, and these people are included in this primarily. Lying is mentioned with invention for emphasis, as previously mentioned in other places in the Noble Book. The meaning is that those who lie about their Lord will not succeed in any of their demands.

Tafsir al-Baghawi

69- "Say: Those who invent lies against God will not succeed." They will not be saved, and it was said: They will not remain in this world, but:

Tafsir al-Baidawi

69. "Say: Those who invent lies about God" by taking a son and attributing a partner to Him. **will not succeed** they will not escape the Fire nor will they win Paradise.

Surat Yunus 10:70

Enjoyment in this world, then to Us is their return, then We will make them taste the severe punishment because they used to disbelieve.

Surat Yunus 10:70

Enjoyment in this world, then to Us is their return, then We will make them taste the severe punishment because they used to disbelieve.

Tafsir al-Jalalayn

70 - They will have a little enjoyment in this world for the duration of their lives. Then to Us is their return, at death. Then We will make them taste the severe punishment, after death, because they used to disbelieve.

Tafsir al-Suyuti

Tafsir al-Tabari

But they have enjoyment in this world, and provision, with which they will attain until the appointed time for their demise has been decreed. **Then to Us is their return**, meaning, when the appointed time has come to an end, to Us is their destination and their final destination. **Then We will make them taste the severe punishment**, meaning they will be cast into Hell, **because they disbelieved** in God in this world, denying His messengers and rejecting His signs.

He raised his saying: *Provisions*, with an implied word before it, either *that* or *this*.

Tafsir al-Qurtubi

Enjoyment in this world meaning that is enjoyment, or it is enjoyment in this world, as Al-Kisa'i said. Al-Akhfash said: They have enjoyment in this world. Abu Ishaq said: The accusative is permissible in places other than the Qur'an to mean they enjoy enjoyment. **Then to Us is their return** meaning their return. **Then We will make them taste the severe punishment** meaning the harsh one. **Because they used to disbelieve** meaning because of their disbelief.

Tafsir Ibn Kathir

The Almighty says, denying those who claim that He has a son: **Glory be to Him! He is the Rich**. That is, He is sanctified from that. He is the Rich from everything other than Him, and everything is in need of Him. **To Him belongs whatever is in the heavens and whatever is on the earth**. That is, how can He have a son from what He created, and everything that belongs to Him is His servant? **You have no authority for this**. That is, you do not have evidence for what you say of lies and slander. **Do you say about God what you do not know?** A denial, a definite threat, and a severe intimidation, as the Almighty says: 'And they say, 'The Most

Gracious has taken a son.' You have certainly come up with a thing outrageous. The heavens almost burst from it, and the earth splits open, and the mountains collapse in devastation. That they attribute to the Most Gracious a son. It is not befitting for the Most Gracious to take a son. There is none in the heavens and the earth but comes to the Most Gracious as a servant. He has already enumerated them and counted them one by one. And all of them will come to Him on the Day of Resurrection alone." Then the Almighty threatens those who lie against Him and slander those who claim that He has a son, that they will not succeed in this world or in the Hereafter. As for this world, if He tempts them and gives them respite, He will give them enjoyment for a little while. **Then We will force them to a severe punishment**, as God Almighty said here: **Enjoyment in this world**, meaning a short period. **Then to Us is their return**, meaning the Day of Resurrection. **Then We will make them taste the severe punishment**, meaning the painful, agonizing one. **Because they used to disbelieve**, meaning because of their disbelief, fabrications, and lies against God in what they claimed of slander and falsehood.

Fath al-Qadir

70- **Enjoyment in this world, then to Us is their return, then We will make them taste the severe punishment because they used to disbelieve**. Then the Almighty explained that even if the one who made this slander wins something from the immediate demands, it is a short enjoyment in this world, then it is followed by death and returning to God, so the slanderer will be punished with an eternal punishment. So enjoyment is the predicate of a deleted subject, and the sentence is resumed to clarify that what the slanderer gets through his slander is not a benefit that is worth considering, rather it is a short enjoyment in this world followed by severe punishment because of the disbelief that occurred due to reasons including lying about God. Al-Akhfash said: The estimate is that they have enjoyment in this world, so the deleted part according to this is the predicate. Al-Kisa'i said: The estimate is that it is enjoyment or it is enjoyment, so the deleted part according to this is the subject.

Abu Al-Sheikh narrated on the authority of Ibn Abbas who said about the words of God Almighty: **And let not their statement grieve you**, because they did not benefit from what came to them from God and persisted in their disbelief. This was too much for the Messenger of God, may God bless him and grant him peace, so God came to him in what He rebuked him: "And let not their statement grieve you. Indeed, all honor belongs to God. He is the Hearing, the Knowing." He hears what they say and knows it, so if He willed with His honor, He would have taken revenge on them. Ibn Abi Hatim narrated on the authority of Qatada regarding his words: **And the day is seeing**, he said: Illuminating. Abu Al-Sheikh narrated on the authority of Al-Hasan regarding his words: **Indeed, you have authority for this**, he said: You do not have authority for this.

Tafsir al-Baghawi

70- *Enjoyment*, a little that they enjoy and a provision that they benefit from until the end of their terms, and *Enjoyment* is raised with an implied word, meaning: it is enjoyment, **in this world, then to Us is their return, then We will make them taste the severe punishment because they used to disbelieve.**

Tafsir al-Baidawi

70. **Enjoyment in this world** is the predicate of an omitted subject, meaning that they fabricated enjoyment in this world by which they establish their leadership in disbelief or their life or their change, *Enjoyment* is the subject whose predicate is omitted, meaning that they will have enjoyment in this world. **Then to Us is their return** by death, so they will encounter eternal misery. **Then We will make them taste the severe punishment for what they used to disbelieve** because of their disbelief.

Surat Yunus 10:71

And recite to them the news of Noah, when he said to his people, "O my people, if my stay and my reminding you of the signs of God are burdensome to you, then upon God I have relied. So decide your plan, you and your associates, then let not your plan be in doubt for you. Then pass judgment upon me and do not give me respite."

Surat Yunus 10:71

And recite to them the report of Noah, when he said to his people, "O my people, if my stay and my reminding you of the signs of God are burdensome to you, then upon God I have relied. So decide your plan, you and your associates, then let not your plan be in doubt for you. Then pass judgment upon me and do not give me respite."

Tafsir al-Jalalayn

71 - **And recite** O Muhammad **upon them** meaning the infidels of Mecca **the report** of *Noah* and it is replaced by **when he said to his people, O my people, if my stay among you is too great** difficult for you my staying among you **and my reminding you** my admonition to you (of the verses of God, then upon God I have relied. So decide your plan) resolve on a matter that you will do to me **and your partners** the waw means with **then let not your plan be a source of worry for you** hidden, but rather show it and make it public to me **then carry it out to me** go ahead with what you wanted **and do not give me respite** give me time, for I do not care about you.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And recite**, to these polytheists who said: **God has taken a son** from among your people, **the report of Noah**, meaning: the report of Noah, **when he said to his people, 'O my people, if my stay among you is too much for you,'** meaning: if my stay among you is too much for you and is difficult for you, **and my reminding you of the signs of God**, meaning: and my admonition to you of the proofs of God, and my alerting you to that, **Then upon God I have put my trust**, meaning: if my stay among you is too much for you, and my reminding you of the signs of God, and you decide to kill me or expel me from among you, then upon God I rely and in Him I trust, and He is my support and my back, **Then decide your plan**, meaning: then prepare your plan, and resolve on what you intend regarding my matter.

It is said: **I have resolved to do such-and-such**, meaning: I have decided to do it. From this is the saying of the Prophet, may God bless him and grant him peace: **Whoever does not resolve to fast at night, then his fast is not valid**, meaning: whoever does not resolve. From this is the saying of the poet:

I wonder, for hopes are of no avail, will I ever become one day when my affair is resolved?

It was narrated on the authority of Al-A'raj regarding this matter:

Some of our companions told me, on the authority of Abd al-Wahhab, on the authority of Harun, on the authority of Asid, on the authority of al-A'raj: **So decide your matter and your partners**, meaning: decide your matter and call your partners.

And the accusative of his saying: **and your partners**, is an implied verb, which is: **(and call your partners)**, and the conjunction of **(the partners)** to his saying **(your matter)**, similar to the saying of the poet:

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

The spear is not girdled, but since what appeared in the speech was evidence of what was omitted, it was sufficient to mention what was mentioned of what was omitted, and so it is in His statement: **(and your partners)**.

There are different readings of this:

So I read it as the regions read: **And your partners**, in the accusative case. And his saying: **So they gathered**, with a hamza on the alif and a fatha on it, from: **(I gathered my affair, so I gather it unanimously)**.

It was mentioned on the authority of Al-Hasan Al-Basri that he used to read it: **So gather your affair**, with the alif open and hamzated, **and your partners**, in the nominative case, meaning: gather your affair, and let your partners gather their affair with you as well.

Abu Ja'far said: The correct reading in this regard is the reading of those who read: **So gather your affair and your partners**, with the opening of the alif of *agma'u* and the accusative of *al-sharakah*, because it is in the Qur'an without a waw, and because of the consensus of the argument on reading it with it, and rejecting what contradicts it, and it cannot be objected to by those who are liable for error and forgetfulness.

By *partners*, he meant their gods and idols.

And his saying: **Then let not your affair be a cause of grief for you**, means: Then let not your affair be ambiguous, problematic, or unclear for you.

From their saying: **The crescent moon was obscure to the people**, meaning if it was unclear to them and they could not see it. From this is the saying of Al-Ajjaj:

Rather, if you witnessed people when they were filled with grief, their grief would not have been relieved.

It was said: This is from *sorrow*, because the chest becomes tight with it, and its owner does not know the source of his matter from which it comes, and he is relieved of what is in his heart. From this is the saying of Khansa:

And Dhi Karba, Ibn Amr relaxed his stranglehold and his grief from his face, so it was revealed.

Qatada used to say about this:

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Your affair is a burden upon you**, he said: Your affair is not a burden upon you.

As for the saying: **Then proceed to me**, its meaning is: Then proceed to what is in your souls and finish it, as:

Muhammad bin Abdul A'la told me, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Then judge me and do not give me respite**, he said: Judge me as you were going to judge.

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, regarding his statement: **Then judge me and do not give me respite**, he said: Judge me what is in your souls.

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.

Those who know the Arabic language differed about the meaning of his saying: **Then come to me**.

Some of them said: It means: Go to me, just as one says: **So-and-so has passed away**, meaning: he has died and gone.

Others of them said: Rather, its meaning is: Then, come to me. They said: **The judgment** means to finish, and **the judgment** is from that. They said: As if **he paid off his debt** is from that, but rather he finished with it.

It has been narrated that some of the Qur'an reciters read it as: **Then they came to me**, meaning: head towards me until you reach me, from their saying: **The pain and the like have come to me**.

And his saying: **And do not wait**, means: and do not delay.

From the saying: **I have given so-and-so respite for the debt he owes me**.

Abu Ja'far said: This is report from God, the Most High, about the words of His Prophet Noah, peace be upon him, to his al-Nas 114: He is confident in God's victory over them, and he is not afraid of their plots and their calamities. It is an announcement from Him to them that their gods can neither harm nor benefit. He says to them: Carry out what you tell yourselves about me, with a sound resolve from you, and seek help with those who support you against me through your gods that you call upon besides God, and do not delay that, for I have put my trust in God, and I am confident in Him that you will not harm me unless my Lord wills.

This, even though it is report from God Almighty about Noah, is an urging from God to His Prophet Muhammad, may God bless him and grant him peace, to follow his example, and an explanation from him of the path of guidance in what he was entrusted with of the message and the delivery of it from him.

Tafsir al-Qurtubi

The Almighty said: **And recite to them the report of Noah** He ordered him, peace be upon him, to remind them of the stories of those who came before, and to frighten them with the painful punishment for their disbelief. The waw was omitted from *recite* because it is a command, meaning, read to them the report of Noah. **When he said to his people** When is in the accusative case. **O my people, if it is too great for you** meaning, it is great and heavy for you. **My position** The position **with a fatha on the meem**: the place in which one stands. The position **with a damma** is the residence. It was not recited, as far as I know, meaning, if my stay among you is prolonged. **And my reminder** you, and my frightening you. **With the signs of God** and you resolved to kill me and expel me. **So upon God I have relied** meaning, I have relied. This is the answer to the condition, and he, peace be upon him, continued to rely on God in every situation, but he made it clear that he relied on this in particular so that his people would know that God would suffice him in their matter, meaning if you do not support me, then I will rely on someone who will support me.

God the Almighty said: **So decide upon your plan, you and your partners**. The general reading is fa-jma'u, with the alif sukun sukun. Asim al-Jahdari read fa-jma'u by connecting the alif and opening the meem, from jamaa' yajma'u. sukun. Al-Hasan, Ibn Ishaq, and Ya'qub read fa-jma'u by cutting off the alif sukun sukun. As for the first reading, it is from ajma' 'ala al-shay' if he is determined upon it. Al-Farra' said: ajma' al-shay' is a thing that he prepared. The historian said: I have decided upon the matter, which is more eloquent than ajma'a 'alayhi. And he recited:

Oh, how I wish, and hopes are of no avail. Will I ever become one day when my affair is settled?

An-Nahhas said: There are three aspects to the accusative case of partners in this reading. Al-Kisa'i and Al-Farra' said: It means **call upon your partners to support you**, and it is accusative according to them because this verb is implied. Muhammad bin Yazid said: It is conjoined to the meaning, as he said:

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

The spear is not girdled, but it is carried like a sword. Abu Ishaq al-Zajaj said: The meaning is with your partners in your support, as it is said: water and wood met. The second reading is from the plural, considering the Almighty's saying: **So he gathered his plan and then came** (Ta-Ha 20:60). Abu Muadh said: It is possible that the plural of ajma' has one meaning, and your partners according to this reading is in apposition to your affair, or in the meaning of so gather your affair and gather your partners, or if you wish in the meaning of with. Abu Ja'far al-Nahhas said: I heard Abu Ishaq permitting Zayd and Amr to stand. The third reading is that the partners are in apposition to the implied raised noun in ajma'u, and the goodness of that speech has been prolonged. Al-Nahhas and others said: This reading is far-fetched, because if it

Surat Yunus 10:71

And recite to them the news of Noah, when he said to his people, "O my people, if my stay and my reminding you of the signs of God are burdensome to you, then upon God I have relied. So decide your plan, you and your associates, then let not your plan be in doubt for you. Then pass judgment upon me and do not give me respite."

were in the nominative case, it would have been necessary to write it with a waw, and no waw was seen in the copies of the Qur'an in his saying and your partners, and also their partners are the idols, and the idols do not make anything and do not do anything until they gather. Al-Mahdawi said: It is permissible for the partners to be raised by the beginning and the predicate is omitted, meaning and your partners to gather their affair, and this was attributed to the partners and they do not hear nor see nor distinguish as a way of rebuking those who worship them.

The Almighty said: **Then let not your affair be a burden for you.** The noun *yakan* and its predicate. *Ghammah* and *gham* are the same, and their meanings are covering, from their saying: **the crescent moon is covered** if it is hidden, meaning let your affair be apparent and revealed so that you can do what you want, not like someone whose affair is hidden and is not able to do what he wants. Tarafa said:

By your life, my day is not sad, nor my night is eternal.

Al-Zajjaj: A person who is sad is sad. Sadness and grief are like distress and anxiety. It was said that sadness is the distress of a matter that causes sadness, so its owner does not know the source of his matter so that what is saddening him can be relieved. In Al-Sahah: Sadness is distress. Al-Ajjaj said:

Rather, if you witnessed people when they were filled with grief, their grief would not have been relieved.

It is said: a matter of gloom, meaning vague and ambiguous. God Almighty said: **Then let not your affair be a gloom for you.** Abu Ubaidah said: Its metaphor is darkness and narrowness. Gloom is also: the bottom of a palm tree and other places. Someone else said: The origin of all of this is derived from the cloud.

God the Almighty said: **Then pass it on to me and do not give me respite.** The alif of iqda is an alif of connection, from qada yaqdi. Al-Akhfash and Al-Kisa'i said: It is a proverb. **And We passed it on to him** (al-Hijr 15:66), meaning We finished it for him and conveyed it to him. It was narrated on the authority of Ibn Abbas: **Then pass it on to me and do not give me respite.** He said: Go to me and do not delay. An-Nahhas said: This is a correct statement in the language, and from it: the dead person passed away, meaning he went away. And he informed them of this that they would not reach him, and this is from the evidence of prophethood. Al-Farra' narrated on the authority of some of the reciters: **Then go to me** with the letter fa and the severing of the alif, meaning they headed towards him. It is said: the caliphate has passed on to so-and-so, and the pain has passed on to me. This is a statement from God the Almighty about His Prophet Noah, peace be upon him, that he was confident in God's victory, and not afraid of their plot, knowing that they and their gods can neither benefit nor harm. It is a consolation to His Prophet, peace be upon him, and a strengthening of his heart.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God's prayers and peace be upon him: **And recite to them** that is, inform them and tell them, that is, to the infidels of Mecca who deny you and oppose you, **the report of Noah** that is, his story with his people who denied him, how God destroyed them and annihilated them all by drowning, to warn these people that what befell those people would befall them from destruction and devastation **when he said to his people, 'O my people, if my presence is too great for you' that is, it is too great for you, 'and my reminding you of the signs of God' that is, His proofs and evidence, then in God I have relied** that is, I do not care and I will not refrain from you, whether it is too great for you or not, **so decide your plan, you and your associates** that is, then gather, you and your associates whom you call upon besides God, from idols and statues, **then let not your plan be a source of doubt for you** that is, do not make your plan ambiguous for you, but rather decide your situation with me, for if you are... You claim that you are right, so decide for me and do not give me respite. That is, do not delay me for a single hour. That is, whatever you are able to do, for I do not care about you and I do not fear you because you are not on anything, as Hud said to his al-Nas 114:"Indeed, I call God to witness, and you to witness, that I am innocent of what you associate with Him. So plot against me all together and then do not give me respite. Indeed, I have put my trust in God, my Lord and your Lord."

And His saying, **But if you turn away**, that is, you lie and turn away from obedience, **I have not asked you for any reward**, that is, I have not asked for anything for my advice to you. "My reward is only from God. And I have been commanded to be among the Muslims," that is, I am complying with what I have been commanded to do, which is to submit to God Almighty. Islam is the religion of all the prophets, from the first to the last, even if their laws are varied and their methods are many, as God the Almighty said: **To each of you We prescribed a law and a method.** Ibn Abbas said: A path and a way. This is Noah saying: **And I have been commanded to be among the Muslims.** And God the Almighty said about Abraham the Friend: "When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of the worlds.' And Abraham enjoined this upon his sons, and so did Jacob, 'O my sons, indeed God has chosen for you this religion, so do not die except as Muslims.'" And Joseph said: "My Lord, You have given me of dominion and taught me of the interpretation of dreams. Creator of the heavens and the earth, You are my protector in this world and the Hereafter. Cause me to die a Muslim and join me with the righteous." And Moses said: **O my people, if you are Muslims.** You have believed in God, so rely on Him, if you should be Muslims." The magicians said, **Our Lord, pour out patience upon us and let us die as**

Muslims. Bilqis said, **My Lord, indeed I have wronged myself, and I have submitted with Solomon to God, Lord of the worlds.** God the Almighty said, "Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to God] judged by it." God the Almighty said, **And when I inspired the disciples, saying, 'Believe in Me and My Messenger,' they said, 'We believe, and bear witness that we are Muslims.'** The Seal of the Messengers and Master of Mankind, may God bless him and grant him peace, said, "Indeed, my prayer, my sacrifice, my life, and my death are for God, Lord of the worlds. He has no partner. This is what I have been commanded, and I am the first of the Muslims," meaning from this nation. That is why he said in the authentic hadith from him, **We, the group of prophets, are paternal cousins, and our religion is one,** meaning the worship of God alone, with no partner, even if our laws are diverse. This is the meaning of his saying paternal cousins, and they are brothers from different mothers, but the father is one.

And the Almighty said: **But they denied him, so We saved him and those with him** meaning in his religion **in the ark** meaning the ship **and made them successors** meaning on the earth "and drowned those who denied Our signs. So see how was the end of those who were warned" meaning, O Muhammad, how We saved the believers and destroyed the deniers.

Fath al-Qadir

When the Almighty exaggerated in stating the clear proofs and repelling the collapsed doubt, He began to mention the stories of the prophets, as that would be a consolation for the Messenger of God, may God bless him and grant him peace, and He said: **71- And recite to them,** meaning to the disbelievers who were your contemporaries and who opposed what you brought with their false statements, **the report of Noah,** meaning his story. The story is the story that has a serious and important significance, and what is meant is what happened to him with his people who disbelieved in what he brought, as the disbelievers of Quraysh and his likes did. **When he said to his people,** meaning when he said to his people, and the circumstance is accusative with report or a substitute for it, a substitute of inclusion, and the lam in **to his people** is the lam of notification. **O my people, if my stay has become too great for you,** meaning it is great and heavy. The place with the fatha on the meem is the place where one stays, and with the damma it is the residence. The reciters agreed on the opening, and the place was used as a metaphor for itself, as it is said: I did it for the sake of so-and-so, and from this: **And for him who feared the place of his Lord,** meaning he feared his Lord. It is possible that the place is meant to stay, meaning my staying among you was difficult for you. It is possible that the place is meant to stand, because the preacher stands while preaching. The meaning is: If my standing up to preach in your gatherings is hard for you, and my reminding you of **the signs of God,** the creation and revelation, is hard for you, **then in God I have put my trust.** This sentence is the answer to the condition, and the meaning is: I do not meet that from you except by putting my trust in God, for that is my habit that I have been on in the past

and present. It is possible that he intended to create a specific level from the levels of trust, and it is possible that the answer to the condition is **So gather together,** and the sentence **So in God I have put my trust** is an interjection like your saying: If you have denied me something, then God is sufficient for me. The meaning of **So gather together your affair** is resolve upon it, from **ajma' al-amr**: if he intended it and resolved upon it. Al-Farra' said: It was narrated on the authority of Al-Farra' that he said: **To gather something** means to prepare it. Mu'arraj Al-Sadosi said: **To gather the matter is more eloquent than to gather it,** and he recited:

I wonder, for hopes are of no avail, will I ever become one day when my affair is resolved?

Abu Al-Haitham said: He gathered his affair: he made it all together after it was scattered, and its separation is that you say once I will do such and such, and once I will do such and such, so when he decided on one thing he gathered it: that is he made it all together, so this is the origin of consensus, then it came to mean determination. The majority of the reciters agreed on the accusative of your partners and the severing of the hamza from **ajma'u**. Ya'qub and Asim Al-Jahdary read with a hamzat wasl in **ajma'u** on the basis that it is from **jam'a yajma' jam'**. Al-Hasan, Ibn Abi Ishaq, Ya'qub, and your partners read it in the nominative case. Al-Nahhas said: There are three aspects to the accusative of partners according to the reading of the majority: The first: It means and call upon your partners, Al-Kisa'i and Al-Farra' said: That is, call upon them to support you, so on this it is accusative with an implied verb. Muhammad bin Yazid Al-Mubarrad said: It is conjoined to the meaning. The poet said:

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

The spear is not girdled with it, but it is carried like a sword. Al-Zajaj said: The meaning is with your partners, so the waw in this case is a waw with. As for the reading of **ajma'u** with a hamzat wasl, the conjunction is clear: that is, agree upon your affair and agree upon your partners. As for the interpretation of the reading of the nominative case, it is based on the conjunction of the partners with the nominative pronoun in **ajma'u**, and the goodness of this conjunction without emphasis with a separate word as is considered in that, since the speech has become long. Al-Nahhas and others said: This reading is far-fetched because if your partners were nominative, it would have been written in the Qur'an with a waw, and that is not found in it. Al-Mahdawi said: It is permissible for the partners to be raised by the beginning, and the predicate is omitted: that is, and your partners, so that they may agree upon their affair, and attributing that to the partners, despite the fact that the idols do not have reason, is intended to rebuke and reprimand those who worship them. It was narrated from Abu Qara: And call upon your partners, showing the action. His saying: **Then let not your affair be a burden upon you.** The burden is the covering from their saying, the crescent is covered: if it is hidden: meaning let your affair be apparent and clear. Tarafa said:

Surat Yunus 10:71

And recite to them the news of Noah, when he said to his people, "O my people, if my stay and my reminding you of the signs of God are burdensome to you, then upon God I have relied. So decide your plan, you and your associates, then let not your plan be in doubt for you. Then pass judgment upon me and do not give me respite."

By your life, my day is not sad, nor my night is eternal.

This is what Al-Zajjaj said. Al-Haitham said: Its meaning is: Do not let your affair be vague for you. It was said that the gloom is the narrowness of the matter, as narrated by Abu Ubaidah. The meaning is: Do not let your affair be very narrow for you by my company and courtesy towards me, rather, repel this narrowness and hardship as you wish and are able to. According to the first two aspects, what is meant by the second matter is the first matter, and according to the third, what is meant by it is something else. His statement: **Then decide to me and do not wait** means that matter which you want from me. The origin of *lqda* is from *Qada* which means to make sure. The meaning is: Make that matter perfect. Al-Akhfash and Al-Kisa'i said: It is like **And we decided to him that matter** meaning we completed it for him and conveyed it to him. Then do not wait: meaning do not delay, rather hasten your matter and do what you see fit. It was said that its meaning is: Then go to me and do not delay. Al-Nahhas said: This is a correct statement in the language, and from it the dead person passed away. Al-Farra' narrated on the authority of some of the reciters that he read **then they went out** with the letter *fa* and the hamza cut off, meaning they headed out. In these words of Noah, peace be upon him, there is evidence of his trust in the victory of his Lord and his indifference to what his people threatened him with.

Tafsir al-Baghawi

71- The Almighty said: **And recite to them the story of Noah**, meaning: Read, O Muhammad, to the people of Mecca the story of Noah **when he said to his people**, and they are the sons of Cain, **O my people, if my stay among you has become too much for you**, too great and heavy for you, **and my reminding you**, and my admonition to you **with the signs of God**, with His proofs and evidence, and you have resolved to kill me and expel me, "then in God I have relied. So decide your plan," meaning: decide your plan and resolve upon it, **and your partners**, meaning: and call upon your partners, meaning: your gods, and seek help from them so that they may unite with you.

Al-Zajjaj said: Its meaning is: So decide your matter with your partners, so when *with* was left, it was in the accusative case. And Yaqub read: **and your partners** in the nominative case, meaning: So decide your matter, you and their partners.

Then let not your affair be a burden to you, meaning: hidden and unclear, as they say: The crescent moon was a burden to the people, meaning: it was unclear to them, **Then carry it out to me**, meaning: carry out what is in your hearts and finish it. It is said: So-and-so carried it out if he died and passed away, and he carried out his debt if he finished it.

It was said: It means: They came to me with killing and harm.

It was said: **Then do what you are going to do**. This is like the magicians' saying to Pharaoh: **Then do what you are going to do** (Ta-Ha 20:72), meaning: Do what you are going to do.

And do not wait, and do not delay, and this is by way of making it impossible. God informed about Noah that he was confident in God Almighty's victory and was not afraid of the plot of his people, knowing that they and their gods could neither benefit nor harm them except if God willed.

Tafsir al-Baidawi

71. **And recite to them the story of Noah** his story with his people. **When he said to his people**, O my people, if my stay is too great for you" is too great for you and hard for me. "My presence" is like saying I did such and such for the sake of so-and-so, or my being and my residence among you for a long period or my standing up for the call. "And my reminding **you** of the signs of God, then upon God I have relied" I trusted. "So decide upon your affair So resolve upon it. And your partners" means with your partners. This is supported by the reading in the nominative case in apposition to the attached pronoun, and it is permissible without emphasis for the separation. It was said that it is conjoined with "your affair" by deleting the added word, meaning and the affair of your partners. It was said that it is accusative with a deleted verb, the meaning of which is "And call upon your partners" and it was read with it. According to Nafi', "So decide" is from the collection, and the meaning is their command to resolve or gather on his intention and strive to destroy him in any way they can, trusting in God and little **Then let not your affair be a grief for you** in my intention. **A grief for you** is concealed and make it apparent and exposed, from *ghamahu* if he concealed it or **Then let not your condition be a grief for you if you destroy me and are freed from the burden of my position and my reminder**. "Then decide" bring **to me** that matter which you want with me, and it was read **Then come to me** with *fa* meaning come to your good report or bring it out to me, from *afda* if he went out to judge. **And do not wait** and do not give me time.

Surat Yunus 10:72

But if you turn away, then I have not asked of you any payment. My payment is only from God, and I have been commanded to be among the Muslims.

Tafsir al-Jalalayn

72 - **But if you turn away** from reminding me **then I have not asked you for any reward** for it, so turn away **my reward** is only from God, and I have been commanded to be among the Muslims)

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says, informing about what His Prophet Noah, peace be upon him, said to his al-Nas 114: **If you turn away**, O people, from me after I have called you and conveyed the message of my Lord to you, turning away, and turning away from what I have called you to of the truth, and the acknowledgment of the oneness of God, and the sincerity of worship to Him, and the abandonment of associating deities in His worship, then this is a waste on your part and a neglect of the duty of God's right over you, not because of anything on my part, for I have not asked you for what I have called you to a reward, nor a compensation that I could exchange from you for your response to what I have called you to of the truth and guidance, nor have I asked you for a reward or recompense for it, **My reward is only with God**, the Almighty says: My reward and the reward of my work and its recompense are only with my Lord, not upon you, O people, nor upon anyone else, **And I have been commanded to be among the Muslims**, and my Lord has commanded me to be among those who submit to Him in obedience, who are submissive. To His command and prohibition, submissive to Him. And for that reason I call you to Him, and by His command I command you to abandon the worship of idols.

Tafsir al-Qurtubi

The Almighty said: **But if you turn away, then I have not asked you for any reward**. That is, if you turn away from what I have brought you, it is not because I have asked you for a reward that would burden you with my reward. **My reward is only from God** in conveying His message. **And I have been commanded to be among the Muslims** that is, those who believe in the Oneness of God the Almighty. The people of Medina, Abu Amr, Ibn Amir, and Hafs opened the *ya'* of *ajra* wherever it occurred, and the rest made it quiescent.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God's prayers and peace be upon him: **And recite to them** that is,

inform them and tell them, that is, to the infidels of Mecca who deny you and oppose you, **the report of Noah** that is, his story with his people who denied him, how God destroyed them and annihilated them all by drowning, to warn these people that what befell those people would befall them from destruction and devastation **when he said to his people, 'O my people, if my presence is too great for you' that is, it is too great for you, "and my reminding you of the signs of God" that is, His proofs and evidence, then in God I have relied** that is, I do not care and I will not refrain from you, whether it is too great for you or not, **so decide your plan, you and your associates** that is, then gather, you and your associates whom you call upon besides God, from idols and statues, **then let not your plan be a source of doubt for you** that is, do not make your plan ambiguous for you, but rather decide your situation with me, for if you are... You claim that you are right, so decide for me and do not give me respite. That is, do not delay me for a single hour. That is, whatever you are able to do, for I do not care about you and I do not fear you because you are not on anything, as Hud said to his al-Nas 114: "Indeed, I call God to witness, and you to witness, that I am innocent of what you associate with Him. So plot against me all together and then do not give me respite. Indeed, I have put my trust in God, my Lord and your Lord."

And His saying, **But if you turn away**, that is, you lie and turn away from obedience, **I have not asked you for any reward**, that is, I have not asked for anything for my advice to you. "My reward is only from God. And I have been commanded to be among the Muslims," that is, I am complying with what I have been commanded to do, which is to submit to God Almighty. Islam is the religion of all the prophets, from the first to the last, even if their laws are varied and their methods are many, as God the Almighty said: **To each of you We prescribed a law and a method**. Ibn Abbas said: A path and a way. This is Noah saying: **And I have been commanded to be among the Muslims**. And God the Almighty said about Abraham the Friend: "When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of the worlds.' And Abraham enjoined this upon his sons, and so did Jacob, 'O my sons, indeed God has chosen for you this religion, so do not die except as Muslims.'" And Joseph said: "My Lord, You have given me of dominion and taught me of the interpretation of dreams. Creator of the heavens and the earth, You are my protector in this world and the Hereafter. Cause me to die a Muslim and join me with the righteous." And Moses said: **O my people, if you are Muslims**. You have believed in God, so rely on Him, if you should be Muslims." The magicians said, **Our Lord, pour out patience upon us and let us die as Muslims**. Bilqis said, **My Lord, indeed I have wronged myself, and I have submitted with Solomon to God, Lord of the worlds**. God the Almighty said, "Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to God] judged by it." God the Almighty said, **And when I inspired the disciples, saying, 'Believe in Me and My Messenger,' they said, 'We believe, and bear witness that we are Muslims.'** The Seal of the Messengers and Master of Mankind, may God bless him and grant him peace, said, "Indeed, my prayer, my sacrifice, my life, and my death are for God, Lord of the worlds. He has no

Surat Yunus 10:72

But if you turn away, then I have not asked of you any payment. My payment is only from God, and I have been commanded to be among the Muslims.

partner. This is what I have been commanded, and I am the first of the Muslims,” meaning from this nation. That is why he said in the authentic hadith from him, **We, the group of prophets, are paternal cousins, and our religion is one**, meaning the worship of God alone, with no partner, even if our laws are diverse. This is the meaning of his saying paternal cousins, and they are brothers from different mothers, but the father is one.

And the Almighty said: **But they denied him, so We saved him and those with him** meaning in his religion **in the ark** meaning the ship **and made them successors** meaning on the earth “and drowned those who denied Our signs. So see how was the end of those who were warned” meaning, O Muhammad, how We saved the believers and destroyed the deniers.

Fath al-Qadir

Then he explained to them that all that he had brought to them of excuses, warnings, and conveying the Shari'ah from God was not for worldly greed, nor for a base purpose, so he said: 72- **But if you turn away, then I have not asked you for any reward** meaning if you turn away from acting upon my advice and reminding you, then I have not asked you in return for that any reward that you would give me so that you would accuse me of what I have brought, and the *fa* in **if you turn away** is to arrange what comes after it according to what came before it, and the *fa* in **then I have not asked you** is a conditional **my reward is only upon God** meaning my reward for advising and reminding is upon Him, the Most High, so He will reward me whether you believe or turn away. The people of Medina, Abu Omar, Ibn Amir, and Hafs read with a vowel on the *ya* of *ajri*, and the rest read with a sukoon **and I was commanded to be among the Muslims** those who submit to the rule of God and who make their actions purely for God, the Most High, and do not take any reward for them and do not hope for anything immediate.

Tafsir al-Baghawi

72- **But if you turn away** i.e. you turn away from my words and accept my advice, **then I have not asked of you** for conveying the message and the call, **any reward**, making and compensation, **my reward**, what I do and my recompense, **is only from God, and I have been commanded to be among the Muslims**, i.e. among the believers. It was said: among those who submit to God's command.

Tafsir al-Baidawi

72. **If you turn away** you turn away from reminding me. **Then I have not asked you for any reward** that would require you to turn away because of its burden on you and your accusation of me because of it, or that I

would miss out because of your turning away. **My reward** what is my reward for calling and reminding **is only with God** it has no connection to you with which He would reward me whether you believe or turn away. **And I have been commanded to be among the Muslims** those who submit to His rule, not disobeying His command and not hoping for anything other than Him.

Surat Yunus 10:73

So they denied him, but We saved him and those with him in the ship and made them successors, and We drowned those who denied Our signs. So see how was the end of those who were warned.

Tafsir al-Jalalayn

73 - **But they denied him, so We saved him and those with him in the ship** the ship **and made them** that is, those with him *successors* on the earth **and We drowned those who denied Our signs** with the flood **so see how was the end of those who were warned** of their destruction, so that is how We deal with those who denied.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Noah's people denied what he told them about God's message and revelation, **So We saved him and those with him**, those who were carried with him, **in the ark**, meaning: in the ship, **and made them successors**, meaning: We made those who were saved with Noah in the ship, successors on the earth from his people who denied him, after We drowned those who denied Our signs, meaning: Our arguments and proofs of Our Oneness and the message of Our Messenger Noah. God says to His Prophet Muhammad, peace and blessings be upon him: **So see**, O Muhammad, **how was the end of those who were warned**, and they are those whom Noah warned of God's punishment for denying him and worshipping idols. God Almighty says to him: Look at what happened to them after they denied their Messenger. The consequence of those among your people who denied you, if they persist in their disbelief and transgression against their Lord, is similar to what happened to the people of Noah when they denied him. God Almighty says: Let them beware that what happened to them will happen to them if they do not repent.

Tafsir al-Qurtubi

The Almighty says: **But they denied him** meaning Noah. **So We saved him and those with him** meaning the believers. **In the ark** meaning the ship, and we will mention it later. **And We made them successors** meaning the inhabitants of the earth and successors to those who drowned. **Then see how was the end of those who were warned** meaning the final fate of those whom the messengers warned but did not believe.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God's prayers and peace be upon him: **And recite to them** that is,

inform them and tell them, that is, to the infidels of Mecca who deny you and oppose you, **the report of Noah** that is, his story with his people who denied him, how God destroyed them and annihilated them all by drowning, to warn these people that what befell those people would befall them from destruction and devastation **when he said to his people, 'O my people, if my presence is too great for you' that is, it is too great for you, "and my reminding you** of the signs of God' that is, His proofs and evidence, **then in God I have relied** that is, I do not care and I will not refrain from you, whether it is too great for you or not, **so decide your plan, you and your associates** that is, then gather, you and your associates whom you call upon besides God, from idols and statues, **then let not your plan be a source of doubt for you** that is, do not make your plan ambiguous for you, but rather decide your situation with me, for if you are... You claim that you are right, so decide for me and do not give me respite. That is, do not delay me for a single hour. That is, whatever you are able to do, for I do not care about you and I do not fear you because you are not on anything, as Hud said to his al-Nas 114: "Indeed, I call God to witness, and you to witness, that I am innocent of what you associate with Him. So plot against me all together and then do not give me respite. Indeed, I have put my trust in God, my Lord and your Lord."

And His saying, **But if you turn away**, that is, you lie and turn away from obedience, **I have not asked you for any reward**, that is, I have not asked for anything for my advice to you. "My reward is only from God. And I have been commanded to be among the Muslims," that is, I am complying with what I have been commanded to do, which is to submit to God Almighty. Islam is the religion of all the prophets, from the first to the last, even if their laws are varied and their methods are many, as God the Almighty said: **To each of you We prescribed a law and a method**. Ibn Abbas said: A path and a way. This is Noah saying: **And I have been commanded to be among the Muslims**. And God the Almighty said about Abraham the Friend: "When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of the worlds.'" And Abraham enjoined this upon his sons, and so did Jacob, "O my sons, indeed God has chosen for you this religion, so do not die except as Muslims." And Joseph said: "My Lord, You have given me of dominion and taught me of the interpretation of dreams. Creator of the heavens and the earth, You are my protector in this world and the Hereafter. Cause me to die a Muslim and join me with the righteous." And Moses said: **O my people, if you are Muslims**. You have believed in God, so rely on Him, if you should be Muslims." The magicians said, **Our Lord, pour out patience upon us and let us die as Muslims**. Bilqis said, **My Lord, indeed I have wronged myself, and I have submitted with Solomon to God, Lord of the worlds**. God the Almighty said, "Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to God] judged by it." God the Almighty said, **And when I inspired the disciples, saying, 'Believe in Me and My Messenger,' they said, 'We believe, and bear witness that we are Muslims.'** The Seal of the Messengers and Master of Mankind, may God bless him and grant him peace, said, "Indeed, my prayer, my sacrifice, my life, and my death are for God, Lord of the worlds. He has no

Surat Yunus 10:73

So they denied him, but We saved him and those with him in the ship and made them successors, and We drowned those who denied Our signs. So see how was the end of those who were warned.

partner. This is what I have been commanded, and I am the first of the Muslims," meaning from this nation. That is why he said in the authentic hadith from him, **We, the group of prophets, are paternal cousins, and our religion is one**, meaning the worship of God alone, with no partner, even if our laws are diverse. This is the meaning of his saying paternal cousins, and they are brothers from different mothers, but the father is one.

And the Almighty said: **But they denied him, so We saved him and those with him** meaning in his religion **in the ark** meaning the ship **and made them successors** meaning on the earth "and drowned those who denied Our signs. So see how was the end of those who were warned" meaning, O Muhammad, how We saved the believers and destroyed the deniers.

end of those who were warned to magnify what happened to them and to warn and console those who denied the Messenger, may God bless him and grant him peace.

Fath al-Qadir

His statement: 73- **But they denied him, so We saved him and those with him in the ship**. That is, they continued to deny him and insisted on that. It is not meant that they innovated his denial after it did not exist. What is meant by those with him is those who responded to him and adhered to his religion. Successors is the plural of successor. The meaning is that He, glory be to Him, made them successors who inhabit the land that was for those who were destroyed by drowning and succeed them in it. **And We drowned those who denied Our signs**. Of the disbelievers who were stubborn with Noah and did not believe in him, God drowned them in the flood. **Then see how was the end of those who were warned**. In it is consolation for the Messenger of God, may God bless him and grant him peace, and a threat and intimidation for the polytheists.

Tafsir al-Baghawi

73- **But they denied him**, meaning Noah, **so We saved him and those with him in the ark and made them successors**, meaning: We made those with him in the ark, the inhabitants of the earth, successors to those who perished. "And We drowned those who denied Our signs. So see what was the end of those who were warned," meaning: the final fate of those whom the messengers warned but did not believe.

Tafsir al-Baidawi

73. **So they denied him**. They persisted in denying him after he had made the proof binding upon them and made clear that their turning away was only due to their stubbornness and rebellion. Indeed, the word of punishment was justified against them. **So We saved him** from drowning. **And those with him in the ship** and they were eighty. **We made you successors** of those who perished by it. **And We drowned those who denied Our signs** with the flood. **So see how was the**

Surat Yunus 10:74

Then We sent after him messengers to their people, and they came to them with clear proofs, but they were not to believe in what they had denied before. Thus do We set a seal upon the hearts of the transgressors.

Tafsir al-Jalalayn

74 - **Then We sent after him** that is, Noah **messengers to their people** such as Abraham, Hud, and Salih **and they came to them with clear proofs** miracles **but they were not to believe in what they had denied before** that is, before the messengers were sent to them **thus do We seal** We put a seal on the hearts of the aggressors so that faith is not accepted as We sealed the hearts of those

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Then We sent after Noah messengers to their people, and they came to them with clear proofs and evidence of their truthfulness, and that they are messengers of God, and that what they call them to is true, **But they were not to believe in what they denied before**, meaning: They were not to believe in what their messengers brought them, in what the people of Noah and the nations before them denied. **Thus do We set a seal upon the hearts of the transgressors**, meaning: Just as We set a seal upon the hearts of those, so that they would not accept the advice of God's prophets, nor would they respond to their call to their Lord, because of the sins they committed and the crimes they acquired, thus do We set a seal upon the hearts of those who transgressed against their Lord, so they transgressed what He commanded them to do of His Oneness, and opposed what their messengers called them to do of obeying Him, as a punishment for their disobedience to their Lord from among those who came after them.

Tafsir al-Qurtubi

The Almighty said: **Then We sent after him** meaning after Noah. **Messengers to their people** such as Hud, Salih, Abraham, Lot, Shuaib and others. **And they came to them with clear proofs** meaning miracles. **But they were not to believe in what they had denied before** The meaning is: what Noah's people had denied before. It was said: what they had denied before, meaning before the Day of the Atom, because there were those among them who denied in their hearts, even though all of them said: Yes. An-Nahhas said: And among the best things that have been said about this for a people who are specific, such as: **Whether you warn them or do you not warn them, they will not believe** (al-Baqarah 2:6). **Thus do We set a seal** meaning We seal **the hearts of the transgressors** meaning those who exceed the limit in disbelief and

denial, so they will not believe. This refutes the statement of the Qadarites as mentioned above.

Tafsir Ibn Kathir

The Almighty says: Then We sent after Noah messengers to their people, and they came to them with clear proofs, meaning arguments, evidence, and proofs of the truth of what they brought them. **But they were not to believe in what they had denied before.** That is, the nations were not to believe in what their messengers brought them because of their denial of them when they were first sent to them, as the Almighty says: **And We will turn their hearts and their eyes** *verse*. And His saying: **Thus do We seal the hearts of the transgressors.** That is, just as God sealed the hearts of these people, so they did not believe because of their previous denial, thus God seals the hearts of those who are like them after them and seals their hearts, so they do not believe until they see the painful punishment. What is meant is that God Almighty destroyed the nations that denied the messengers and saved those who believed in them, and that was after Noah, peace be upon him, because the people before him, from the time of Adam, peace be upon him, were Muslims until the people introduced the worship of idols, so God sent Noah, peace be upon him, to them, and for this reason the believers will say to him on the Day of al-Qiyamah 75: You are the first messenger. God sent him to the people of the earth. Ibn Abbas said: There were ten centuries between Adam and Noah, all of them Muslims. God the Almighty said: **And how many generations have We destroyed after Noah** *verse*. This is a great warning to the polytheists of the Arabs who denied the Master of Messengers and Seal of the Prophets and Messengers. If what God the Almighty mentioned of punishment and torment befell those who denied those messengers, then what do these people think, when they have committed something greater than those?

Fath al-Qadir

74- **Then We sent after him** meaning after Noah *messengers* such as Hud, Salih, Abraham, Lot, and Shuaib **and they came to them with clear proofs** meaning miracles and what God sent them with of the laws that God legislated for the people of each prophet **but they were not to believe** meaning they did not innovate in faith but rather they continued in disbelief and insisted on it. The meaning is: It was not right or proper for a people from those peoples to whom God sent His messengers to believe at any time **in what they had denied before** meaning before their denial that occurred from them when the messengers came to them. Meaning: That every people in the world did not believe when God sent to them the Messenger sent to them specifically, in what they had denied before his coming to them, because they were not believers, rather they denied the religion, and if they had been believers, He would not have sent them a Messenger. This is based on the fact that the pronoun in **they would not have believed** and in **because they denied** refers to the people mentioned in His statement: **to their people**. It was said: The pronoun **they denied**

Surat Yunus 10:74

Then We sent after him messengers to their people, and they came to them with clear proofs, but they were not to believe in what they had denied before. Thus do We set a seal upon the hearts of the transgressors.

refers to the people of Noah, meaning the people of the messengers would not have believed in what the people of Noah denied before these people who came after them **and their messengers came to them with clear proofs**. It was said: The *ba* in **because they denied before** is for causality, meaning they would not have believed when the messengers came because of what they had become accustomed to denying the truth before their coming, and this is questionable. It was said that the meaning is **because they denied before**: meaning in the world of atoms, for among them are those who denied in their hearts, even if they believed outwardly. An-Nahhas said: Among the best things that have been said is that it is for specific al-Nas 114: **Thus do We seal the hearts of the transgressors**. That is, like that great seal, We seal the hearts of those who transgress the customary limit in disbelief. The explanation of this has been presented in more than one place.

abandoning them because they were immersed in misguidance and following the familiar. And in such things there is evidence that actions occur by the power of God Almighty and the gain of the servant, and the investigation of that has passed.

Ibn Abi Hatim narrated on the authority of Al-A'raj regarding his statement: **Then decide your plan, you and your partners**, meaning: Then decide your plan and call your partners. He also narrated on the authority of Al-Hasan regarding the verse: That is, let them decide their plan with you. Abd Al-Razzaq, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **Then let not your plan be a burden to you**, he said: Let not your plan be difficult for you. **Then decide**, he said: What you will decide. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **Then decide**, he said: Rise up. **To Me and do not give me respite**, he said: Do not delay.

Tafsir al-Baghawi

74- **Then We sent after him messengers**, that is, after a type of messengers. **to their people, and they came to them with clear proofs**, with clear evidence, **but they were not to believe in what they had denied before**, that is, in what the people of Noah had denied before, **thus do We set a seal**, that is, we seal, **on the hearts of the aggressors**.

Tafsir al-Baidawi

74. **Then We sent** We sent. **After him** after Noah. **Messengers to their people** each messenger to his people. **So they came to them with clear proofs** with clear miracles confirming their claim. **But they were not to believe** it was not right for them to believe due to the severity of their stubbornness in disbelief and God's abandonment of them. **Because of what they denied before** meaning because of their habit of denying the truth and their training in it before sending the messengers, peace and blessings be upon them. **Thus do We seal the hearts of the transgressors** by

Surat Yunus 10:75

Then after them We sent Moses and Aaron to Pharaoh and his establishment with Our signs, but they were arrogant and were a criminal people.

Tafsir al-Jalalayn

75 - **Then after them We sent Moses and Aaron to Pharaoh and his chiefs** his people **with Our signs** the nine **but they were arrogant** about believing in them **and they were a criminal people**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Then We sent, after the messengers whom We sent after Noah to their people, Moses and Aaron, the sons of Imran, to Pharaoh of Egypt and his people, meaning: and the nobles and leaders of his people, **with Our signs**, meaning: with Our evidence of the truth of what they called them to of submission to God in worship, and acknowledging their message to them, **but they were arrogant**, meaning: they were arrogant about acknowledging what Moses and Aaron called them to, **and they were a criminal people**, meaning: sinful towards their Lord, by their disbelief in God.

Tafsir al-Qurtubi

The Almighty says: **Then We sent after them** meaning after the messengers and nations. **Moses and Aaron to Pharaoh and his chiefs** meaning the nobles of his people. **With Our signs** meaning the nine signs, which have been mentioned above. **But they were arrogant** meaning about the truth. **And they were a criminal people** meaning polytheists.

Tafsir Ibn Kathir

The Almighty says: Then We sent after Noah messengers to their people, and they came to them with clear proofs, meaning arguments, evidence, and proofs of the truth of what they brought them. **But they were not to believe in what they had denied before.** That is, the nations were not to believe in what their messengers brought them because of their denial of them when they were first sent to them, as the Almighty says: **And We will turn their hearts and their eyes** *verse*. And His saying: **Thus do We seal the hearts of the transgressors.** That is, just as God sealed the hearts of these people, so they did not believe because of their previous denial, thus God seals the hearts of those who are like them after them and seals their hearts, so they do not believe until they see the painful punishment. What is meant is that God Almighty destroyed the nations that denied the messengers and saved those who believed in them,

and that was after Noah, peace be upon him, because the people before him, from the time of Adam, peace be upon him, were Muslims until the people introduced the worship of idols, so God sent Noah, peace be upon him, to them, and for this reason the believers will say to him on the Day of al-Qiyamah 75: You are the first messenger. God sent him to the people of the earth. Ibn Abbas said: There were ten centuries between Adam and Noah, all of them Muslims. God the Almighty said: **And how many generations have We destroyed after Noah** *verse*. This is a great warning to the polytheists of the Arabs who denied the Master of Messengers and Seal of the Prophets and Messengers. If what God the Almighty mentioned of punishment and torment befell those who denied those messengers, then what do these people think, when they have committed something greater than those?

Fath al-Qadir

His statement: 75- **Then We sent after them** is connected to His statement: **Then We sent after him messengers** and the pronoun in **after them** refers to the messengers mentioned previously, and Moses and Aaron were mentioned specifically despite their inclusion under the messengers due to their greater honor and the seriousness of what happened between them and Pharaoh, and what is meant by the elite are the nobles, and what is meant by the signs are the miracles, which are the nine mentioned in the Noble Book **But they were arrogant** about accepting them and did not humble themselves to them and submit to what they contained of miracles that necessitated belief in what they brought **And they were a criminal people** meaning they were people of great crimes and great sins, so because of that they dared to reject them, because sins prevent their owner from realizing the truth and seeing what is right. It was said: This sentence is an interjection confirming the content of what preceded it.

Tafsir al-Baghawi

75- **Then after them We sent Moses and Aaron to Pharaoh and his chiefs**, meaning: the nobles of his people, **with Our signs, but they were arrogant and were a criminal people.**

Tafsir al-Baidawi

75. **Then We sent after them** after these messengers. **Moses and Aaron to Pharaoh and his establishment with Our signs** with the nine signs. **But they were arrogant** from following them. **And they were a criminal people** habitually guilty. Therefore, they were lax about the message of their Lord and dared to reject it.

Surat Yunus 10:76

So when the truth came to them from Us, they said, "Indeed, this is obvious magic."

Surat Yunus 10:76

So when the truth came to them from Us, they said, **Indeed, this is obvious magic.**

Tafsir al-Jalalayn

76 - **So when the truth came to them from Us, they said, This is obvious magic** Clear and apparent.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **So when the truth came to them from Us**, meaning: When the explanation of what Moses and Aaron called them to came to them, and that was the arguments they brought to them, which were the truth that came to them from God, **they said, 'This is obvious magic,'** meaning that it was clear to whoever saw it and witnessed it that it was magic that had no reality.

Tafsir al-Qurtubi

The Almighty says: **So when the truth came to them from Us**, meaning Pharaoh and his people. **They said, 'This is clearly magic.'** They attributed miracles to magic.

Tafsir Ibn Kathir

God Almighty says: **Then We sent** after those messengers **Moses and Aaron to Pharaoh and his chiefs** meaning his people **with Our signs** meaning Our arguments and proofs **but they were arrogant and were a criminal people** meaning they were arrogant about following the truth and submitting to it and were a criminal people **but when the truth came to them from Us they said, 'This is clearly magic'** as if God had made them ugly, they swore to that even though they knew that what they said was a lie and a slander as God Almighty said: "And they denied it, although their souls were convinced thereof, out of injustice and arrogance **the verse** Moses said **to them, denying them** Do you say of the truth when it has come to you, 'Is this magic?' And magicians will not succeed? They said, 'Have you come to us to turn us away from that which we found our fathers upon' meaning the religion they were upon **and for you both** meaning for you and Aaron **to have pride** meaning greatness and leadership **in the land, and we will not believe you both.**

God the Almighty often mentions the story of Moses, peace be upon him, with Pharaoh in His Noble Book because it is one of the most amazing stories. Pharaoh was very careful about Moses, so fate made him raise

this one whom he was careful about on his bed and table as if he were a child. Then he grew up and God arranged for him a reason that brought him out from among them and granted him prophethood, messengership, and speaking. He sent him to him to call him to God the Almighty to worship Him and return to Him. This was in addition to what Pharaoh had of great kingdom and authority. So he came to him with the message of God the Almighty and he had no minister except his brother Aaron, peace be upon him. So Pharaoh rebelled and became arrogant, and his zeal and evil soul took hold of him, and his head grew strong and he took control of his corner and claimed what was not his and he acted arrogantly against God and rebelled and transgressed and humiliated the party of faith from the Children of Israel. God the Almighty protects His Messenger Moses, peace be upon him, and his brother Aaron and surrounds them with His care and guards them with His eye that never sleeps. The argument and debate and the signs continued to occur at the hands of Moses, little by little, time after time, which dazzles the minds and astonishes the hearts, which nothing can stand up to and does not come. **And We did not show them a sign except that it was greater than its predecessor.** Pharaoh and his people, may God curse them, were determined to deny all of that, to reject it, to be stubborn and to be obstinate, until God brought down upon them His wrath that cannot be repelled, and He drowned them all in one morning. "So He cut off the root of the people who did wrong. And praise be to God, Lord of the worlds."

Fath al-Qadir

His saying: 76- **So when the truth came to them from Us, they said, 'This is clearly magic.'** That is, when Pharaoh and his people came with the truth from God, which is the miracles, they did not believe in them, but rather they attributed them to magic out of their stubbornness.

Tafsir al-Baghawi

76- **So when there came to them**, meaning: Pharaoh and his people came, **the truth from Us, they said, 'This is clearly magic.'**

Tafsir al-Baidawi

76. **So when the truth came to them from Us** and they recognized it through the manifestation of dazzling miracles that removed doubt. **They said** out of their extreme rebellion. **Indeed, this is clear magic** It is clear that it is magic, or that it is superior in its art, clear among his brothers.

Surat Yunus 10:77

Moses said, **Do you say of the truth, when it has come to you, 'This is magic?'** But magicians will not succeed.

Tafsir al-Jalalayn

77 - (Moses said: Do you say about the truth when it has come to you?) That it is magic **Is this magic?** And he who brought it succeeded and nullified the magicians' magic **but magicians will not succeed.** The question in both places is for denial.

Tafsir al-Suyuti

Tafsir al-Tabari

Moses said, to them, **Do you say of the truth that has come to you, from God, Is this magic?**

The Arab scholars differed about the reason for the interrogative letter *alif* being used in the phrase **Is this magic?**

Some of the Basra grammarians said: I included it in the narrative because of their saying, because they said: **Is this magic?** So he said: Do you say: **Is this magic?**

Some of the grammarians of Kufa said: They said: **(This is magic)**, and they did not say it with an alif, because most of what came without an alif. He said: It is said: Why did you include the alif? It is said: It may be possible that it was said by them while they knew that it was magic, as a man says to a prize when it comes to him: **(Is this true)?** And he knows that it is true. He said: It may be possible that it was out of amazement from them: **Is this magic?** How great it is!

Abu Ja'far said: The most correct of these things in my opinion is that the object is omitted, and his saying, **Is this magic?** is from Moses, denying Pharaoh and his people's saying about the truth when it came to them: *magic*. So the interpretation of the statement then is: Moses said to them: **Do you say about the truth when it came to you** - and they are the signs that he brought to them from God as proof of his truthfulness - magic. Is this the truth that you see magic? So the first *magic* is omitted, and it is sufficient to indicate that Moses' saying, **Is this magic**, is intended in the statement, as Dhu al-Rummah said:

When they got dressed for the night, or when it was time, she raised her ears to him while he was leaning forward.

He means: or when he came, then he deleted it, being satisfied with the indication of the speech on it, and as God Almighty said: **So when the promise of the Hereafter comes to pass, they will disfigure your faces** (al-Isra' 17:7), and the meaning is: We sent them to disfigure your faces, so he left that out, being satisfied with the indication of the speech on it, in many similarities to what we mentioned, it is difficult to count them.

And His saying: **And the magicians will not succeed**, means: And the magicians will not succeed and will not remain.

Tafsir al-Qurtubi

Moses said to them: **Do you say about the truth when it has come to you, 'Is this magic?'** It was said: There is an omission in the speech, the meaning is: Do you say about the truth, this is magic? So do you say denial, and their statement is omitted, meaning this is magic, then he resumed another denial from before it and said: **Is this magic!** So he omitted their first statement, sufficing with the second of their statement, denying Pharaoh and his people. Al-Akhfash said: It is from their statement, and the alif was entered to narrate their statement, because they said, **Is this magic?** So it was said to them: Do you say about the truth when it has come to you, 'Is this magic?' It was narrated from Al-Hasan. **And magicians will not succeed** meaning whoever brings it will not succeed.

Tafsir Ibn Kathir

God Almighty says: **Then We sent** after those messengers **Moses and Aaron to Pharaoh and his chiefs** meaning his people **with Our signs** meaning Our arguments and proofs **but they were arrogant and were a criminal people** meaning they were arrogant about following the truth and submitting to it and were a criminal people **but when the truth came to them from Us they said**, This is clearly magic" as if God had made them ugly, they swore to that even though they knew that what they said was a lie and a slander as God Almighty said: "And they denied it, although their souls were convinced thereof, out of injustice and arrogance **the verse** Moses said **to them, denying them** Do you say of the truth when it has come to you, 'Is this magic?' And magicians will not succeed? They said, 'Have you come to us to turn us away from that which we found our fathers upon' meaning the religion they were upon **and for you both** meaning for you and Aaron **to have pride** meaning greatness and leadership **in the land, and we will not believe you both.**

God the Almighty often mentions the story of Moses, peace be upon him, with Pharaoh in His Noble Book because it is one of the most amazing stories. Pharaoh was very careful about Moses, so fate made him raise this one whom he was careful about on his bed and table as if he were a child. Then he grew up and God arranged for him a reason that brought him out from among them and granted him prophethood, messengership, and speaking. He sent him to him to call him to God the Almighty to worship Him and return to Him. This was in addition to what Pharaoh had of great kingdom and authority. So he came to him with the message of God the Almighty and he had no minister except his brother Aaron, peace be upon him. So Pharaoh rebelled and became arrogant, and his zeal and evil soul took hold of him, and his head grew strong and he took control of his corner and claimed what was not his and he acted arrogantly against God and rebelled and transgressed and humiliated the

Surat Yunus 10:77

Moses said, "Do you say of the truth, when it has come to you, 'This is magic?' But magicians will not succeed."

party of faith from the Children of Israel. God the Almighty protects His Messenger Moses, peace be upon him, and his brother Aaron and surrounds them with His care and guards them with His eye that never sleeps. The argument and debate and the signs continued to occur at the hands of Moses, little by little, time after time, which dazzles the minds and astonishes the hearts, which nothing can stand up to and does not come. **And We did not show them a sign except that it was greater than its predecessor.** Pharaoh and his people, may God curse them, were determined to deny all of that, to reject it, to be stubborn and to be obstinate, until God brought down upon them His wrath that cannot be repelled, and He drowned them all in one morning. "So He cut off the root of the people who did wrong. And praise be to God, Lord of the worlds."

Fath al-Qadir

Moses responded to them saying: 77- **Do you say about the truth when it has come to you, 'Is this magic?'** It was said that there was an omission in the speech, and the meaning is: Do you say about the truth, magic? So do not say that. Then he resumed another denial from his own side, and said: **Is this magic?** So he omitted their first statement, sufficing with the second. The reason for this is that they did not ask him about magic until he narrated what they said by saying: **Is this magic?** Rather, they were certain that it was magic, because they said, **Indeed, this is clear magic.** So then his saying: **Is this magic?** is not from their saying. Al-Akhfash said: It is from their saying, and there is a consideration in it for what we have presented. It was said that the meaning of **Do you say** is: Do you criticize the truth and attack it, and you should have submitted to it? Then he said: Is this magic, denying what they said. It was said that the object of **Do you say** is omitted, and this is what is indicated by their saying: **Indeed, this is magic.** The meaning is: Do you say what you say, meaning their saying that this is magic. Then it was said: Is this magic? According to this estimation and the first estimation, the sentence **Is this magic?** is resumed from the side of Moses, peace be upon him, and the question is for rebuke and reprimand after the first resumed sentence that occurs in answer to an assumed question, as if it was said: What did Moses say to them when they said: **This is clearly magic?** So it was said: He said: **Do you say about the truth when it has come to you?** in the manner of a rhetorical question, and the meaning is: Do you say about the truth when it has come to you that this is clearly magic, and it is the furthest thing from magic. Then he denied them and rebuked them and rebuked them and said: **Is this magic?** So Moses, peace be upon him, came with denial after denial and rebuke after rebuke and ignorance after ignorance, and the sentence **And magicians will not succeed** is in the accusative case as a state: that is, do you say about the truth that it is magic, while the fact is that magicians will not succeed, they will not obtain what they seek, nor will they attain good, nor will they escape from harm, so how could

someone who is a messenger from God fall into this, and He supported him with miracles and clear proofs?

Tafsir al-Baghawi

77- **Moses said, 'Do you say about the truth when it has come to you, 'Is this magic?'** The meaning of the statement is, **Do you say about the truth when it has come to you, 'Is this magic?'** So the first magic was omitted, as the statement was sufficient to indicate it. **And magicians will not succeed.**

Tafsir al-Baidawi

77. **Moses said, 'Do you say about the truth when it has come to you, It is magic?'** So the reported statement was omitted because what preceded it indicated it. It is not permissible for it to be "Is this magic?" because they continued the statement, but rather it is a resumption of the denial of what they said, God willing, unless the question in it is for confirmation and the reported statement is the meaning of their statement. It is permissible for the meaning of "Do you say about the truth **to be** Do you criticize it for what they said, so-and-so fears the statement, **like the Almighty's statement,** We heard a young man mentioning them," so the object is dispensed with.

And magicians will not succeed is part of Moses' words to indicate that it is not magic, because if it were magic it would have been lost and the magic of magicians would not have been nullified, and because the one who knows that magicians will not succeed does not practice magic, or part of their saying that this magic is made a narration, as if they said, **You have come to us with magic seeking success by it, and magicians will not succeed.**

Surat Yunus 10:78

They said, **Have you come to us to turn us away from what we found our fathers doing and so that you two may have pride in the land? And we are not believers in you.**

Tafsir al-Jalalayn

78 - (They said: Have you come to us to turn us away from what we found our fathers doing and that you may have pride) the kingdom **in the land** the land of Egypt **and we are not believers in you** believing.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Pharaoh and his chiefs said to Moses: **Have you come to us to turn us away from what we found our fathers upon**, meaning: to divert and distort us, **from the religion we found our fathers upon**, before your coming.

It is said: **So-and-so twisted so-and-so's neck**, if he twisted it, as Ru'bah said:

Turnip and tahzee' both

(*Al-Tahzee'*), Al-Daq, and (*Al-Laff*), Al-Li, as:

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **To turn us away**, he said: To turn us away from what we found our fathers upon.

His saying: **And you will have pride on earth**, meaning greatness, which is the *fa'liya* from *al-kabr*, and from it is the saying of Ibn al-Ruqa':

A leadership that is not excessive, without arrogance or haughtiness

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And you will have pride on the earth**, he said: the kingdom.

... He said, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Mujahid: **And you will have pride on earth**, he said: authority on earth.

... He said, Muhammad bin Bakr told us, on the authority of Ibn Jurayj, who said: It was reported to me on the authority of Mujahid, who said: The king is on earth.

... He said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **And you will have pride on earth**, he said: Obedience.

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 will have pride on the earth**, he said: the kingdom.

... He said, Ishaq told us, Abdullah told us, on the authority of Warqa', 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, the same.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of Al-A'mash, on the authority of Mujahid, he said: The authority on earth.

Abu Jaafar said: All of these sayings have similar meanings. That is because kingship is authority, and obedience is authority. However, the meaning of *pride*, which is what is established in the speech of the Arabs, is that it is greatness through kingship and authority and other things.

And His statement: **And we are not believers in you**, means: **And we are not believers in you**, O Moses and Aaron, "meaning: we will acknowledge that you are two messengers sent to us."

Tafsir al-Qurtubi

The Almighty said: **They said, 'Have you come to us to distract us?'** That is, to turn us around and divert us. It is said: **He turned him around** if he twisted him and diverted him. The poet said:

I looked around the neighborhood until I saw myself getting sick from listening to the noise and the deception

And from this turning is only a deviation from the direction before it. **From what we found our fathers doing** meaning the worship of idols. **And you will have pride** meaning greatness, kingship and authority. **On the land** meaning the land of Egypt. And the king is called pride because it is the greatest thing sought in the world. **And we will not believe you** Ibn Masoud, Al-Hasan and others read it with the letter *ya* because it is a non-real feminine and they were separated. Sibawayh narrated: Two women attended the judge today.

Tafsir Ibn Kathir

God Almighty says: **Then We sent** after those messengers **Moses and Aaron to Pharaoh and his chiefs** meaning his people **with Our signs** meaning Our arguments and proofs **but they were arrogant and were a criminal people** meaning they were arrogant about following the truth and submitting to it and were a criminal people **but when the truth came to them from Us they said**, This is clearly magic" as if God had made them ugly, they swore to that even though they knew that what they said was a lie and a slander as God Almighty said: "And they denied it, although their souls were convinced thereof, out of injustice and arrogance **the verse** Moses said **to them, denying them** Do you say of the truth when it has come to you, 'Is this magic?' And magicians will not succeed? They said, 'Have you come to us to turn us away from that

Surat Yunus 10:78

They said, "Have you come to us to turn us away from what we found our fathers doing and so that you two may have pride in the land? And we are not believers in you."

which we found our fathers upon' meaning the religion they were upon **and for you both** meaning for you and Aaron **to have pride** meaning greatness and leadership **in the land, and we will not believe you both**.

God the Almighty often mentions the story of Moses, peace be upon him, with Pharaoh in His Noble Book because it is one of the most amazing stories. Pharaoh was very careful about Moses, so fate made him raise this one whom he was careful about on his bed and table as if he were a child. Then he grew up and God arranged for him a reason that brought him out from among them and granted him prophethood, messengership, and speaking. He sent him to him to call him to God the Almighty to worship Him and return to Him. This was in addition to what Pharaoh had of great kingdom and authority. So he came to him with the message of God the Almighty and he had no minister except his brother Aaron, peace be upon him. So Pharaoh rebelled and became arrogant, and his zeal and evil soul took hold of him, and his head grew strong and he took control of his corner and claimed what was not his and he acted arrogantly against God and rebelled and transgressed and humiliated the party of faith from the Children of Israel. God the Almighty protects His Messenger Moses, peace be upon him, and his brother Aaron and surrounds them with His care and guards them with His eye that never sleeps. The argument and debate and the signs continued to occur at the hands of Moses, little by little, time after time, which dazzles the minds and astonishes the hearts, which nothing can stand up to and does not come. **And We did not show them a sign except that it was greater than its predecessor.** Pharaoh and his people, may God curse them, were determined to deny all of that, to reject it, to be stubborn and to be obstinate, until God brought down upon them His wrath that cannot be repelled, and He drowned them all in one morning. "So He cut off the root of the people who did wrong. And praise be to God, Lord of the worlds."

Fath al-Qadir

And sentence 78 - **They said, 'Have you come to us to turn us away from what we found our fathers doing?'** is a resumption of the answer to an implied question, as if it were said: So what did they say after Moses said to them what he said? This indicates that they were cut off from the evidence and were unable to present the argument, and they did not deny what they responded to what he brought against them, but rather they resorted to what the ignorant and dull-witted resort to, which is the argument of what their fathers were upon of disbelief, and they added to that what was their purpose and the ultimate goal of their demand and the reason for their stubbornness against the truth and their denial of the clear signs, which is the worldly leadership that they feared for and thought would go away from them if they believed, and how many remained upon falsehood, and he knows that it is falsehood by this pretext from the sects of this world in the past and not its right, so some of them were

prevented by that from leaving disbelief, and some of them were prevented from leaving the Sunnah from innovation, and to the correct narration from pure opinion, it is said that he turned him away from something and twisted him away from it, and from this the poet said:

I looked around the neighborhood until I saw myself getting sick from listening to the noise and the deception

That is, you want to divert us from the thing we found our fathers doing, which is idol worship. What is meant by pride is kingship. Al-Zajaj said: Kingship was called pride because it is the greatest thing sought in worldly matters, and it was said that it was called that because the king is arrogant.

The result is that they justified their refusal to accept Moses' call with two things: adherence to the tradition of the fathers and keenness on worldly leadership, because if they answered the prophet and believed him, the reins of his nation's affairs would be transferred to him and the king would no longer have complete leadership, because managing people through religion raises the management of kings over them through policies and customs. Then they said: **And we are not believers in you two**, explicitly declaring denial and cutting off the desire for their belief. The address was given to Moses alone in their saying: **Have you come to us to distract us?** Then they combined him with Aaron in the address in their saying: **And you will have pride on the earth, and we are not believers in you two.** The reason for that is that they attributed the coming and the turning away through their fathers to Moses, because he was the intended one in the message conveying what God had prescribed for them, and they combined them in the other two pronouns, because pride includes them both in their opinion and because abandoning belief in Moses necessitates abandoning belief in Aaron.

Tafsir al-Baghawi

78- **They said**, meaning: Pharaoh and his people to Moses, **Have you come to us to turn us away**, to divert us. Qatada said to divert us, **from what we found our fathers doing and you two will have pride**, the kingdom and authority, **in the land**, the land of Egypt. Abu Bakr read: and it will be with the letter *ya*, **and we are not believers in you**, believing.

Tafsir al-Baidawi

78. "They said, 'Have you come to us to distract us?' To distract us, and distraction and twisting are two brothers. 'From what we found our fathers doing' of worshipping idols. 'And you two will have pride in the land.' The kingdom therein was named thus because kings are characterized by pride, or arrogance towards people by following them. 'And we are not believers in

you.'

Surat Yunus 10:79

And Pharaoh said, "Bring me every learned magician."

Surat Yunus 10:79

And Pharaoh said, **Bring me every learned magician.**

Tafsir al-Jalalayn

79 - **And Pharaoh said, Bring me every learned magician** who excelled in the knowledge of magic.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And Pharaoh said to his al-Nas 114: Bring me every magician who practices magic, who is knowledgeable in magic.

Tafsir al-Qurtubi

He only said it when he saw the stick and the white hand and believed that they were magic. Hamza, Al-Kisa'i, Ibn Waththab, and Al-A'mash read *magician*. The discussion of them has already been presented in Al-A'raf.

Tafsir Ibn Kathir

God the Almighty mentioned the story of the magicians with Moses, peace be upon him, in Surat Al-A'raf, and we have already discussed it there, in this Surah, in Surat Taha, and in Ash-Shu'ara'. This is because Pharaoh, may God curse him, wanted to fool around with the people and oppose what Moses, peace be upon him, brought of the clear truth, with the trappings of magicians and sorcerers. The system was reversed and he did not achieve his goal. The divine proofs appeared in that general gathering: "And the magicians fell down in prostration. They said, 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'" So Pharaoh thought that he was seeking help from the magicians against the Messenger of God, the Knower of secrets, but he was disappointed and lost Paradise and deserved Hell. **And Pharaoh said, 'Bring me every learned magician.' So when the magicians came, Moses said to them, 'Throw down what you are going to throw down.'** He only said that to them because when they lined up and were promised by Pharaoh to be brought near and given abundantly, **They said, 'O Moses, either you throw down or we will be the first to throw down.'** He said, **'Rather, throw down.'** So Moses wanted them to start so that the people would see. What they did, then the truth comes after it and destroys their falsehood.

And for this reason when they cast, they bewitched the eyes of the people and terrified them and produced a great magic. "So Moses felt fear within himself. We said, 'Do not fear, for you are the superior. And cast

down what is in your right hand; it will swallow up what they have made. What they have made is only the trick of a magician, and the magician will not succeed wherever he comes.'" Then Moses said when they cast: "What you have brought is magic. Indeed, God will invalidate it. Indeed, God does not amend the work of corrupters. And God will establish the truth with His words, even though the criminals dislike it." Ibn Abi Hatim said: Muhammad ibn Ammar ibn al-Harith told us. Abd al-Rahman, meaning al-Dashtaki, told us. Abu Ja'far al-Razi told us on the authority of Laith, who is Ibn Abi Salim, who said: It has reached me that these verses are a cure for magic, by the permission of God the Most High. You should recite in a vessel containing water, then pour the verse from Surat Yunus on the head of the bewitched person: "So when they cast, Moses said, 'What you have brought is magic. Indeed, God will invalidate it. Indeed, God does not amend the work of corrupters. And God will establish the truth with His words, even though the criminals dislike it.'" And the other verse: **So the truth occurred, and what they were doing was invalidated.** To the end of the four verses, and His saying: They have only made a magician's trick, and the magician will not succeed wherever he goes.

Fath al-Qadir

The story was mentioned in Al-A'raf, where he said: 79- **And Pharaoh said, 'Bring me every learned magician.'** He said: This is how it was when he saw the white hand and the staff, because he believed that they were from magic, so he ordered his people to bring him every learned magician. This is how Hamzah, Al-Kisa'i, Ibn Waththab, and Al-A'mash read it: *magician*. The rest read it: *sorcerer*. We have already discussed this in Al-A'raf. The magician is an exaggerated form: meaning one who does a lot of magic, who has a lot of knowledge of its work and types.

Tafsir al-Baghawi

79- **And Pharaoh said, 'Bring me every learned magician.'**

Tafsir al-Baidawi

79. **And Pharaoh said, 'Bring me every magician.'** Hamza and Al-Kisa'i read **every magician**. *Knowledgeable* is skilled in it.

Surat Yunus 10:80

So when the magicians came, Moses said to them, **Cast down what you are going to cast down.**

Tafsir al-Jalalayn

80 - **So when the magicians came, Moses said to them** after they said to him {Either you throw or we will be the throwers} **Throw what you are going to throw**

Tafsir al-Suyuti

Tafsir al-Tabari

So when the magicians came, Pharaoh, Moses said to them, 'Cast down what you are casting down,' of your ropes and your staffs.

There is something omitted in the speech that was left out, which is: **(So they brought him the magicians, and when the magicians came)**, but I am satisfied with the indication of his saying: **And when the magicians came,** on that, so I left mentioning it.

Likewise, after his saying: **Throw down what you are going to throw down,** something is also omitted and its mention was left out, which is: **(So they threw down their ropes and their staffs). So when they threw down, Moses said,** but he was satisfied with the indication of what appeared from the speech on it, so he left mentioning it.

Tafsir al-Qurtubi

That is, throw down to the ground whatever ropes and sticks you have with you. This has been discussed in detail in Al-A'raf.

Tafsir Ibn Kathir

God the Almighty mentioned the story of the magicians with Moses, peace be upon him, in Surat Al-A'raf, and we have already discussed it there, in this Surah, in Surat Taha, and in Ash-Shu'ara'. This is because Pharaoh, may God curse him, wanted to fool around with the people and oppose what Moses, peace be upon him, brought of the clear truth, with the trappings of magicians and sorcerers. The system was reversed and he did not achieve his goal. The divine proofs appeared in that general gathering: "And the magicians fell down in prostration. They said, 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'" So Pharaoh thought that he was seeking help from the magicians against the Messenger of God, the Knower of secrets, but he was disappointed and lost Paradise and deserved Hell. **And Pharaoh said, 'Bring me every learned magician.' So when the magicians came, Moses said to them, 'Throw down what you are going to throw down.'** He only said that to

them because when they lined up and were promised by Pharaoh to be brought near and given abundantly, **They said, 'O Moses, either you throw down or we will be the first to throw down.'** He said, **'Rather, throw down.'** So Moses wanted them to start so that the people would see. What they did, then the truth comes after it and destroys their falsehood.

And for this reason when they cast, they bewitched the eyes of the people and terrified them and produced a great magic. "So Moses felt fear within himself. We said, 'Do not fear, for you are the superior. And cast down what is in your right hand; it will swallow up what they have made. What they have made is only the trick of a magician, and the magician will not succeed wherever he comes.'" Then Moses said when they cast: "What you have brought is magic. Indeed, God will invalidate it. Indeed, God does not amend the work of corrupters. And God will establish the truth with His words, even though the criminals dislike it." Ibn Abi Hatim said: Muhammad ibn Ammar ibn al-Harith told us. Abd al-Rahman, meaning al-Dashtaki, told us. Abu Ja'far al-Razi told us on the authority of Laith, who is Ibn Abi Salim, who said: It has reached me that these verses are a cure for magic, by the permission of God the Most High. You should recite in a vessel containing water, then pour the verse from Surat Yunus on the head of the bewitched person: "So when they cast, Moses said, 'What you have brought is magic. Indeed, God will invalidate it. Indeed, God does not amend the work of corrupters. And God will establish the truth with His words, even though the criminals dislike it.'" And the other verse: **So the truth occurred, and what they were doing was invalidated.** To the end of the four verses, and His saying: They have only made a magician's trick, and the magician will not succeed wherever he goes.

Fath al-Qadir

80- **So when the magicians came** there is an omission in the speech, and the meaning is as follows: And Pharaoh said, **Bring me every learned magician.** So they brought them to him. So when the magicians came, so the *fa* is for conjunction with the omitted meaning. His statement: **Moses said to them, 'Throw down what you are going to throw down.'** That is, he said this statement to them after they said to him: Either you throw down, or we will be the ones who throw down. That is, throw down on the ground whatever you have of your ropes and sticks.

Tafsir al-Baghawi

80- **So when the magicians came, Moses said to them, 'Cast down what you are going to cast down.'**

Tafsir al-Baidawi

80. **So when the magicians came, Moses said to them, 'Cast down what you are going to cast down.'**

Surat Yunus 10:80

So when the magicians came, Moses said to them, "Cast down what you are going to cast down."

Surat Yunus 10:81

So when they threw, Moses said, "What you have brought is magic. Indeed, God will invalidate it. Indeed, God does not amend the work of corrupters."

Tafsir al-Jalalayn

81 - **So when they threw down** their ropes and staffs (Moses said: What) an interrogative, subject and predicate **you have brought - magic** a substitute, and in a reading with one hamza, a predicate, so what is a relative pronoun, subject **Indeed, God will nullify it** meaning He will destroy it **Indeed, God does not amend the work of corrupters**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: So when they threw down what they were going to throw down, Moses said to them: What you have brought is magic.

The readers differed in reading that.

The general reading of the Hijaz and Iraq is: **What you have brought is magic**, as a report from Moses about what Pharaoh's magicians brought, that it was magic. It is as if the meaning of the speech according to their interpretation is: Moses said: What you have brought, you magicians, is magic.

Mujahid and some of the Medinans and Basrans read it as: **What you have brought is magic**, as a question from Moses to the magicians about what they brought: Is it magic or something else?

Abu Ja'far said: The more correct of the two readings in this regard, in my opinion, is the reading of the one who reads it as a statement, not as a question, because Moses, may God's prayers and peace be upon him, did not doubt that what the magicians had brought was magic that had no reality, so he needed to ask the magicians about it, what it was.

Another is that he, may God's prayers be upon him, knew that the magicians had only brought them to Pharaoh to defeat him in what he had brought to them of the truth that God had given him. It did not escape him that they did not believe him in the report of what they had brought to him of falsehood, so he would ask them for information or permit them to ask him about it. But he, may God's prayers be upon him, informed them that he knew of the invalidity of what they had brought of the truth that he had brought, and that he would nullify their plot with his own eyes. This is more appropriate for the description of the Messenger of God, may God's prayers and peace be upon him, than the other.

If someone were to say: What is the reason for the inclusion of the definite article in *magic* if the matter is as you have described, and you know that the speech of the Arabs in a similar manner is that they say: **What**

Umar brought me was a dirham, and what your brother gave me was a dinar, and they hardly ever say: **What your brother gave me was a dirham, and what Amr brought me was a dinar?**

It was said to him: Yes, the speech of the Arabs is to insert (**alif and lam**) in the predicate of (*ma*) and (*alladhi*), if the predicate is about something known to the addressee and the addressee, rather it is not permissible if that is the case except with (**alif and lam**), because the predicate in that case is predicate about something specific known to both groups, and that only comes without (**alif and lam**), if the predicate is about an unknown that is not known and the intention is not to intend something specific, then in that case the alif and lam do not enter in the predicate. And the predicate of Moses was predicate about something known to him and to the magicians. That is because they attributed what Moses brought to them of the signs that God made a sign for him of his truthfulness and prophethood, to the fact that it was magic, so Moses said to them: The magic with which you described the signs that I brought to you, O magicians, is what you brought, not what I brought to you. Then he informed them that God would invalidate it, so he said: **God will invalidate it**, meaning: He will take it away. So God Almighty took him, by sending upon him the staff of Moses, which he had turned into a snake to swallow him, until nothing of him remained. **Indeed, God does not amend the work of corrupters**, meaning: He does not amend the work of one who strives in God's land with what He hates, and commits sins therein.

It was mentioned that this was in the reading of Abi bin Kaab: **What you have brought is magic**.

In Ibn Masoud's reading: **What you have brought is magic**, and this supports the reading of those who read in the manner we chose from the reading in it.

Tafsir al-Qurtubi

The Almighty said: "So when they threw, Moses said: What you have brought is magic." Ma is in the nominative case as a subject, and the predicate is **you have brought it** and the meaning is: what thing have you brought, as a rebuke and diminution of what they brought of magic. Abu Amr's reading of magic is as an interrogative with an implied subject and the meaning is **is it magic?** It is permissible for it to be a subject and the predicate is omitted, the meaning is: the magic you brought it. Ma is not according to the reading of the one who asked for it in the meaning of *who*, since it has no predicate. The rest read magic as a predicate, and the evidence for this reading is the reading of Ibn Masoud: What you have brought is magic. Abu's reading: What you have brought is magic, in it is in the meaning of *who*, and **you have brought it** is the relative clause, and the position of *what* is raised as a subject, and *magic* is the predicate of the subject. Ma is not accusative if you make it in the meaning of *who* because the relative clause does not work on the relative. Al-Farra' permitted the accusative of magic with **you have brought it**, and *what* is for the condition, and **you have brought it** is in the place of the jussive

Surat Yunus 10:81

So when they threw, Moses said, "What you have brought is magic. Indeed, God will invalidate it. Indeed, God does not amend the work of corrupters."

with *what* and the fa is omitted, the meaning is: then God will invalidate it. It is permissible to make magic the source, meaning what you have brought is magic, then the alif and lam are added, so in this estimation there is no need to delete the fa. Al-Nahhas chose this statement, and said: The deletion of the fa in the recompense is not permitted by many grammarians except in poetic necessity, as he said:

Whoever does good deeds, God will reward them.

Rather, some of them may have said: It is not permissible at all. I heard Ali bin Sulayman say: Muhammad bin Yazid told me, Al-Mazini told me, I heard Al-Asma'i say: The grammarians changed this verse, and the narration is:

Whoever does good, the Most Merciful will thank him.

I heard Ali bin Sulaiman say: The deletion of the letter fa in mujazaah is permissible. He said: The evidence for that is **And whatever strikes you of disaster - it is for what your hands have earned** (al-Shura 42:30) **And whatever strikes you of disaster - it is for what your hands have earned** are two famous and well-known readings. **Indeed, God will not amend the work of corrupters** means magic. Ibn Abbas said: Whoever goes to bed at night and then recites this verse: "What you have brought is magic - indeed, God will nullify it. Indeed, God will not amend the work of corrupters" - no magician's trick will harm him. And do not write on a person who has been bewitched except that God will repel the magic from him.

Tafsir Ibn Kathir

God the Almighty mentioned the story of the magicians with Moses, peace be upon him, in Surat Al-A'raf, and we have already discussed it there, in this Surah, in Surat Taha, and in Ash-Shu'ara'. This is because Pharaoh, may God curse him, wanted to fool around with the people and oppose what Moses, peace be upon him, brought of the clear truth, with the trappings of magicians and sorcerers. The system was reversed and he did not achieve his goal. The divine proofs appeared in that general gathering: "And the magicians fell down in prostration. They said, 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'" So Pharaoh thought that he was seeking help from the magicians against the Messenger of God, the Knower of secrets, but he was disappointed and lost Paradise and deserved Hell. **And Pharaoh said, 'Bring me every learned magician.' So when the magicians came, Moses said to them, 'Throw down what you are going to throw down.'** He only said that to them because when they lined up and were promised by Pharaoh to be brought near and given abundantly, **They said, 'O Moses, either you throw down or we will be the first to throw down.'** He said, **'Rather, throw down.'** So Moses wanted them to start so that the people would see. What they did, then the truth comes after it and destroys their falsehood.

And for this reason when they cast, they bewitched the eyes of the people and terrified them and produced a great magic. "So Moses felt fear within himself. We said, 'Do not fear, for you are the superior. And cast down what is in your right hand; it will swallow up what they have made. What they have made is only the trick of a magician, and the magician will not succeed wherever he comes.'" Then Moses said when they cast: "What you have brought is magic. Indeed, God will invalidate it. Indeed, God does not amend the work of corrupters. And God will establish the truth with His words, even though the criminals dislike it." Ibn Abi Hatim said: Muhammad ibn Ammar ibn al-Harith told us. Abd al-Rahman, meaning al-Dashtaki, told us. Abu Ja'far al-Razi told us on the authority of Laith, who is Ibn Abi Salim, who said: It has reached me that these verses are a cure for magic, by the permission of God the Most High. You should recite in a vessel containing water, then pour the verse from Surat Yunus on the head of the bewitched person: "So when they cast, Moses said, 'What you have brought is magic. Indeed, God will invalidate it. Indeed, God does not amend the work of corrupters. And God will establish the truth with His words, even though the criminals dislike it.'" And the other verse: **So the truth occurred, and what they were doing was invalidated.** To the end of the four verses, and His saying: They have only made a magician's trick, and the magician will not succeed wherever he goes.

Fath al-Qadir

81- **So when they threw** what they threw of that **Moses said** to them, **What you have brought is magic** meaning what you have brought is magic, on the basis that what is a relative pronoun is the subject and the predicate is magic, and the meaning is that it is magic, not that it is a sign of God's signs. Al-Farra' permitted the accusative of magic with **you have brought**, and *what* is a conditional, and the condition is **you have brought**, and the recompense is that God will invalidate it, on the basis of the fa': meaning that God will invalidate it. It was said: Magic is accusative as a source: meaning what you have brought is magic, then the alif and lam entered, so there is no need for the deletion of the fa', and Al-Nahhas chose it. He said: The deletion of the fa' in the recompense is not permitted by many grammarians except in poetic necessity. Abu Amr and Abu Ja'far read *magic* on the basis that the hamza is for interrogation, and the estimation is: is it magic, so *what* according to this reading is interrogative. My father recited: "What you have brought is magic. God will nullify it, that is, He will destroy it and it will become invalid by the miraculous signs that He will reveal through me. 'God does not uphold the work of corrupters,' that is, the work of this type, so it includes everyone who is truly corrupt, and magic and sorcerers are included in it primarily."

Tafsir al-Baghawi

81- **So when they threw, Moses said, 'What you have**

brought is magic.' Abu Amr and Abu Jaafar read: *Al-Sihr* with a long vowel for interrogation, and the others read it without a long vowel, as indicated by the reading of Ibn Masoud: **What you have brought is magic** without the alif and lam.

"God will surely nullify it. God does not uphold the work of corrupters."

Tafsir al-Baidawi

81. **So when they threw, Moses said, 'What you have brought is magic.'** That is, what you have brought is magic, not what Pharaoh and his people called magic. Abu Amr read *magic* with *what* as an interrogative raised by the beginning, and **you have brought it** as its predicate, and *magic* as a substitute for it or as the predicate of a deleted subject, the meaning of which is **is it magic?** or as a subject whose predicate is deleted, **that I am magic.** It is permissible for **what does** to be in the accusative case, explained by what comes after it, and its meaning is **what did you bring?** "Indeed, God will invalidate it." He will destroy it or will reveal its invalidity. "Indeed, God does not amend the work of corrupters." He does not establish it or strengthen it, and in it is evidence that magic is corruption and deception and has no reality.

Surat Yunus 10:82

And God will establish the truth with His words, even though the criminals hate it.

Surat Yunus 10:82

And God will establish the truth with His words, even though the criminals hate it.

Tafsir al-Jalalayn

82 - **And it is true** that God establishes and reveals **the truth with His words** with His promises **even if the criminals hate it**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about Moses that he said to the magicians: **And God will establish the truth**, meaning: And God will establish the truth that I have brought to you from Him, and will raise it above your falsehood and correct it, **with His words**, meaning: with His command, **even though the criminals hate it**, meaning: those who have acquired sin through their Lord, through their disobedience to Him.

Tafsir al-Qurtubi

God Almighty says: **And God will establish the truth** meaning He will make it clear and explain it. **With His words** meaning with His words, arguments and proofs. It was said: With His promises of victory. **Even though the criminals dislike it** from the people of Pharaoh.

Tafsir Ibn Kathir

God the Almighty mentioned the story of the magicians with Moses, peace be upon him, in Surat Al-A'raf, and we have already discussed it there, in this Surah, in Surat Taha, and in Ash-Shu'ara'. This is because Pharaoh, may God curse him, wanted to fool around with the people and oppose what Moses, peace be upon him, brought of the clear truth, with the trappings of magicians and sorcerers. The system was reversed and he did not achieve his goal. The divine proofs appeared in that general gathering: "And the magicians fell down in prostration. They said, 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'" So Pharaoh thought that he was seeking help from the magicians against the Messenger of God, the Knower of secrets, but he was disappointed and lost Paradise and deserved Hell. **And Pharaoh said, 'Bring me every learned magician.' So when the magicians came, Moses said to them, 'Throw down what you are going to throw down.'** He only said that to them because when they lined up and were promised by Pharaoh to be brought near and given abundantly, **They said, 'O Moses, either you throw down or we will be the first to throw down.'** He said, 'Rather, throw

down.' So Moses wanted them to start so that the people would see. What they did, then the truth comes after it and destroys their falsehood.

And for this reason when they cast, they bewitched the eyes of the people and terrified them and produced a great magic. "So Moses felt fear within himself. We said, 'Do not fear, for you are the superior. And cast down what is in your right hand; it will swallow up what they have made. What they have made is only the trick of a magician, and the magician will not succeed wherever he comes.'" Then Moses said when they cast: "What you have brought is magic. Indeed, God will invalidate it. Indeed, God does not amend the work of corrupters. And God will establish the truth with His words, even though the criminals dislike it." Ibn Abi Hatim said: Muhammad ibn Ammar ibn al-Harith told us. Abd al-Rahman, meaning al-Dashtaki, told us. Abu Ja'far al-Razi told us on the authority of Laith, who is Ibn Abi Salim, who said: It has reached me that these verses are a cure for magic, by the permission of God the Most High. You should recite in a vessel containing water, then pour the verse from Surat Yunus on the head of the bewitched person: "So when they cast, Moses said, 'What you have brought is magic. Indeed, God will invalidate it. Indeed, God does not amend the work of corrupters. And God will establish the truth with His words, even though the criminals dislike it.'" And the other verse: **So the truth occurred, and what they were doing was invalidated.** To the end of the four verses, and His saying: They have only made a magician's trick, and the magician will not succeed wherever he goes.

Fath al-Qadir

And the waw in 82- **And God will establish the truth** is to connect with **He will invalidate it**: that is, He will clarify and explain it **with His words** that He revealed in His books to His prophets because they contain arguments and proofs **even though the criminals hate it** from the people of Pharaoh or the criminals in general, and the people of Pharaoh are included under them primarily, and crime is sins.

Tafsir al-Baghawi

82-**And God will establish the truth with His words**, with His verses, **even though the criminals hate it**.

Tafsir al-Baidawi

82. **And God establishes the truth** and confirms it. **With His words** with His commands and His judgments. It was read **with His word**. **Even if the criminals hate** that.

Surat Yunus 10:83

But none believed in Moses except a few of his people, out of fear of Pharaoh and his chiefs, lest he should persecute them. And indeed, Pharaoh was exalted in the land, and indeed, he was among the transgressors.

Tafsir al-Jalalayn

83 - **None believed in Moses except the offspring** a group of the children of **his people** that is, Pharaoh for **fear of Pharaoh and his chiefs that he would tempt them** divert them from his religion by torturing them **and indeed, Pharaoh was haughty** arrogant in the land the land of Egypt **and indeed, he was among the transgressors** those who exceeded the limit by claiming divinity.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **No one believed in Moses, despite the arguments and evidence he brought them, except a few of his people**, fearing Pharaoh and his people.

Then the people of interpretation differed about the meaning of *offspring* in this place.

Some of them said: **The offspring** in this context means a small number.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And none believed in Moses except a few of his people**, he said, Ibn Abbas used to say: **The few**.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say regarding the words of God Almighty: **And none believed in Moses except a few of his people**, "the few," as God Almighty said: **just as He created you from the descendants of another people**, (al-An'am 6:133).

Others said: The meaning of this is: None believed in Moses except the descendants of those to whom Moses was sent from the Children of Israel, due to the length of time, because the fathers died and the sons remained, so they were called: *descendants*, because they were the descendants of those who perished from those to whom Moses, peace be upon him, was sent.

Who said that?

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement: **None believed in Moses except the offspring of his people**, he said: The children of those to whom he was sent for a long time, and their fathers

had died.

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.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **None believed in Moses except the offspring of his people**, he said: The children of those to whom Moses was sent, due to the length of time, and their fathers had died.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of Al-A'mash: **None believed in Moses except a few of his people, out of fear of Pharaoh and his chiefs, that he would tempt them**. He said: The children of those to whom he was sent, and time passed over them, and their fathers died.

Others said: Rather, the meaning of this is: None believed in Moses except the offspring of Pharaoh's people.

Who said that?

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 none believed in Moses except a few of his people, for fear of Pharaoh and his chiefs, lest he should persecute them**. He said: The offspring who believed in Moses were from people other than the Children of Israel, from Pharaoh's people, a few of them: Pharaoh's wife, a believer from Pharaoh's family, Pharaoh's treasurer, and his treasurer's wife.

A report was narrated on the authority of Ibn Abbas that indicates the opposite of this statement, and that is:

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **A descendants of his people**, meaning: the Children of Israel.

This report indicates that he believed that the *offspring* in this context were the Children of Israel, not the rest of Pharaoh's people.

Abu Ja'far said: The most correct of these sayings in my opinion regarding the interpretation of the verse is the saying that I mentioned on the authority of Mujahid, which is that **the offspring** in this place refers to the offspring of those to whom Moses was sent from the Children of Israel, but they perished before they acknowledged his prophethood due to the length of time, so their offspring lived, and those of them who remembered God believed in Moses.

I said: **This statement is more correct in this regard**, because in this verse no one other than Moses is mentioned. So the *ha* in His statement: **of his people** is more likely to be from the mention of Moses, due to its

Surat Yunus 10:83

But none believed in Moses except a few of his people, out of fear of Pharaoh and his chiefs, lest he should persecute them. And indeed, Pharaoh was exalted in the land, and indeed, he was among the transgressors.

proximity to his mention, than it is from the mention of Pharaoh, due to his being far from it, since there is no evidence to the contrary from a report or consideration.

And then, in his saying: **for fear of Pharaoh and his chiefs**, there is clear evidence that the *ha* in his saying: **except for the offspring of his people**, is from the mention of Moses, not from the mention of Pharaoh, because if it were from the mention of Pharaoh, the statement would have been, **for fear of him**, and it would not have been: **for fear of Pharaoh**.

As for his saying: **in fear of Pharaoh**, he means in a state of fear of those who believed from the descendants of Moses' people in Moses. The interpretation of the statement is: None believed in Moses except the descendants of his people from the Children of Israel, and they were afraid of Pharaoh and his chiefs that they would tempt them.

Some Arabists have claimed that it was said: **None believed in Moses except the offspring of his people**, because those who believed in him had mothers from the Children of Israel and fathers from the Copts, so they were called *offspring* for that reason, just as the sons of the Persians whose mothers were Arabs and whose fathers were Persians were called *sons*.

The meaning of *offspring* in the speech of the Arabs is known to be the descendants of those to whom they were attributed before, men and women, as God Almighty said: **The descendants of those We carried with Noah** (al-Isra' 17:3), and as He said: **And among his descendants were David, Solomon, Job, and Joseph**, then He said after: **And Zachariah, John, Jesus, and Elias** (al-An'am 6:84, 85), so He made those who were before men and women from the descendants of Abraham.

As for his saying: **and their chiefs**, "chiefs" are the nobles. The interpretation of the statement is: out of fear of Pharaoh and their chiefs.

The Arabists differed as to who was meant by the *ha* and *meem* in his statement: **and their chiefs**. Some of the grammarians of Basra said: He meant the offspring. It is as if he directed the speech to: **And none believed in Moses except a few offspring from his people, out of fear of Pharaoh**, and the chiefs were the offspring of the Children of Israel.

Some grammarians of Kufa said: By them he meant Pharaoh. He said: This is permissible, and Pharaoh is one, because when a king is mentioned in fear, travel, or returning from a journey, the imagination goes to him and to those with him. He said: Don't you see that you say: **(The caliph arrived and the people increased)**, meaning those with him, **(and he arrived and prices rose)**, because you mean by his arrival the arrival of those with him. He said: It may be that by **(Pharaoh)** you mean the family of Pharaoh, and you delete **(the family)**, so it is permissible as he said: **And ask the town** (Yusuf 12:82), meaning the people of the town, and God knows best. He said: Similar to it is his saying:

O Prophet, when you divorce women, divorce them during their waiting period (al-Talaq 65:1).

Abu Ja'far said: The most correct of the sayings in this regard, in my opinion, is the saying of those who said: **(The ha and the mim)** refer to **(the offspring)**, and the meaning of the statement is that he is in fear of Pharaoh and the chiefs of the offspring, because there were among the offspring of the century to whom he was sent those whose father was Coptic and whose mother was Israelite. So whoever was like that among them, was with Pharaoh against Moses.

His saying: **that he might tempt them**, means: The faith of those who believed from the descendants of Moses' people was out of fear of Pharaoh, **that he might tempt them** with punishment, turning them away from their religion, and causing them to turn back from their faith and disbelieve in God.

He said: **That he might tempt them**, so he used the singular form, and did not say: **that he might tempt them**, because of the evidence of the report about Pharaoh in this regard: that his people were in the same state as he was in, because of what had been mentioned previously in his statement: **in fear of Pharaoh and his chiefs**.

And His statement: **And indeed, Pharaoh was arrogant in the land**, God Almighty says: And indeed, Pharaoh was a tyrant, arrogant towards God in his land, **and indeed, he was among the transgressors**, and indeed, he was among those who transgressed the truth towards falsehood, and that was his disbelief in God, and his abandonment of belief in Him, and his denial of the oneness of God, and his claim for himself to be a god, and his shedding of blood unlawfully.

Tafsir al-Qurtubi

The Almighty said: **None believed in Moses except the offspring of his people**. The *ha* refers to Moses.

Mujahid said: That is, none of them believed, but rather the children of those to whom Moses was sent from the Children of Israel believed. Due to the length of time, the fathers perished and the children remained and believed. This is the choice of al-Tabari. Offspring are the descendants of a person, and they may increase. It was said that he meant by offspring the believers of the Children of Israel. Ibn Abbas said: They were six hundred thousand, because Jacob, peace be upon him, entered Egypt with seventy-two people and they multiplied in Egypt until they reached six hundred thousand. Ibn Abbas also said: Of his people, meaning from the people of Pharaoh, among them the believer of Pharaoh's family, Pharaoh's treasurer and his wife, his daughter's hairdresser, and his treasurer's wife. It was said: They are people whose fathers were Copts and whose mothers were from the Children of Israel, so they were called descendants just as the children of the Persians who were born in Yemen and the lands of the Arabs were

called Banaa, because their mothers were not from the same race as their fathers. Al-Farra' said: Based on this, the metaphor in his people goes back to Moses due to kinship on the mothers' side, and to Pharaoh if they were from the Copts.

God the Almighty said: **For fear of Pharaoh** because he was a tyrant over them. **And their chiefs** and did not say **and his chiefs**, and there are six answers from him: The first - that since Pharaoh was a tyrant, he spoke about him by the action of all. The second - that when Pharaoh was mentioned, he knew that there was someone else with him, so the pronoun returned to him and to them, and this is one of the two opinions of Al-Farraa. The third - that the group was named Pharaoh like Thamud. The fourth - that the estimate is: for fear of the people of Pharaoh, so it is from the category of deleting the added like: **And ask the town** (Yusuf 12:82) and this is the second opinion of Al-Farraa. This answer according to the doctrine of Sibawayh and Al-Khalil is wrong, it is not permissible for them to say Hind stood up, and you mean her slave. The fifth - the doctrine of Al-Akhfash Saeed: that the pronoun refers to the offspring, meaning the chiefs of the offspring, and this is the choice of Al-Tabari. The sixth - that the pronoun refers to his people. Al-Nahhas said: This answer seems to be the most eloquent. **To tempt them** is a singular verb used to describe Pharaoh, meaning to divert them from their religion with punishments. It is in the accusative case as a substitute for inclusion. It is also permissible for it to be in the accusative case as in Bukhari's fear. Pharaoh was not declined because it is a foreign name and it is a definite noun. **And indeed, Pharaoh was haughty in the land** meaning, arrogant and haughty. **And indeed, he was among the transgressors** meaning, those who exceeded the limit in disbelief, because he was a slave and claimed divinity.

Tafsir Ibn Kathir

God Almighty tells us that none believed in Moses, peace be upon him, despite the clear signs, decisive arguments, and shining proofs that he brought, except a few of the people of Pharaoh, from among the offspring, who were the youth, fearful and apprehensive of him and his people, lest they return to their former state of disbelief, because Pharaoh, may God curse him, was a stubborn tyrant, excessive in rebellion and insolence, and he had power and awe that his subjects feared him greatly. Al-Awfi said on the authority of Ibn Abbas: **None believed in Moses except a few of his people, out of fear of Pharaoh and his people, lest he should tempt them.** He said: The offspring who believed in Moses were from people other than the Children of Israel, from the people of Pharaoh, a few of them were Pharaoh's wife, the believer of Pharaoh's family, Pharaoh's treasurer, and his treasurer's wife. Ali bin Abi Talha narrated on the authority of Ibn Abbas regarding his statement: **None believed in Moses except a few of his people**, he said: the Children of Israel. According to Ibn Abbas, Ad-Dahhak, and Qatadah: the few offspring. Mujahid said regarding his statement: **Except for the offspring of his people.** He said: They are the children to whom

Moses was sent long ago and whose fathers died. Ibn Jarir chose Mujahid's statement that the offspring are from the Children of Israel, not from the people of Pharaoh, because the pronoun refers back to the closest of those mentioned. There is a consideration in this, because he meant by the offspring the young men and youth, and that they are from the Children of Israel.

It is well known that all the Children of Israel believed in Moses, peace be upon him, and were gladdened by him. They knew his description and attributes and the glad tidings of him from their previous books, and that God Almighty would save them from the captivity of Pharaoh and make them victorious over him. For this reason, when this reached Pharaoh, he was very cautious and did not find anything wrong with him. When Moses came, Pharaoh harmed them severely. **They said, 'We were harmed before you came to us and after you came to us.'** He said, **'Perhaps your Lord will destroy your enemy and make you successors in the land and see how you will act.'** If this is established, how can what is meant be anyone other than the descendants of Moses' people, who are the Children of Israel, **for fear of Pharaoh and his chiefs**, meaning the nobles of his people, that he would tempt them? There was no one among the Children of Israel who feared that he would tempt them away from the faith except Qarun, for he was from the people of Moses and transgressed against them, but he was attached to Pharaoh, connected to him and clinging to his ropes. Whoever says that the pronoun in his saying **and their chiefs** refers to Pharaoh and the greatness of the king because of his following, or by deleting the family of Pharaoh and placing the complement in its place, has gone far, even though Ibn Jarir narrated it from some Grammarians. What indicates that there was no one among the Children of Israel except a believer is the Almighty's saying:

Fath al-Qadir

His saying: 83- **None believed in Moses except a few of his people** The pronoun refers to Moses: that is, from the people of Moses, and they are a group of the descendants of the Children of Israel. It was said: What is meant is a group of the descendants of Pharaoh, so the pronoun refers to Pharaoh. It was said: And among them is the believer of Pharaoh's family, his wife, his daughter's hairdresser, and the wife of his treasurer. It was said: They are a people whose fathers were Copts and whose mothers were from the Children of Israel. This was narrated from Al-Farra' **For fear of Pharaoh and their chiefs** The pronoun refers to Pharaoh, and it was pluralized because since he was a tyrant, they pluralized his pronoun to glorify him. It was said: The people of Pharaoh were called Pharaoh like Thamud, so the pronoun refers to them in this regard. It was said that it refers to a deleted noun, and the estimate is: For fear of Pharaoh's family. This was narrated from Al-Farra'. Al-Khalil and Sibawayh prevented this, so it is not permissible according to them: Hind stood up and you mean her slave. It was narrated on the authority of Al-Akhfash that the pronoun refers to the offspring, and Al-Nahhas strengthened it **to tempt them** meaning to divert them from their religion with the torment that he would inflict

Surat Yunus 10:83

But none believed in Moses except a few of his people, out of fear of Pharaoh and his chiefs, lest he should persecute them. And indeed, Pharaoh was exalted in the land, and indeed, he was among the transgressors.

upon them, and it is a substitute for inclusion. It is permissible for it to be in the accusative case with the verbal noun **And Pharaoh was exalted in the land** meaning arrogant, haughty, and dominating the land of Egypt **And he is among the transgressors** exceeding the limit in disbelief and what he did of killing, crucifixion, and various punishments.

Tafsir al-Baghawi

83- **None believed in Moses**, Moses did not believe in the signs he brought them, **except a seed of his people**, they differed about the *ha* in **his people**, it was said: it refers back to Moses, and he meant by them the believers from the Children of Israel who were in Egypt and left with him. Mujahid said: they were the children of those to whom Moses was sent from the Children of Israel, the fathers perished and the children remained.

Others said: The letter *ha* refers to Pharaoh. Atiyah narrated on the authority of Ibn Abbas, may God be pleased with them both, who said: They were a small number of Pharaoh's people who believed, among them was Pharaoh's wife, a believer from Pharaoh's family, Pharaoh's treasurer, his treasurer's wife, and his hairdresser. Another narration on the authority of Ibn Abbas: They were seventy thousand Coptic households from Pharaoh's family, and their mothers were from the Children of Israel, so a man would follow his mother and maternal uncles.

It was said: They are a people who escaped the killing of Pharaoh, and that is because when Pharaoh ordered the killing of the children of the Children of Israel, if a woman from the Children of Israel gave birth to a son, she would give him to a Copt for fear of being killed, so they grew up with the Copts, and converted to Islam on the day the magicians were defeated.

Al-Farra' said: They were called descendants because their fathers were Copts and their mothers were from the Children of Israel, just as the children of the Persians who fell to Yemen are called sons, because their mothers were not from the same race as their fathers.

For fear of Pharaoh and his chiefs, it was said that by Pharaoh he meant the people of Pharaoh, i.e. for fear of the people of Pharaoh and their chiefs, as He said: **And ask the town** (Yusuf 12:82), i.e. the people of the town. It was also said that he said: and their chiefs and Pharaoh are one because when the king is mentioned, it is understood from him he and his companions, as it is said that the caliph is mentioned first, meaning he and those with him. It was also said that he meant the chiefs of the offspring, because their chiefs were from the people of Pharaoh. **To tempt them**, i.e. to turn them away from their religion, and he did not say tempt them because he was speaking about Pharaoh and his people were like Pharaoh, **And indeed, Pharaoh was haughty**, arrogant, **in the land**, and **indeed he was among the transgressors**, those who exceeded the

limit, because he was a slave and claimed divinity.

Tafsir al-Baidawi

83. **None believed in Moses** that is, at the beginning of his command. **Except the offspring of his people** except the children of his people, the Children of Israel. He called them, but they did not answer him for fear of Pharaoh, except a group of their young men. It was said that the pronoun refers to *Pharaoh* and the offspring refers to a group of their young men who believed in him, or the believer of Pharaoh's family and his wife Asiya and the treasurer and his wife and his hairdresser **for fear of Pharaoh and their chiefs** that is, with fear of them. The pronoun refers to *Pharaoh* and its plural is as is customary in the pronoun of great people, or that what is meant by *Pharaoh* is his people, as is said: Rabi'ah and Mudar, or for the offspring or the people. **That he might tempt them** that Pharaoh might torment them, and it is a substitute for it or the object of fear, and its singular use of the pronoun is to indicate that the fear of the chiefs was due to him. **And Pharaoh was indeed arrogant in the land**. "And indeed, he was among the transgressors" in his arrogance and insolence until he claimed divinity and enslaved the tribes of the prophets.

Surat Yunus 10:84

And Moses said, **O my people, if you have believed in God, then rely upon Him, if you should be Muslims.**

Tafsir al-Jalalayn

84 - **And Moses said, O my people, if you have believed in God, then rely upon Him, if you should be Muslims.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what His Prophet Moses said to his al-Nas 114: O my people, if you have acknowledged the Oneness of God and believed in His Lordship, **then put your trust in Him**, meaning: So trust in Him, and submit to His command, for He will not let down His guardian, and he who puts his trust in Him will not be safe, **if you are Muslims**, meaning: If you are obedient to God, then put your trust in Him.

Tafsir al-Qurtubi

God Almighty said: **And Moses said, 'O my people, if you have believed'** meaning you have confirmed. **In God, then rely on Him** meaning you have depended. **If you are Muslims** He repeated the condition for emphasis, and explained that the perfection of faith is in entrusting the matter to God.

Tafsir Ibn Kathir

God Almighty says, informing us about Moses, that he said to the Children of Israel: **O my people, if you have believed in God, then rely on Him, if you should be Muslims.** That is, God is sufficient for whoever relies on Him. **Is not God sufficient for His servant?** "And whoever relies on God - then He is sufficient for him." God Almighty often links worship and reliance, as in His saying: "So worship Him and rely on Him. Say, 'He is the Most Gracious. We have believed in Him, and in Him we rely.'" Lord of the East and the West. There is no god but He, so take Him as Disposer of affairs." God Almighty commanded the believers to say in all their prayers many times: "You alone we worship, and You alone we ask for help." The Children of Israel complied with that and said: "In God we have relied. Our Lord, do not make us a trial for the wrongdoing people." That is, do not let them gain control over us and have power over us, so that they think that they have been given power only because they are on the truth and we are on falsehood, so that they are tempted by that. This is how it was narrated from Abu Majlaz and Abu Ad-Duha. Ibn Abi Nujayh and others said from Mujahid, no. We were not punished by the hands of Pharaoh's people, nor by a punishment from

You. Pharaoh's people would say, **If they were on the truth, they would not have been punished, nor would We have given them power over them, so that they would be tested by us.** Abd al-Razzaq said, Ibn Uyaynah informed us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Our Lord, do not make us a trial for the wrongdoing people**, do not give them power over us, so that they would test us. And His statement, **And save us by Your mercy**, means deliver us by Your mercy and kindness, **from the disbelieving people**, meaning those who disbelieved in the truth and concealed it, and we have believed in You and put our trust in You.

Fath al-Qadir

His saying: 84- "And Moses said, 'O my people, if you have believed in God, then rely upon Him, if you should be Muslims.'" It was said: This is a repetition of the condition, so the condition for relying upon God is belief in Him and Islam: meaning submission to His judgment and destiny. It was said: This is not from the suspension of the ruling on two conditions, rather what is suspended on faith is the obligation of reliance, and what is conditioned on Islam is its existence. The meaning is: that they submit themselves to God: meaning that they make them safe and pure for Him, with no share for Satan in them, because reliance cannot be with confusion. It was said in Al-Kashshaf: Its equivalent in speech is if Zaid strikes you, then strike him if you have the strength to do so.

Tafsir al-Baghawi

84- "And Moses said, **to the believers of his people**, O my people, if you have believed in God, then rely upon Him, if you should be Muslims."

Tafsir al-Baidawi

84. "And Moses said, **when he saw the fear of the believers in him**, O my people, if you have believed in God, then rely on Him." So trust in Him and rely on Him. "If you are Muslims," submitting to God's decree and being sincere to Him. This is not from suspending the ruling on two conditions, for what is suspended on faith is the obligation of reliance, for it is what requires it, and what is conditioned on Islam is its occurrence, for it does not exist with confusion. Its equivalent is if Zaid calls you, then answer him if you are able.

Surat Yunus 10:85

Then they said, "Upon God we have put our trust. Our Lord, do not make us a trial for the wrongdoing people."

Surat Yunus 10:85

Then they said, "Upon God we have put our trust. Our Lord, do not make us a trial for the wrongdoing people."

Tafsir al-Jalalayn

85 - (And they said, "In God we trust. Our Lord, do not make us a trial for the wrongdoing people.") That is, do not make them prevail over us so that they think that they are on the right path and are tempted by us.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The people of Moses said to Moses: **In God we trust**, meaning: We trust in Him, and to Him we entrust our affairs.

And His saying: **Our Lord, do not make us a trial for the wrongdoing people**, God Almighty says, informing about the people of Moses: that they called upon their Lord and said: O our Lord, do not test these disbelieving people and do not try them with us, meaning the people of Pharaoh.

The people of interpretation differed regarding the meaning that they asked their Lord for, of His protection from the affliction of Pharaoh's people with them.

Some of them said: They asked him not to make them prevail over them, lest they think that they were better than them, and that they were only given power over them because of their dignity in his eyes and the humiliation of others.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Imran bin Hudayr, on the authority of Abu Majlaz, regarding his statement: **Our Lord, do not make us a trial for the wrongdoing people**, he said: So that they do not prevail over us, so that they see themselves as better than us.

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hammad told us, on the authority of Imran bin Hudayr, on the authority of Abu Majlaz, regarding his statement: **Our Lord, do not make us a trial for the wrongdoing people**, he said: They said: Do not make them prevail over us, so that they see that they are better than us.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ad-Dahha: **Our Lord, do not make us a trial for the wrongdoing people**, he said: Do not give them power over us, so that they become more tempted.

Others said: Rather, the meaning of this is: Do not let

them rule over us so that they tempt us.

Who said that?

Ibn Wakee' told us, he said, Ibn Uyaynah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Do not make us a trial for the wrongdoing people**, do not give them power over us so that they tempt us.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyaynah, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Our Lord, do not make us a trial for the wrongdoing people**, he said: Do not give them power over us so that they lead us astray.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Uyaynah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same, and he also said: They tempt us.

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: **Do not make us a trial for the wrongdoing people**, do not punish us at the hands of Pharaoh's people, nor with a punishment from You, so that Pharaoh's people say: If they were right, we would not have been given power over them nor would they have been punished, so that they would be tempted by us.

Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **Do not make us a trial for the wrongdoing people**, he said: Do not punish us at the hands of Pharaoh's people or with a punishment from you, so that Pharaoh's people say: If they were on the right path, we would not have been given power over them or punished, so that they would be tempted by us.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement: **Do not make us a trial for the wrongdoing people**, he said: Do not afflict us with a punishment from You or by their hands, so that they are tempted and say: If they were on the right path, We would not have been given power over them and they would not have been punished.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement: **Our Lord, make us not a trial for the wrongdoing people**, "Do not test us, our Lord, and exhaust us, and make it a trial for them, this trial." And he recited: **A trial for the wrongdoing people** (37:63), he said: The polytheists, when they used to harm the Prophet, may God bless him and his family and grant them peace, and the believers and throw stones at them, was that not a trial and evil for them, while it is a calamity for the believers?

Abu Ja'far said: The correct thing to say about that is that the people asked God to protect them from being

a trial and a calamity for the people of Pharaoh. Everything that happened was a deterrent for them from following Moses and acknowledging him and what he brought to them. There is no doubt that it was a *trial* for them, and it was one of the greatest things that distanced them from faith in God and His Messenger. Likewise, one of the deterrents to faith was that if the people of Moses were suddenly a trial from God in themselves, from a calamity that would befall them, then the people sought refuge with God from every meaning that would prevent the people of Pharaoh from faith in God due to their causes.

Tafsir al-Qurtubi

They said, 'Upon God we have put our trust' meaning we have submitted our affairs to Him, and we are satisfied with His judgment and destiny, and we have submitted to His command. **Our Lord, do not make us a trial for the wrongdoing people** meaning do not give them victory over us, so that this would be a trial for us from the religion, or do not test us by punishing us at their hands. Mujahid said: The meaning is do not destroy us at the hands of our enemies, and do not punish us with a punishment from You, so that our enemies say, **If they were right, we would not have been given power over them**, and they will be tempted. Abu Majlaz and Abu Ad-Dahha said: It means do not give them victory over us, so that they see that they are better than us, and so they increase in their transgression.

Tafsir Ibn Kathir

God Almighty says, informing us about Moses, that he said to the Children of Israel: **O my people, if you have believed in God, then rely on Him, if you should be Muslims.** That is, God is sufficient for whoever relies on Him. **Is not God sufficient for His servant?** "And whoever relies on God - then He is sufficient for him." God Almighty often links worship and reliance, as in His saying: "So worship Him and rely on Him. Say, 'He is the Most Gracious. We have believed in Him, and in Him we rely.'" Lord of the East and the West. There is no god but He, so take Him as Disposer of affairs." God Almighty commanded the believers to say in all their prayers many times: "You alone we worship, and You alone we ask for help." The Children of Israel complied with that and said: "In God we have relied. Our Lord, do not make us a trial for the wrongdoing people." That is, do not let them gain control over us and have power over us, so that they think that they have been given power only because they are on the truth and we are on falsehood, so that they are tempted by that. This is how it was narrated from Abu Majlaz and Abu Ad-Duha. Ibn Abi Nujayh and others said from Mujahid, no. We were not punished by the hands of Pharaoh's people, nor by a punishment from You. Pharaoh's people would say, **If they were on the truth, they would not have been punished, nor would We have given them power over them, so that they would be tested by us.** Abd al-Razzaq said, Ibn Uyaynah informed us, on the authority of Ibn Abi

Nujayh, on the authority of Mujahid, **Our Lord, do not make us a trial for the wrongdoing people**, do not give them power over us, so that they would test us. And His statement, **And save us by Your mercy**, means deliver us by Your mercy and kindness, **from the disbelieving people**, meaning those who disbelieved in the truth and concealed it, and we have believed in You and put our trust in You.

Fath al-Qadir

85- "They said **meaning the people of Moses, answering him**, In God we trust." Then they called upon God sincerely and said: "Our Lord, do not make us a trial **meaning a place of trial** for the wrongdoing people." The meaning is: Do not give them power over us so that they torture us until they tempt us away from our religion, and do not make us a trial for them so that they tempt others through us, so that they say to them: If these people were right, we would not have given them power over us and tortured them. According to the first meaning, the trial means the tempted.

Tafsir al-Baghawi

85- "They said, 'In God we trust,' **we relied, then they prayed and said**, Our Lord, do not make us a trial for the wrongdoing people," meaning: Do not make them prevail over us and do not destroy us by their hands, lest they think that we were not on the right path and thus increase in their transgression. Mujahid said: Do not punish us with a punishment from You, lest the people of Pharaoh say: If they were on the right path they would not have been punished and they think that they are better than us and thus become tempted.

Tafsir al-Baidawi

85. "They said, 'In God we trust.'" Because they were sincere believers, and therefore their prayer was answered. "Our Lord, do not make us a trial." A place of trial. "For the wrongdoing people." That is, do not give them power over it so that they tempt us.

Surat Yunus 10:86

And save us by Your mercy from the disbelieving people.

Surat Yunus 10:86

And save us by Your mercy from the disbelieving people.

Tafsir al-Jalalayn

86 - **And save us by Your mercy from the disbelieving people**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja`far said: God Almighty says: And save us, O our Lord, by Your mercy, so deliver us from the hands of the disbelieving people, the people of Pharaoh, because they were enslaving them and using them in the dirty things of their service.

Tafsir al-Qurtubi

The Almighty said: **And save us by Your mercy** meaning save us. **From the disbelieving people** meaning from Pharaoh and his people, because they used to force them to do hard work.

Tafsir Ibn Kathir

God Almighty says, informing us about Moses, that he said to the Children of Israel: **O my people, if you have believed in God, then rely on Him, if you should be Muslims.** That is, God is sufficient for whoever relies on Him. **Is not God sufficient for His servant?** "And whoever relies on God - then He is sufficient for him." God Almighty often links worship and reliance, as in His saying: "So worship Him and rely on Him. Say, 'He is the Most Gracious. We have believed in Him, and in Him we rely.' Lord of the East and the West. There is no god but He, so take Him as Disposer of affairs." God Almighty commanded the believers to say in all their prayers many times: "You alone we worship, and You alone we ask for help." The Children of Israel complied with that and said: "In God we have relied. Our Lord, do not make us a trial for the wrongdoing people." That is, do not let them gain control over us and have power over us, so that they think that they have been given power only because they are on the truth and we are on falsehood, so that they are tempted by that. This is how it was narrated from Abu Majlaz and Abu Ad-Duha. Ibn Abi Nujayh and others said from Mujahid, no. We were not punished by the hands of Pharaoh's people, nor by a punishment from You. Pharaoh's people would say, **If they were on the truth, they would not have been punished, nor would We have given them power over them, so that they would be tested by us.** Abd al-Razzaq said, Ibn Uyyaynah informed us, on the authority of Ibn Abi

Nujayh, on the authority of Mujahid, **Our Lord, do not make us a trial for the wrongdoing people**, do not give them power over us, so that they would test us. And His statement, **And save us by Your mercy**, means deliver us by Your mercy and kindness, **from the disbelieving people**, meaning those who disbelieved in the truth and concealed it, and we have believed in You and put our trust in You.

Fath al-Qadir

And when they presented their supplication to God Almighty to protect their religion from corruption, they followed it with a request for the protection of their souls, so they said: 86- **And save us by Your mercy from the disbelieving people.** And in this is evidence that they were concerned with the matter of religion above their concern for the safety of their souls.

Tafsir al-Baghawi

86-"And save us by Your mercy from the disbelieving people."

Tafsir al-Baidawi

86. "And save us by Your mercy from the disbelieving people" from their plot and from the evil of witnessing them. In presenting trust before supplication, there is an indication that the supplicant should first trust in You so that his supplication will be answered.

Surat Yunus 10:87

And We inspired Moses and his brother, saying, **Settle for your people in Egypt, houses, and make your houses places of prayer, and establish prayer, and give good tidings to the believers.**

Tafsir al-Jalalayn

87 - **And We inspired Moses and his brother, saying, Take houses for your people in Egypt and make your houses places of prayer.** A place of prayer in which you pray so that you may be safe from fear. Pharaoh had prevented them from praying. **And establish prayer** complete it. **And give good tidings to the believers** of victory and Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And We inspired Moses and his brother, saying, **Build houses for your people in Egypt.**

It is said: **So-and-so made a house for himself**, if he took it. Likewise: **He made a house for himself**, if he took it, **And I made it a house for him**, if he took it for himself.

And make your homes places of prayer, meaning: And make your homes mosques in which you pray.

The interpreters differed in their interpretation of his saying: **And make your homes places of prayer.**

Some of them said something similar to what we said about it.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Hameed, on the authority of Ikrimah, on the authority of Ibn Abbas: **And make your houses places of prayer**, he said: mosques.

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **And make your houses places of prayer**, he said: They were commanded to make them mosques.

... He said, Abu Ghassan Malik bin Ismail told us, he said, Zuhair told us, he said, Khasif told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of God: **And make your houses places of prayer**, he said: They were afraid of Pharaoh and his people praying, so he said to them: **(Make your houses places of prayer)**, meaning: Make them a mosque so that you may pray in them.

Ibn Wakee' and Ibn Hamid told us, they said, Jarir told us, on the authority of Mansur, on the authority of Ibrahim: **And make your houses places of prayer**, he said: They were afraid, so they were ordered to pray in

their houses.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim: **And make your houses places of prayer.** He said: They were afraid, so they were ordered to pray in their houses.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Shabl told us, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **And make your houses places of prayer**, he said: They were afraid, so they were ordered to pray in their houses.

Ibn Wakee' told us, he said, Ibn Uyaynah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And make your homes places of prayer.** He said: They did not pray except in the shops, and they did not pray except in fear, so they were commanded to pray in their homes.

.. He said, Jarir told us, on the authority of Laith, on the authority of Mujahid, who said: They were afraid, so they were ordered to pray in their homes.

.. He said, Abdullah told us, on the authority of Israel, on the authority of Al-Suddi, on the authority of Abu Malik: **And make your houses places of prayer**, he said: The Children of Israel feared Pharaoh, so they were commanded to make their houses mosques in which to pray.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Sa'd told us, he said, Abu Ja'far told us, on the authority of al-Rabi' ibn Anas, regarding his statement: **And make your houses places of prayer**, he said: mosques.

.. He said, Ahmad bin Yunus told us, he said, Israel told us, on the authority of Mansour, on the authority of Ibrahim: **And make your houses places of prayer**, he said: They used to pray in their houses, fearing.

Ibn Wakee' told us, he said, Zaid bin Al-Habbab told us, on the authority of Abu Sinan, on the authority of Al-Dahhak: **That you provide houses for your people in Egypt**, he said: mosques.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Ibrahim, regarding his statement: **And make your houses places of prayer**, he said: They were afraid, so they were ordered to pray in their houses.

Yunus told me, he said, Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **And make your houses places of prayer**, he said: My father said: Make your houses your mosques in which you pray, that is **(the qibla)**.

Others said: Make your mosques before the Kaaba.

Who said that?

Ibn Hamid told us, he said, Hakam told us, on the authority of Muhammad ibn Abd al-Rahman ibn Abi Laila, on the authority of al-Munhal, on the authority of Sa'd ibn Jubayr, on the authority of Ibn Abbas: **And make your houses places of prayer**, meaning the

Surat Yunus 10:87

And We inspired Moses and his brother, saying, "Settle for your people in Egypt, houses, and make your houses places of prayer, and establish prayer, and give good tidings to the believers."

Ka'bah.

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 make your houses places of prayer and establish prayer and give good tidings to the believers**, he said: The Children of Israel said to Moses: We cannot openly pray with the Pharaohs! So God permitted them to pray in their houses, and they were commanded to make their houses places of prayer toward the Qiblah.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, who said, Ibn Abbas said regarding His statement: **And make your houses places of worship**, he said: Direct your houses, (**your mosques**), toward the qiblah. Do you not see that He says: **In houses which God has permitted to be raised** (al-Nur 24:36).

Ibn Wakee' told us, he said, Abdullah told us, on the authority of Israel, on the authority of Abu Yahya, on the authority of Mujahid: **And make your homes places of prayer**, he said: before the prayer.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **Your houses are a qiblah**, he said: towards the Kaaba, when Moses and those with him feared that Pharaoh would pray in the congregational churches, so they were ordered to make mosques in their houses facing the Kaaba and to pray in them secretly.

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 make your homes places of prayer**, then he mentioned something similar, the same.

... He said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And We inspired Moses and his brother, saying, 'Provide houses for your people in Egypt,'** mosques.

... He said, Ishaq told us, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **That you establish houses for your people in Egypt**, he said: (*Egypt*), Alexandria.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: "And We inspired Moses and his brother, 'Settle for your people in houses in Egypt and make your houses places of prayer.' " He said: That was when Pharaoh prevented them from praying, so they were ordered to make their mosques in their houses, and to face the direction of the qibla.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Your houses are a qiblah**, he said, towards the qiblah.

Waki' told us, he said, Ishaq told us, on the authority of Abu Sinan, on the authority of Ad-Dahhak: **And We**

inspired Moses and his brother, saying, 'Provide houses for your people in Egypt,' he said: mosques, **and make your houses places of prayer,'** he said: before the qiblah.

Others said: The meaning of this is: Make your houses face each other.

Who said that?

Ibn Wakee' told us, he said, Imran bin Uyaynah told us, on the authority of Ata', on the authority of Saeed bin Jubair: **And make your houses a qiblah**, he said: facing one another.

Abu Ja'far said: The most correct of the sayings on this matter is the one we have already explained, which is that the most common meaning of *houses* - even though mosques are houses - is inhabited houses, if mentioned by their absolute name, not mosques. Because *mosques* have a name by which they are known, specific to them, and that is *mosques*. As for *houses* in absolute terms without being connected to anything, or added to anything, they are inhabited houses.

And also (*Qiblah*), people mostly use it in the direction of the mosques and for prayers.

If this is the case, and it is not permissible to direct the meanings of God's words except to the most common of their aspects, used by the people of the language in which it was revealed, without the hidden and unknown, unless there is evidence to the contrary, and there is no evidence for His statement: **And make your houses places of prayer**, which cuts off the excuse that its meaning is not the apparent one used in the speech of the Arabs, then it is not permissible for us to direct it to other than the apparent one that we have described.

The same applies to his saying, *kiss*.

"And establish prayer," God Almighty says: And perform the obligatory prayer within its limits and at its times.

And His saying: **And give good tidings to the believers**, God Almighty says to His Prophet, peace be upon him: And give good tidings to those who establish prayer, who obey God, O Muhammad, the believers, with the great reward from Him.

Tafsir al-Qurtubi

The Almighty's saying: **And We inspired Moses and his brother, saying, 'Provide houses for your people in Egypt.'** There are five issues in this:

First: The Almighty's saying: **And We inspired Moses and his brother, 'Take homes for your people in Egypt.'** It is said: **I took a place for Zaid**, and **I took a place for Zaid**. The place of residence is the one that is required, and from this comes the phrase **God took him a home**, meaning He made him stay in it and settled him, and from this comes the hadith:

Whoever deliberately lies about me, let him take his seat in Hellfire. The rajaz poet said:

We are the sons of Adnan, there is no doubt that glory and kingship are ours.

And Egypt in this verse is Alexandria, according to Mujahid. And Ad-Dahhak said: It is the country called Egypt, and Egypt is what is between the sea and Aswan, and Alexandria is part of the land of Egypt.

Second: The Almighty said: **And make your houses a Qiblah.** Most of the commentators said: The Children of Israel did not pray except in their mosques and churches, and they were apparent. When Moses was sent, Pharaoh ordered the mosques of the Children of Israel to be destroyed and they were prevented from praying. So God inspired Moses and Aaron to take and choose for the Children of Israel houses in Egypt, meaning mosques, and He did not mean inhabited houses. This is the saying of Ibrahim, Ibn Zayd, Al-Rabi', Abu Malik, Ibn Abbas and others. It was narrated from Ibn Abbas and Saeed bin Jubair that the meaning is: And make your houses facing each other. The first saying is more correct, meaning make your mosques towards the Qiblah. It was said: Jerusalem, and it is the Qiblah of the Jews to this day, as Ibn Bahr said. It was also said: the Kaaba. Ibn Abbas said: The Kaaba was the Qiblah of Moses and those with him. This indicates that the Qiblah in prayer was a law for Moses, peace be upon him, and the prayer did not lack the condition of purity, covering the private parts and facing the Qiblah, because that is more effective in the obligation and more abundant in worship. It was said: What is meant is to pray in your homes secretly so that you may be safe. This was when Pharaoh frightened them, so they were ordered to be patient and to build mosques in their homes, and to go ahead with prayer and supplication until God fulfilled His promise. This is what is meant by His saying: **Moses said to his people, 'Seek help from God and be patient.'** (al-A'raf 7:128) The verse. It was part of their religion that they would not pray except in churches and synagogues as long as they were safe. If they were afraid, they were permitted to pray in their homes. Ibn al-Arabi said: The first is the more apparent of the two opinions, because the second is a claim.

I said: His statement: A correct claim, because in the authentic hadith he, peace be upon him, said:

The earth has been made for me a place of prostration and purification. This is something that He has been given exclusively, not the prophets. Praise be to God, we pray in mosques and homes, and wherever we are able to pray. However, voluntary prayers performed at home are better than voluntary prayers performed in mosques, even bowing before and after Friday prayers, and before and after the obligatory prayers, because voluntary prayers involve showing off, while obligatory prayers do not. The more a deed is free from showing off, the more weighty and closer it is to God, the Most High. Muslim narrated on the authority of Abdullah ibn Shafiq who said: I asked Aisha about the voluntary prayer of the Messenger of God, may God bless him and grant him peace. She said:

"He used to pray four rak'ahs in my house before noon, then he would go out and lead the people in prayer,

then he would come back and pray two rak'ahs. He used to pray the Maghrib prayer with the people, then he would come back and pray two rak'ahs, then he would pray the 'Isha' prayer with the people, and he would come back to my house and pray two rak'ahs..." The hadith. It was narrated on the authority of Ibn 'Umar that he said: I prayed with the Prophet (peace and blessings of God be upon him) two prostrations before noon, two prostrations after it, and two prostrations after sunset. As for the Maghrib, 'Isha', and Jumu'ah prayers, I prayed with the Prophet (peace and blessings of God be upon him) in his house. Abu Dawud narrated on the authority of Ka'b ibn 'Ujrah that "The Prophet (peace and blessings of God be upon him) came to the mosque of Banu al-Ashhal and prayed the Maghrib prayer there. When they had finished their prayer, he saw them glorifying God after it, so he said: This is the prayer at home."

Third: Scholars differed on this matter regarding the standing of Ramadan. Is it better to perform it at home or in the mosque? Malik was of the opinion that it is better to perform it at home for those who are able to do so, and Abu Yusuf and some of the companions of al-Shafi'i said the same. Ibn Abd al-Hakam, Ahmad and some of the companions of al-Shafi'i were of the opinion that attending it in congregation is better. Al-Layth said: If people stand in their homes and no one stands in the mosque, they should not go out to it. The evidence for Malik and those who said the same is the statement of the Prophet (peace and blessings of God be upon him) in the hadeeth of Zayd ibn Thabit:

So pray in your homes, for the best prayer of a person is in his home, except for the obligatory prayer.

Narrated by Al-Bukhari. The opponent argued that the Prophet, may God bless him and grant him peace, prayed it in congregation in the mosque, then he informed of the reason that prevented him from doing so all the time, which was fear that it would be made obligatory upon them. Therefore, he said to them: **So pray in your homes.** Then the companions used to pray it in the mosque in separate groups, until Umar gathered them behind one reciter, and the matter settled on that and it became a Sunnah.

Fourth - If we assume that it was permissible for them to pray in their homes if they feared for themselves, then this is evidence that someone who is excused due to fear or otherwise is permitted to leave the congregation and Friday prayers. The excuse that permits him to do so is such as a confining illness, or fear of its worsening, or fear of the ruler's injustice in money or otherwise without ruling against him justly. Heavy rain with mud is an excuse if it does not stop, and someone who has a close friend who is about to die and there is no one to nurse him, and Ibn Umar did that.

Fifth: The Almighty's saying: **And give good tidings to the believers.** It was said that the address was to Muhammad, may God bless him and grant him peace. It was also said that it was to Moses, peace be upon him, and this is more apparent, meaning that he gave the Children of Israel good tidings that God would make them victorious over their enemy.

Surat Yunus 10:87

And We inspired Moses and his brother, saying, "Settle for your people in Egypt, houses, and make your houses places of prayer, and establish prayer, and give good tidings to the believers."

Tafsir Ibn Kathir

The Almighty mentions the reason for saving the Children of Israel from Pharaoh and his people and how they were saved from them, and that is that God Almighty commanded Moses and his brother Aaron, peace be upon them, to take up residence, that is, to make houses for their people in Egypt. The commentators differed regarding the meaning of the Almighty's saying: **And make your houses places of prayer**. Al-Thawri and others said on the authority of Khasif on the authority of Ikrimah on the authority of Ibn Abbas, **And make your houses places of prayer**. He said: They were commanded to make them mosques. Al-Thawri also said on the authority of Ibn Mansur on the authority of Ibrahim, **And make your houses places of prayer**. He said: They were afraid, so they were commanded to pray in their houses. Mujahid, Abu Malik, Al-Rabi' bin Anas, Al-Dahhak, Abd Al-Rahman bin Zaid bin Aslam, and his father Zaid bin Aslam said the same. And it seems that this, and God knows best, is because when the affliction from Pharaoh and his people became severe upon them and they were oppressed, they were commanded to pray frequently, as God Almighty said: **O you who have believed, seek help through patience and prayer**. And in the hadith, when the Messenger of God, may God bless him and grant him peace, was distressed by something, he prayed. Narrated by Abu David, and for this reason the Almighty said in this verse: **And make your houses places of prayer and establish prayer and give good tidings to the believers** meaning the reward and imminent victory. Al-Awfi said on the authority of Ibn Abbas in his interpretation of this verse: The Children of Israel said to Moses, peace be upon him, we cannot openly pray with the Pharaohs, so God permitted them to pray in their houses and they were commanded to make their houses facing the Qiblah. Mujahid said: **And make your houses places of prayer** when the Children of Israel feared that Pharaoh would kill them in the congregational churches, they were commanded to make their houses mosques facing the Kaaba and to pray in them secretly. Qatada and Al-Dahhak said the same. Saeed bin Jubair said: **And make your houses places of prayer** meaning facing each other.

Fath al-Qadir

His saying: 87- **And We inspired Moses and his brother, saying, 'Provide houses for your people in Egypt.'** "An" is the explanatory particle, because the inspiration has the meaning of **provide houses**: that is, take houses for your people in Egypt. It is said: **I provided Zayd with a place** and **I provided for Zayd a place**. The place of residence is the obligatory home, and from this, God provided him with a home: that is, He obliged him to it and made him live in it. From this, the hadith: **Whoever lies about me intentionally, let him take his seat in the Fire**. From this, the rajaz poet said:

We are the sons of Adnan, there is no doubt that glory and kingship are ours.

It was said: Egypt in this verse is Alexandria, and it was said: It is the well-known Egypt, not Alexandria. **And make your houses qiblah** meaning facing the direction of the qiblah. It was said: What is meant by houses here are the mosques, and this is what a group of the Salaf went with. It was said: What is meant by the houses in which they live, they were ordered to make them qiblahs, and what is meant by the qiblah according to the first opinion is the direction of Jerusalem, which is the qiblah of the Jews to this day. It was said: The direction of the Kaaba, and that it was the qiblah of Moses and those with him. It was said: What is meant is that they make their houses facing the qiblah to pray in them secretly so that they will not be afflicted by the infidels with shame because of prayer. What supports this is His statement: **And establish prayer** meaning that which He commanded you to establish, for it indicates that the qiblah is the qiblah of prayer, either in the mosques or in the houses, not making the houses facing each other. Rather, the address was made at the beginning of the speech with Moses and Aaron, then it was made for them and their people in His statement: **And make your houses qiblah and establish prayer** then He singled out Moses for address after that, and He said: **And give good tidings The believers** because the choice of place is delegated to the prophets. Then it was made general in facing the qiblah and establishing prayer, because that is obligatory for everyone and is not specific to the prophets. Then it was made specific to Moses because he is the origin of the message and Aaron was subordinate to him, so that was to magnify the good report and the one who was given the good report. It was said that the address in **And give good tidings to the believers** is to our Prophet Muhammad, may God bless him and grant him peace, in the manner of turning away and objection, and the first is more appropriate.

Abdul Razzaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **to turn us away** he said: to turn us away. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Suddi who said: to turn us away from our gods. Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **and you will have pride on the earth** he said: greatness, kingship and authority. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **and none believed in Moses except a few offspring** he said: the offspring are a few. And these narrated on his authority regarding his statement: **offspring from his people** he said: from the Children of Israel. Ibn Abi Shaybah, Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Mujahid who said: they are the children of those to whom Moses was sent after a long time and their fathers died. Ibn Jarir narrated on the authority of Ibn Abbas who said: the offspring who believed in Moses were from people other than the Children of Israel from the people of Pharaoh, among them were the wife of Pharaoh, the believer of Pharaoh's family, the treasurer of Pharaoh and the wife of his treasurer. And Abd al-Razzaq,

Saeed bin Mansour, Naeem bin Hammad in al-Fitan and Abu al-Shaykh narrated from Mujahid regarding his statement: **Our Lord, do not make us a trial for the wrongdoing people**, he said: Do not give them power over us so that they tempt us. Ibn Abi Shaybah, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated from him that he said in his interpretation of the verse: Do not punish us at the hands of the people of Pharaoh or with a punishment from You, so that the people of Pharaoh would say: If they were on the truth, they would not have been punished, nor would We have given them power over them, so that they would be tempted by us. And Ibn Abi Shaybah, Ibn al-Mundhir and Abu al-Shaykh narrated from Abu Qilabah regarding the verse that he said: He asked his Lord that our enemy not prevail over us so that they would think that they are more deserving of justice and would be tempted by that. And Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated from Abu Majlaz something similar. Abu al-Shaykh narrated from Qatadah regarding his statement: **And We inspired Moses and his brother**, the verse that he said that when Pharaoh prevented them from praying, so they were ordered to make their places of worship in their houses and to face the Qiblah. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **That you settle for your people in Egypt**, he said: Egypt is Alexandria. Saeed Ibn Mansour, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding the verse: They used to pray only in churches until they feared the people of Pharaoh and were ordered to pray in their homes. Al-Faryabi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse: They were ordered to make mosques in their homes. Abu Al-Shaykh narrated on the authority of Abu Sinan who said: The qiblah is the Kaaba, and he mentioned that Adam and those who came after him used to pray facing the Kaaba. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And make your houses qiblah**, he said: They face each other.

Tafsir al-Baghawi

87- The Almighty said: **And We inspired Moses and his brother, Aaron, to establish houses for your people in Egypt**. It is said: So-and-so established a house and a bed for himself if he took it, and I established it for him if I took it for him, **and make your houses places of prayer**. Most of the commentators said: The Children of Israel did not pray except in their churches and synagogues, and it was apparent, so when Moses was sent, Pharaoh ordered their destruction and prevented them from praying, so they were ordered to establish mosques in their homes and pray in them out of fear of Pharaoh. This is the saying of Ibrahim and Ikrimah on the authority of Ibn Abbas.

Mujahed said: Moses and those with him feared that Pharaoh would pray in the congregational churches, so they were ordered to make mosques in their homes facing the Kaaba, and to pray in them secretly. Its

meaning is: And make your homes facing the qiblah.

Ibn Jurayj narrated on the authority of Ibn Abbas, may God be pleased with them both, who said: The Kaaba was the qibla of Moses and those with him.

And establish prayer and give good tidings to the believers, O Muhammad.

Tafsir al-Baidawi

87. "And We inspired Moses and his brother, saying, 'Take for your people in Egypt houses,' in which you may dwell or to which you may return for worship. 'And make, you and your people, your houses,' those houses, 'a place of prayer,' and it was said, mosques facing the qiblah, meaning the Kaaba, and Moses, peace be upon him, used to pray towards it. 'And establish prayer,' they were commanded to do this at the beginning of their affair lest the disbelievers should prevail over them and harm them and tempt them away from their religion. 'And give good tidings to the believers,' with victory in this world and Paradise in the Hereafter. The pronoun was dual at first because taking up residence for the people and making temples is something that the leaders of the people do in consultation, then it was pluralized because making houses into mosques and praying in them is something that everyone should do, then it was singularized because the glad tidings are originally the function of the one who has the law.

Surat Yunus 10:88

And Moses said, "Our Lord, indeed You have given Pharaoh and his chiefs splendor and wealth in the life of this world, our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so they will not believe until they see the painful punishment."

Surat Yunus 10:88

And Moses said, "Our Lord, indeed You have given Pharaoh and his chiefs splendor and wealth in the life of this world, our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so they will not believe until they see the painful punishment."

Tafsir al-Jalalayn

88 - (And Moses said, "Our Lord, indeed You have given Pharaoh and his chiefs splendor and wealth in the life of this world. Our Lord, in order that they may go astray" in the end **from Your way** Your religion. (Our Lord, obliterate their wealth) transform it **and harden their hearts** seal them and secure them **so that they will not believe until they see the painful punishment**. He prayed against them and Aaron responded to his prayer.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And Moses said: O our Lord, You have given Pharaoh and the leaders and nobles of his people - who are the *elites* - *adornment* of worldly goods and furnishings, **and wealth** of gold and silver, **in the life of this world, our Lord, that they may go astray from Your way**. Moses says to his Lord: Our Lord, You have given them what You have given them of that, so that they may go astray from Your way.

There are different readings of this.

Some of them read it as: **So that they may lead people astray from Your path**, meaning: so that they may lead people astray from Your path and turn them away from Your religion.

Others read it as: **So that they may go astray from Your path**, meaning: So that they may go astray from Your path, and deviate from the path of guidance.

If someone were to say: Did God, may He be glorified, give Pharaoh and his people what He gave them of worldly adornments and wealth, in order to lead people astray from His religion - or: in order for them to be led astray from it? If that was the reason He gave them that, then what He gave them was from them for that reason, so there is no blame on them for that?

It was said: The meaning of this is different from what you imagined. The scholars of Arabic differed regarding the meaning of this *lam* in His statement: *li-yidalo*.

Some of the grammarians of Basra said: The meaning of this is: Our Lord, they have strayed from Your path,

as He said: **So the family of Pharaoh picked him up, that he might become for them an enemy and a cause of grief** (al-Qasas 28:8), meaning: So he was for them, and they did not pick him up so that he might become for them an enemy and a cause of grief, but rather they picked him up so that he was for them. He said: This *lam* comes in this meaning.

Some Kufa grammarians said: This *lam* is **lam ki**, and the meaning of the statement is: Our Lord, You gave them what You gave them, so that they would go astray, then He invoked against them.

Another said: These lams in His statement: **to lead them astray**, "to be an enemy to them" (al-Qasas 28:8), and what is similar to them is the interpretation of the khafd: I gave them what I gave them because of their misguidance - and they picked it up because of it - because the situation had come to that. The Arabs make (**lam ki**) in the meaning of (**lam al-khafd**) and (**lam al-khafd**) in the meaning of (**lam ki**), to make the meaning similar. God Almighty said: **They will swear to you by God when you return to them to turn away from them** (al-Tawbah 9:95): meaning: because of your turning away, and they did not swear because of their turning away. The poet said:

You were exalted and you were not worthy of being exalted, but the lost may be afflicted

He said: It is only said: (**And you were not worthy of the action**), and it is not said: (**To do**), except rarely. He said: This is from it.

Abu Ja'far said: The correct statement in my opinion is that it is *lam-ki*, and the meaning of the statement is: Our Lord, You gave them what You gave them of the adornments of worldly life and wealth in order to tempt them with it, and to lead Your servants astray from Your path, as a punishment from You. This is as the Most High said: **We would have certainly given them abundant water to test them thereby** (al-Jinn 72:16-17).

And his saying: **Our Lord, obliterate their wealth and harden their hearts**, this is a supplication from Moses, he supplicated to God against Pharaoh and his people to change their wealth from its form, and to change it to a state other than the one in which it is, and this is similar to his saying: **Before We obliterate faces and turn them back**, (An-Nisa': 47), meaning by it: before We change it from the form in which it is.

It is said: (**He blinded his eye, I blind it, and I blinded it, blinding and blinding**). The Arabs may use (*blinding*) to mean forgiveness and covering, and to crush and destroy, as Ka'b ibn Zuhair said:

From every freshness of the penis, if it sweats, its display is obscured by the unknown flags

The interpreters differed in their interpretation of this in this place.

A group of them said the same thing about it as we said.

Who said that?

Zakariya bin Yahra bin Zaida told me, he said, Hajjaj told us, he said, Ibn Jurayj told me, on the authority of Abdullah bin Katheer, he said: It has reached us on the authority of Al-Qurazi regarding his statement: **Our Lord, obliterate their wealth**, he said: Turn their sugar into stones.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Abdullah bin Katheer, on the authority of Muhammad bin Kaab Al-Qurazi, who said: Make their drunkenness stones.

Ibn Wakee' told us, Yahya bin Yaman told us, on the authority of Abu Jaafar, on the authority of Al-Rabi', on the authority of Abu Al-Aaliyah: **Destroy their wealth**, he said: Turn it into stones.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Ishaq told us, he said, Abd al-Rahman ibn Sa'd told us, he said, Abu Ja'far told us, on the authority of al-Rabi' ibn Anas, regarding his statement: **Destroy their wealth**, he said: It turned into stones.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Our Lord, obliterate their wealth**, he said: We were informed that their crops were turned into stones.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Our Lord, obliterate their wealth**, he said: We were informed that their crops had turned into stones.

Al-Muthanna told us, Qubaysah bin Uqbah told us, Sufyan told us: **Our Lord, obliterate their wealth**, he said: They say: It has become stones.

Al-Muthanna told me, he said, Ishaq told us, he said, Yahya Al-Hammani told us, he said, Ibn Al-Mubarak told us, on the authority of Ismail, on the authority of Abu Salih, regarding his statement: **Our Lord, obliterate their wealth**, he said it turned into stones.

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: **Our Lord, obliterate their wealth**, he said: It has reached us that their crops have turned into stones.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd bin Sulayman narrated to us, who said: I heard Al-Dahhak say regarding His statement: **Our Lord, obliterate their wealth**, that God made it into engraved stones in the form in which it was.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Our Lord, obliterate their wealth**, he said: He did that, and that happened to them. He obliterated their wealth and it became stones, their gold, their dirhams, their lentils, and everything.

Others said: Rather, the meaning of this is: He destroyed it.

Who said that?

Zakariya bin Yahya bin Abi Zaida told me, he said,

Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **Our Lord, obliterate their wealth**. He said: Destroy 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, the same.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

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: **Our Lord, obliterate their wealth**, meaning: destroy them and annihilate their wealth.

As for his saying: **And harden their hearts**, he means: And seal them so that they do not soften or expand with faith, as:

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: And Moses said before he came to Pharaoh: **Our Lord, harden their hearts so that they will not believe until they see the painful punishment**. So God answered him, and prevented Pharaoh from believing until he was drowned, so faith did not benefit 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: **And harden their hearts**, he says: And seal their hearts, **until they see the painful punishment**, which is drowning.

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: **And harden their hearts**, with misguidance.

... He said, Ishaq told us, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And harden their hearts**, he said: with misguidance.

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.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman narrated to us, who said: I heard Ad-Dahhak say regarding His statement: **And harden their hearts**, meaning: He destroyed them as disbelievers.

As for his saying: **They will not believe until they see the painful punishment**, its meaning is: They will not believe in the oneness of God and acknowledge His oneness until they see the painful punishment, as:

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: **They will not believe** in God, in what they see of the signs, **until they see the painful punishment**.

Al-Muthanna told me, he said, Abdullah told us, on the

Surat Yunus 10:88

And Moses said, "Our Lord, indeed You have given Pharaoh and his chiefs splendor and wealth in the life of this world, our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so they will not believe until they see the painful punishment."

authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

... He said, Suwaid bin Nasr told us, Ibn al-Mubarak told us, on the authority of Ibn Jurayj, 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, the same.

Al-Muthanna told me, he said, Ishaq told us, he said, I heard Al-Manqari say: **So they will not believe**, he said: He called down curses upon them.

The Arabs differed about the position of *believe*.

Some Basra grammarians said: It is in the accusative case, because the answer to the command is with the letter fa', or it could be a supplication against them because they disobeyed. It has been reported that the one who said this statement used to say: It is in the accusative case, in apposition to his statement: **So that they may go astray from Your path**.

Another of them said, and it is the saying of the grammarians of Kufa: Its position is in the subjunctive mood, based on the supplication of Moses, peace be upon them, meaning: so do not believe, as the poet said:

Do not let what is hidden appear before your eyes, and do not meet me except with your nose downcast.

Meaning: (**May what is hidden not be spread out from between your eyes**), (**nor may you meet me**), in the supplication.

Some of the grammarians of Kufa used to say: It is a supplication, as if he said: O God, so let them not believe. He said: If you wish, you can make it an answer to his question to him, because the question was issued in the form of a command, so you make: **so let them not believe** in the accusative case as an answer, and it is not easy. He said: It would be like the saying of the poet:

Oh camel, go with a broad neck to Solomon, so that we may rest.

He said: The answer is not in the supplication, because it is not a condition.

Abu Ja'far said: The correct statement about that is that it is in the place of a supplication, meaning: so do not believe. I chose that because what preceded it was a supplication, and that is His statement: **Our Lord, obliterate their wealth and harden their hearts**. So attaching His statement: **so do not believe**, since it was in the context of that, to its meaning is more appropriate and more fitting.

As for his saying: **Until they see the painful torment**, Ibn Abbas used to say that its meaning is: Until they see the drowning. We have mentioned the narration from him regarding that from some of its aspects previously.

Al-Qasim told me, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, Ibn Abbas said: **And they will not believe until they see the painful punishment**, he said: drowning.

Tafsir al-Qurtubi

God Almighty said: **And Moses said, 'Our Lord, You have given Pharaoh and his chiefs'** "You have given" means **you have given**. "adornment and wealth in the life of this world" meaning worldly wealth. They had mountains from Fustat in Egypt to the land of Abyssinia in which were mines of gold, silver, peridot, emerald, and ruby.

The Almighty's saying: **Our Lord, that they may go astray from Your path**. There is a difference of opinion regarding this lam, and the most correct thing to say about it - and this is the saying of Al-Khalil and Sibawayh - is that it is the lam of consequence and becoming. In the report:

God has an angel who calls out every day, 'Build for death and build for destruction.' That is, the outcome of their affair was misguidance, so it was as if He had given it to them so that they would go astray. It was also said that it is not *ki*, meaning that He gave it to them so that they would go astray, become arrogant and haughty. It was also said that it is **lam aji**, meaning that He gave it to them because they turned away from You, so they did not fear that You would turn away from them. Some people claimed that the meaning is: I gave them that so that they would not go astray, so *la* was deleted, as God the Almighty said: **God makes clear to you, lest you go astray** (An-Nisa': 176). The meaning is: so that you do not go astray. An-Nahhas said: The apparent meaning of this answer is good, except that the Arabs do not delete *la* except with *an*, so the author of this answer clarified it by saying, **so that you go astray**. It was also said that the *lam* is for supplication, meaning, test them with straying from Your path, because after it is: **Destroy their wealth and make it severe**. It was said: The verb means the source, i.e. misleading them, like the Almighty's saying: **So that you may turn away from them** (al-Tawbah 9:95). The Kufians read: li-yidalu with a damma on the ya' of misleading, and the rest read it with a fatha.

God the Almighty said: **Our Lord, obliterate their wealth** meaning punish them for their disbelief by destroying their wealth. Al-Zajaj said: Obliterating something means removing its original form. Ibn Abbas and Muhammad ibn Ka'b said: Their wealth and dirhams became engraved stones in their original form, in hectares, thirds, and halves. They did not have any mine that God did not obliterate, so that no one benefited from it after that. Qatada said: We were informed that their wealth and crops became stones. Mujahid and Atiyah said: He destroyed them until they could not be seen. It is said: an obliterated eye, and the place is obliterated if it is erased and destroyed.

Ibn Zayd said: Their dinars, dirhams, furniture, and everything they had became stones. Muhammad ibn Ka'b said: A man among them would be with his family in his bed and they would have become two stones. He said: Umar ibn Abdul Aziz asked me, so I mentioned that to him, so he called for a map that had been found in Egypt and took out from it fruits, dirhams, and dinars, and they were stones. Al-Suddi said: It was one of the nine signs. **And harden their hearts.** Ibn Abbas said: That is, prevent them from believing. It was also said: Measure them and seal them so that they do not open up to believing, and the meaning is the same. **So that they do not believe.** It was said: It is an appositive to His statement: **So that they may go astray**, meaning, I gave them blessings so that they may go astray and not believe. This was stated by Al-Zajaj and Al-Mubarrad. Based on this, there is nothing in it of the meaning of supplication. His statement: **Our Lord, obliterate and harden** is an interjection. Al-Farra', Al-Kisa'i and Abu Ubaidah said: It is a supplication, so it is in the position of the jussive according to them, meaning, O God, so that they do not believe, meaning, so that they do not believe. And from this is the statement of Al-A'sha:

Do not let what is hidden appear before your eyes, and do not meet me except with your nose downcast.

That is, do not relax. And whoever says, **Let them go astray** - that is, test them with misguidance - he said: It is connected to it, so they will not believe. And it was said: It is in the accusative case because it is the answer to the command, that is, and make their hearts hard, so they will not believe. This is the saying of Al-Akhfash and Al-Farra' also, and Al-Farra' recited:

Oh camel, go with a broad neck to Solomon, so that we may rest.

Therefore, the letter *nun* was deleted because it is in the accusative case. **Until they see the painful punishment.** Ibn Abbas said: It is drowning. Some people have found this verse difficult to understand, saying: How can he invoke curses upon them when the Messengers ruled that their people should believe? The answer is that it is not permissible for a prophet to invoke curses upon his people except with God's permission, and to inform them that there is no one among them who will believe and no one who will come from their loins who will believe. The evidence for this is His statement to Noah, peace be upon him: **None of your people will believe except those who have already believed.** (Hud 11:36) At that point, he said: **My Lord, leave not upon the earth from among the disbelievers a single dweller.** (Nuh 71:26) and the verse. And God knows best.

Tafsir Ibn Kathir

This is a report from God Almighty about what Moses, peace be upon him, called upon Pharaoh and his people to do when they refused to accept the truth and continued in their misguidance and disbelief, stubbornly denying injustice, haughtiness, arrogance and insolence. Moses said: **Our Lord, indeed You have given Pharaoh and his chiefs adornment**

meaning the furnishings and pleasures of this world **and wealth** meaning abundant and plentiful *in* this **worldly life, our Lord, that they may go astray from Your way** with the opening of the *ya'* meaning You gave them that and You know that they will not believe in what You sent me with to them, as a lure from You, as in the saying of God Almighty: **To test them therein** and others read with the *dammah* of the *ya'* meaning so that whoever You will of Your creation may be tempted by what You have given them, so that whoever You have led astray may think that You have only given them this because of Your love for them and Your care for them. **Our Lord, obliterate their wealth** Ibn Abbas and Mujahid said: meaning destroy it. Ad-Dahhak, Abu Al-Aaliyah and Ar-Rabi' bin Anas said: God made it into engraved stones as it was, and He said: Qatada told us that their crops turned into stones, and Muhammad bin Kaab Al-Qurazi said that their sugar turned into stones.

Ibn Abi Hatim said: Ismail bin Abi Al-Harith told us, Yahya bin Abi Bakr told us, on the authority of Abu Ma'shar, Muhammad bin Qais told me that Muhammad bin Ka'b recited Surah Yunus to Umar bin Abdul Aziz until he reached, **And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the life of this world,'** until His saying, **Our Lord, obliterate their wealth**, the verse. Umar said: O Abu Hamza, what is obliteration? He said: All their wealth has turned into stones. Umar bin Abdul Aziz said to his servant: Bring me a bag. So he brought him a bag, and in it were chickpeas and eggs surrounded by stones. And His saying: **And harden their hearts** Ibn Abbas said: meaning, seal them **so that they will not believe until they see the painful punishment.** This supplication was from Moses, peace be upon him, out of anger for God and His religion against Pharaoh and his people, who it became clear to him were no good and that nothing would come from them, just as Noah, peace be upon him, supplicated and said: "My Lord, do not leave on the earth from the disbelievers a single dwelling. If You leave them, they will mislead Your servants and will not give birth to anyone but wicked disbelievers." For this reason, God Almighty responded to Moses, peace be upon him, regarding them, in which his brother Aaron responded to them, so God Almighty said: **Your supplication has been answered.** Abu Al-Aaliyah, Abu Salih, Ikrimah, Muhammad bin Kaab Al-Qurazi, and Al-Rabi' bin Anas said: Moses supplicated and Aaron responded, meaning, We have responded, as in what you asked about the destruction of Pharaoh's people. This verse may be used as evidence by those who say: The amen of the follower to the recitation of Al-Fatihah is equivalent to its recitation, because Moses supplicated and Aaron responded, and God Almighty said: **Your supplication has been answered, so stand firm** *verse*, meaning, just as your supplication has been answered, so stand firm in My affair. Ibn Jurayj said on the authority of Ibn Abbas: **So be upright and carry out my command**, which is uprightness. Ibn Jurayj said: They say that Pharaoh remained after this call for forty years, and Muhammad ibn Ali ibn al-Husayn said forty days.

Surat Yunus 10:88

And Moses said, "Our Lord, indeed You have given Pharaoh and his chiefs splendor and wealth in the life of this world, our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so they will not believe until they see the painful punishment."

Fath al-Qadir

When Moses, peace be upon him, exaggerated in showing miracles and establishing clear proofs, and this had no effect on those to whom he was sent, he called upon them after explaining the reason for their insistence on disbelief and their adherence to denial and stubbornness. He said, explaining the reason first: **88- Our Lord, indeed You have given Pharaoh and his chiefs adornment and wealth in the life of this world.** It was previously mentioned that the chiefs are the nobles, and adornment is the name for everything that is adorned with, such as clothing, mounts, ornaments, bedding, weapons, and other things. Then he repeated the call for emphasis, saying: **Our Lord, that they may go astray from Your way.**

There is a difference of opinion regarding this lam that comes before the verb. Al-Khalil and Sibawayh said: It is the lam of consequence and becoming. The meaning is that since the consequence of their matter was misguidance, it became as if God Almighty gave them what He gave them of blessings so that they would go astray. So the lam in this case is related to aatiyyat. It was said that it is the lam of kay, meaning I gave them that so that they would go astray. Some people said that the meaning is I gave them that so that they would not go astray, so la was deleted as God Almighty said: **God makes clear to you lest you go astray.** An-Nahhas said: The apparent meaning of this answer is good, except that the Arabs do not delete la except with an. So the author of this interpretation deceived them by citing as evidence His statement: **God makes clear to you lest you go astray.** It was said that the lam is for supplicating against them. The meaning is: Test them with destruction from Your path. This speaker cited as evidence His statement after this: *Erase and Strengthen.* The author of Al-Kashshaf elaborated on this in a way that is of no use, but the first statement is preferable. The Kufians read *li-yidaloo* with a damma on the letter of the present tense: meaning they cause others to be misguided. The rest read it with a fatha: meaning they go astray in their own selves. **Our Lord, obliterate their wealth.** Al-Zajjaj said: Obliterating something means removing its original form. The meaning is: praying against them that God will destroy their wealth and annihilate it. It was read with a damma on the meem from atma. **And harden their hearts** means make them hard and imprinted, not accepting the truth and not opening to faith. His statement: **So they will not believe.** Al-Mubarrad and Al-Zajjaj said: It is conjoined with *li-yidaloo*, and the meaning is: I gave them blessings so they would go astray and not believe. The space between the conjoined and the conjoined is an objection. Al-Farra', Al-Kisa'i and Abu Ubaidah said: It is a prayer with the wording of a prohibition, and the meaning is: O God, so they will not believe. From this is the saying of Al-A'sha:

Do not let what is hidden appear before your eyes, and do not meet me except with your nose downcast.

Al-Akhfash said: It is the answer to the command: meaning, obliterate and intensify so that they will not believe, so it is in the accusative case. This was also narrated from Al-Farra', and from it:

Oh camel, go with a broad neck to Solomon, so that we may rest.

Until they see the painful punishment means that they will not have faith unless they see what God will punish them with, and at that point their faith will be of no use. Some scholars have questioned the supplication against these people in this verse, and said: The messengers only seek guidance for their people and their faith. It was answered that it is not permissible for a prophet to supplicate against his people except with the permission of God, the Most High, and God only permits that because He knows that there is no one among them who will believe. For this reason, when God informed Noah, peace be upon him, that none of his people would believe except those who had already believed, he said: **My Lord, do not leave on the earth a single inhabitant of the disbelievers.**

Tafsir al-Baghawi

88- The Almighty said: **And Moses said, 'Our Lord, indeed You have given Pharaoh and his chiefs adornment', of worldly pleasures, and wealth in the life of this world, our Lord, that they may go astray from Your way.** They differed about this lam. It was said: It is the lam of ki, meaning: I gave them so that You might tempt them so that they might go astray and be led astray, like His saying: **We would have given them abundant water to test them thereby** (al-Jinn 72:16).

It was said: It is the lam of consequence, meaning: they go astray and the consequence of their matter is misguidance, like His saying: **So Pharaoh's family picked him up, to become for them an enemy and a grief** (al-Qasas 28:8).

His saying: **Our Lord, obliterate their wealth.** Mujahid said: Destroy it. Obliteration means annihilation.

Most of the commentators said: He transformed it and changed its form.

Qatada said: Their money, crops, crops, and jewels turned into stones.

Muhammad bin Kaab said: He turned their sugar into stones. The man was with his wife in his bed, so they became two stones. The woman was standing baking bread, so she became a stone.

Ibn Abbas, may God be pleased with him, said: It has reached us that dirhams and dinars have become engraved stones in their original form, in wholes, halves, and thirds.

Omar bin Abdul Aziz called for a map containing things from the remains of the Pharaoh's family, and he took

out from it a cracked egg and a cracked nut, and it was a stone.

Al-Suddi said: God transformed their wealth into stones, palm trees, fruits, flour, and foods, and it was one of the nine signs.

And harden their hearts, meaning: make them hard and seal them so that they do not soften or accept faith, **so that they will not believe**. It was said: It is an accusative in response to the supplication with the letter fa. It was also said: It is in apposition to His statement **that they may go astray**, meaning: that they may go astray so that they will not believe. Al-Farra' said: It is a supplication in the subjunctive mood, as if he said: O God, so that they will not believe, **until they see the painful punishment**, which is drowning.

Al-Suddi said: It means that their nation is in disbelief.

Tafsir al-Baidawi

88. **And Moses said, 'Our Lord, indeed You have given Pharaoh and his chiefs adornment'** what he adorns himself with of clothing, mounts, and the like. **And wealth in the life of this world** and various kinds of wealth. **Our Lord, that they may go astray from Your way** a supplication against them in the form of a command with what is known from their practice that it cannot be as if it were like your saying: May God curse Satan. It was said that the lam is for the consequence and it is related to **you have given** and it is possible that it is for the reason because giving blessings for disbelief is a lure and confirmation of misguidance, and because when they made them a reason for misguidance, it was as if they were given them so that they would go astray, so **our Lord** is a repetition of the first, emphasizing and alerting that the intended meaning is to expose their misguidance and disbelief in advance of His saying: **Our Lord, obliterate their wealth** meaning destroy it, and obliteration is the realization. It was read *atmṣ* with the dammah. **And harden their hearts** meaning and make them hard on them so that they do not open up to faith. "So they do not believe. Until they see the painful torment. This is an answer to the supplication, or a supplication with the wording of prohibition, or in apposition to **so that they may go astray**. What is between them is an intervening supplication.

Surat Yunus 10:89

He said, "Your prayer has been answered, so be upright and do not follow the way of those who do not know."

Surat Yunus 10:89

He said, **Your prayer has been answered, so be upright and do not follow the way of those who do not know.**

Tafsir al-Jalalayn

89 - *He* the Most High said **Your prayer has been answered** so their wealth was transformed into stones and Pharaoh did not believe until he was drowned **so be steadfast** in the message and the call until the punishment comes to them **and do not follow the way of those who do not know** in hastening my judgment. It was narrated that he remained after that for forty years.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: This is report from God about His answer to Moses, peace be upon him, and Aaron's supplication against Pharaoh, the nobles of his people, and their wealth. God Almighty says: God said to them: **Your supplication has been answered**, against Pharaoh, his people, and their wealth.

If someone says: How was the *answer* attributed to two people, while the *supplication* was only from one person?

It was said: Even if the supplicant was one, the second was a believer, namely Aaron, and therefore the answer was attributed to them both, because the believer is a supplicant. And the people of interpretation said the same.

Who said that?

Muhammad bin Bashir told me, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Ibn Jurayj, on the authority of a man, on the authority of Ikrimah, regarding his statement: **Your prayer has been answered**, he said: Moses was praying, and Aaron was saying *Amen*, so that is what he said: **Your prayer has been answered**.

Some Arabists have claimed that Arabs address one person as if they were two, and he recited the following about this:

I said to my friend, **Do not rush us to pull out its roots and cut down the wormwood.**

Ibn Wakee' told us, he said, Zakariya bin Adi told us, on the authority of Ibn Al-Mubarak, on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih, who said: **Your prayer has been answered**, he said: Moses prayed and Aaron believed.

Ibn Wakee' told us, he said, my father and Zaid bin Habbab told us, on the authority of Musa bin Ubaidah,

on the authority of Muhammad bin Ka'b, he said: Moses called and Aaron responded to him.

... He said, Abu Muawiyah told us, on the authority of his sheikh, on the authority of Muhammad bin Ka'b, who said: Moses called and Aaron responded to him.

Al-Muthanna told us, he said, Abu Naim told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, he said: **Your prayer has been answered**, he said: Moses prayed and Aaron believed.

... He said, Ishaq told us, Abd al-Rahman ibn Sa'd told us, and Abd God ibn Abi Ja'far told us, on the authority of Abu Ja'far, on the authority of al-Rabi' ibn Anas, who said: Moses prayed and Aaron said, *Amen*, and that is what he said: **Your prayer has been answered**.

Al-Husayn bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of a man, on the authority of Ikrimah, regarding his statement: "He said: Your prayer has been answered," he said: Moses was praying and Aaron was saying: *Amen*, so that is what he said: **Your prayer has been answered**.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **Your prayer has been answered**, for Moses and Aaron. Ibn Jurayj said, Ikrimah said: Aaron responded to Moses' prayer, so God said: **Your prayer has been answered, so be steadfast**.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: Aaron used to say *Amen*, and God said: **Your prayer has been answered**, so the *Amen* became a prayer, and he became his partner in it.

As for his saying: **So be steadfast**, it is a command from God Almighty to Moses and Aaron to be steadfast and firm in their matter, from Pharaoh's call to answer to the oneness of God and obedience to Him, until God's punishment comes to them, which He informed them that He answered them in, as:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Ibn Abbas said: **So be upright**, meaning carry out my command, and it is *uprightness*. Ibn Jurayj said: They say that Pharaoh remained forty years after this call.

And His statement: **And do not follow the path of those who do not know**, meaning: And do not take the path of those who are ignorant of the truth of My promise, so that you hasten My judgment, for My promise cannot be broken, and My threat is descending upon Pharaoh, and My punishment is inflicted upon him and his people.

Tafsir al-Qurtubi

The Almighty said: **He said, 'Your prayer has been answered.'** Abu Al-Aaliyah said: Moses prayed and Aaron said *Amen*, so Aaron was called a supplicant

after he said *Amen* to the prayer. Saying *Amen* to a prayer is to say *Amen*, so your saying *Amen* is a prayer, meaning **O Lord, answer me**. It was said: Aaron prayed with Moses as well. The scholars of meaning said: The Arabs sometimes address one person as two people. The poet said:

I said to my friend, **Do not rush us to remove its roots**.
So he cut down the wormwood.

This is based on the fact that *Amen* is a supplication, and that Aaron did not supplicate. An-Nahhas said: I heard Ali bin Sulayman say: The evidence that the supplication is for them is the saying of Moses, peace be upon him, **Our Lord**, and he did not say *Lord*. Ali and As-Salami read your supplications in the plural. Ibn As-Sameeq read **I have answered your supplication** as report from God the Most High, and he put a supplication in the accusative case after it. The discussion of *Amen* at the end of Al-Fatihah has been presented in full. It is one of the things that was specific to our Prophet Muhammad, peace be upon him, Aaron, and Moses, peace be upon them. Anas bin Malik narrated that the Messenger of God, peace be upon him, 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 and the rows of angels, and amen, except for what was said by Moses and Aaron." Al-Tirmidhi al-Hakim mentioned this in Nawader al-Usul. It was mentioned earlier in Al-Fatihah.

God the Almighty says: **So be upright**. Al-Farra' and others said: It is an order to be upright in their matter and to remain steadfast in it from the call of Pharaoh and his people to faith, until the interpretation of the answer comes to them. Muhammad bin Ali and Ibn Jurayj said: Pharaoh and his people remained forty years after this answer, then they were destroyed. It was said: **Be upright** means to call, and steadfastness in call is to leave haste in achieving the goal, and haste does not fall from the heart except by the uprightness of tranquility, in it, and that tranquility does not come except by the satisfaction of the good for all that appears from the unseen. **And do not follow the path of those who do not know** with a shaddah on the noon in the place of the jussive of prohibition, and the noon is for emphasis and it was moved due to the meeting of two quiescent letters and the kasra was chosen for it because it resembles the noon of the dual. Ibn Dhakwan read it with a light noon for negation. It was said: It is a state of **be upright**, meaning be upright without following, and the meaning is: Do not follow the path of those who do not know the reality of My promise and My threat.

Tafsir Ibn Kathir

This is a report from God Almighty about what Moses, peace be upon him, called upon Pharaoh and his people to do when they refused to accept the truth and continued in their misguidance and disbelief, stubbornly denying injustice, haughtiness, arrogance and insolence. Moses said: **Our Lord, indeed You**

have given Pharaoh and his chiefs adornment meaning the furnishings and pleasures of this world **and wealth** meaning abundant and plentiful **in this worldly life, our Lord, that they may go astray from Your way** with the opening of the ya' meaning You gave them that and You know that they will not believe in what You sent me with to them, as a lure from You, as in the saying of God Almighty: **To test them therein** and others read with the dammah of the ya' meaning so that whoever You will of Your creation may be tempted by what You have given them, so that whoever You have led astray may think that You have only given them this because of Your love for them and Your care for them. **Our Lord, obliterate their wealth** Ibn Abbas and Mujahid said: meaning destroy it. Ad-Dahhak, Abu Al-Aaliyah and Ar-Rabi' bin Anas said: God made it into engraved stones as it was, and He said: Qatada told us that their crops turned into stones, and Muhammad bin Kaab Al-Qurazi said that their sugar turned into stones.

Ibn Abi Hatim said: Ismail bin Abi Al-Harith told us, Yahya bin Abi Bakr told us, on the authority of Abu Ma'shar, Muhammad bin Qais told me that Muhammad bin Ka'b recited Surah Yunus to Umar bin Abdul Aziz until he reached, **And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the life of this world,'** until His saying, **Our Lord, obliterate their wealth**, the verse. Umar said: O Abu Hamza, what is obliteration? He said: All their wealth has turned into stones. Umar bin Abdul Aziz said to his servant: Bring me a bag. So he brought him a bag, and in it were chickpeas and eggs surrounded by stones. And His saying: **And harden their hearts** Ibn Abbas said: meaning, seal them **so that they will not believe until they see the painful punishment**. This supplication was from Moses, peace be upon him, out of anger for God and His religion against Pharaoh and his people, who it became clear to him were no good and that nothing would come from them, just as Noah, peace be upon him, supplicated and said: "My Lord, do not leave on the earth from the disbelievers a single dwelling. If You leave them, they will mislead Your servants and will not give birth to anyone but wicked disbelievers." For this reason, God Almighty responded to Moses, peace be upon him, regarding them, in which his brother Aaron responded to them, so God Almighty said: **Your supplication has been answered**. Abu Al-Aaliyah, Abu Salih, Ikrimah, Muhammad bin Kaab Al-Qurazi, and Al-Rabi' bin Anas said: Moses supplicated and Aaron responded, meaning, We have responded, as in what you asked about the destruction of Pharaoh's people. This verse may be used as evidence by those who say: The amen of the follower to the recitation of Al-Fatihah is equivalent to its recitation, because Moses supplicated and Aaron responded, and God Almighty said: **Your supplication has been answered, so stand firm** verse, meaning, just as your supplication has been answered, so stand firm in My affair. Ibn Jurayj said on the authority of Ibn Abbas: **So be upright and carry out my command**, which is uprightness. Ibn Jurayj said: They say that Pharaoh remained after this call for forty years, and Muhammad ibn Ali ibn al-Husayn said forty days.

Surat Yunus 10:89

He said, "Your prayer has been answered, so be upright and do not follow the way of those who do not know."

Fath al-Qadir

89- **He said, 'Your prayer has been answered, so be steadfast.'** He made the prayer here attributed to Moses and Aaron, and previously he attributed it to Moses alone, so it was said: Aaron believed in Moses' prayer, so he was called here a caller, even though the caller was Moses alone. At the beginning of the speech he attributed the prayer to Moses because he was the caller, and here he attributed it to them both, lowering the believer to the status of the caller, and it is possible that they were both callers, but he attributed the prayer to Moses at the beginning of the speech because of his originality in the message. Al-Nahhas said: I heard Ali bin Sulayman say: The evidence that the prayer was for them is Moses' saying, **Our Lord**, and he did not say, *Lord*. Ali and Al-Salami recited, **Your prayer**, and Ibn Al-Sameefa' recited, **Your prayer**, and steadfastness means steadfastness in what they are upon of calling to God. Al-Farra and others said: They were commanded to be steadfast in their matter and to remain steadfast in it, in calling Pharaoh and his people to faith until the interpretation of the answer came to them for forty years, then they were destroyed. It was said: The meaning of steadfastness is to abandon haste and to adhere to tranquility, contentment and submission to what God, the Most High, decrees. His statement: **And do not follow the way of those who do not know** with a shaddah on the noon for emphasis and it was moved with a kasrah because it is the original and because they resemble the dual noon. Ibn Dhakwan read with a light noon as a negation, not a prohibition. It was read with a light second supra from tabaa'ban. The meaning is: The prohibition for them from following the way of those who do not know of God's habit of conducting matters according to what interests require, whether hastening or delaying.

Tafsir al-Baghawi

89- **God said** to Moses and Aaron, **Your prayer has been answered**, it was attributed to them and the prayer was from Moses because it was narrated that Moses was praying and Aaron was saying *Amen*, and saying *Amen* is a prayer. In some al-Qasas 28: There were forty years between Moses' prayer and its answer. **So stand firm**, in the message and the call, and carry out My command until the punishment comes to them. **And do not follow**, a prohibition with the heavy *nun*, and its place is in the jussive mood. It is said in the singular **Do not follow** with the opening of the *nun* because of the meeting of two quiescent letters, and with the breaking of the *nun* in the dual for this reason. Ibn Amir read with the lightening of the *nun* because the *nun* of emphasis is heavy and light, **the path of those who do not know**, meaning: And do not follow the path of those who are ignorant of the truth of My promise, for My promise is not broken, and My threat is descending upon Pharaoh and his people.

Tafsir al-Baidawi

89. "He said, 'Your prayer has been answered,' meaning Moses and Aaron because he believed. 'So be steadfast,' so remain steadfast in what you are upon of the call and the obligation of the proof, and do not be hasty, for what you have asked for will happen, but in its time. It was narrated that he remained among them for forty years after the call. 'And do not follow the way of those who do not know,' the way of the ignorant in hastening or not trusting and being reassured in the promise of God Almighty. And from Ibn Amir, with the narration of Ibn Dhakwan, 'And do not follow,' with the light noon, broken because of the meeting of the two quiescent letters, 'and do not follow,' from 'and do not follow,' also.

Surat Yunus 10:90

And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in oppression and enmity until, when drowning overtook him, he said, **I believe that there is no god except that in whom the Children of Israel believe, and I am of the Muslims.**

Tafsir al-Jalalayn

90 - **And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in oppression and enmity** the object of the verb (until, when drowning overtook him, he said, **I believe that** meaning that, and in the reading with the kasra, as a resumption (there is no god except that in which the Children of Israel believe, and I am of the Muslims) he repeated it so that it would be accepted from him, but it was not accepted, and Gabriel put the mud of the sea in his mouth for fear that mercy would reach him, and he said to him

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We crossed the sea with the Children of Israel until they crossed it, **and Pharaoh pursued them**, meaning: Pharaoh and his soldiers pursued them.

It is said from it, **I followed him** and **I followed him**, which have the same meaning.

Al-Kisa'i, according to what Abu Ubaid mentioned about him, used to say: If it is meant that he followed them in good or evil, then the statement is *ataba'ahum* with a hamza on the alif. If it is meant: he followed their traces, or: he imitated them, then it is from *itba'ta*, with a shaddah on the ta', without a hamza on the alif.

They transgressed against Moses and Aaron and those who were with them from their people from the Children of Israel, **and they were hostile**, meaning: and they attacked them.

It is a source of their saying: **So-and-so attacked so-and-so in injustice, he attacked him aggressively**, like **He invaded, he invades, he invades**.

It was narrated that some of them used to read: **Baghyan wa Adwan**, which is also a source of their saying: **Ada ya'du 'udwan**, like: **Ala ya'lu 'alwan**.

"Until drowning overtook him," he says: until drowning surrounded him, and in the speech there is something omitted, it was omitted to mention it because of the indication of what appeared in the speech about it, and that is: **So Pharaoh and his soldiers pursued them in oppression and aggression**, in it (**So We drowned him**), **until drowning overtook him**.

And His saying: **He said, 'I believe that there is no god except the one in whom the Children of Israel believe, and I am of the Muslims,'** God Almighty says, informing about what Pharaoh said when he was

about to drown and was certain of his destruction: **I believe**, meaning: I acknowledge that there is no god except the one in whom the Children of Israel believe.

There are different readings of this:

Some of them read, and this is the general reading of Medina and Basra, **that he** with the opening of the alif of **that he** with the application of **I believed** in it, and its accusative with it.

Others read: **I believed that he** with a kasra on the alif of **that he** as the beginning of the report. This is the reading of the majority of the Kufians.

Abu Jaafar said: My opinion on this is that they are two readings with similar meanings, and whichever one the reader recites, he is correct.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ibn Hamid narrated, Yahya ibn Wadh narrated, Musa ibn Ubaydah narrated, on the authority of Muhammad ibn Ka'b, on the authority of Abdullah ibn Shaddad, who said: Jacob and his sons gathered with Joseph, and they were seventy-two, and they left Egypt with Moses when they left, and they were six hundred thousand. When Pharaoh caught up with them and they saw him, they said: O Moses, where is the way out? We have caught up with him, and we were suffering from Pharaoh. So God revealed to Moses: Strike the sea with your staff, and it split apart, and each part was like a great mountain, and the sea dried up for them, and God uncovered the face of the earth, and Pharaoh came out on a black horse, on his color from blackness eight hundred thousand, in addition to their colors of beasts. And under Gabriel, peace be upon him, was a thin horse, and there was no other female among them, and Michael was leading them, and no man of them deviated from it except that he added him to the people. When the last of the Children of Israel came out, Gabriel approached him and stuck to him. The horse smelled the scent of a female, but Pharaoh could not control his actions. He said: Go forward, for these people have no more right to the sea than you! Then Pharaoh pursued them, until they were the first to come out. He bumped into them and called out: **I believe that there is no god except the one in whom the Children of Israel believe, and I am of the Muslims**. And it was called out: **Now, although you disobeyed before and were of the corrupters**.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of 'Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas - and on the authority of 'Adi ibn Thabit, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas - he said: "One of them traced it back to the Prophet, may God bless him and grant him peace, and said: Gabriel used to put clay in Pharaoh's mouth for fear that he would say: There is no god but God."

Al-Husayn bin Amr bin Muhammad Al-Anqazi told me, he said, my father told us, he said, Shu'bah told us, on the authority of Ata' bin Al-Sa'ib, on the authority of 'Adi bin Thabit, on the authority of Sa'id bin Jubayr, on the

Surat Yunus 10:90

And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in oppression and enmity until, when drowning overtook him, he said, "I believe that there is no god except that in whom the Children of Israel believe, and I am of the Muslims."

authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: "Gabriel, peace be upon him, began to put - or stuff - clay into Pharaoh's mouth, fearing that mercy would reach him."

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Katheer bin Zadhan, on the authority of Abu Hazim, on the authority of Abu Hurairah, he said, "The Prophet, may God bless him and grant him peace, said: Gabriel said to me: O Muhammad, if you could see me covering him and putting some of the dirt in his mouth, for fear that God's mercy would reach him and he would be forgiven! He meant Pharaoh."

Al-Muthanna told me, he said, Hajjaj told us, he said, Hammad told us, on the authority of Ali bin Zaid, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas: "The Prophet, may God bless him and grant him peace, said: When God drowned Pharaoh, he said: 'I believe that there is no god except the one in whom the Children of Israel believe.' So Gabriel said: O Muhammad, if you saw me, I would take from the mud of the sea and put it in his mouth, for fear that mercy would reach him."

Al-Muthanna told me, he said, Amr told me, on the authority of Hakam, he said, Shu'bah told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: "When Pharaoh said: 'There is no god but God,' Gabriel began to fill it with clay and dirt."

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, he said, I was told by someone who heard Maimun ibn Mihran say about His statement: **I believe that there is no god except the one in whom the Children of Israel believe**, he said: Gabriel took some of the mud of the sea and struck his mouth with it - or he said he filled his mouth with it - for fear that God's mercy would reach him.

Ibn Wakee' told us, he said, Al-Husayn ibn Ali told us, on the authority of Ja'far ibn Burqan, on the authority of Maimun ibn Mihran, he said: Ad-Dahhak ibn Qays delivered a sermon, praised God and extolled Him, then said: Pharaoh was a tyrannical slave who forgot the remembrance of God. When he was about to drown, he said: **I believe that there is no god except the one in whom the Children of Israel believe, and I am of the Muslims.** God said: **Now, although you disobeyed before and were among the corrupters.**

... He said, my father told me, on the authority of Shu'bah, on the authority of 'Adi bin Thabit, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas: When Pharaoh was about to drown, Gabriel began to stuff dirt into his mouth, fearing that he would be forgiven.

... He said, Muhammad bin Ubaid told us, on the

authority of Isa bin Al-Mughira, on the authority of Ibrahim Al-Taimi: That Gabriel, peace be upon him, said: I have not envied mercy for anyone among the children of Adam except Pharaoh, for when he said what he said, I feared that it would reach the Lord and He would have mercy on him, so I took some of the mud and foam of the sea and struck his eyes and face with it.

... He said, Abu Khalid al-Ahmar told us, on the authority of Umar ibn Ya'la, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: Gabriel, peace be upon him, said: I stuffed his mouth with mud for fear that mercy would reach him.

Tafsir al-Qurtubi

The Almighty said: **And We took the Children of Israel across the sea** This was discussed in Surat Al-Baqarah in His statement: **And when We parted the sea for you** (al-Baqarah 2:50). Al-Hasan read **and We crossed** and they are two dialects. **Then Pharaoh and his soldiers pursued them** It is said: *taba'a* and *itaba'a* have the same meaning, if he caught up with him and overtook him. And *ibta'a* **with emphasis** means walking behind him. Al-Asma'i said: *atabahu* **with a severing of the alif** in the matter means he followed him. And *atabahu* **with a severing of the alif** in good or evil, this is the saying of Abu Amr. It has been said that they have the same meaning. So Moses went out with the Children of Israel and they were six hundred thousand and twenty thousand, and Pharaoh followed him in the morning with two thousand thousand and six hundred thousand. This was mentioned previously. *Baghya* is an accusative of state. *A'adwa* is conjoined to it, meaning in a state of aggression, transgression and oppression. It is said: *'Ada* **he accuses, ya'du** **he accuses**, like *ghazaa* **he invades, ghazwa** **he invades**. Al-Hasan read *wa'adu* with a damma on the 'ayn and the dal and a shaddah on the waw, like 'ala ya'luwu 'alwan. The commentators said: *baghyan* means seeking superiority without right in speech, and *'adwun* in action, so they are both accusative as a direct object. **Until when drowning overtook him** means it reached him and reached him. **He said, 'I believe'** means I have believed. *That* means that he is. **There is no god except the One in whom the Children of Israel believed.** So when the preposition was deleted, the verb became transitive and was accusative. It was read with a kasra, meaning I became a believer and then resumed. Abu Hatim claimed that the saying was deleted, meaning I believed, so I said that he is, and faith is of no benefit at that time, and repentance is accepted before seeing the hardship, but after that and after mixing, it is not accepted, according to what was explained previously in An-Nisa'. It is said that Pharaoh was afraid to enter the sea, and he was riding a black horse, and there was no female horse among Pharaoh's horses. Then Gabriel came on a thin horse - that is, a delicious horse - in the form of Haman and said to him: Go forward. Then he entered the sea, and

Pharaoh's horse followed it, and Michael led them, and none of them strayed. When they were the last of them in the sea and they were the first to emerge, the sea closed over them, and Pharaoh was drowning, and he said: I believe in that in which the Children of Israel believe. So Gabriel put a spear in his mouth while the sea was still. Al-Tirmidhi narrated on the authority of Ibn Abbas that the Prophet, may God bless him and grant him peace, said:

"When God drowned Pharaoh, he said, 'I believe that there is no god except the one in whom the Children of Israel believe.' Gabriel said, 'O Muhammad, if you could see me taking some of the mud from the sea and putting it in his mouth, fearing that mercy might reach him.'" Abu 'Eesa said: This is a good hadith. Mud from the sea: the black mud that is found on its land, as the linguists said. On the authority of Ibn 'Abbas, on the authority of the Prophet, may God bless him and grant him peace, he said:

Gabriel kept putting mud in Pharaoh's mouth for fear that he would say 'There is no god but God' and God would have mercy on him, or for fear that God would have mercy on him. This hadith is hasan gharib sahih. Awn ibn Abdullah said: It has reached me that Gabriel said to the Prophet, may God bless him and grant him peace: No child of Satan is more hateful to me than Pharaoh. When he was about to drown, he said: 'I believe in the verse.' I was afraid that he would say it and God would have mercy on him, so I took some soil or mud and stuffed it in his mouth. It was said: He did this to him as a punishment for the greatness of what he had done. Ka'b al-Ahbar said: God stopped the Nile of Egypt from flowing during his time, so the Copts said to him: If you are our Lord, then make water flow for us. So he rode and ordered his soldiers, one by one, and they stood on their steps. He jumped where they could not see him, got down from his mount, put on other clothes, prostrated, and supplicated to God Almighty, so God made water flow for him. Then Gabriel came to him while he was alone in the form of someone asking a question and said: What does the prince say about a man who has a slave who grew up in his blessings and has no support other than him, but he was ungrateful for his blessings, denied his rights, and claimed sovereignty over him? So Pharaoh wrote, saying that Abu al-Abbas al-Walid ibn Mus'ab ibn al-Rayyan said that his punishment is to be drowned in the sea. So Gabriel took him and passed by, and when he was about to drown, Gabriel, peace be upon him, handed him his writing. This has already been mentioned in Surat al-Baqarah on the authority of Abdullah ibn Amr ibn al-'As and Ibn Abbas with a chain of transmission. This was on the Day of Ashura, as was explained previously in Surat al-Baqarah as well, so there is no point in repeating it.

God Almighty says: **And I am one of the Muslims**, meaning one of the monotheists who submit to God in obedience and submission.

Tafsir Ibn Kathir

The Almighty mentions how He drowned Pharaoh and his soldiers. When the Children of Israel left Egypt in

the company of Moses, peace be upon him, and they were, as it was said, six hundred thousand fighters, in addition to their offspring, and they had borrowed a lot of jewelry from the Copts and left with them, Pharaoh's anger at them intensified, so he sent gatherers to the cities to gather his soldiers from his provinces. He rode behind them with great pomp and huge armies for what God Almighty wanted for them, and no one who had power and authority in the rest of his kingdom stayed behind. They caught up with them at sunrise.

So when the two hosts saw each other, the companions of Moses said, 'Indeed, we are overtaken.'

That is because when they reached the shore of the sea and Pharaoh was behind them, and all that remained was for the two hosts to fight, the companions of Moses, peace be upon him, insisted on asking him how to be saved from what we were in? He said: I have been commanded to walk here. **No indeed, my Lord is with me, and He will guide me.** When the matter became difficult, it became easy, so God Almighty commanded him to strike the sea with his staff, so he struck it and the sea split, and each part was like a huge mountain, and there were twelve paths for each tribe. God commanded the wind, so it dried up its land. **So strike for them a dry path in the sea, fearing no overtaking, nor being afraid.** The water split between the paths like windows so that each people could see the others, lest they think they were lost. The Children of Israel crossed the sea, and when the last of them came out of it, Pharaoh and his soldiers reached its edge on the other side, and he was one hundred thousand dark-black, in addition to the rest of the colors. When he saw that, he was terrified and held back and was afraid, and he intended to return, but there was no time for escape. The fate was carried out, and the prayer was answered.

And Gabriel, peace be upon him, came on a thin, rough horse and passed by Pharaoh's horse, so it neighed at him and Gabriel stormed into the sea, and the horse stormed after him, and Pharaoh was not left with anything of himself, so he was patient with his commanders and said to them, **The Children of Israel have no more right to the sea than we do.** So they stormed in, all of them, and Michael was at the rear, not leaving anyone of them without attaching him to them. When they were in the middle of it and were the first to leave it, God Almighty ordered the sea to crash into them, and it crashed into them, and none of them escaped, and the waves began to raise them up and lower them, and the waves piled up over Pharaoh, and the throes of death overcame him, so he said while he was in that state: **I believe that there is no god except that in whom the Children of Israel believe, and I am of the Muslims.** So he believed when faith would not benefit him. "But when they saw Our punishment, they said, 'We believe in God alone and disbelieve in that which we used to associate with Him.' So their faith did not benefit them when they saw Our punishment. This is the way of God which has passed with His servants, and there the disbelievers lost out." That is why God Almighty said in response to Pharaoh when he said what he said: **Now, when you have disobeyed before,** meaning, is this the time you say, and you have disobeyed God before this, between you and Him, **and you were among the corrupters,** meaning, on earth, those who led people astray, **and We made them**

And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in oppression and enmity until, when drowning overtook him, he said, "I believe that there is no god except that in whom the Children of Israel believe, and I am of the Muslims."

leaders calling to the Fire, and on the Day of Resurrection they will not be helped. This that God Almighty related about Pharaoh, from his saying this in that state, is one of the secrets of the unseen that God informed His Messenger, may God bless him and grant him peace, about. For this reason, Imam Ahmad ibn Hanbal, may God have mercy on him, said: Sulayman ibn Harb told us, Hammad ibn Salamah told us, on the authority of Ali ibn Zayd, on the authority of Yusuf ibn Mihran, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **When Pharaoh said, 'I believe that there is no god except the one in whom the Children of Israel believe,'** he said, "Gabriel said to me: 'If you had seen me, when I took from the sea and put it in his mouth, fearing that mercy would reach him.'"

It was narrated by Al-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim in their commentaries on the authority of Hammad bin Salamah, and Al-Tirmidhi said: It is a good hadith. Abu Dawud Al-Tayalisi said: Shu'bah narrated to us on the authority of Adi bin Thabit and Ata' bin Al-Sa'ib on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Gabriel said to me, 'If you could see me taking from the mud of the sea and putting it in Pharaoh's mouth for fear that mercy would reach him.'** Abu 'Isa Al-Tirmidhi also narrated it, and Ibn Jarir also narrated it from other chains of transmission on the authority of Shu'bah, and he mentioned something similar. Al-Tirmidhi said: It is good, strange, and authentic. It was included in a narration by Ibn Jarir on the authority of Muhammad bin Al-Muthanna on the authority of Ghundar on the authority of Shu'bah on the authority of Ata' and Adi on the authority of Saeed on the authority of Ibn Abbas, one of them traced it back to the Prophet, but it is as if the other did not trace it back, and God knows best. Ibn Abi Hatim said: Abu Saeed Al-Ashja' narrated to us, Abu Khalid Al-Ahmar narrated to us on the authority of Umar bin Abdullah bin Ya'la Al-Thaqafi on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: When God drowned Pharaoh, he pointed with his finger and raised his voice, **I believe that there is no god except the One in Whom I believe.** "He said: Gabriel feared that God's mercy would overtake his anger, so he began to take hold of the camel with his wings and strike it in the face and throw it at him. This is how Ibn Jarir narrated it on the authority of Sufyan ibn Wakee' on the authority of Abu Khalid, with a chain of transmission ending with him. It was also narrated on the authority of Abu Hurairah, so Ibn Jarir said: Ibn Hamid told us: Hakam told us on the authority of Anbasa, who is Ibn Abi Saeed, on the authority of Katheer ibn Zadhan on the authority of Abu Hazim, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Gabriel said to me: O Muhammad, if you could see me covering him and putting some of the camel in his mouth for fear that God's mercy would reach him and forgive him," meaning Pharaoh. This Katheer ibn Zadhan, Ibn

Ma'een said: I do not know him. Abu Zur'ah and Abu Hatim said: He is unknown, and the rest of his men are trustworthy.

This hadith was transmitted by a group of the Salaf, including Qatada, Ibrahim al-Taymi, and Maymun ibn Mihran. It was narrated from Ad-Dahhak ibn Qays that he delivered a sermon with this to the people, and God knows best. And His statement: **So this day We will save you with your body that you may be a sign to those who come after you,** Ibn Abbas and others from the Salaf said: Some of the Children of Israel doubted the death of Pharaoh, so God the Almighty commanded the sea to throw him with his body intact, without a soul, and wearing his well-known armor on a high place of land, so that they would be certain of his death and destruction. For this reason God the Almighty said: **So this day We will save you,** meaning We will raise you up on a high place of land, **with your body.** Mujahid said: with your body. Al-Hasan said: with a body without a soul. Abdullah ibn Shaddad said: intact, meaning it was not torn apart, so that they would be certain of it and recognize it. Abu Sakhr said: with your armor. There is no contradiction between all of these statements, as mentioned above, and God knows best. And His statement: **That it may be a sign to those who come after you** means that it may be evidence for the Children of Israel of your death and destruction and that God is the All-Powerful, in Whose hand is the forelock of every creature, and that nothing can withstand His wrath. For this reason, some of them read: "That it may be a sign to those who come after you. And indeed, many of the people, of Our signs, are heedless." That is, they do not learn from them or consider them. And their destruction was on the day of Ashura, as Al-Bukhari said: Muhammad ibn Bashir told us, Ghundar told us, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, came to Medina and the Jews were fasting on the day of Ashura. He said: **What is this day that you are fasting?** They said: **This is the day on which Moses was victorious over Pharaoh.** The Prophet, may God bless him and grant him peace, said to his companions: **You have more right to Moses than they do, so fast on it.**

Fath al-Qadir

His saying: 90- **And We made the Children of Israel cross the sea** is from the verb *jawwaz* meaning to go beyond a place, and the *ba* is for transitivity: meaning We made them cross the sea until they reached the shore, because God, the Most High, made the sea dry, so they passed through it until they came out of it to the land. The explanation of this has been presented in Surat Al-Baqarah in His, the Most High's, saying: **And when We parted the sea for you.** Al-Hasan and *jawzna* read, and they are two dialects, **So Pharaoh and his soldiers pursued them.** It is said: *taba'a* and *ataba'a* have the same meaning: if he caught up with him.

Al-Asma'i said: It is said *ataba'a* with a cut-off alif: if he caught up with him and overtook him, and *ataba'a* with a connected alif: if he followed a trace that he either caught up with or did not catch up with. Abu Zaid also said: Abu Amr said: If he followed him in connection: he imitated him. The accusative of baghiya and 'adwā is in the state, and baghiya means injustice, and 'adwā means aggression. It is possible that their accusatives are in the cause: that is, for baghiya and 'adwā. Al-Hasan read 'adwā with a damma on the 'ayn and the dal and a shaddah on the waw like 'ala ya'lu 'alwan. It was said that baghiya means seeking superiority in speech without right, and 'adwā is in the action **until drowning overtakes him** meaning it reached him, reached him, and bridled him. This is because Moses went out with the Children of Israel while Pharaoh was unaware. When Pharaoh heard of that, he caught up with them with his soldiers, so God parted the sea for Moses and the Children of Israel, so they walked in it until they came out from the other side, and Pharaoh followed them while the sea remained in the state it was in when Moses and those with him had gone. When Pharaoh's soldiers had entered completely and were about to come out from the other side, it closed in on them and they drowned as God, the Most High, narrated that. **He said, 'I believe that there is no god except the one in whom the Children of Israel believe'** meaning I believe that with the opening of the hamza, as the original is that, so the ba' was deleted, and the pronoun is for the matter. It was read with the kasra of in as a resumption, and Abu Hatim claimed that the statement was deleted: i.e. I believe, so I said that this belief did not benefit him because it occurred from him after he had completely drowned, as mentioned in An-Nisa', and the accursed one did not say I believe in God or in the Lord of the worlds, rather he said: I believe that there is no god except the one in whom the Children of Israel believe, because a vein of the claim of divinity remained in him. His saying: **And I am of the Muslims** meaning those who submit to the command of God, who obey Him, who make Him One and deny everything else, and this sentence is either in the accusative case as a state or conjoined with I believe.

Tafsir al-Baghawi

90- **And We took the Children of Israel across the sea,** We crossed with them, **and Pharaoh and his soldiers pursued them,** caught up with them and overtook them, **Pharaoh and his soldiers,** it is said: he pursued him and followed him if he caught up with him and overtook him, and he followed him with emphasis if he walked behind him and followed his example. It was said: they are one. **In oppression and enmity,** meaning: injustice and aggression. It was said: In oppression in speech and enmity in action. The sea had split for Moses and his people, and when Pharaoh and his soldiers reached the sea, they were afraid to enter it, so Gabriel preceded them on a thin horse and waded into the sea, and the horses rushed behind him, and when the last of them entered and they were the first to come out, the water closed over them. And the Almighty said: **Until, when drowning overtook him,** meaning: the water submerged him and his death was

near, **he said, 'I believe that,'** Hamza and Al-Kisa'i read it with a kasra on the alif, meaning: I believe and said that he. Others read *that* with the fat-ha, meaning that she believed in it, **There is no god but the one in whom the Children of Israel believed, and I am among the Muslims.** So Gabriel, peace be upon him, put some of the sea mud in his mouth.

Tafsir al-Baidawi

90. **And We took the Children of Israel across the sea** meaning, We made them cross the sea until they reached the shore, protecting them. It was read **We crossed** and it is from the verb synonymous with the active participle like *weakened* and **added up**. "So he followed them" so he caught up with them. It is said, "I followed him until I followed him. Pharaoh and his soldiers, in oppression and enmity" in oppression and enmity, or for oppression and enmity. It was read "and they were attacked. Until, when drowning overtook him" it caught up with him. "He said, I believe that" meaning that. "There is no god except the one in whom the Children of Israel believe, and I am of the Muslims. **Hamza and Al-Kisa'i read that with a kasra on the implication of the statement or resumption instead and explanation of I believed**" so he turned away from belief at the time of acceptance and exaggerated in it when it is not accepted.

Surat Yunus 10:91

Now, while you disobeyed before and were among the corrupters.

Surat Yunus 10:91

Now, while you disobeyed before and were among the corrupters.

Tafsir al-Jalalayn

91 - *Now* you believe **and you disobeyed before and were among the corrupters** in your misguidance and your misleading away from faith.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing Pharaoh of the ugliness of his actions during his life, and his wrongdoing towards himself during his health, by his persistence in his tyranny, and his disobedience to his Lord, when he fled to Him in a state of His wrath upon him, and His punishment descending, seeking refuge in Him from His torment that was befalling him, when he called out to Him while the waves of the sea overwhelmed him, and the anguish of death overwhelmed him, **I believe that there is no god except the one in whom the Children of Israel believed, and I am of the Muslims** to Him, submitting in humility to Him, acknowledging servitude: Now, you acknowledge servitude to God, surrender to Him in humility, and devote divinity to Him, and you disobeyed Him before His vengeance descended upon you, so you angered Him against yourself, and you were among the corruptors on earth, turning people away from His path? Why don't you, while you are in a respite, and the door of repentance is open to you, acknowledge what you are acknowledging now?

Tafsir al-Qurtubi

It was said: It is from the words of God the Most High. It was said: It is from the words of Gabriel. It was said: Michael, may God's prayers be upon them, or other angels, may God's prayers be upon them. It was said: It is from the words of Pharaoh in his soul, and there was no speech on the tongue, but rather it occurred in his heart, so he said to himself what he said: since regret did not benefit him, and similar to it. **We feed you only for the sake of God** (al-Insan 76:9) The Lord praised them for what was in their hearts, not that they said it verbally, and true speech is the speech of the heart.

Tafsir Ibn Kathir

The Almighty mentions how He drowned Pharaoh and his soldiers. When the Children of Israel left Egypt in the company of Moses, peace be upon him, and they were, as it was said, six hundred thousand fighters, in

addition to their offspring, and they had borrowed a lot of jewelry from the Copts and left with them, Pharaoh's anger at them intensified, so he sent gatherers to the cities to gather his soldiers from his provinces. He rode behind them with great pomp and huge armies for what God Almighty wanted for them, and no one who had power and authority in the rest of his kingdom stayed behind. They caught up with them at sunrise.

So when the two hosts saw each other, the companions of Moses said, 'Indeed, we are overtaken.'

That is because when they reached the shore of the sea and Pharaoh was behind them, and all that remained was for the two hosts to fight, the companions of Moses, peace be upon him, insisted on asking him how to be saved from what we were in? He said: I have been commanded to walk here. **No indeed, my Lord is with me, and He will guide me.** When the matter became difficult, it became easy, so God Almighty commanded him to strike the sea with his staff, so he struck it and the sea split, and each part was like a huge mountain, and there were twelve paths for each tribe. God commanded the wind, so it dried up its land. **So strike for them a dry path in the sea, fearing no overtaking, nor being afraid.** The water split between the paths like windows so that each people could see the others, lest they think they were lost. The Children of Israel crossed the sea, and when the last of them came out of it, Pharaoh and his soldiers reached its edge on the other side, and he was one hundred thousand dark-black, in addition to the rest of the colors. When he saw that, he was terrified and held back and was afraid, and he intended to return, but there was no time for escape. The fate was carried out, and the prayer was answered.

And Gabriel, peace be upon him, came on a thin, rough horse and passed by Pharaoh's horse, so it neighed at him and Gabriel stormed into the sea, and the horse stormed after him, and Pharaoh was not left with anything of himself, so he was patient with his commanders and said to them, **The Children of Israel have no more right to the sea than we do.** So they stormed in, all of them, and Michael was at the rear, not leaving anyone of them without attaching him to them. When they were in the middle of it and were the first to leave it, God Almighty ordered the sea to crash into them, and it crashed into them, and none of them escaped, and the waves began to raise them up and lower them, and the waves piled up over Pharaoh, and the throes of death overcame him, so he said while he was in that state: **I believe that there is no god except that in whom the Children of Israel believe, and I am of the Muslims.** So he believed when faith would not benefit him. "But when they saw Our punishment, they said, 'We believe in God alone and disbelieve in that which we used to associate with Him.' So their faith did not benefit them when they saw Our punishment. This is the way of God which has passed with His servants, and there the disbelievers lost out." That is why God Almighty said in response to Pharaoh when he said what he said: **Now, when you have disobeyed before,** meaning, is this the time you say, and you have disobeyed God before this, between you and Him, **and you were among the corrupters,** meaning, on earth, those who led people astray, **and We made them**

leaders calling to the Fire, and on the Day of Resurrection they will not be helped. This that God Almighty related about Pharaoh, from his saying this in that state, is one of the secrets of the unseen that God informed His Messenger, may God bless him and grant him peace, about. For this reason, Imam Ahmad ibn Hanbal, may God have mercy on him, said: Sulayman ibn Harb told us, Hammad ibn Salamah told us, on the authority of Ali ibn Zayd, on the authority of Yusuf ibn Mihran, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **When Pharaoh said, 'I believe that there is no god except the one in whom the Children of Israel believe,'** he said, "Gabriel said to me: 'If you had seen me, when I took from the sea and put it in his mouth, fearing that mercy would reach him.'"

It was narrated by Al-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim in their commentaries on the authority of Hammad bin Salamah, and Al-Tirmidhi said: It is a good hadith. Abu Dawud Al-Tayalisi said: Shu'bah narrated to us on the authority of Adi bin Thabit and Ata' bin Al-Sa'ib on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Gabriel said to me, 'If you could see me taking from the mud of the sea and putting it in Pharaoh's mouth for fear that mercy would reach him.'** Abu 'Isa Al-Tirmidhi also narrated it, and Ibn Jarir also narrated it from other chains of transmission on the authority of Shu'bah, and he mentioned something similar. Al-Tirmidhi said: It is good, strange, and authentic. It was included in a narration by Ibn Jarir on the authority of Muhammad bin Al-Muthanna on the authority of Ghundar on the authority of Shu'bah on the authority of Ata' and Adi on the authority of Saeed on the authority of Ibn Abbas, one of them traced it back to the Prophet, but it is as if the other did not trace it back, and God knows best. Ibn Abi Hatim said: Abu Saeed Al-Ashja' narrated to us, Abu Khalid Al-Ahmar narrated to us on the authority of Umar bin Abdullah bin Ya'la Al-Thaqafi on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: When God drowned Pharaoh, he pointed with his finger and raised his voice, **I believe that there is no god except the One in Whom I believe.** "He said: Gabriel feared that God's mercy would overtake his anger, so he began to take hold of the camel with his wings and strike it in the face and throw it at him. This is how Ibn Jarir narrated it on the authority of Sufyan ibn Wakee' on the authority of Abu Khalid, with a chain of transmission ending with him. It was also narrated on the authority of Abu Hurairah, so Ibn Jarir said: Ibn Hamid told us: Hakam told us on the authority of Anbasa, who is Ibn Abi Saeed, on the authority of Katheer ibn Zadhan on the authority of Abu Hazim, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Gabriel said to me: O Muhammad, if you could see me covering him and putting some of the camel in his mouth for fear that God's mercy would reach him and forgive him," meaning Pharaoh. This Katheer ibn Zadhan, Ibn Ma'een said: I do not know him. Abu Zur'ah and Abu Hatim said: He is unknown, and the rest of his men are trustworthy.

This hadith was transmitted by a group of the Salaf,

including Qatada, Ibrahim al-Taymi, and Maymun ibn Mihran. It was narrated from Ad-Dahhak ibn Qays that he delivered a sermon with this to the people, and God knows best. And His statement: **So this day We will save you with your body that you may be a sign to those who come after you,** Ibn Abbas and others from the Salaf said: Some of the Children of Israel doubted the death of Pharaoh, so God the Almighty commanded the sea to throw him with his body intact, without a soul, and wearing his well-known armor on a high place of land, so that they would be certain of his death and destruction. For this reason God the Almighty said: **So this day We will save you,** meaning We will raise you up on a high place of land, **with your body.** Mujahid said: with your body. Al-Hasan said: with a body without a soul. Abdullah ibn Shaddad said: intact, meaning it was not torn apart, so that they would be certain of it and recognize it. Abu Sakhr said: with your armor. There is no contradiction between all of these statements, as mentioned above, and God knows best. And His statement: **That it may be a sign to those who come after you** means that it may be evidence for the Children of Israel of your death and destruction and that God is the All-Powerful, in Whose hand is the forelock of every creature, and that nothing can withstand His wrath. For this reason, some of them read: "That it may be a sign to those who come after you. And indeed, many of the people, of Our signs, are heedless." That is, they do not learn from them or consider them. And their destruction was on the day of Ashura, as Al-Bukhari said: Muhammad ibn Bashir told us, Ghundar told us, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, came to Medina and the Jews were fasting on the day of Ashura. He said: **What is this day that you are fasting?** They said: **This is the day on which Moses was victorious over Pharaoh.** The Prophet, may God bless him and grant him peace, said to his companions: **You have more right to Moses than they do, so fast on it.**

Fath al-Qadir

His statement: 91- **Now, and you disobeyed before and were among the corrupters** is a statement of an implied statement connected to **I said, I believe:** meaning, it was said to him: Do you believe now?

There is a difference of opinion about who said this statement to Pharaoh. It was said that it was from the words of God, the Most High, and it was said from the words of Gabriel, and it was said from the words of Michael, and it was said from the words of Pharaoh, he said that to himself. The phrase **and you disobeyed before** is in the accusative case as a state of the subject of the implied verb after the implied statement, which is **do you believe now?** The meaning is: his denial of faith when drowning stopped him, and the fact is that he had disobeyed God before, and the intended meaning is to rebuke and reprimand him. The phrase **and you were among the corrupters** is conjoined with *disobeyed* and is included in the state: that is, you were among the corrupters on earth by your straying from the truth and misleading others.

Surat Yunus 10:91

Now, while you disobeyed before and were among the corrupters.

Tafsir al-Baghawi

91-And he said: **Now, and you have disobeyed before and were among the corrupters.** It was narrated on the authority of Ibn Abbas, may God be pleased with them both, that the Prophet, may God bless him and grant him peace, said: "When God drowned Pharaoh, he said: I believe that there is no god except the one in whom the Children of Israel believe. Gabriel, peace be upon him, said: O Muhammad, if you had seen me when I take from the sea and put it in his mouth for fear that mercy would reach him." So when Moses informed his people of the destruction of Pharaoh and his people, the Children of Israel said: Pharaoh has not died. So God commanded the sea to throw Pharaoh on the shore, red and short, like a bull. The Children of Israel saw him, and from that time on, the water does not accept a dead person. That is what His saying:

Tafsir al-Baidawi

91. *Now* do you believe now that you have despaired of yourself and you have no choice left. **And you disobeyed before** before that for the duration of your life. **And you were among the corrupters** the misguided and those who lead astray from the faith.

Surat Yunus 10:92

So today We will save you with your body that you may be a sign to those who come after you. And indeed, many among the people, of Our signs, are heedless.

Tafsir al-Jalalayn

92 - **So today We will save you** We will bring you out of the sea **with your body** your soulless body **that you may be a sign** a lesson to those who come after you, so that they may know your servitude and not commit the same act as you. And on the authority of Ibn Abbas that some of the Children of Israel doubted his death, so he was brought out for them to see him **and indeed many of the people** meaning the people of Mecca **are heedless of Our signs** they do not take heed of them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to Pharaoh: Today We will place you on a high ground with your body, and those who deny your destruction will see you as a perishing creature, **so that you may be a sign for those who come after you**, meaning: for those who come after you among the people, a lesson from you, so that they may be deterred from disobeying God, disbelief, and striving to spread corruption on His earth.

And *al-Najwa* is a high place above the surrounding land. From this, Aws bin Hajar said:

He who is saved by his punishment is like he who is saved by his salvation, and he who is hidden is like he who walks on a treadmill.

And the people of interpretation said something similar to what we said about that.

Who said that?

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 Abu Al-Salil, on the authority of Qays bin Abbad and others, he said: The Children of Israel said to Moses: Pharaoh has not died! He said: So God brought him out to them and they looked at him like a red bull.

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Saeed al-Jariri, on the authority of Abu al-Salil, on the authority of Qays ibn Ubad, he said - and he was one of the most knowledgeable people - or: the most recent people - about the Children of Israel, he said: So he told us that when the first of Pharaoh's soldiers reached the sea, the horses feared the flames. He said: And a thin horse appeared to one of them, and he smelled its scent - I think he said: - so he slipped away and I followed him. He said: So when the last of Pharaoh's soldiers were in the sea, and the last of the Children of Israel came out, he ordered the sea to close in on them. So the Children of Israel said: Pharaoh did not die, and he would never

die! So God heard their denial of His Prophet, he said: So He threw him on the shore like a red bull, and the Children of Israel could see him.

Ibn Hamid told us, Yahya bin Wazeh told us, Musa bin Ubaidah told us, on the authority of Muhammad bin Kaab, on the authority of Abdullah bin Shaddad: **So today We will save you with your body**, he said: (**His body**), his body, the sea threw him into 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: **So today We will save you with your body**, he said: with your body.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah told us, on the authority of Warqa', 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 us, on the authority of Ibn Jurayj, on the authority of Mujahid, the same.

Tamim bin Al-Muntasir narrated to us, he said: Yazid narrated to us, he said: Al-Asbagh bin Zaid narrated to us, on the authority of Al-Qasim bin Abi Ayoub, he said: Saeed bin Jubair narrated to me, on the authority of Ibn Abbas, he said: When Moses crossed the sea with all those with him, the sea met them - meaning: Pharaoh and his people - and drowned them. Moses' companions said: We fear that Pharaoh has not drowned, and we do not believe in his destruction. So he called upon his Lord, and He brought him out, and the sea cast him out, until they were certain of his destruction.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **So today We will save you with your body that you may be a sign to those who come after you**, he said: Groups of the Children of Israel denied that, so God threw him on the shore of the sea for them to look at.

Muhammad ibn Abd al-A'la told me, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **So that it may be a sign for those who come after you**, he said: When God drowned Pharaoh, a group of people did not believe that, so God brought him out as a sign and a sermon.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn al-Taymi told us, on the authority of his father, on the authority of Abu al-Salil, on the authority of Qais bin Ibad, or someone else, similar to the hadith of Ibn Abd al-A'la, on the authority of Muammar.

Ibn Wakee' told us, he said, Abdullah bin Raja' told us, on the authority of Ibn Jurayj, on the authority of Abdullah bin Katheer, on the authority of Mujahid: **So today We will save you with your body**, he said: with your body.

... He said, Muhammad bin Bakr told us, on the authority of Ibn Jurayj, who said, I was told on the authority of Mujahid: **So today We will save you with your body**, he said: with your body.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on

Surat Yunus 10:92

So today We will save you with your body that you may be a sign to those who come after you. And indeed, many among the people, of Our signs, are heedless.

the authority of Ibn Jurayj, who said: The Children of Israel denied the death of Pharaoh, so he threw him on the shore of the sea for the Children of Israel to see. He said: Red, like a bull.

Others said: You will save your body from the sea, so we will take it out of it.

Who said that?

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: **So today We will save you with your body that you may be a sign to those who come after you**, meaning that God saved Pharaoh for the Children of Israel from the sea, and they looked at him after he had drowned.

If someone says: What is the meaning of his saying: **With your body**? Is it permissible for him to be saved with something other than his body, so that the statement requires that it be said in it: **With your body**?

It was said: It was permissible for him to save him with his body alive as he entered the sea. Since that was permissible, it was said: **So today We will save you with your body**, so that it would be known that He would save him with the body without a soul, but dead.

And His statement: **And indeed, many of the people are heedless of Our signs**, God Almighty says: **And indeed, many of the people are heedless of Our signs**, meaning: of Our arguments and evidence that worship and divinity are exclusively for Us, **are heedless**, meaning: forgetful, they do not reflect on them, nor do they consider them.

Tafsir al-Qurtubi

The Almighty said: **So today We will save you with your body** meaning We will cast you onto a high place on the earth. This is because the Children of Israel did not believe that Pharaoh had drowned, and they said: It is more serious than that, so God cast him onto a high place on the earth, meaning a high place on the sea, so that they could see him. Aws bin Hajar said, describing rain:

He who is saved by his punishment is like he who is saved by his salvation, and he who is hidden is like he who walks on a treadmill.

Al-Yazidi and Ibn Al-Sameeq read it as *nanhika* with a *ha* from *tanhiyya*, and Alqamah narrated it from Ibn Masoud, meaning to be on one side of the sea. Ibn Jurayj said: So he threw him at the sea magician until the Children of Israel saw him. He was short and red like a bull. Alqamah narrated from Abdullah that he read it as *bindaika* from *nida*. Abu Bakr al-Anbari said: It is not contrary to the spelling of our Mushaf, since its way is to write it with a Ya and a Kaf after the Dal, because the Alif is dropped from your vocative in the order of the Mushaf's script, just as it was dropped from the darkness and the heavens. So if it is deleted,

the spelling of your body and your vocative are equal. However, this reading is not recommended due to its anomaly and its contradiction with what most Muslims do. The reading is a Sunnah that others adopt from others, and its meaning is deficient in the interpretation of our reading, since it does not mention the armor, which is what the reports have continued, that the Children of Israel differed about the drowning of Pharaoh, and they asked God Almighty to show them him drowned, so they threw him on a high place on the ground with his body, which is his armor that he wears in wars. Ibn Abbas and Muhammad ibn Ka'b al-Qurazi said: His armor was made of strung pearls. It was said: Of gold, and he was known by it. It was said: Of iron, Abu Sakhr said: And the body is the short armor. Abu Ubaidah recited for al-A'sha:

And white as a veil, decorated with a bow above the body's pocket

He also recited for Amr bin Ma'dikarib:

Their women went on with all their might, arguing, and with their bodies.

Kaab bin Malik said:

You see the bodies therein covered with heroes and the strong cores.

By bodies he meant armor, and by yalba he meant Yemeni armor, which was made of hides, some of which were sewn together, and it is a generic name, the singular being yalba. Amr ibn Kulthum said:

We have eggs and Yemeni milk and swords that stand and bow to us

It was said: With your body with a body without a soul, Mujahid said: Al-Akhfash said: As for the saying of the one who said with your armor, it is nothing. Abu Bakr said: Because when they supplicated to God asking Him to see Pharaoh drowned, He showed him to them and they saw a body without a soul, so when the Children of Israel saw him, they said: Yes! O Moses, this is Pharaoh and he has drowned, so doubt left their hearts and the sea swallowed Pharaoh as he was. So based on this, We will save you with your body has two meanings: One of them is - We will cast you to a place of safety on the land. The second is - We will show your body that has no soul. The anomalous reading of calling you returns in meaning to the meaning of the group reading, because calling has two interpretations, one of them is - We will cast you with your shouting of the word of repentance, and your saying after its door was closed and the time for its acceptance had passed: **I believe that there is no god except the one in whom the Children of Israel believed, and I am of the Muslims** in a high position. And the other - today we isolate you from the mysterious sea by your call when you said I am your highest Lord, so his saving with the body was a punishment from the Lord of the Worlds for what he had neglected of his disbelief, from which came his call in which he fabricated and slandered, and claimed the ability and command which he knows he is lying about and incapable of and unworthy of. Abu Bakr al-Anbari said: So our recitation includes

what is in the anomalous recitation of meanings and adds to them.

The Almighty says: **That you may be a sign to those who come after you** meaning for the Children of Israel and for those who remained from the people of Pharaoh who were not overtaken by the drowning and who did not receive this report. **And indeed, many of the people, of Our signs, are heedless** meaning they turn away from contemplating and reflecting on Our signs. It was read **to those who come after you with a fat-ha on the lam**, meaning for those who remain after you and succeed you on your land. Ali ibn Abi Talib read **to those who created you** with a qaf, meaning that you will be a sign to your Creator.

Tafsir Ibn Kathir

The Almighty mentions how He drowned Pharaoh and his soldiers. When the Children of Israel left Egypt in the company of Moses, peace be upon him, and they were, as it was said, six hundred thousand fighters, in addition to their offspring, and they had borrowed a lot of jewelry from the Copts and left with them, Pharaoh's anger at them intensified, so he sent gatherers to the cities to gather his soldiers from his provinces. He rode behind them with great pomp and huge armies for what God Almighty wanted for them, and no one who had power and authority in the rest of his kingdom stayed behind. They caught up with them at sunrise. **So when the two hosts saw each other, the companions of Moses said, 'Indeed, we are overtaken.'** That is because when they reached the shore of the sea and Pharaoh was behind them, and all that remained was for the two hosts to fight, the companions of Moses, peace be upon him, insisted on asking him how to be saved from what we were in? He said: I have been commanded to walk here. **No indeed, my Lord is with me, and He will guide me.** When the matter became difficult, it became easy, so God Almighty commanded him to strike the sea with his staff, so he struck it and the sea split, and each part was like a huge mountain, and there were twelve paths for each tribe. God commanded the wind, so it dried up its land. **So strike for them a dry path in the sea, fearing no overtaking, nor being afraid.** The water split between the paths like windows so that each people could see the others, lest they think they were lost. The Children of Israel crossed the sea, and when the last of them came out of it, Pharaoh and his soldiers reached its edge on the other side, and he was one hundred thousand dark-black, in addition to the rest of the colors. When he saw that, he was terrified and held back and was afraid, and he intended to return, but there was no time for escape. The fate was carried out, and the prayer was answered.

And Gabriel, peace be upon him, came on a thin, rough horse and passed by Pharaoh's horse, so it neighed at him and Gabriel stormed into the sea, and the horse stormed after him, and Pharaoh was not left with anything of himself, so he was patient with his commanders and said to them, **The Children of Israel have no more right to the sea than we do.** So they stormed in, all of them, and Michael was at the rear, not leaving anyone of them without attaching him to

them. When they were in the middle of it and were the first to leave it, God Almighty ordered the sea to crash into them, and it crashed into them, and none of them escaped, and the waves began to raise them up and lower them, and the waves piled up over Pharaoh, and the throes of death overcame him, so he said while he was in that state: **I believe that there is no god except that in whom the Children of Israel believe, and I am of the Muslims.** So he believed when faith would not benefit him. "But when they saw Our punishment, they said, 'We believe in God alone and disbelieve in that which we used to associate with Him.' So their faith did not benefit them when they saw Our punishment. This is the way of God which has passed with His servants, and there the disbelievers lost out." That is why God Almighty said in response to Pharaoh when he said what he said: **Now, when you have disobeyed before,** meaning, is this the time you say, and you have disobeyed God before this, between you and Him, **and you were among the corrupters,** meaning, on earth, those who led people astray, **and We made them leaders calling to the Fire, and on the Day of Resurrection they will not be helped.** This that God Almighty related about Pharaoh, from his saying this in that state, is one of the secrets of the unseen that God informed His Messenger, may God bless him and grant him peace, about. For this reason, Imam Ahmad ibn Hanbal, may God have mercy on him, said: Sulayman ibn Harb told us, Hammad ibn Salamah told us, on the authority of Ali ibn Zayd, on the authority of Yusuf ibn Mihran, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **When Pharaoh said, 'I believe that there is no god except the one in whom the Children of Israel believe,'** he said, "Gabriel said to me: 'If you had seen me, when I took from the sea and put it in his mouth, fearing that mercy would reach him.'"

It was narrated by Al-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim in their commentaries on the authority of Hammad bin Salamah, and Al-Tirmidhi said: It is a good hadith. Abu Dawud Al-Tayalisi said: Shu'bah narrated to us on the authority of Adi bin Thabit and Ata' bin Al-Sa'ib on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Gabriel said to me, 'If you could see me taking from the mud of the sea and putting it in Pharaoh's mouth for fear that mercy would reach him.'** Abu 'Isa Al-Tirmidhi also narrated it, and Ibn Jarir also narrated it from other chains of transmission on the authority of Shu'bah, and he mentioned something similar. Al-Tirmidhi said: It is good, strange, and authentic. It was included in a narration by Ibn Jarir on the authority of Muhammad bin Al-Muthanna on the authority of Ghundar on the authority of Shu'bah on the authority of Ata' and Adi on the authority of Saeed on the authority of Ibn Abbas, one of them traced it back to the Prophet, but it is as if the other did not trace it back, and God knows best. Ibn Abi Hatim said: Abu Saeed Al-Ashja' narrated to us, Abu Khalid Al-Ahmar narrated to us on the authority of Umar bin Abdullah bin Ya'la Al-Thaqafi on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: When God drowned Pharaoh, he pointed with his finger and raised his voice, **I believe that there is no god except the One in Whom I believe.** "He said:

So today We will save you with your body that you may be a sign to those who come after you. And indeed, many among the people, of Our signs, are heedless.

Gabriel feared that God's mercy would overtake his anger, so he began to take hold of the camel with his wings and strike it in the face and throw it at him. This is how Ibn Jarir narrated it on the authority of Sufyan ibn Wakee' on the authority of Abu Khalid, with a chain of transmission ending with him. It was also narrated on the authority of Abu Hurairah, so Ibn Jarir said: Ibn Hamid told us: Hakam told us on the authority of Anbasa, who is Ibn Abi Saeed, on the authority of Katheer ibn Zadhan on the authority of Abu Hazim, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Gabriel said to me: O Muhammad, if you could see me covering him and putting some of the camel in his mouth for fear that God's mercy would reach him and forgive him," meaning Pharaoh. This Katheer ibn Zadhan, Ibn Ma'een said: I do not know him. Abu Zur'ah and Abu Hatim said: He is unknown, and the rest of his men are trustworthy.

This hadith was transmitted by a group of the Salaf, including Qatada, Ibrahim al-Taymi, and Maymun ibn Mihran. It was narrated from Ad-Dahhak ibn Qays that he delivered a sermon with this to the people, and God knows best. And His statement: **So this day We will save you with your body that you may be a sign to those who come after you**, Ibn Abbas and others from the Salaf said: Some of the Children of Israel doubted the death of Pharaoh, so God the Almighty commanded the sea to throw him with his body intact, without a soul, and wearing his well-known armor on a high place of land, so that they would be certain of his death and destruction. For this reason God the Almighty said: **So this day We will save you**, meaning We will raise you up on a high place of land, **with your body**. Mujahid said: with your body. Al-Hasan said: with a body without a soul. Abdullah ibn Shaddad said: intact, meaning it was not torn apart, so that they would be certain of it and recognize it. Abu Sakhr said: with your armor. There is no contradiction between all of these statements, as mentioned above, and God knows best. And His statement: **That it may be a sign to those who come after you** means that it may be evidence for the Children of Israel of your death and destruction and that God is the All-Powerful, in Whose hand is the forelock of every creature, and that nothing can withstand His wrath. For this reason, some of them read: "That it may be a sign to those who come after you. And indeed, many of the people, of Our signs, are heedless." That is, they do not learn from them or consider them. And their destruction was on the day of Ashura, as Al-Bukhari said: Muhammad ibn Bashir told us, Ghundar told us, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, came to Medina and the Jews were fasting on the day of Ashura. He said: **What is this day that you are fasting?** They said: **This is the day on which Moses was victorious over Pharaoh**. The Prophet, may God bless him and grant him peace, said to his companions: **You have more right to Moses than they do, so fast on it**.

Fath al-Qadir

His saying: 92- **So today We will save you with your body**. Nanjik was read with a light ha', while the majority read it with a heavy ha'. Al-Yazidi read: Nanhik with a silent ha' from tanhih, and Alqamah narrated it from Ibn Mas'ud, and the meaning of Nanjik with a jim is: We will cast you on a high place on the earth, and that is because the Children of Israel did not believe that Pharaoh had drowned, and they said: He is greater than that, so God cast him on a high place on the earth, meaning a high place on the earth so that they could see him, and it was said that the meaning is: We will extract you from what your people fell into from the Messenger in the bottom of the sea and make you float so that they may see you dead from drowning, and the meaning of Nanhik with a silent ha' is: We will cast you on a side of the earth. It was narrated from Ibn Mas'ud that he read with your bodies.

The commentators differed about the meaning of **with your body**. It was said that it means: with your body after the soul has been taken from it. It was also said that it means: with your armor, and the armor is called a body. From this is the saying of Ka'b ibn Malik:

You see the bodies therein covered with heroes and the strong cores.

By bodies he meant armor, and Amr bin Ma'di Karib said:

Their women went away with great resentment, their faces covered with blood and their bodies torn.

That is, with long armor and short armor: which is called bodies as Abu Ubaidah said. Al-Akhfash said: As for the statement of those who said with your armor, it is nothing, and he preferred that the body here refers to the body. His statement: **So that it may be a sign to those who come after you** is an explanation for his salvation with his body, and in that he did not show his body without his people except for this reason and nothing else, and what is meant by the sign is the mark: that is, so that it may be a sign for those who come after you from the people by which they know your destruction, and that you are not as you claim and so that doubts about you having become dead by drowning are removed from them, and it was said: What is meant is that your being thrown on the shore alone without the drowned from your people may be a sign from the signs of God, by which people may consider or by which those who will come from the nations may consider if they hear that so that they may beware of arrogance, tyranny and rebellion against God, the Exalted, for this one who reached what he reached in claiming divinity and continued in that for a long time had this ugly end. It was read to those who came after you in the past tense, meaning those who will come after you from the generations or those who came after you in leadership or in residing in the dwelling in which you lived. **And indeed, many of the people, of Our signs**, which require consideration and contemplation and awaken from the sleep of heedlessness, **are heedless** of what the signs require. This sentence is a conclusion.

Ibn Jarir, Ibn Abi Hatim and Abu Sheikh narrated on the authority of Ibn Abbas regarding his statement: **Our Lord, obliterate their wealth**, meaning: destroy and annihilate their wealth, **and harden their hearts**, meaning: stamp, **so they will not believe until they see the painful punishment**, which is drowning. Ibn Al-Mundhir, Ibn Abi Hatim and Abu Sheikh narrated on the authority of Muhammad bin Ka'b Al-Qurazi who said: Umar bin Abdul Aziz asked me about his statement: **Our Lord, obliterate their wealth**, so I told him that God obliterated the wealth of Pharaoh and the family of Pharaoh until it turned into stones. Umar said: Stay where you are until I come to you. So he called for a sealed bag and opened it, and in it were silver cut into pieces as if they were stones, and dinars, dirhams and similar wealth, all of it stones. It has been narrated that their wealth turned into stones by a group of the Salaf. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: Your supplication has been answered. He said: So He answered him and prevented Pharaoh from believing. Abu Al-Shaykh narrated on the authority of Abu Hurayrah who said: When Moses supplicated, Aaron would say: Amen to his supplication. Abu Hurayrah said: It is one of the names of God, so that is His saying: **Your supplication has been answered**. Abu Al-Shaykh narrated something similar on the authority of Ibn Abbas. Abd Al-Razzaq, Ibn Jarir, and Abu Al-Shaykh narrated something similar on the authority of Ikrimah. Saeed bin Mansour narrated something similar on the authority of Muhammad bin Ka'b Al-Qurazi. Ibn Al-Mundhir narrated on the authority of Ibn Abbas who said: They claim that Pharaoh remained forty years after this supplication. Ibn Jarir narrated something similar on the authority of Ibn Jurayj. Al-Hakim Al-Tirmidhi narrated something similar on the authority of Mujahid. Ibn Jarir and Ibn Al-Mundhir narrated something similar on the authority of Ibn Abbas who said: **Be steadfast and carry out my command**, which means steadfastness. Ibn Abi Hatim narrated on the authority of Ikrimah who said: Enemy, arrogance, and haughtiness in the Book of God mean tyranny. Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: When the last of Moses' companions left and the last of Pharaoh's companions entered, God inspired the sea to close on them, and Pharaoh's finger came out, saying, **There is no god but He in whom the Children of Israel believed**. Gabriel said: **Then I knew that the Lord is Merciful, and I feared that mercy would reach him, so I touched him with my wing and said, 'Is it now that I disobeyed before?'** When Moses and his companions left, those of Pharaoh's people who had stayed behind said, **Pharaoh and his companions did not drown, but they are on the islands of the sea hunting**. God inspired the sea to vomit Pharaoh naked, so it vomited him out naked, bald, short, and this is what He said: **This day We will save you with your body that you may be a sign to those who come after you**, for those who said, **Pharaoh is surely drowning**, and it is as if the salvation of anyone other than him is a safe salvation. Then God inspired the sea to vomit what is in you, so it vomited them out onto the shore. The sea does not vomit out a drowning person in its belly until the fish eat him, so the sea will not accept a drowning person until the Day of Resurrection. Ahmad, Al-Tirmidhi who authenticated it, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani and Ibn

Mardawayh narrated on the authority of Ibn Abbas that he said: The Messenger of God (peace and blessings of God be upon him) said: "God drowned Pharaoh and he said: 'I believe that there is no god except the One in whom the Children of Israel believe.' Gabriel said to me: 'O Muhammad, if you could see me when I take some of the mud of the sea and put it in my mouth for fear that mercy would reach him.'" Al-Tirmidhi narrated this hadith through more than one chain of transmission, and he said: It is good, authentic and rare. Al-Hakim also authenticated it. It was narrated on the authority of Ibn Abbas through other chains of transmission. Al-Tabarani narrated in Al-Awsat on the authority of Abu Hurayrah on the authority of the Prophet (peace and blessings of God be upon him) that he said: "Gabriel said to me: There was nothing on earth more hateful to me than Pharaoh. When he believed, I began to fill his mouth with mud and cover it for fear that mercy would reach him." Ibn Jarir and Al-Bayhaqi narrated a similar hadith on the authority of Abu Hurayrah. Ibn Mardawayh narrated a similar hadith on the authority of Ibn Umar. Abu Al-Sheikh narrated on the authority of Abu Umamah, with a chain of transmission traceable back to the Prophet, similar to this. In the chain of transmission of the hadith of Abu Hurairah is an unknown man, while the rest of its men are trustworthy. It is truly amazing that someone who has no knowledge of the art of narration among the commentators, and can hardly distinguish between the most authentic hadith and the most false of them, can engage in speaking about the hadiths of the Messenger of God, may God bless him and grant him peace, by invalidating what is authentic among them, and he sends his tongue and pen with pure ignorance and blatant shortcomings that make anyone who has even the slightest practice in the art of hadith laugh. O poor man, what do you have to do with this affair that you have nothing to do with? Do you not cover yourself and sit on your side, and know that with this knowledge you are one of the most ignorant of the ignorant, and occupy yourself with what is your knowledge that you do not exceed, and your result that you have no other, which is the science of language and its subsidiary sciences of the mechanical sciences, and the author of Al-Kashshaf, may God have mercy on him, has become, because of what he deals with in his interpretation of the science of hadith that is not from it in the report or the chest, a mockery for the mockers and a lesson for those who consider, so sometimes he narrates in his book fabrications without knowing that they are fabrications, and sometimes he deals with rejecting what is authentic, and he is certain that it is from lying on the Messenger of God and slandering him, and it may be in the two Sahih and others that are attached to them from the narration of a group of the Companions with chains of transmission all of them are imams who are trustworthy and proven proofs, and the smallest share of reason prevents its owner from speaking about a science that he does not know or have the least knowledge of, even if that science is from the sciences of terminology that a group of people agree upon, and they agree on matters among themselves, so what about the science of the Sunnah which is the division of the Book of God, and its speaker is the Messenger of God, may God bless him and grant him peace, and its narrator On his authority: The best of generations, then those who

Surat Yunus 10:92

So today We will save you with your body that you may be a sign to those who come after you. And indeed, many among the people, of Our signs, are heedless.

follow them, then those who follow them, and every letter of its letters and word of its words establishes a general law for all the people of Islam. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: {So this day We will save you with your body}, he said: God saved Pharaoh for the Children of Israel from the sea, so they looked at him after he drowned. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn al-Anbari, and Abu al-Shaykh narrated on the authority of Mujahid regarding the verse: He said: With your body. He said: Some of the Children of Israel denied the death of Pharaoh, so he was thrown on the shore of the sea so that the Children of Israel would see him, red and short like a bull. Ibn al-Anbari narrated on the authority of Muhammad ibn Ka'b regarding his statement: {So this day We will save you with your body}, he said: With your armor, and his armor was made of pearls with which he would encounter wars.

for those who **created you** meaning for your Creator a sign, meaning like all the signs, for His singling you out by throwing you to the coast is evidence that he intended to expose your forgery and remove the doubt in your matter. And that is evidence of the perfection of His power, knowledge and will, and this aspect is also possible according to the famous. **And indeed, many of the people are heedless of Our signs** they do not think about them nor They consider it.

Tafsir al-Baghawi

92- **So today We will save you**, meaning We will cast you onto a high place on the earth, which is: a high place. Jacob read **We will save you** with a light pronunciation, **with your body**, with your body with no soul in it. It was said: with your body: with your armor, and he had a famous armor studded with jewels, so they saw him in his armor and believed him. **That you may be a sign to those who come after you**, a lesson and a sermon, **And indeed, many of the people, of Our signs, are heedless**.

Tafsir al-Baidawi

92. **So today We will save you** We will rescue you from what your people have fallen into, from the bottom of the sea and make you float, or We will cast you on a place of safety on the land so that the Children of Israel can see you. And Jacob read **We will save you** from *Anja*, and he read *Nahhik* with a *ha* meaning We will cast you on a side of the shore. **With your body** in the place of the state meaning with your body stripped of the soul, or complete and sound or naked without clothing. Or with your armor, and he had a gold armor by which he was known. And it was read **with your bodies** meaning with all parts of the body like their saying he fell with his crime or with your armor as if he was a manifestation between them. **So that you may be a sign to those who come after you** for those who come after you a sign and they are the children of Israel because there was in their souls from his greatness what they imagined that he would not perish, until they denied Moses, peace be upon him, when he told them of his drowning until they saw him thrown out from their passage on the coast, or for those who come after you from the generations if they hear the outcome of your matter from those who saw you as a lesson and a punishment for tyranny, or an argument that shows them that man, despite what he was in of great status and the pride of the king, is a subjugated slave far from the places of Lordship. And it was read